

Jewels of Calvary in Hebrews

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Introduction:

1. Hebrews has a primary theme – the preeminence of Jesus Christ and His gospel over all O.T. religion.
 - a. The thirteen chapters and 303 verses of this Pauline epistle exalt N.T. religion far above the O.T.
 - b. Hebrews – written to Jews from a sacrificial system – had readers more appreciative of such things.
 - c. Hebrews – written to Jews from a priestly system – has the only N.T. usage of Jesus as priest (26).
 - d. Hebrews emphasizes blood of sacrifices – 20 occurrences versus Romans (3), Ephesians (3), etc.
 - e. To better learn or love Jesus' priestly sacrifice for communion, read Hebrews 1-2,5,7,9-10,12-13.
2. Jewels of Calvary require more than Jesus' superiority to O.T.; they must directly involve His death.
3. For examination of any verses in this excellent epistle, consult our 1988 exposition of Hebrews [Hebrews \(33 sermons\)](#).
4. Calvary is the primary location of the greatest transaction in the history of the universe (Luke 23:33).

1:3-5 ... when he had by himself purged our sins

1. The epistle's opening is formed differently than Paul's other epistles, glorious indeed.
2. We easily know the *he* from context, Jesus the Son of God grandly exalted (Heb 1:1-9).
3. He saved us *by himself* – His singular obedience justified us (Rom 3:24; 4:25; 5:12-19).
 1. The rest of Hebrews identifies offering of Himself only once (Heb 9:12; 10:10-14).
 2. He then sat down, for His redemptive work by dying to save was over (Heb 10:12).
 3. Purged = to make pure or clean; free from moral or spiritual defilement, sin or evil.
 4. We see variations of purging by Jesus and His gospel (Heb 9:14,22; 10:2; II Pet 1:9).
 5. Thus, baptism to wash away sins must be figurative as proven elsewhere (I Pet 3:21).
4. We love this glorious declaration of salvation by Jesus that modern versions remove.
 1. Why would they do it? Why would Satan? Their soteriology is conditioned on man.
 2. Note the location of this declaration of salvation – in the loftiest description of Him.
 3. What happened next? He rose, ascended, and received His inheritance (Heb 1:4-5).
 4. The glorious titular name of our Jesus is Son of God, far above angels (Phil 2:9-11).
5. Jewel = *by himself*. The Spirit in a long description included this one key salvation fact.
6. *Communion is to remember Him and Him only; there is no other soul winner with Him.*

2:6-9 ... should taste death for every man

1. David gave a glorious prophecy of Jesus in Psalm 8 that Paul quoted here (Heb 2:6-8).

2. Do not misinterpret any of the incarnational details that belong to Jesus Christ alone.
 1. He foretold Jesus made lower than angels crowned with glory and honor (Heb 2:9).
 2. Why was He made lower than angels? Suffering of death ... required His humanity.
 3. After ascension up into heaven, He was crowned with glory and honor (Rev 5:1-14).
 4. God highly exalted Jesus and glorified Him above angels (Heb 1:4-5; Phil 2:9-11).
3. God's wonderful grace to save us was sending His glorious Son to taste death for us.
 1. What does death taste like? The king of terrors in a glass of overwhelming anxiety.
 2. How did He taste death? He experienced it. He drank the cup of suffering of death.
 3. He died for the elect to pay for sin, which He could not do without flesh and blood.
 4. *Every man* is the elect by *sons, sanctified ones, brethren, church, and given children*.
 5. For much more detail about the cup of suffering Jesus drank for His elect, see [The Cup of Christ \(1 Sermon\)](#).
4. The exaltation and perfection of Christ is seen in His reception in heaven (Rev 5:1-14).
 1. Jesus bringing many sons unto glory was a becoming achievement to be rewarded.
 2. Fatal sufferings Jesus endured made Him a perfect Captain of salvation with glory.
 3. His perfection as our high priest by His sufferings is in a future jewel (Heb 5:6-10).
5. Your taste of death is so reduced in pain and punishment to never be compared to His.
 1. Jesus Christ's death abolished death for us in a painful, penal sense (II Tim 1:9-10).
 2. It is so different for the elect that they are said to be merely sleeping in Jesus. Glory!
 3. We get rid of our filthy bodies; we get planted for a new one; our spirits go to heaven.
 4. Paul wrote death was far better than staying alive here (Phil 1:21-24; II Cor 5:6-8).
 5. He will return to glorify our bodies; the wicked will be tormented in hell with theirs.
6. Jewel = *tasted death*. The Spirit understated Jesus enduring the trouble of death for us.
7. *Communion is to remember His death until He comes ... that He tasted it in our stead.*

