

# The blood of sprinkling (Quality: Good)

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- [ 0 : 00 ]     Now let us come to the word of God preached. And I would seek to direct your attention this evening to the letter to the Hebrews.
- The epistle to the Hebrews, chapter 12 and verse 24. Hebrews, chapter 12 and verse 24.
- And to Jesus, the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.
- And the words that especially I felt directed to in my own heart and preparation are these words in that verse, to the blood of sprinkling, that speaketh better things than that of Abel.
- And I'm mindful of the Lord's Supper, which, if it be God's will, we shall seek to observe at the close of this present service.
- [ 1 : 15 ]     I desire then that what is said might be a suitable preparation to us, who will come to take the bread and the wine together.
- And to Jesus, the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. Now, there are two things that I believe we've got to do as preliminaries.
- And before we look to these words of the text, the first is that I cannot avoid making some mention of the words to Jesus, the mediator of the new covenant.
- Though it isn't my intention to speak on that so much as it is to speak on the words that I've given out. If we were to speak on the whole of the text, I dare say there would be material for several sermons.
- And there are these great matters in this verse brought to us, to Jesus, the mediator of the new covenant. I suffice it by simply commenting on the new covenant.
- [ 2 : 34 ]     And to remind you of what we mean by the covenant. We touched on it this morning. I find we touch on it repeatedly. But you know, my friends, that there will be very few places of gospel preaching in this land where there is preaching on the covenant.
- Because, sadly, the doctrine of the covenant, that great strength of the Puritans, that great strength of the godly in our land, where there are the Baptists, where there are the Presbyterians, where there are the Independent.
- Yes, even some Anglicans too, in a more happy day than this. The strength of our forefathers was the covenant of grace, and yet it's scarcely ever preached, scarcely ever known.
- And it would only be in those little places that seek to be faithful to the old paths that there is much emphasis on the covenant. Well, I want you always here to see the centrality of the covenant.
- It's basic, it's fundamental. All the gospel proceeds from it, that the Father and the Son have entered into covenant transaction.
- [ 3 : 48 ]     The Father giving the people that he has chosen to save to the Son, and the Son engaging to stand for them. Fulfilling the stipulations that the Father lays upon him.

Fulfilling the Holy Spirit, even there in the eternity. That he will come, that he will take the part of his people, that he will take even the humanity upon his blessed person.

That in the flesh he will stand to be tempted in all points as they are. And yet prevailing as the Son of God, the strong Son of God sent to redeem.

And then in the flesh that he might be brought to the cross itself. That's the covenant, that's the requirement, that's what Christ engaged to do.

That's what he was willing to accept, notwithstanding all that would be involved. And then there are the promises of the covenant. The Father promised those great mercies to the Son, that he who performed these things should have for his people.

[ 5 : 01 ] He required no mercy for himself, who is the co-eternal, co-equal Son with the Father. But he has obtained mercies for his people. The Father dealing with the church in the person of the Son.

And the Father has made these promises to the Son. Promises to him in his own part, but promises also in that part which he has assumed.

The suretyship which he has undertaken for the church of God. Promises such as upholding. As in the 42nd of Isaiah and in the 6th verse.

I the Lord have called thee in righteousness. And will hold thine hand and will keep thee. And give thee for a covenant of the people. For a light of the Gentiles.

To open the blind eyes. To bring out the prisoners from the prison. And them that sit in darkness out of the prison house. I am the Lord. That is my name and my glory will I not give to another.

[ 6 : 06 ] And there are the mighty enablings and upholdings of the Son of God. And through him the enablings and the upholdings of the people for whom he stands.

And there is that great word also in Isaiah. And you'll never understand Isaiah. Isaiah and Jeremiah and Ezekiel. And all the prophets.

You'll never understand them or make much of them. Until you've got a grasp of the covenant. The covenant opens these books. The covenant is the heart of these books.

And in Isaiah and in the 53rd chapter. There is that great promise to the Son. And to those for whom he stands of success.

The pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul. And shall be satisfied by his knowledge.

[ 7 : 08 ] By the knowledge of him shall my righteous servant justify many. For he shall bear their iniquities. And then there are these promises that are so wonderfully made to the Son.

The Messiah. And to the people for whom he stands. Such as the verses of the 89th Psalm. Speaking of David. But looking to great David's greater Son.

The 89th Psalm. And at the 28th verse. My mercy will I keep for him forevermore. And my covenant shall stand fast with him. His seed also will I make to endure forever.

