

## **THE COVENANT OF BLOOD OF CHRIST**

The Book of Hebrews, chapters 8 through 10 establishes the superiority of the New Covenant over the Old Covenant.

The Covenant that is known for the **blood of Christ** is the covenant of:

- Eternal Redemption (Heb.9:12)
- Eternal Inheritance (Heb.9:15)
- Eternal Covenant (Heb.13:20)

**(Heb.10:9-10) “Then He said, ‘Behold, I have come to do Your will.’ He takes away the first in order to establish the second. By this will we have been sanctified through the offering of the body of Jesus Christ once for all”**

**Ryrie (footnote of Heb.9:16)** – “This is the strong proof that it is the death of Christ, not His life, that puts into effect the New Covenant with all its blessings. His sinless life qualified Him for the suitable sacrifice for sins, but it was His death that made the payment for sins.”

<p><b>We will study five aspects of THE COVENANT OF BLOOD OF CHRIST.</b></p>
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### **1. We will outline our lesson text by four homiletic points.**

(Heb.9:16-17)	The Covenant validated	Required a specific death.
(Heb.9:18)	The Covenant inaugurated	Required a specific blood.
(Heb.9:19-21)	The Covenant sprinkled	Required a specific sacrificial ceremony.
(Heb.9:22)	The Covenant Shedding	Required a specific cleansing for forgiveness

### **2. (Heb.9:16-17) (one Greek sentence) explains that a Divine Covenant involving forgiveness of sins requires a death (actually two deaths) based on the covenant conditions.**

(Heb.9:16) opens with an important prepositional phrase - “**For where** a covenant (gar)[for] (explanatory conjunction) (hopou) [relative adverb of conditions] (diatheke).”

“**For where**” refers back to (Heb.9:14-15) (our mediator) to explain that the “death (thanatos) [Spiritual connotations] of the one who made it (tou diatithemi/ a.m.ptc.gsm) [The appointed One] (1 Tim.2:5-6).”

(John 6:38) “For I have come down from heaven, not to do My own will, but the will of Him who sent Me.”; Matt.26:39).

(Heb.9:17) begins with a second explanatory (gar) [for] how to know if the covenant is valid (bebaios) [steadfast, firm]. It establishes the necessity of the death of the Appointed One.

“For it is never in force (ischuo/ p.a.in.3ps) while the Appointed One (ho diatithemi/ a.m.ptc.nsm) lives.”

### 3. When the first covenant was installed, it was done by the blood of animals.

(Heb.9:18) “Therefore even (hothen) [inferential conjunction, to signal a big shift] the first covenant (he protos) was not inaugurated (oude egkainizo/ perf.p. ind3ps) [to install new] without blood.”

When the Old Covenant was installed by Moses, it remained until Christ and the establishment of a New Covenant.

(Heb.8:7) “For if the first covenant had been faultless, there would have been no occasion sought for a second.”, (Heb.8:13; 10:9-10)

(Heb.8:6) “But now He has obtained a more excellent ministry, by as much as He is also the mediator of a better covenant, which has been enacted on better promises.” (Heb.9:15)

### 4. Shadow Christology (Divine Directive) of First (Old) Covenant required sprinkled blood year after year pointing to the coming of Jesus Christ (Heb.9:19-21).

(Heb.7:27) “Who does not need daily, like those high priests, to offer up sacrifices, **first** for His own sins **and then** for the sins of the people, **because** this He did once for all when He offered up Himself.”

**This began with the Passover of the Exodus (Ex.12:21-23)**

(Ex.12:22) “You shall take a **bunch of hyssop and dip it in the blood** which is in the basin, and apply some to the lintel and the two doorposts; and none of you shall go outside the door of his house until morning.”

(1 Cor 5:7) “For Christ our Passover also has been sacrificed.”

(Heb.12:24) “And to Jesus, the mediator of a new covenant, and to the sprinkled blood, which speaks better than the blood of Abel.”

### 5. The Greek word used for shedding of the blood of Christ is haimatekchusia.

It is used in this form only once.

(Heb.9:22) “And according to the Law, one may almost say, all things are cleansed with blood, and **without shedding of blood** there is no forgiveness.”

However, these two words are used for the shedding of Righteous Blood In (Matt.23:35) and (Acts 22:20) and finally for Christ in (Luke 22:20).

(Luke 22:20 “And in the same way He took the cup after they had eaten, saying, ‘This cup which is **poured out** for you is the New Covenant in My blood.’ (1 Cor.11:25)