2:14-18 ... since the children are partakers of flesh and blood

1. God assigned our adoption as children to Jesus by predestinated purpose (Eph 1:3-6).
 1. He is not the least ashamed of us – and He declares us His brethren (Heb 2:11-12).
 2. Jesus will soon, after gathering the full family together, present us to God (Heb 2:13).
 3. If we are His brethren and His children (and His church), there are real similarities.
2. Because you and I are flesh and blood, Jesus had to be incarnated the same to help us.
 1. What a glorious Redeemer! God, an immortal Spirit, could not help us in these ways.
 2. Incarnation – God manifest in the flesh – was for Him to have our flesh and blood.
 3. He had to have a flesh and blood body to die to save us from the devil's deadly work.
 4. We have both, and He partook of both by incarnation, to perfectly redeem His elect.
 5. He saved us legally from sin's penalty and wages; He wiped out the devil's sin claim.

6. Jesus the second Adam destroyed the death work of the first Adam (Rom 5:12-19).
7. Jesus the Son of God was manifested to destroy the devil's works of sin (I John 3:8).
8. Without this mediator, the Man Christ Jesus, we are doomed before God (I Tim 2:5).
9. There is no reason to fear death now; He died and rose again to be the first to heaven.
10. Where are the keys of death and hell now? In the hands of our Redeemer (Rev 1:18)!
11. If you fear dying beyond anxiety of the unknown, you need this gospel (Heb 2:15).
12. Men have used the fear of death by Satan's leading to all kinds of religious bondage.
13. Consider here as well that there is no such redeemer for the fallen angels (Heb 2:16).
14. God passed them; they cannot believe it; we are in the inner circle, so they serve us.
3. There is yet another practical benefit of Jesus partaking of our nature of flesh and blood.
 1. He also was made with flesh and blood to relate to us perfectly (Hebrews 2:17-18).
 2. He is a perfect high priest touched with our feelings and able to help (Heb 4:15-16).
 3. God does not know our feelings and temptations experientially like the Lord Jesus.
4. Jewel = *flesh and blood*. Jesus had to take our nature, not that of angels, to deliver us.
5. *Communion is when we remember the incarnation and death of a flesh/blood Redeemer.*
 1. The bread and wine – two elements – are precise and specific for the point right here.
 2. We reject and condemn the RCC heresy of denying the cup to the laity as given **Drink Ye All of It**.

5:7-9 ... strong crying and tears

1. Paul is in the midst of a multi-chapter comparison of Jesus to Old Testament priests.
 1. This section of intercession and obedience is between statements about Melchisedec.
 2. A priest's work involves intercession and persuasion with God, and Jesus was heard.
2. In the days of His flesh refers to our Lord's incarnation with a human nature like ours.
 1. Jesus took on flesh and blood; flesh summarizes His humanity (Jn 1:14; I Tim 3:16).
 2. Jesus' prayers and supplications with strong crying and tears were in Gethsemane.
 3. Luke, a physician, described His sweat as it were great drops of blood (Luke 22:44).
 4. Jesus begged the Father for another way, but humbly resigned Himself (Luke 22:42).
 5. He was heard by the Father, Who sent Him an angel to strengthen Him (Luke 22:43).
 6. In David's prophecy of the crucifixion, God heard His Son's prayers (Ps 22:22-25).
3. Another attribute and lesson of our Lord's work was His submissive obedience to death.
 1. He was God's Son, so the Father should have protected Him, but He obeyed anyway.
 2. He knew what was coming better than we ever do, so His obedience is transcendent.
 3. This high priest endured something worse and did it better than any for our example.
 4. Our struggles against sin and opposition do not approach our Lord's (Heb 12:1-4).
 5. His example can help us daily in the most practical of relationships (I Pet 2:18-24).

