

III - THE BLOOD OF JESUS

A. The sprinkling of the blood.

1. The blood of the covenant. Ex. 24.

- a. Young bulls were sacrificed as offerings to the Lord. Ex. 24:5.
 - (1) One half of the blood was put in bowls by Moses.
 - (2) The other half was sprinkled on the altar. Ex. 24:6.
- b. The Book of the Covenant was read to the people.
 - (1) They responded, *"All that the Lord has said we will do, and be obedient."* Ex. 24:7.
 - (2) This is when the people, not God, took the Oath.
- c. The blood was then sprinkled on the people. `Moses then took the blood, sprinkled it on the people and said, *"This is the blood of the covenant which the Lord has made with you according to all these words."* Ex. 24:8.
 - (1) All that was seen above pertaining to the blood at Passover is to be understood here.
 - (2) What the blood did then was needed again, only this time being sprinkled not on what was material but on their very persons.

2. The Mercy Seat: The Day of Atonement. Lev. 16.

- a. The High Priest went into the Holy of Holies once a year, but never without blood, which he offered for himself and for the sins the people had committed in ignorance. Heb. 9:7.
- b. He took the blood of a bull and a goat. Lev. 16:14-15.
- c. He sprinkled it with his finger seven times on the cover, or lid, of the Ark of the Covenant (called the Mercy Seat). *`He shall take some of the bull's blood and sprinkle it with his finger on the east side of the mercy seat; also, in front of the mercy seat he shall sprinkle some of the blood with his finger seven times.'* Lev. 16:14 AMP.
- d. The purpose of this ritual was to cleanse the sanctuary (Lev. 16:18), the priest and his household (Lev. 16:6) and the people. *`For on this day atonement shall be made for you, to cleanse you; from all your sins you shall be clean before the Lord.'* Lev. 16:30 AMPC

5. The prayer of David, the returning backslider: *`Cleanse me [by sprinkling] with [a bunch of] hyssop and I shall be clean; wash me and I shall be whiter than snow.'* Ps. 51:7.

THE BLOOD OF JESUS!

A. The pre-history that we have examined from the Old Testament (last week) shows how the phrase **'blood of Christ'** was intended to be understood.

1. More than the blood of the animal was required; the blood was collected and sprinkled (applied).
2. To the Jewish mind the reference to Christ's blood meant:
 - a. His death by shedding his blood on the cross.

- b. The importance of the blood that was shed.
- 3. The way the blood of Christ is treated in so many places - where it meant more than Jesus' mere death - are enough to indicate how the references to his blood were meant to be understood:
 - a. His death on a cross.
 - b. The value of the blood that was spilt.

B. The epistle to the Hebrews.

1. The reference to the Day of Atonement.

a. *'but into the second [inner tabernacle, the Holy of Holies], only the high priest enters [and then only] once a year, and never without [bringing a sacrifice of] blood, which he offers [as a substitutionary atonement] for himself and for the sins of the people committed in ignorance.'* Heb. 9:7 AMP

b. Comparison to the blood of animals. *'He went once for all into the Holy Place [the Holy of Holies of heaven, into the presence of God], and not through the blood of goats and calves, but through His own blood, having obtained and secured eternal redemption [that is, the salvation of all who personally believe in Him as Savior].'* Heb. 9:12 AMP

c. The reference to cleansing. *'how much more will the blood of Christ, who through the eternal [Holy] Spirit willingly offered Himself unblemished [that is, without moral or spiritual imperfection as a sacrifice] to God, cleanse your conscience from dead works and lifeless observances to serve the ever-living God?'* Heb. 9:14 AMP

2. The comparison of the two covenants.

- a. The first covenant was *'not put in force without [the shedding of] blood.'* Heb. 9:18.
- b. We will recall how the blood was collected and then sprinkled on the people.

