

"Not Without Blood" 2 Key

Text: (Heb. 9:1-7 NKJV) ¹ Then indeed, even the first covenant had ordinances of divine service and the earthly sanctuary. ² For a tabernacle was prepared: the first part, in which was the lampstand, the table, and the showbread, which is called the sanctuary; ³ and behind the second veil, the part of the tabernacle which is called the Holiest of All, ⁴ which had the golden censer and the ark of the covenant overlaid on all sides with gold, in which were the golden pot that had the manna, Aaron's rod that budded, and the tablets of the covenant; ⁵ and above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail. ⁶ Now when these things had been thus prepared, the priests always went into the first part of the tabernacle, performing the services. ⁷ But into the second part the high priest went alone once a year, **not without blood**, which he offered for himself and for the people's sins committed in ignorance.

I. Introduction

A. Today, I want you to notice the unique place which is given to THE BLOOD from the beginning to the end of God's revelation of Himself to man, as recorded in the Bible.

B. There is no single scriptural idea, from Genesis to Revelation, more constantly and more prominently kept in

view, than that expressed by the phrase-"NOT WITHOUT BLOOD."

C. From the beginning to the end of Scripture; from the closing of the gates of Eden in *Genesis*, to the opening of the gates of the Heavenly Zion in the Book of Revelation, there runs through Scripture a scarlet thread. It is this phrase, "NOT WITHOUT BLOOD" that unites the beginning and the end; that gloriously restores what sin had destroyed.

D. Today I want to take you on a panoramic view of the scarlet thread of the blood of Jesus from *Genesis* through Revelation.

1. First in the Old Testament.
2. Second, in the teachings of our Lord Jesus Himself.
3. Third, in what the apostles teach.
4. Last, what John tells us of it in Revelation.

II. Second, in the teachings of our Lord Jesus Himself.

It is sometimes said that the words "NOT WITHOUT BLOOD" belong to the Old Testament. But what does our Lord Jesus Christ say?

A. Notice, first, that when John the Baptist announced His coming, he spoke of Him as filling a dual office, as "THE LAMB OF GOD that taketh away the sin of the world" ; and then as "the One who would baptize with the Holy Spirit." (*John 1:26-33 NKJV*) ²⁶*John answered them, saying, "I baptize with water, but there stands One among you whom you do not know.* ²⁷*"It is He who,*

*coming after me, is preferred before me, whose sandal strap I am not worthy to loose."*²⁸ *These things were done in Bethabara beyond the Jordan, where John was baptizing.*²⁹ *The next day John saw Jesus coming toward him, and said, "Behold! The Lamb of God who takes away the sin of the world!"*³⁰ *"This is He of whom I said, 'After me comes a Man who is preferred before me, for He was before me.'*³¹ *"I did not know Him; but that He should be revealed to Israel, therefore I came baptizing with water."*³² *And John bore witness, saying, "I saw the Spirit descending from heaven like a dove, and He remained upon Him."*³³ *"I did not know Him, but He who sent me to baptize with water said to me, 'Upon whom you see the Spirit descending, and remaining on Him, this is He who baptizes with the Holy Spirit.'*

1. The outpouring of the BLOOD of the Lamb of God must take place, before the outpouring of the Spirit could be bestowed.

2. Only when all that the Old Testament taught about THE BLOOD has been fulfilled, can the Dispensation of the Spirit begin.

3. Where the blood flows the Spirit goes!

B. Second, the Lord Jesus Christ Himself plainly declared that his death on the Cross was the purpose for which He came into the world; that it was the necessary condition of the redemption and life which He came to bring. He also clearly states that in connection with His death the shedding of His BLOOD was necessary.

1. In the Synagogue at Capernaum He referred to His

death on the cross when He spoke of Himself as "THE Bread of Life", and when He spoke of His flesh, "that He would give it for the life of the world."

2. Four times over He said most emphatically, *"Except ye . . . drink his BLOOD ye have no life in you."* *"He that drinketh my BLOOD hath everlasting life."* *"My BLOOD is drink indeed."* *"He that drinketh my BLOOD dwelleth in me and I in him"* (John 6:41-71).

3. Our Lord thus declared the fundamental fact that He Himself, as the Son of the Father, who came to restore to us our lost life, can do this in no other way than by dying for us; by shedding His blood for us; and then making us partakers of its power.

4. Again, the blood had to be shed and the blood has to be appropriated and applied by faith. Drinking the blood refers to our spiritually partaking of its benefits in our inward man by faith. It is the most personal application. Not only sprinkled on the lintel and doorposts, not only sprinkled upon the physical flesh, but applied to the deepest recesses of our hearts.

5. Our Lord confirmed the teaching of the Old Testament Offerings-that man can live only through the death of another.

6. But Christ Himself cannot make us partakers of that eternal life which He has procured for us, save by the shedding of His blood, and causing us to drink it. Marvellous fact! " NOT WITHOUT BLOOD " can eternal life be ours.

7. Equally striking is our Lord's declaration of the

same truth on the last night of His earthly life. Before He completed the great work of His life by giving it " as a ransom for many," He instituted the Holy Supper, saying- " This cup is the New Testament in MY BLOOD that is shed for you and for many for the remission of sins. Drink ye all of it." (Matt. 26:27, 28 NKJV) ²⁷ *Then He took the cup, and gave thanks, and gave it to them, saying, "Drink from it, all of you. ²⁸"For this is My blood of the new covenant, which is shed for many for the remission of sins.*

8. "Without shedding of blood there is no remission of sins." Without remission of sins there is no life. But by the shedding of His BLOOD He has obtained a new life for us.

9. By what He calls " the drinking of His blood " He shares His life with us. The blood SHED in the Atonement, which frees us from the SIN, the guilt of sin; and from death, the punishment of sin; the blood, which by faith we drink, bestows on us His life. The BLOOD He shed was, in the first place **FOR us**, and is then given **TO us**.