And his throne as the days of heaven. If his children forsake my law and walk not in my judgments. If they break my statutes and keep not my commandments.

Then will I visit their transgression with the rod. And their iniquity with stripes. Nevertheless. My loving kindness will I not utterly take from him.

[ 8 : 22 ] Nor suffer my faithfulness to fail my covenant. Will I not break. Nor alter the thing that is gone out of my lips.

And what we are reading in our verse. Hebrews 12 and 24. Is concerning the covenant.

To Jesus the mediator. Of the new covenant. Why is it called the new covenant? Is it because it is fresh? Well there is a freshness about this covenant. As there is a freshness about the Savior.

The Jew of his youth is forever upon it. There is no aging with this covenant. Ordered in all things and sure.

Is it a new covenant? Because it makes in the experience of man a new thing. If any man be in Christ he is a new creation. A new creature. All things have passed away.

[ 9 : 21 ] Behold all things have become new. No it is called the new covenant. In contrast to the old. What is the old covenant? The covenant of works.

Established. With Adam. That he should do those things that were required. That he should not do the thing. That was forbidden. Adam stands under the covenant of works.

Moses also. Brought to the people. The covenant at Sinai. Which is another aspect. Of that covenant of works.

Exodus 19 verse 5. If ye will obey my voice. And keep my covenant. Then ye shall be a peculiar treasure unto me.

Above all people. For all the earth is mine. And the people answered and said. All that the Lord has spoken. We will do. That is the covenant of works.

[ 10 : 18 ] We will do these things. But man can't do these things. No man has kept the covenant of works. Adam who broke it. Broke it for all that would come after him. Save that second Adam.

That one that comes in the likeness of men. But is not of Adam's. Raised by a natural succession. But he is the one alone.

That by his obedience fulfills. The covenant. He has kept the covenant of works. And so he makes it a covenant of grace to us. But the old covenant is works.

Do and live. Do and be blessed. And men cannot come to God. On these terms. You say why was there then this covenant of works.

Why was there this established at Sinai. To show the inadequacy of men. To show the inability of men. The law as a schoolmaster.

[ 11 : 18 ] To bring us to Christ. The law to show what was needful. And yet. The law that which no man could keep. That brings cursings and not blessings.

Cursed is everyone. That continueth not to do. In all those things. Commanded. In the law of God. The people said. All these things will we do.

And proceeded to break. Every one of these laws. That were given. The ten great words of Mount Sinai. The old covenant. Thank God I'm not under the old covenant. This night.

Doing. Working. Seeking to obtain a salvation. By my works. Not the labors of our hands. Can fulfill the law's demands. Were we to do all that we could.

We would still come short. We would still not do all as we should. And to break one of the laws of God. Is to offend in all. It is to be a transgressor.

[ 12 : 16 ] What is sin but transgression. Of the law of God. Thank God we're not under that. We're not those that come to Mount Sinai tonight. We come to the Mount Zion.

As it says in the context of this 12th chapter. We are coming unto Mount Zion. Unto the city of the living God. There is that other Mount Sinai. It's referred to in the earlier verses.

It's that mount that couldn't be touched. That burned with fire. It is that mount when God displayed his righteousness. And his holiness.

And gave a law which would accuse men. And would show men their inadequacy. And their inability to save themselves. Thank God we are not come to Mount Sinai.

Have you come to Mount Sinai? Do you seek by the law? By the law of commandments? By the law of ceremonies? By any aspect of law? Do you seek to come on that basis?

[ 13 : 14 ] I'm better than others. I do more than others do. Well you may do more than others do. But if you come to God in the basis of your doing. It's deadly doing. And it's doing that will damn eternally.

We come to Mount Sinai. And it's not the earthly Sinai. Neither in this mountain. Christ said to the woman at the well. Nor in Jerusalem.

True worship now will be a spiritual worship. But Jerusalem embodies the great truth of the covenant. It was at Jerusalem.

And outside the city wall. That covenant was sealed with the blood of God's dear Son. The covenant was ratified. And it's now then that heavenly Jerusalem that we look to.

We come to that mount. Mount of God's eternal love. All to be fixed on that mount. And who is the mediator of the new covenant?

[ 14 : 17 ] The mediator of the new covenant is Jesus. Jesus is the mediator of the new covenant. Jesus is the one who makes these things over to us.