6. We also are sons, but the Father wants to perfect us through suffering (Jas 1:2-4).
4. He became the perfect Author and High Priest of our salvation by His obedient death.
 1. He was a successful intercessor and proved perfect loyalty and obedience to God.
 2. He showed the way of how to humbly submit to God's will even if painful to death.
5. Our obedience is the evidence, proof, and claim of eternal life, never a condition for it.
6. Jewel = *strong crying and tears*. Like Luke's record, Jesus Christ endured pain for us.
7. *Communion should remember his strong crying and tears, obedience, suffering, victory.*

7:26-28 ... for this he did once, when he offered up himself

1. There is much in Hebrews chapter seven about our Lord's priesthood, but not His death.
 1. By the definition of our study, we want inspired jewels directly involving His death.
 2. For much more about the priesthood of Jesus Christ, see [The Mystery of Malkiy-Tsedeq, Melchisedec Priesthood, Order of Melchisedec \(2 Sermons\), Our Great High Priest, King and Priest](#).
2. Jesus is a perfect high priest for us – very becoming – like in another jewel (Heb 2:10).
 1. He is holy, harmless, undefiled, separate from sinners, and higher than the heavens.
 2. Each of these identifying and describing traits of our Lord are supported elsewhere.
 3. Just a few moments thinking about each of the traits makes our Lord a perfect priest.
3. Because His priesthood is so superior to that of Aaron, His work is also quite different.
 1. Jesus does not need to daily and continually offer sacrifices like Levitical priests.
 2. Jesus does not need to offer sacrifices for His own sins, for he holy, separate, etc.
 3. Jesus offered one sacrifice one time for all sins as Paul states or implies repeatedly.
4. The law of Moses made men priests that had the infirmities of sin and also of death.
 1. Priests from Levi and Aaron had two bad infirmities – their own sins and mortality.
 2. But after the law of Moses, Psalm 110 to be exact, established a new order of priest.
 3. Jesus has neither infirmity – He is holy and separate from sinners – and lives forever.
 4. His one offering of Himself is perfectly sufficient in both sinless and perpetual merit.
5. Jewel = *consecrated, not infirmed*. Jesus was superior to O.T. priests limited two ways.
6. *Communion should remember how perfect He is ... for us ... and He offered once for us.*

9:11-14 ... having obtained eternal redemption for us

1. Having reduced O.T. religion to figures (Heb 9:1-10), Paul detailed Jesus' superiority.
2. The new priest had come to put the promised good things to come into force (Heb 10:1).
 1. All the good things of the new covenant are included here in this promised goodness.
 2. The tabernacle Jesus entered (heaven) was far greater than the little tent Moses built.
 3. Jesus entered God's presence, not a mere figure of it (Heb 1:3,13; 7:26; 9:24; etc.).

3. Rejecting blood of goats and calves, Jesus used His own blood to enter the holy place.
 1. The blood of goats and calves here has clear reference to Israel's Day of Atonement.
 2. A bullock's blood sanctified the priests; one of the goat's blood sanctified the people.
 3. Jesus took His own blood as high priest once into the holy place of God in heaven.
 4. This obtained eternal redemption – emphasis *eternal* – not just the annual O.T. fix.
 5. If Jesus obtained eternal redemption – took position of it – then how secure are we?
4. This glorious sacrifice and eternal possession should profoundly affect our consciences.
 1. The worthless blood of animals preserved their lives from wrath for another year.
 2. They kept on observing this holy day and feast out of necessity to repeat it again.
 3. What effect should the blood of Jesus and His accomplishment have on our souls?
 4. We should be able to jettison any trust in the flesh, even the O.T., to trust in Christ.
 5. We should know our sins are forgiven and our eternal destiny certain without doubt.
5. Jesus offered Himself without spot to God once, very unlike the OT repetitive offerings.
 1. T. sacrifices required perfect sacrifices, animals *without spot*, which Jesus was.
 2. Jesus offered Himself to God; He did not and does not ever offer Himself to sinners.
 3. Eternal life is a gift, no offer. God gave us to Christ, Christ for us, and He gives life.
6. Jewel = *eternal redemption*. O.T. priests on the Day of Atonement only covered a year.
7. *Communion should remember His sacrifice redeemed us forever and for great service.*

