"Better BLOOD"

(The Superior blood of Jesus Christ)
Hebrews 9:1-28
8-29-2021

Introduction:

*** All of the blood shed in the O.T. could not accomplish what Christ's blood did!**

I. With BETTER BLOOD,
Jesus entered a <u>better Tabernacle</u> (v.1-12)
(A contrast of Entrance Rights into the tabernacle: <u>Earthly</u> Tabernacle vs. <u>Heavenly</u>)

II. With BETTER BLOOD,
Jesus provides a <u>better Cleansing</u> (v.13-14)
(A contrast of Cleansings: <u>Flesh</u> vs. <u>Conscience</u>)

III. With BETTER BLOOD,
Jesus mediates a <u>better Covenant</u> (v.15-24)
(A contrast of Testaments: <u>Old Covenant</u> vs. <u>New Covenant</u>)

IV. With BETTER BLOOD,
Jesus gave a <u>better Sacrifice</u> (v.25-28)
(A contrast of Sacrifices: <u>Repeated animal Sacrifices</u> vs. <u>Complete Sacrifice of Christ Himself</u>)

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Introduction:

ILLUS: How essential our blood is to our life!

--It carries nutrients to various parts of our body.
--Without it we would die (it is our life - "*The life of the flesh is in the blood*")
--If it becomes infected or contaminated, we become ill.
--The red blood cells carry oxygen.
--The white blood cells fight infection (via antibodies).
--The plasma carries digested food.

Just as we depend on our physical blood to sustain our life on earth, so there is a sense in which we depend on the blood of Christ to give us life for eternity.

Many have shed their blood, and we have reaped the benefits:

EX: the Founding Fathers of USA
EX: the blood of martyrs, who died for their faith ("The blood of the saints became the seed of the Church")
EX: the blood of many of our military men was shed in WW I and WW II to keep us and other nations free

Ever since the fall of man into sin in the Garden, the blood of the innocent has been shed to provide an atonement or "covering" for the guilty sinner.

EX: God's sacrifice for Adam & Eve
EX: Abel's offerings to God
EX: Noah sacrificed (brought more than two of certain animals on board the Ark for sacrificing)
EX: The Exodus blood
EX: The Old Testament sacrificial system

But none of those sacrifices and none of that blood could effectively and completely and permanently wash away sin!

The word "*Blood*" occurs eleven times in Hebrews 9 (vv. 7, 12, 14, 18-22, 25).

What God does in Hebrews 9 is show by way of contrast the supremacy of christ's blood over the animal blood of the Old Testament.

The theme of chapter 9 involves Christ's "better blood" and the theme of chapter 10 involves Christ's "better sacrifice."

*** All of the blood shed in the O.T. could not accomplish what Christ's blood did!**

I.With BETTER BLOOD,
Jesus entered a better Tabernacle (v.1-12)
(A contrast of Entrance Rights into the tabernacle: Earthly Tabernacle vs. Heavenly)

V. 1

"Ordinances" - regulations or righteous requirements.

"Worldly sanctuary" - earthly Holy Place

V. 2

"Candlestick" - lampstand
(symbolizing: God is our light; cp. Zech. 4:1-6; Rev. 4:5, 5:6)

"Table and shewbread" - symbolizing: God's Presence and provision

V. 4

"The golden censor" - golden altar; Whereupon was the incense; symbolizing: God hears prayer

"The ark of the covenant" - symbolizing: God keeps His promises

"Manna" - Symbolizing: God is our sustainer

"Aaron's rod" - symbolizing: God is our authority (leader)

"Tables" - symbolizing: God is our law-giver

V. 5

"Cherubim" - illustrative of the angels who stand near God's throne in Heaven.

"Mercy Seat" - would have blood sprinkled on it on Yom Kippur; Symbolizing: God did not look at the broken law; He saw only the blood and had mercy.

V. 7

"Not without <u>blood</u>" - the <u>emphasis</u> here is on the importance of the blood

V. 8

"The Holy Ghost" - God's Spirit authored the Old Testament Law.

"Not yet made manifest" - By having the Holy of Holies be closed off from all except the High Priest once a year, the Holy Spirit was illustrating how sinners had no direct access into God's Holy Throne.

The fact that he entered "*every year*" (v. 7) shows that no final offering was ever made for sin.

V. 10

"Reformation" - the New Order brought about by Christ, who brought about the New Covenant.

