

## Christ, Our Altar For Sacrifices

- I. The Jews for centuries offered carnal, bloody sacrifices on a material altar which never took away sin since the sacrifices themselves were under the bondage of corruption. **HEB 10:1-4.**
  - A. Paul makes clear to the Hebrew Christians that the uncorrupted Jesus Christ offered Himself one time only as a sacrifice to put away sin. **HEB 9:14, 26-28.**
  - B. There is therefore no more offering for sin. **HEB 10:12, 18.**
  - C. There is therefore no more need for carnal offerings upon a carnal altar.
  - D. Such knowledge should help deliver the Hebrews fully from Moses and Judaism unto the New Testament spiritual religion of Jesus Christ.
  
- II. We have a superior altar, Jesus Christ, upon which to offer our sacrifices to God. **HEB 13:10-17.**
  - A. The altar sanctifies the gift. **MAT 23:19; EXO 29:37.**
  - B. Jesus Christ makes our sacrifices of praise, good works, and giving acceptable to God. **1PE 2:5.**
  - C. Those who serve the tabernacle have no right to partake at this altar as they were once able to do at a carnal altar. **1CO 10:18.**
  - D. If one would partake of this altar, he must go forth to Christ from the camp of Judaism.
    1. Christ suffered without the gate of earthly Jerusalem in accord with the fact that He left the heavenly Jerusalem to die on a corrupted earth. **JOH 19:20.**
    2. Christ so dying without fulfilled the type of the sin offering under the Law in which the bodies of those beasts whose blood was brought into the sanctuary were burned without the camp. **HEB 10:11 c/w LEV 4:1-21; 16:27.**
    3. These Hebrews must be willing to bear the reproach of Him Who was condemned by their nation to die the death of a blasphemer. **LEV 24:10-16; MAT 26:65-66.**
    4. In leaving the camp of Judaism to go forth unto Christ, the Hebrews would be identifying with the fulfillment of this type in their law!
  - E. Christians are called to GO FORTH unto Christ bearing the reproach or shame that was heaped upon Him.
    1. forth: Forwards; opposed to backwards.
    2. These Hebrews had suffered for being identified with the Lord Jesus Christ. **HEB 10:32-39.**
      - a. Paul is exhorting them to go forward rather than turning back.
      - b. Heaven will more than recompense whatever sufferings we must endure here for being identified with Jesus Christ. **HEB 13:14; ROM 8:17-18.**
      - c. Paul had no pleasure in those who would draw back because God has no pleasure in them. **HEB 10:38-39 c/w 2PE 2:20-22.**
      - d. The evidence of salvation is in going forward.
      - e. Those who look back are not fit for God's kingdom. **LUK 9:57-62.**
      - f. Israel of old made the mistake of turning back. **PSA 78:57; ACT 7:39-43.**
      - g. By contrast, the patriarchs *were not mindful* of what they had come out of. **HEB 11:15-16.**
    3. In connection with this, consider the admonition of **HEB 12:1-4.**
      - a. The Hebrews are again exhorted to look ahead to the race set before them rather than looking back. c/w **PHIL 3:13-14.**
      - b. We should weigh our sufferings against what Christ suffered.
      - c. The Hebrews had not yet suffered to the death. Nor have we.
    4. God provides armour for standing and fighting, not retreating. **EPH 6:11-13.**
  - F. The sacrifice of the Christian is thanksgiving with his lips. v. **15 c/w HOS 14:2.**

1. Thanksgiving is to be offered in the assembly of God's saints. **PSA 22:22, 25; 107:31-32; 111:1; 116:14, 18-19; HEB 2:12.**
  2. This is a sacrifice that we offer AS the house of God built TOGETHER for His habitation. **1PE 2:5; EPH 2:20-22.**
    - a. The local church is the house of God where we offer our sacrifice of praise. **1TI 3:15 c/w 1TI 2:1.**
    - b. The local church has a definite membership that assembles in one place to serve God. **ROM 16:1, 3-5, 16, 23; 1CO 1:1-2; 5:4-5; 11:33; 14:26.**
    - c. The church assembly is where we corporately present our *bodies* (plural) a *living sacrifice* (singular) in service to God. **ROM 12:1.**
    - d. Each local church is the spiritual body of Christ and each member accountable to the others. **1CO 12:18-27.**
    - e. This establishes the importance of members being loyal to the local church of their membership.
  3. We are specifically warned to not forsake the assembling of ourselves together. **HEB 10:19-31.**
    - a. Doing so is a vital part of holding fast the profession of our faith without wavering.
    - b. Forsaking assembling is not an occasional absence or a condition which forbids one from attending. It is rather a renouncing, abandoning, withdrawal, wilful refusal to attend church.
    - c. Forsaking assembling is an example of sinning wilfully which insults the grace of Christ and incurs certain judgment.
- G. To do good and to give are also Christian sacrifices. **v. 16 c/w GAL 6:6; PHIL 4:14-18.**
1. Lip service without heart service and life service is no service. **MAT 15:7-9.**
  2. Note the following points about giving from **2CO 9:**
    - a. Giving should be characterized by *forwardness* (readiness, promptness, eagerness). **v. 2.**
    - b. Giving should be a matter of *bounty* (gracious liberality), not covetousness. **v. 5.**
    - c. Giving will be rewarded according to our designs. **v. 6.**
    - d. Giving should be as we purpose in heart and associated with joy. **v. 7.**
    - e. God recompenses the gift, further enabling ourselves to do more. **vs. 8-11.**
    - f. Giving first concerns the saints' *wants* (needs), not lusts. **v. 12 c/w GAL 6:10.**
    - g. Giving results in God being thanked and glorified while showing our subjection to the gospel of Christ. **vs. 12-13.**
  3. Even the sacrifice of giving is made acceptable only when offered upon the altar of Jesus Christ. **PHIL 4:18-19 c/w MAT 23:23; 1CO 13:3; 2CO 8:5.**
  4. **(2CO 9:15)** Thanks be unto God for his unspeakable gift.