9:15-17 ... there must also of necessity be the death of the testator

1. The new covenant, the gospel version of the everlasting covenant, is compared to a will.
 1. The new testament is the gospel revelation and terms of God's gift of eternal life.
 2. The covenant of salvation by Jesus' death is likened to God's last will and testament.
 3. The beneficiaries are the elect of God, and the testator's will put it in force by death.
2. We believe in means of salvation – not sacraments – but by means of death (Heb 9:15).
 1. We fully reject RCC sacramental means of grace and Arminian decisional salvation.
 2. The gift of eternal life is an unconditional bestowal by the merit and works of Jesus.
 3. It is by imputing, accounting, counting, or reckoning His death for each elect person.
 4. Jesus by singular obedience, especially the death of the cross, undid the first Adam.
3. The first testament, or old testament, condemned men by rules and lack of forgiveness.
4. A last will and testament, as we call it, is a declaration by a grantor for benefits at death.
 1. A man writes a will while he is alive to transfer assets by inheritance when he dies.
 2. While the grantor, or testator, lives, the will transfers no benefits at all past intention.
 3. The grantor must die, and when he dies, then the will has the force of law for transfer.
 4. Eternal life is here called an inheritance, which we obtain by the death of the testator.

5. Since God cannot die, He had to send His Son with a mortal life to activate the will.
5. Jewel = *eternal life as last will and testament*. What a creative way to describe salvation!
6. *Communion should recall this inheritance by its words, This cup is the new testament...*

9:18-23 ... better sacrifices than these

1. The patriarchs introduced and Moses' religion required emphasis of bloody sacrifices.
 1. As early as Eden, God killed animals to outwardly clothe Adam and Eve (Gen 3:21).
 2. Abel brought a bloody sacrifice from the firstlings and fat of his sheep (Genesis 4:4).
 3. Noah took seven of the clean animals to offer sacrifices after the flood (Gen 8:20).
 4. The life of the flesh is in the blood, so these sacrifices meant killing a living creature.
2. Paul summarized O.T. – *Almost all things are by the law purged with blood* (Heb 9:22).
 1. The first testament, or O.T., 1500 B.C. to Jesus, was dedicated by blood (Heb 9:18).
 2. Paul dramatically described the O.T. covenant institution with blood (Heb 9:19-20).
 3. Moses' religion involved sprinkling blood on the tabernacle and vessels of worship.
 4. There was no remission of sins, even ceremonially, without the lifeblood of animals.
3. Paul then explained the key comparative use of blood and sacrifices for both covenants.
 1. *Patterns of things in the heavens* = the O.T. practices representing heaven's realities.
 2. Since the O.T. was symbolic pictures of real remission in heaven, blood was needed.
 3. Thus, all aspects of O.T. worship were purified with blood as Paul had summarized.
 4. It was necessary for lots of bloody sacrifices to purify, for our salvation is by such.
4. Leaving the O.T. pattern behind to see reality in heaven, the bloody sacrifice is better.
 1. Heavenly acceptance and atonement with God to inherit eternal Zion was by Christ.
 2. His blood, flowing freely from many wounds, costing his life, put the N.T. in force.
 3. The plural is appropriate – context declares a single sacrifice – to match the patterns.
 4. The plural is appropriate – the Spirit used plural *things* – to match the phrase's plural.
 5. The plural is appropriate to exalt Christ's sacrifice in all its great facets and phases.
5. Jewel = *heaven's reality was dedicated and purified by blood far better than the pattern*.
6. *Communion is symbolic representation of eternal blood redemption by bloodlike wine*.
 1. We look back to the cross and a finished sacrifice rather than forward to one needed.
 2. We think of blood as the lifeblood of Jesus poured out unto death for our remission.
 3. We think of blood enacting and enforcing the new covenant for eternal redemption.
 4. Thus we say, *This cup is the new testament in my blood shed, which is shed for you*.

