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12-30-1979

### The Blood of Sprinkling

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#### Recommended Citation

Vaught, W. O., "The Blood of Sprinkling" (1979). *Vaught Sermon Notes: Hebrews*. 83.  
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## THE BLOOD OF SPRINKLING

A STUDY OF THE BOOK OF HEBREWS  
NUMBER 130  
HEBREWS 12:24

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We are studying in this passage the contrast between Mt. Sinai and Mt. Zion. Mt. Zion represents God's great grace provision for us and Mt. Sinai represents the place of reversionism for the grace believer. It is a legalistic type reversionism.

Look at a corrected translation of verses 21-23.

### Verse 21

"Also so terrible was its appearance (Mt. Sinai) that Moses said I am terrified and trembling."

### Verse 22

"But you have come to Mt. Zion, even the city of the Living God, The Heavenly Jerusalem, to myriads of angels in festive convocation."

### Verse 23

"Also to the church of the firstborn ones (The Royal Family) who have been registered in heaven, and to God the evaluator of all and to the spirits of the justified ones who have been perfected."

HEBREWS 12:24 "And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Last time we studied "And to Jesus, the Mediator of the New Covenant." This is as far as we got in the last study. We saw Jesus Christ as the perfect Mediator. Because he is the perfect God and perfect man, he could fill the role of perfect mediator. When you see the word "mediator" or "mediatorship," you will find close by the words "The blood of Christ." The blood of Christ is the means whereby Christ became our mediator. Toward God it was propitiation; toward man it was reconciliation; and toward sin it was redemption. The New Covenant we studied last time, and it is the new contract for the grace age, for the Church Age. There are two new contracts--one for the Royal Family of God, the Church; and the other for Israel which will be operational in the Millennium. This new contract places emphasis on just how great this relationship will be.

There are seven datives of indirect object here--

- (1) Mt. Zion, the city of the Living God, the New Jerusalem.
- (2) And to myriads of angels in festive convocation.
- (3) The church of the firstborn ones, who are registered in heaven.
- (4) God the Father, the evaluator of all.
- (5) The spirits of the justified ones who have been made perfect.
- (6) The Mediator of the New Covenant, Jesus Christ.
- (7) The blood of sprinkling which communicates better things.

In this verse we have the word "blood" from the noun haima.

## THE DOCTRINE OF THE BLOOD

This is without doubt the least understood doctrine in all the Bible. Most people don't know anything about it and have a very strange and inaccurate idea of how the blood of Christ saves us.

1. TO UNDERSTAND THE BLOOD OF CHRIST WE MUST BEGIN WITH THE ANIMAL BLOOD, THE BLOOD OF THE OLD TESTAMENT. IT WAS LITERAL BLOOD.

This is the concept here from haima and it is literal animal blood. Literal blood in scripture always speaks of animal blood. Blood is the seat of animal life. Leviticus 17:10-14, "The life of the flesh is in the blood" but this is referring to animals only. This is true of all lower creation. It is not true of human beings. Your life is in your soul. The animal has life but he does not have a soul. (When I was a boy, I loved animals with great affection. I had a dog named "Shep" and I would have vowed that he had a soul. And we had a beautiful horse named "Mady" and I just knew she had a soul. But that is not right. They had life, but no soul.) The angels have souls and they will live eternally. They also had an old sin nature and volition. The human soul is invisible and so is the angelic soul. Humans are visible physically but angels are not. The animal has instincts but not a soul. Literal blood refers to the animal and this is the seat of all animal life.

#### Shadow Worship

In the Old Testament shadow worship involved the blood of the animals and it was their literal blood. This is the blood that was collected when the lamb was killed for the Passover, and the blood was splattered over the top and on the two sides of the door. When they had an animal sacrifice, it was literal animal blood. On the Day of Atonement the High Priest would sprinkle blood on the mercy seat in the Holy of Holies. From the coats of skin in Genesis 3:21, down through all the Levitical offerings and sacrifices of Lev. 1-5, animal blood was used to represent something else. It pointed to something. It pointed to the death of Jesus Christ on the cross. (And this was done in all those ages before the cross had happened. It pointed to something that was coming.) Animal blood was literal blood and it forecast what was coming. That animal blood which was real points to the sacrifice Christ made on the cross and to that amazing work he did in paying for all of our sins. This is taught in Hebrews 9:22.

