

1. In the Old Testament, the Lord gave these instructions Moses in:

**Leviticus 17:14** “For as for the life of all flesh, its blood is identified with its life. Therefore, I said to the sons of Israel, ‘You are not to eat the blood of any flesh, for the life of all flesh is its blood; whoever eats it shall be cut off.’”

18. The representative analogy is completed in

**Hebrews 13:12** “Therefore Jesus also suffered outside the gate to make the people holy through His own blood.”

Just as Golgotha was outside the gate of Jerusalem, so the brass altar was outside the gate of the Tabernacle.

19. The New Testament commentary on all of this is found in Hebrews 9:11-28. **Hebrews 9:13** speaks of the various categories of Levitical sacrifices:

For if the blood of goats and bulls and the ashes of the red heifer [ **rebound offering** ], sprinkling those who have been defiled, sanctifies for the cleansing of the flesh.

20. In other words, they could have ritual cleansing from an animal sacrifice after they had named their sins.

21. This is the same as our rebound passage of 1 John 1:9. Of course, you cannot have 1 John 1:9 without:

**1 John 1:7** If we walk in the light as He was in the light [ **divine dynasphere** ], we have fellowship with one another and the blood of Jesus cleanses from all sin.

**Hebrews 9:14** How much more will the blood of Christ, who through His eternal spirit [ **God the Holy Spirit** ] offered Himself without blemish to God, purify your conscience from dead works to serve the living God?

1. One of the biggest problems of Christians today is that they have a conscience of dead works. They are constantly performing works because of their conscience.

2. Their ignorance of the protocol plan of God leads them to develop a very tender conscience, along with the help of a lot of ignoramus preachers who do not know doctrine. So, their conscience is filled with dead works.

3. This is how human good is developed, which is just as repugnant to God as sin and evil, and often leads to moral degeneracy. If you engage in dead works, you cannot serve God.



**Hebrews 9:18** Therefore, even the first covenant was not put into effect without blood.”

4. The New Covenant to the Church is in effect because of the blood of Jesus Christ, His spiritual death on the Cross. The old covenant, the Mosaic Law, was put into Jesus Christ, His spiritual death on the Cross. The old covenant, the Mosaic Law, was put into Jesus Christ, His spiritual death on the Cross. The old covenant, the Mosaic Law, was put into effect with animal blood since Christ had not yet died.
5. The animal blood was a prophecy, looking forward to the spiritual death of Christ on the Cross, providing redemption, reconciliation, and propitiation.

**Hebrews 9:20** This is the blood of the covenant that God commanded you.

**Hebrews 9:23** Therefore, it is necessary for the copies of things in heaven [rituals, mercy seat, tabernacle, etc.] to be purified with these [animal sacrifices], but the heavenly things themselves with better sacrifices [work of Christ] than these.

**v. 24** For Christ did not enter a holy of holies made with hands, a mere copy of the true one, but into heaven itself, now to appear in the presence of God as a substitute for us.

1. The work of Christ is called “better sacrifices,” because in receiving the judgment of our sins on the Cross, our Lord accomplished everything mentioned in the various categories of offerings, whether it is the red heifer offering for rebound or the burnt various categories of offerings, whether it is the red heifer offering for rebound or the burnt.
2. Note that the blood of Christ is a better sacrifice than the blood of animals. Therefore, Hebrews 9:23 says that we have a representative analogy between the blood of animals and the blood of Jesus. There is no analogy between the physical death of the animal and the physical death of Christ. His physical death has nothing to do with His sacrifice at all. When the animals shed their blood on the altar, it was called a sacrifice. The blood of Jesus represents the sacrifice of Christ in bearing our sins. His physical death is never called a sacrifice.



3. Spiritual death looks backward to the judgment of our sins and forward to the calling of many sons into glory. Physical death looks forward to resurrection. He had to die physically or there could be no resurrection. His physical death was not a sacrifice. The sacrifice was in His spiritual death. It is mythology that Christ died physically for our sins.
4. The holy of holies on earth was an empty room from the time of the conquest of Jerusalem by [ **נְבוּכַדְנֶאֱצַר** ] (*Nebuchadne'zzar*): Nebuchadnezzar.

**Hebrews 9:25** Not that Christ should offer himself many times, just as the Levitical high priest enters into the holy of holies year by year by means of alien animal blood.

**v. 26** Because if that were true [ **but it is not** ] then He would have needed to have suffered many times from the beginning of the world. But now once for all at the conjunction of the ages he has been revealed for the purpose of annulling of the sin [ **the imputation of Adam's original sin** ] through the sacrifice of Himself. (EXT)

5. God placed all the dispensations side by side for comparison.
6. Since there was a completed efficacious sacrifice for sin, there was no ark, no mercy seat, nothing in the holy of holies except an empty room with a large stone.

### C. The Literal Blood of our Lord's Physical Death on the Cross.

1. The literal blood is associated with our Lord's somatic death, John 19:30,33,34:

**John 19:30** Therefore, when he had received the wine, Jesus said, "**Τετέλεσται (Tetélestai)**!"<sup>3</sup> Then He pushed His head forward and exhaled His breath. (EXT)

2. The intensive perfect, passive indicative of the Greek word **τελέω (teléō)** is a dramatic perfect; it happened in the past and the results go on forever. He exhaled and simply never inhaled again.
3. He had to push His head over so His body would be in a certain position thus leaning far forward. This was so that the blood in His body could pool in the ventricles of the heart.

<sup>3</sup> The intensive perfect passive in *Tetélestai* points backward to an accomplished task, completed in full at a time prior to the time of speaking. Therefore, it also indicates a present state/condition as a result of the past completion. The real payment of the wages of sin required that Jesus experience death in the sense of total alienation from God. (Randolph O. Yeager, *The Renaissance New Testament* [Gretna: Pelican Publishing Co., 1982], 8:458).