10:1,14 ... never made perfect versus perfected forever

1. This book, exalting Jesus Christ over all O.T. religious matters, has excellent contrasts.

2. Our God is a perfect God, and anything less than perfection will not be in His presence.
 1. Jesus taught that God would throw out an imperfectly dressed guest (Mat 22:11-14).
 2. The standard of acceptance with God is perfection (Deut 18:13; Mark 5:48; Rev 3:2).
3. The O.T. religious economy of Moses and animal sacrifices never made them perfect.
 1. Moses' system of religion, required by Jehovah for 1500 years, was only a shadow.
 2. It never ... worked – put away sins – cleared consciences ... it left imperfect results.
4. But Jesus, like Moses but also Moses' Lord, made us perfect forever by His sacrifice.
 1. His one offering, gloriously sufficient and abundantly superior for sin, perfected us.
 2. Once the offering of His body for sin was completed, there was no more to be done.
 3. Our perfection was obtained, and our perfection is forever – never to be questioned.
 4. Paul blasted ideas of our perfection being questioned (Rom 8:32-39; esp. Rom 8:33).
5. You have never done anything perfectly in your life, no matter how simple the project.
6. Will you love and serve the infinitely perfect God for making you perfect before Him?
 1. He sees us in fine linen, righteousness of saints, in all senses and phases (Rev 19:8).
 2. He did this by killing His perfect son who became imperfect to make us all perfect.
7. Jewel = *we are perfected forever*. The N.T. trumps the O.T. by its permanent perfection.
8. *Communion should remember that Jesus' death perfected us legally before God forever.*

10:3,17 ... remembrance versus no remembrance and remission

1. This book, exalting salvation by Christ against Moses' religion, has excellent contrasts.
2. Paul in the first verses showed the O.T. sacrifices were to remember sins (Heb 10:1-3).
 1. This is the case in most religions, for sins are remembered to keep the faithful paying.
 2. When you do wrong and make confession and/or restitution, remembering is terrible.
 3. T. sacrifices were shadows of good things to come, so they made no man perfect.
 4. The good things to come were the person, work, and gospel of our Lord Jesus Christ.
 5. If the O.T. shadow sacrifices had paid for sins, there would be no conscience of sins.
 6. But the purpose matched the result – a schoolmaster to cause memory of sinfulness.
3. But Jesus, the very best thing to come, took away remembrance of sins (Heb 10:17-18).
 1. God's covenant promise in Christ was selective memory to forget all sins (Heb 8:12).
 2. This is a huge difference – from our remembrance of sins to His forgetting all sins.
 3. Some say of others, they have forgiven me, but they have not forgotten what I did.
 4. We love to take comfort in the short phrase, *forgive and forget*. God has done it!
 5. David prayed, *Remember not my sins ... remember me for goodness' sake* (Ps 25:7).
 6. God makes this great choice of forgetting our sins for His own sake (Isaiah 43:25).
 7. Micah described it as God casting all our sins into the depths of the sea (Micah 7:19).

4. How can God hate all workers of iniquity and say so but save some (Ps 5:5; Matt 7:23)?
 1. By forgiving and not remembering their sins by Jesus' substitutionary righteousness!
 2. God cannot remember we are workers of iniquity; He chose to forget sins by Christ.
5. Jewel = *God's selective memory forgets our sins*. We may remember, but He does not.
6. *Communion should remember that by Jesus' death God no longer remembers our sins*.

10:11-14 ... offered one sacrifice for sins for ever, sat down

1. This book of a single theme – the preeminence of Christ – has connections to be found.
2. Paul in the first verses showed the inadequacy of annual sacrifices for sin (Heb 10:1-3).
3. Now our beloved brother will expose daily sacrifices as very inadequate (Heb 10:11).
 1. These priests have to offer the same sacrifices over and over again without any end.
 2. They stood at their butcher tables and the altar every day offering up another animal.
4. But Jesus offered one sacrifice for sins forever, replacing the annual and daily sacrifices.
 1. One sacrifice for sins forever means that both annual and daily sacrifices are over.
 2. Because there is nothing else to offer, our Jesus sat down unlike the Levitical priests.
 3. Love this beautiful contrast from standing daily to sitting down at God's right hand.
 4. Paul began the book with this featured fact, and He drew on it again here (Heb 1:3).
 5. There is nothing more for Him to do than sit and wait for total victory over enemies.
5. Believe and love the truth of eternal life as a fully finished work that leaves only sitting.
 1. Jesus is sitting at the right of God, indeed interceding, but with eternal life secured.
 2. It is a gift from God. We do not earn it, cooperate with God, or help Him (Eph 2:8).
 3. This is the gospel rest that Paul spent two chapters to exalt to Jews (Heb 3:7 – 4:11).
 4. Isaiah exhorted Israel that God would do all the work for them to sit still (Is 30:7).
 5. Jesus stood up to receive the martyr Stephen, and Stephen saw Him (Acts 7:54-60).
6. Jewel = *Jesus seated proves salvation complete*. The O.T. priests never got to sit down.
7. *Communion should remember the one sacrifice of Jesus' life that paid for sins forever*.