'For when every commandment in the Law had been read by Moses to all the people, he took the blood of the calves and goats [which had been sacrificed], together with water and scarlet wool and with a bunch of hyssops, and he sprinkled both the scroll itself and all the people' Heb. 9:19 AMP

c. There is no way these references to Christ's blood could be euphemisms for his death; special attention and application of the blood was required.

(1) The blood was sprinkled on the very premises of the tabernacle. Heb. 9:21.

(2) *'In fact under the Law almost everything is cleansed with blood, and without the shedding of blood there is no forgiveness [neither release from sin and its guilt, nor cancellation of the merited punishment].'* Heb. 9:22 AMP

C. The sprinkling.

1. The Greek rantizo (to sprinkle) or rantismos (sprinkling) mean 'to spray or sprinkle something with something.'

- a. It may refer to any liquid: water, oil, blood.
- b. The second word (for sprinkling) is not found in ancient literature outside the Bible.
- 2. It is used five times in Hebrews: Heb. 9:13,19,21; 10:22 and 12:24.
 - a. These references compare Christ's death to the Day of Atonement; how the blood is applied.

- b. Hebrews 12:24 can only refer to the Mercy Seat, or its equivalent in heaven:

‘and to Jesus, the Mediator of a new covenant [uniting God and man], and to the sprinkled blood, which speaks [of mercy], a better and nobler and more gracious message than the blood of Abel [which cried out for vengeance].’

3. Peter used it once: *‘according to the foreknowledge of God the Father by the sanctifying work of the Spirit to be obedient to Jesus Christ and to be sprinkled with His blood:’* 1 Pet. 1:2

- a. This refers to blood that has been applied.

(1) The blood was sacrificed on the altar, so Jesus died on the cross.

(2) The blood was sprinkled on the Mercy Seat; Jesus entered heaven itself with his blood.

- b. This is Peter's meaning: the sanctifying Spirit applies the blood.

4. It is implied in 1 John 1:7: *‘But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, his Son, purifies us from all sin.’*

D. The Lord's Supper: in two parts.

1. The bread symbolises the body. *‘While they were eating, Jesus took bread, gave thanks and broke it, and gave it to his disciples, saying, "Take and eat; this is my body."’* Matt. 26:26.

2. The cup symbolises the blood. *‘Then he took the cup, gave thanks and offered it to them, saying, "Drink from it, all of you. This is my blood of the covenant, which is poured out for many for the forgiveness of sins."’* Matt. 26:27,28.

- a. Prayer of thanks preceded each act of worship.

- b. This demonstrates how special recognition was given to the blood.

(1) If the term ‘blood of Christ’ only meant Christ's death, the eating of the body would have been sufficient for the Lord's Supper.

(2) But the separate reference to the blood distinguishes it.

E. ‘Christ, our Passover lamb.’ 1 Cor. 5:7.

1. This ‘throw away’ comment by Paul proves that Passover pre-figured Christ's death.

2. We may therefore see how Jesus' hanging on the cross, set against the sprinkled blood at Passover, brings to mind those glorious words: ‘When I see the blood, I will pass over you.’ This means:

- a. The literal blood of Jesus.

- b. It was a sign - to us and to God.

- c. It was visible to God.

- d. It was protection.

- e. It set God free to save us.

- f. It took our place.

- g. It is our covering.

CONCLUSION

A. We may therefore conclude:

1. It satisfies God's justice. Rom. 3:25-26.
2. It defeats Satan. See Rev. 12:11.
3. It cleanses us. 1 John 1:7.

B. If the blood of the covenant consecrated priests, was sprinkled on premises and on the people, then:

1. The blood of Christ applied by the Spirit will do even more! Heb. 9:14. It can be:
 - a. Sprinkled on us.
 - b. Sprinkled on the ministry.
 - c. Sprinkled on our premises - church and home or whatever pertains to us.
2. All this is true, according to our faith. Rom. 3:26.
 - a. The blood must be applied.
 - b. This is done by the Spirit - when we exercise faith.

C. No wonder, then, that Peter called Christ's blood 'precious'. 1 Pet. 1:19.