#### 2. A DEFINITION OF THE BLOOD OF CHRIST.

(Most people do not understand the blood of Christ because when they come to it, they shy away from it and from thinking about it. They pound the pulpit and shout "THE BLOOD, THE BLOOD" but they are not willing to sit down and let Scripture speak to them about what actually happened when Christ died on the cross for our sins.)

Arndt and Gingrich is a German Lexicon that has been translated into English and on page 22, they have defined this word haima, "blood." They describe haima as being literal blood, but when it is literal, it is animal blood. But in this Lexicon, under the paragraph in which they explain the figurative use of blood, they say--"Blood and life as an expiatory sacrifice is used of the blood of Jesus as the means of salvation." In the eight-volume THE THEOLOGICAL DICTIONARY OF THE NEW TESTAMENT by Gerhardt Kittel on page 175, we read, "A pregnant verbal symbol for the saving work of Christ."

Therefore, both of these, the world's two greatest authorities on the meaning of the Koine Greek, say that the blood speaks of salvation. All believers have been saved by the blood yet they have had no contact with any literal blood of Christ at any time Christ's shed blood speaks of the work he did on the cross when he paid for our sins.

Christ Died Twice On The Cross

In the Hebrew of Isaiah 53:9 and in the Greek of Hebrews 9:17, the word for death is in the plural. Christ clearly died twice on the cross, once for our sins and then once for his own physical death. When Jesus said, "Finished" it was the perfect tense of teleo and it means something that was completed in the past with the idea that the completion will go on forever. Jesus was still alive when he said that salvation was finished and then after that he died. That first death was a spiritual death when he paid for all of our sins. He had not bled to death. Then later on he died physically and it was not suicide. It was his own termination of his life. (These two books I have quoted above are the greatest authority in the world on this subject.)

The Blood Of Christ Is Three Things

It is redemption, it is propitiation, and it is reconciliation. The term "Blood of Christ" is a technical term to represent the adequate work he did when he died for the sins of the whole world on the cross. The reason this work of Christ was called "blood" is because it links in with the Old Testament animal sacrifices and it was an easy picture for them to understand. "Blood of Christ" covers the whole redemptive work of Christ on the cross for our sins.

3. THE BLOOD OF CHRIST, THEREFORE, IS A REPRESENTATIVE ANALOGY.

First, the animal blood of the Old Testament sacrifices was real and literal. But the real and literal blood of the animal simply pictured the atoning death of Christ on the cross. Animal literal blood pictured Christ's great redemptive work.

(Col. 1:20, Hebrews 10:19 and 13:30, 1 Peter 1:2)

If this were a real analogy, it would be a literal death compared to a literal death. It would be the real death of the animals compared to the real death of Christ, which would be his physical death. The cross was all over as far as the redemptive work of Christ was concerned before he died physically. So, this is not a real analogy but a representative analogy. One thing represents another, and in this representative analogy the real blood of the animal sacrifice depicts the real saving work of Christ on the cross for our sins. Therefore, the physical death of the animal represents the spiritual death of Christ for our sins on the cross. The animal died physically by having its throat cut, but Christ died spiritually for our sins, paid for them all, then said, "IT IS FINISHED." He who knew no sin was made sin for us.

Isaiah 53:9, "He made his grave with the wicked and with the rich in his deaths." Hebrews 9:17, "For a testimony is of force upon deaths." All the animal had was his blood, but Christ had more than blood--he had unlimited power, perfection, and the ability to bear our sins and that is what he did on the cross. The work it took to bear our sins is the work that only he could do. This is saving death and he is the only one who could die a saving death. You and I could die but it wouldn't be a saving death. Then Christ's second death was his physical death. He died physically for three reasons--

1st--His work was finished.

2nd--So he could give us an illustration of resurrection.

3rd--So he could ascend and sit down in his humanity at God's throne.



He was our substitute-that was his spiritual death. His saving death preceded his physical death.

4. CHRIST DID NOT BLEED TO DEATH ON THE CROSS.

(John 19:3-34)

Christ died as an act of his own volition. This is not what is commonly called suicide. In his volition, to die as he did, his act was in perfect harmony with the will of God. In John 10:18 he said he would die this way. He didn't have ill health. He died well. He came into the world according to the will of God (Gal. 4:4 says that it was the fulness of time) and he went out the same way. Psalm 31:5 is what he said when he died physically and it is partially quoted in Luke 23:46. The Psalm adds, "Father, you are the God of doctrine." Christ died of his own will is taught in Mark 15:37, Matthew 27:50, Luke 23:46 and John 19:30. Therefore the blood of Christ is a part of a representative analogy of the physical death of the animal sacrifice and the saving death or spiritual death of Christ bearing our sins as is described in 2 Cor. 5:21 and 1 Peter 2:24.