Jesus is the one of the Father's appointing. Jesus is the one who has done all things needful. Jesus is the one in whom all promises are fulfilled.

He is the mediator. The alone mediator. The one mediator between God and man. The man Christ Jesus.

Who puts away the enmity. And God nails the enmity. The broken law.

The ordinances that were against us. The handwriting of ordinances that were against us. God nails it to the cross. God marks it as cancelled.

[ 15 : 12 ] And no longer condemning us. Because Christ has fulfilled the terms of that law. Both in the obedience that he rendered.

And in the penalty that he offered up. God God has fulfilled the recurse of gloom. In the penalty that was justice Consult. And there is reconciliation. Through the mediator. How dare any that stand forth in places of preaching.

Proclaim that there are other ways to God. there is but one name one way, one mediator see then that you come to God that way you come to God on the basis of the work of his son, he that hath the son hath life, he that hath not the son shall not see life, these other religions they say they believe in God the religious leaders of Christianity say that these are all valid ways to this same God, well there is no Christ in any of these other religions if there is no Christ in these other religions, how can men come by these means to the living God how can it be when Christ has said no man cometh unto the Father but by me is Christ a liar, is the sinless son of God a liar who says that well those that say that you can come to God from Buddhism and

Islam and all these other systems are making Christ out to be a liar this night they're making the word of God not to mean what it says they're saying this was a dated document of a past day but we're in a different day we're in a day certainly nearly two thousand years on from the day when the last of the Bible books was written but it's the truth that is incorporated in this book which is the very basis of our hope if you take away the Bible you don't have anything Christian you have no knowledge of this Christ or this way of salvation if you take away this book why then do men set it aside why do they say well it doesn't matter it's irrelevant today you do that and you've got no Jesus and if you know Jesus you've no mediator and if you know mediator you're not in a covenant oh dear friends we take these as serious matters oh that we might know him as my Jesus my Jesus

I love thee I know thou art mine can you say that tonight a child of God can say that he can say it because it's revealed to him I am my beloved and my beloved is mine well that's the first preliminary thing and as I say we could make much of these every one of these matters but the second preliminary thing is just to remind ourselves concerning this man Abel we're thinking of the words the blood of sprinkling that speaketh better things than that of Abel do you remember Abel Genesis chapter 4 tells us of this man whose name was Abel the second son of Adam and Eve we read in Genesis chapter 4 that Adam knew Eve his wife and she conceived and bare Cain and said

[ 18 : 54 ] I have gotten a man from the Lord and she again bare his brother Abel and Abel was a keeper of sheep but Cain was a tiller of the ground and in process of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord and Abel he also brought of the firstlings of his flock and of the fat thereof and the Lord had respect unto Abel and to his offering but unto Cain and to his offering he had not respect we shall leave it there that is sufficient for our purposes reminding ourselves of these two men Cain and Abel and how there was this worship for it is worship in that early day in the very beginning of recorded history and in that day of worship these two men came to God on different terms and one was accepted and the other was rejected and in Hebrews chapter 11 just the chapter previous to the one where we are looking at the 24th verse we see in Hebrews 11 for that by faith by faith

Abel offered unto God a more excellent sacrifice than Cain by which he obtained witness that he was righteous God testifying of his gifts and by it he being dead yet speaketh now there are the preliminary things the covenant the new covenant Jesus the mediator of the new covenant and then this reminder as to these persons historical persons who live not myths as so many tell us do you believe in the myths of the book of Genesis or the literal historic truth I believe in that book as surely as I believe in any historical book that we might possess or ask to see in any of the libraries of the world these things happened the historicity of Genesis we stand by it with all our hearts all scripture given by inspiration of

God these are truths this was how it was in the very beginning of man's history well then that has come from that God enabling us to these words in the 12th chapter the 24th verse that I want to draw your attention to the blood of sprinkling that speaketh better things than that of Abel this is the blood of Jesus what blood is this it is the blood of Jesus the mediator of the new covenant it's that blood his blood that speaketh better things than that of Abel Hebrews as you know deals much with the blood of Christ go back to Hebrews 9 12 to 14 Hebrews chapter 9 verses 12 to 14 neither by the blood of goats and calves but by his own blood he entered in once into the holy place having obtained eternal redemption for the redemption of the transgressions that were under the first testament they which are called might receive the promise of eternal inheritance for there to be the sealing of the covenant there has got to be the death of the testator and therefore there is this blood that purges the conscience from dead works to serve the living and true