10:19-20 ... boldness to enter into the holiest

1. Paul here transitioned from the doctrinal foundation of the gospel to practical obedience.
2. You cannot appreciate this blessing unless you imagine the terror of Jews about God.
 1. You likely were taught by parents how to pray directly to God even as a young child.
 2. No Jew could get near the presence of God except one high priest from Aaron's seed.
 3. No Jew could get near the presence of God except by the one priest only once a year.
 4. Paul stated this fact when detailing the inferior ordinances of the O.T. (Heb 9:7,25).
3. Paul's *therefore*, common in all his epistles, but especially in Hebrews, builds on Christ.

1. From all that went before, nine-and-one-half chapters, the Jews should now be bold.
2. What is the holiest? The very presence of the thrice-holy God that terrorized Isaiah.
3. What is the holiest? The small room of the tabernacle with the Ark of the Covenant.
4. What is the holiest? The place where one's standing with God is ultimately tested.
5. Paul said Jesus' blood was cause to be bold, for their sins were remitted (Heb 10:18).
6. Jesus' flesh was also for boldness, by a consecrated new and living way (Heb 10:20).
4. Paul refers to the veil, which the children of Israel knew kept them from God's presence.
 1. To go past that veil into the holiest of all of God's presence would be instant death.
 2. Jesus when He died ripped that veil from top to bottom making easy access to God.
5. The new and living way is Jesus alive forevermore with a glorified body as Mediator.
 1. He ever lives to make intercession for us at the right hand of God (Rom 5:10; 8:34).
 2. Children should be taught this boldness by praying directly to God in Jesus' name.
6. With such an high priest over the real temple and worship of God, they could be bold.
 1. They could approach God's presence with a true heart full of confidence by faith.
 2. Their hearts had no convicted, guilty conscience by faith in Christ's sprinkled blood.
 3. Their bodies were also sanctified to God by symbolic water of baptism's conscience.
 4. These final expressions are not the Spirit's vital work due to *conscience* and *body*.
7. Jewel = *boldness to go to Jehovah*. Jews had never heard of such an incredible privilege.
8. *Communion should remember our Lord's death totally consecrated acceptance to God*.

10:29 ... counted the blood of the covenant an unholy thing

1. The Jews rejected their Messiah, God's Son, so He planned total revenge (Mat 22:1-7).
 1. Daniel's timed prophecy foretold a prince coming to desolate Israel (Dan 9:24-27).
 2. Their abominations were heinous and many, so Rome in 70 A.D. desolated Judah.
2. Paul wrote Hebrews largely to warn believing Jews to not backslide to temple worship.
 1. The nation was under a curse, and they could be cursed with it (Heb 3:7-19; 4:1-11).
 2. Four clear warnings describe this possibility (Heb 2:1-4; 6:4-8; 10:26-31; 12:25-29).
3. This passage begins with a warning about a coming day, which is 70 A.D. (Heb 10:25).
 1. The hopeless sin here is apostasy from the gospel of truth back to animal sacrifices.
 2. If they made this vile choice to reject the gospel, they would join Jesus' murderers.
 3. If Moses' law was unmerciful to apostates, how much worse if rejecting God's Son.
4. Paul then began holy reasoning how much a person should suffer for so rejecting Christ.
 1. The apostasy here is giving up Christ's precious blood for the filthy blood of beasts.
 2. Such backsliding was directly against God's Son and the blood of the true covenant.
 3. This wicked dereliction of the gospel trampled on Jesus and counted His blood vile.

4. We know God's answer to this question – read about Jerusalem's horror in 70 A.D.
 5. The Bible itself declares that the tribulation would be the worst in all human history.
 6. Some historians then wrote that no Christians died in the conflagration (Acts 2:40).
 7. The precious blood of Christ is so great in nature and value, especially for blood-sacrificing Jews, the consequences for such a diabolical desertion deserved violence.
5. For a comparison of properly interpreting these four passages in Hebrews, then go [Hebrews Threatening Verses](#).
 6. Jewel = *severe punishment for neglecting Christ's blood*. It happened to Jews in 70 A.D.
 7. *Communion should remember the superiority of Jesus' blood for its benefits and risks*.