5. THE BLOOD OF THE ANIMAL SACRIFICE WAS A SHADOW OF THE REALITY.

It was a shadow to picture the death of Christ in those long centuries before the cross actually took place. Each animal sacrifice said this--"Look, this is what one day Christ will do on the cross. He will die for your sins." It was the shadow pointing to the reality. (Hebrews 9:12-14)

6. THE BLOOD OF CHRIST DEPICTS THE SAVING WORK OF CHRIST ON THE CROSS.

It is expiation. (Revelation 1:5)

Propitiation is aimed toward God.

Reconciliation is aimed toward man.

Redemption is aimed toward sin.

The Lord Jesus Christ did not bleed to death on the cross.

Rather he bore our sins.

"THE WAGES OF SIN IS DEATH" has nothing to do with physical death. In Genesis 2:17 God told Adam that the day they ate the fruit, they would die. But this death had nothing to do with physical death, for they did eat the fruit and they didn't die. They didn't "keel over" dead, in fact, they lived nine hundred years longer. The wages of sin for Adam and Eve was spiritual death and at that moment, they became sinners and got an old sin nature. Physical death is the result of having the old sin nature. Genesis 2:17 says that they died spiritually and they immediately tried to get on the right side of God by works, we call it "operation fig leaves." This is the same thing many people are trying to do today. They are trying to get right with God through doing good to others. They claim if you love everybody in the human race, you will be saved. Almost every liberal church in the world teaches this same thing. But Romans 5:8 says he died for us before he died for himself physically.

IT IS FINISHED

All his work for sin was done over here on this side. Sin had been paid for and he was still alive.

Now over here he died physically. This was the end of his earthly ministry. It is not a part of salvation.

The blood depicts the saving work of Christ, and this was an act of his own volition. "No man takes my life from me, I lay it down of myself."

The Roman soldiers plunged a spear in his side and out came blood. (John 19)

Don't be afraid of this subject. No one can die for another. You have to die physically for yourself. Christ did far more than die physically for you. He died for your sins and made salvation possible and it will last for all eternity.

7. THE BLOOD OF CHRIST IN EXPIATION IS THE BASIS FOR THE REBOUND TECHNIQUE.

1 John 1:7 must be compared with 1 John 1:9.

How can we just name our sins to God and be forgiven? It is so easy to put more into confession of sin than is actually there. We want to do something. We want to feel real sorry for sin, we want to partially forgive our own sins and then let him do the rest. That is not correct. He does it all in forgiveness.

Both known and unknown sins.

Your volition was involved in both. You did both and you wanted to do both. Say to God, "Yes, I did it" and that is all you can say and you can't agonize your way out of it. You can't feel guilty and allow your guilt to get you out of it. The blood of Christ handles both the known and the unknown sins.

You can never commit a sin that God did not anticipate and provide for on the cross. THERE IS NO MERIT IN THE WAY YOU CONFESS.

CONFESS



No merit here at all. How you feel doesn't matter.

All the merit is here.

God is only impressed by what Jesus did on the cross and when you learn that, you learn the first principle of grace. In the Old Testament they didn't have the cross, so they killed animals pointing to that great courtroom scene where on the cross every sin of all mankind was judged. Now don't let your arrogance show at this point. And don't let your "over-think" get you on the wrong track. Name your sins to God and drop them there. Don't go back and climb Mt. Sinai again. Live on Mt. Zion. Grace is hard for us to understand. Legalism says, "I'll forgive you if you will just do so and so." But we are forgiven on the basis of the nobility of his character. Being sincerely sorry doesn't mean a thing. It isn't how we feel but it is what God does that is important.

8. THE TRUE MEANING OF THE BLOOD OF CHRIST IS FOUND IN THREE DOCTRINES.

God is PROPITIATED.

Man is RECONCILED.

Sin is REDEEMED.

This verse says, "To the blood of sprinkling." The word for "sprinkling" is rantismos and this is pointing to the day of Atonement when the High Priest would go into the Holy of Holies and sprinkle blood upon the Mercy Seat. It occurred in the Holy of Holies and this is the home of the born again believer of the Church Age, this is the home of Royal Family. This verse says that this blood speaks of something. This is laleo and is a present, active, participle and it means it keeps on speaking of "better things." And we will discuss these better things in our next lesson.