V. 11

"More perfect tabernacle" - Heaven itself (cp. v. 24)

V. 12

In the same way that the High Priest entered the Tabernacle by means of sacrificial blood, so Christ entered Heaven by means of His blood, once and for all.

"Redemption" - release and forgiveness by means of a price paid

"Having obtained" - Christ gained (purchased) your salvation for you (it's not of our works or religious deeds)

"Eternal" - <u>never ending</u> pardon

II.With BETTER BLOOD,
Jesus provides a <u>better Cleansing</u> (v.13-14)
(A contrast of Cleansings: <u>Flesh</u> vs. <u>Conscience</u>)

If the blood of animals could ceremonially clean the flesh, how much more could the blood of God clean our spirit and clear our conscience?

We no longer have to live with a guilty conscience. We don't have to appease our conscience with dead works (religious ritual); we are now free to serve God without having to bring a sacrifice first.

III.With BETTER BLOOD,
Jesus mediates a <u>better Covenant</u> (v.15-24)
(A contrast of Testaments: <u>Old Covenant</u> vs. <u>New Covenant</u>)

V. 15

"Transgressions that were under the first testament" - Christ's death atoned for sinners who lived in the Old Testament (cp. Rom. 3:25).

The Old Testament saint was, as it were, "saved on <u>credit</u>" (based on a future payment).

V. 16
For a "will" to be enacted (in force), the one who wrote it and agreed to it must die.

The New Covenant did not begin prior to Christ's death.

V. 18-22
The Old Testament Mosaic Covenant was put into force by the blood shed by sacrificial

animals.

Every covenant was sealed with blood: The Abrahamic; Davidic; Old, and New Covenants.

V. 23

If the "patterns" (copies, earthly examples) of Heavenly things required blood for cleansing, entrance, and usefulness, how much more do Heavenly things!

V. 24

"In the presence of God for us" - Christ mediates for us as our Intercessor (Rom. 8:34; I Jn. 2:1).

IV.With BETTER BLOOD,
Jesus gave a <u>better Sacrifice</u> (v.25-28)
(A contrast of Sacrifices: <u>Repeated animal Sacrifices</u> vs. <u>Complete Sacrifice of Christ Himself</u>)

V. 26

If Christ's once and for all sacrifice were not sufficient to save our souls, He would have to suffer continually year after year since the fall of man.

"Put away sin" - to annul (EX: marriage annulment) or "do away with" sin. We appear before God just as if we had never sinned.

V. 27

"Appointed" - reserved; God knows the day; we all have an appointment to meet God. Are you ready?

--The Judgment for the <u>unbeliever</u> is the Great White Throne Judgment (Rev. 20:11-15).

--The <u>believers'</u> is the Judgment Seat of Christ (the *Bema* seat) (II Cor. 5:10; II Tim. 4:1).

V. 27-28

Just as men die once (v. 27), so Christ died once (v. 28). Men die because of their sin (Rom. 6:23), Christ died for our sin.

"Without sin" - without having to pay for sin; the payment is over! Complete! Finished!

Conclusion:

That past, completed sacrifice gives present blessings!

Because Jesus over 2,000 years ago shed His blood for sinners, believers now have the following blessings:

1)Propitiation (Rom. 3:25)

2)Justification (Rom. 5:9)

3)Redemption(Eph. 1:7; cp. Acts 20:28; Col. 1:14;
Heb. 9:12; I Pet. 1:19; Rev. 5:9)

4)Intimacy with God (Eph. 2:13)

5)Forgiveness (Col. 1:14; Rev. 1:5)

6)Reconciliation (peace)(Col. 1:20)

7)Boldness in prayer(Heb. 10:19)

8)Sanctification (Heb. 13:12; cp. Rev. 7:14)

9)Power to overcome(Rev. 12:11)

Appendix

Much confusion exists today over the issue of the blood of Christ. Debate rages concerning the nature and efficacy of Christ's blood. Questions are asked such as:

"Is Christ's literal blood efficacious or is His death efficacious or is it both?"

"Is Christ's blood 'eternal'? or did it originate at His conception in the womb of Mary?"

"When we sing 'Are You Washed in the Blood?', 'Saved by the Blood,' 'There is Power in the Blood,' 'Nothing but the Blood,' etc., what blessed truth are we communicating?"