12:2-4 ... Jesus shed His blood to save us from blood shed

1. We love and quote the place often for weights, sins that easily beset, running a race, etc.
2. But there is more here than just verse 1 and verse 2's author and finisher and future joy.
3. There is a profound comparison being made between what Jesus did and what we do.
 1. The context is chapter 11 and martyrs of the most terrible tortures and painful deaths.
 2. He endured the death of the cross of Calvary as His great exploit of faith (Heb 12:2).
 3. He despised all the shame and mocking connected to His trial, crucifixion, and death.
 4. Many sinners greatly contradicted His life, origin, miracles, and doctrine (Heb 12:3).
 5. Whatever these Hebrews experienced was nothing in comparison (Heb 10:32-36).
 6. They nor we should be weary and faint about our lives as Christians in light of Christ.
 7. You have never shed a drop of blood fighting sin, but Jesus shed it all for your sins.
4. Hallelujah! What a Savior! It is all His blood for sins; not even martyrs bled this way.
5. If you were diligent and zealous as possible, fighting temptations does not draw blood.
 1. These Christians Paul addressed had been persecuted but had not yet been martyrs.
 2. We are not even close to being martyrs, so Christ's shed blood should mean more.
6. Jewel = *He bled but we have not*. Even martyrs die as sinners, but He died for our sins.
7. *Communion should remember Jesus did the blood shedding, especially us Americans*.

12:24 ... Jesus blood sprinkled on us transcends Abel's sacrifice

1. Paul by divine inspiration has systematically pursued every comparison to our Savior.
2. Now, in a short and subtle reference, he compares our Lord's blood to Abel's sacrifice.
 1. We trust every word of God, and we should not minimize His choice of Abel here.
 2. Abel offered God a bloody sacrifice by killing a living animal for worship (Gen 4:4).
 3. He killed a *firstling* (in time or excellence) and *fat of the flock* (best animal) for God.
 4. God accepted Abel and his offering; it had the traits of perfect, patriarchal worship.
 5. Abel is in the Hall of Faith for his faithful sacrifice at the cost of his life (Heb 11:4).

6. Blood was sprinkled for Passover and the O.T. covenant (Ex 12:7; 24:8; Heb 9:18).
7. Jesus' blood was sprinkled symbolically on us, God's elect, for salvation (I Pet 1:2).
3. God accepted and respected Abel and his sacrifice, so then much more His own Son.
 1. Abel offered a bloody sacrifice of death to an innocent creature, so God His Son.
 2. Abel chose the best and firstborn; God chose His only begotten and beloved Son.
4. We are accepted by God and acceptable to God by virtue of superior blood (Eph 1:6).
5. Much like the great mystery of godliness, this list has the details of Christ's kingdom.
 1. Note that the list ends with this comparison of Christ's blood to Abel's offering.
 2. Especially for the Jewish audience Paul wrote, this transcendent blood was glorious.
6. Jewel = *God accepted Jesus' blood even more than Abel's.* God indeed accepted Abel's.
7. *Communion should remember the transcendent value of Jesus' blood, even over Abel's.*

13:9-10 ... we have an altar

1. Consider Paul and the Hebrews – Jerusalem's temple was God's true worship on earth.
 1. The city, the temple, the priests, the altar, the holiest of all, the Ark ... it was special.
 2. Paul had once thought he should do many hard things contrary to Jesus of Nazareth.
 3. For Paul and these Jews, to believe in Christ cost them temple or synagogue worship.
2. Paul's great fear of their temptation to backslide to temple religion caused his warnings.
 1. The great threat to N.T. believers was Jewish legalism – divers and strange doctrines.
 2. Here he warned them to focus their preaching and thoughts on grace and not meats.
 3. Grace simply summaries the gospel of grace, and meats summarized Mosaic rites.
 4. There was no profit to learn more about O.T. feasts, sacrifices, or meats of any kind.
3. Therefore, we resent and reject the efforts of some to exalt O.T. matters of any kind.
 1. Some Christians think there is deep beauty and wisdom in the tabernacle furniture.
 2. Some Christians think they should celebrate the Jewish Passover and Lord's Supper.
 3. Some Christians think there is value in the dietary restrictions of the law of Moses.
4. Jewish believers, following Jesus and N.T. religion, were cut off from the temple's altar.
 1. All the meat sacrifices and dietary laws and other Mosaic features were a temptation.
 2. But Christians have an altar (and sacrifice and high priest) cut off from the best Jews.
 3. The two systems of religion were mutually exclusive, as Jesus said (John 4:20-24).
 4. A reformation had taken place, and to make it sure, Jesus tore the temple to shreds.
5. To avoid any confusion, the Christian's altar is not some table at the front of a church.
6. Jewel = *we have an exclusive religion.* Our religion has temple, altar, priest, everything!
7. *Communion is a reminder of death, blood, sacrifice, and altar making peace with God.*