To answer these questions, the student of God's Word must not speculate and go beyond what the Scripture clearly teaches. The Bible clearly teaches the following propositions:

a.The shedding of blood is absolutely essential for remission of sins (Lev. 17:11; Heb. 9:22)

"The atonement is the scarlet cord running through every page in the entire Bible. Cut the Bible anywhere and it bleeds; it is red with redemptive truth." (William Evans, cited by Borkert/Pulliam, The Blood of Christ, Calvary Baptist Theological Journal, Fall, 1987, p. 1).

b.Christ had to die a bloody death to atone for man's sin.

1)The Old Testament sacrifices pre-figured Christ's bloody death (Gen. 3:21; 8:20-21; Exod. 12:1-28; Lev. 1-7, 16-17, etc.)

2)The New Testament reaffirms the necessity for Christ to die by shedding His blood (Heb. 9:11-10:18)

"Christ could not simply bleed without dying, neither could He die without bleeding; both were necessary for man's salvation" (Borkert/Pulliam, p. 3).

c.Both Christ's offering of His body and His shedding of blood were necessary for redemption.

1)The Lord's table is a reminder of this truth (Mt. 26:26-29)

2)The book of Hebrews emphasizes both Christ's offering of His body and His blood for the redemption of man.

Christ offered His body	Christ shed His blood
9:26	9:12, 14, 22
10:5, 10, 12, 14	12:24
13:12	

d.Christ's blood was literal, physical, human blood

Jesus was the God-man. Total God and total man. His spiritual nature was totally divine; His physical nature was totally human.

"According to the orthodox doctrine of the person of Christ, the human nature of Jesus Christ must be genuine and complete. This would also require ordinary human blood just as it requires ordinary human flesh, ordinary human bones, etc. The Scriptures confirm this truth (Heb. 2:14 - "Forasmuch then as the children are partakers of flesh and blood, he [Jesus] also Himself took part of the same")." (SEE: Borkert/Pulliam, p. 5)

Beware: Any view which denies the literal, human blood of Jesus is akin to Gnosticism and Docetism, which deny Christ's humanity (I Jn. 4:2-3; II Jn. 7)

e.It is not merely the blood, but the shed blood on Calvary's cross that saves
(when the proper emphasis is placed on the word "shed", the modern confusion over the blood issue is resolved).

"For this is my blood of the new testament, which is shed for many for the remission of sins" (Mt. 26:28; cp. Mk. 12:24; Lk. 22:20).

"Without the shedding of blood is no remission" (Heb. 9:22).

1)The cross of Christ and the blood of Christ are theologically indivisible in Scripture -

"And having made peace through the blood of his cross, by him to reconcile all things unto Himself" (Col. 1:20).

2)Christ's death and blood are linked together in Scripture.
"Christ died for us. . . justified by His blood" (Rom. 5:8-9).

3)Jesus' suffering is linked with His shed blood.

"Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without [outside] the gate" (Heb. 13:12).

4)Note the connection between Christ's blood, his offering of his flesh and His death on the cross in Eph. 2:13-16.

"By the blood (v.13). . .in His flesh (v.15). . ."by the cross" (v.16)

*Salvation is provided because of the fact that Christ's literal, physical blood was shed on the cross to make atonement for sin.

To be precise: We are saved by Christ's one-time act of shedding His blood (Heb. 9:22) and not by some supposed enduring "eternal" blood that was retrieved from the ground under the cross, carried to Heaven and literally sprinkled on the mercy seat (an erroneous view promoted by the commentator John A. Bengel).

Interesting Analogies:

Note: In the Old Testament sacrificial system, the blood of the animal was applied to the horns on the altar (Exod. 29:12; Lev. 4:18). Just as the horns held the sacrifice to the altar, so Christ was fastened to the cross by spikes - the blood applied to the horns was perhaps a symbolic foreshadowing of Christ's blood that would spurt out when He was held to the cross.

Note: The rest of the blood was then poured out at the base of the altar into the ground. In similar manner, Christ's blood was spilled below the cross (Exod. 29:12; Lev. 1:15; 3:2; 4:18, 25, 30, 34, etc.; cp. Jn. 19:34).

f.Whenever the Bible speaks of salvation by "His <u>blood</u>," it is speaking of the momentous, great, final, complete, and fully efficacious <u>sacrifice</u> that Christ made once and for all on Calvary!