13:11-13 ... let us go to Jesus outside the camp

1. Paul by divine inspiration crushed all competitors to Jesus, so he now drew a similarity.
 1. Animal sacrifices of the O.T. were worthless intrinsically and if compared to Jesus.
 2. In the brief preceding context, Paul compared the Jews' *altar* to the Christian *altar*.
 3. The similarity Paul pursued involved their great *Day of Atonement* held annually.
 4. *Atonement* occurs 70 times in the O.T., but one N.T. occurrence wins (Rom 5:11).
2. The Day of Atonement was the annual, general, overarching reconciliation for Israel.
 1. This big event occurred near October 1, and today's corrupt version is Yom Kippur.
 2. This was the only time in the year the high priest took blood into the holy of holies.
 3. This was the only time in the year when sins were symbolically put on a scapegoat.
 4. A bullock for priests and a goat for people were sin offerings, the bodies carried out.
3. Jesus died outside Jerusalem fulfilling the type; He took His blood into the sanctuary.
 1. Did Jesus die outside Jerusalem? He did. He was not near the altar (John 19:16-20).
 2. Did He take His blood into a sanctuary, like the holy of holies? Yes (Heb 9:11-12).
 3. Jesus perfectly fulfilled the Day of Atonement as high priest, blood, body. Glory!
4. The exhortation from Paul's lesson was for the Jews to leave the Jewish camp for Christ.
 1. He had made clear that the gospel of grace trumped the meats of Moses (Heb 13:9).
 2. For Jews to follow Jesus, they had to leave the old worship of Jehovah in Jerusalem.
 3. Christians have a far superior and exclusive altar and sacrifice in Christ (Heb 13:10).
5. What is the lesson for us? Will you take on Jesus Christ's reproach against this world?
 1. Sometimes we will be called to leave false or heretical religion like the Hebrews did.
 2. Paul knew clearly that Jesus and the world were opposites for him (Galatians 6:14).
 3. Are you willing to forsake all or be forsaken by all to follow Him (Luke 14:25-33)?
 4. Our love of Christ is measured and shown by what we forsake and how zealously.
6. Jewel = *let us forsake all for Jesus*. He left heaven for us; we can leave heresy for Him.
7. *Communion should cause us to recommit our lives to Christ and against this evil world.*

13:20-21 ... the blood of the everlasting covenant

1. Paul began his closing remarks with a precious blessing and salutation of highest worth.
2. Consider very briefly here the main components of His salutation and then claim them.
 1. The God of peace is very precious to any that know His terribleness against sinners.
 2. Our Lord is not dead despite combined efforts of many enemies, but He lives forever.
 3. He is the great shepherd of the sheep, the elect of God, and He is the Good Shepherd.
 4. It was blood of the everlasting covenant, God's design from eternity, to make peace.
 5. God that began a good work by saving His elect will continue His work (Phil 1:6).

6. Glory is due God forever and ever for His grace to plan and to save us by His Son.
7. Will you say, *Amen!* to such a divine blessing? Will you shout it for His greatness?
3. David saw this everlasting covenant in his distant Son as all his salvation (II Sam 23:5).
4. We must see our salvation in the covenant, and then we must work it out (Phil 2:12-13).
5. We want to give glory to God forever and ever by passionate faith and pleasing works.
6. Jewel = *we have a Great Shepherd that died for us, and He lives to help us live for Him.*
7. *Communion is time to value the covenant's peace, blood, resurrection, effect, response.*