God his own blood not the blood of bulls and goats that was typical that was prepenetary but his own blood it's in the 10th chapter also 19 and 20 Hebrews 10 19 and 20 therefore brethren having boldness to enter into the holiest by the blood of Jesus by a new and living way which he hath consecrated for us through the veil that is to say his flesh the ceremonies of the Old Testament dealt with blood you read returning to the ninth chapter verses 19 and following when Moses had spoken every precept to all the people according to the law he took the blood of calves and of goats with water and scarlet wool and hyssop and sprinkled both the book and all the people saying this is the blood of the testament the blood of the covenant which

God hath enjoined unto you moreover he sprinkled with blood both the tabernacle and all the vessels of the ministry and almost all things are by the law purged with blood and without shedding of blood is no remission on the blood of bulls and goats and all those specifications that are given to us in the early books of the Bible were as types of the great blood shedding of God's Son when he sealed the covenant with his precious blood and we know that his blood was shed remember the soldier with the spear thrust the spear into his side and forthwith came out blood and water and he that testifies these things testifies that which is true those things which he has witnessed there came out blood and water there was the blood that used from the nail prints in his hands and his feet but there was the blood that poured forth as the spear was thrust into his side

[ 25 : 36 ] Christ's blood was shed there is that shed blood and there is the sprinkling of that blood Peter speaks of the sprinkling of that blood as well as we have seen it there in Hebrews our conscience is sprinkled with the blood of Christ but Peter in his first chapter he speaks of that sprinkling of the blood of Jesus Christ there is that election of the father through sanctification of the spirit unto obedience unto the blood of Jesus Christ the sprinkling of the blood of Jesus Christ now this is the doctrine of atonement what are we reading in this verse of our text Hebrews 12 24 when we are reading of the blood we are reading of the doctrine of atonement the blood of sprinkling that speaketh better things than that of Abel is the blood of Jesus God's dear son when the blood of animal sacrifices was spilled and and when it was sprinkled as specified it was a setting forth of the way in which the covenant would be sealed why were the old testament saints justified how were they declared righteous since

Christ had not yet come since the lamb of God's sovereign appointment had not yet been offered up upon the cross because the covenant had been made from eternity the covenant is that which is the guarantee that all God's provisions will be met and although there was not yet in the old testament period the coming the advent of his son that was in the fullness of time that was those centuries away from those days a thousand years and more previous when there was the beginning of the sacrifices as in Exodus and in Leviticus and in Numbers every time the blood of bulls and goats was shed it was a prefigurement of that day when the covenant would be ratified by blood those that looked to it in that day received all the benefits and all the blessings that's how Abram was justified even before that day of the elaboration of sacrifices after

Moses and Sinai but Moses believed in God and was justified by the word of God he looked to the day of Christ Abram saw my day we have Christ's own word for it and was glad he looked to the day of redemption and when he came and was prepared to offer up Isaac on Mount Moriah as a sacrifice believing that God would be able to raise him from the dead whence in a figure as it were he received him there was that grasp of those things that would be there was that viewing of things that were yet distant there was that looking by faith to the need for the shedding of blood not of Isaac not of bulls and of goats not of the lamb caught by its horns in the midst of the thicket but that blood of Christ that cleanses from all sin that taketh away the sins of the world the sprinkling of the blood of Jesus Christ God in the animal sacrifices that were offered as the people were directed to make them

God did not therefore visit a sinful people with his wrath as he might and God accepted the persons of those that so believed and so approached him in this appointed fashion but all until the blood should be shed then the types are fulfilled then the blood of bulls and goats no longer need to be shed for once and for all Christ has come in the end of the world to put away sin by the offering of himself and that's the ground of the atonement that's the way by which we are reconciled to God through the mediator by his shed blood Romans 3 25 whom God hath sent a propitiation through faith in his blood to declare his righteousness for the remission of sins that are past through the forbearance of God to declare I say at this time his righteousness that he might be just and the justifier of him which believeth in

Jesus Romans 5 8 God commendeth his love towards us in that while we were yet sinners Christ died for us much more than being justified by his blood we shall be saved from wrath through him the Old Testament sacrifices were offered to hold God to the terms of the covenant he condescended to be approached in this fashion he condescended that man should hold him to the covenant that he might remember his covenant and part of the blood in the Old Testament sacrifices was sprinkled on the altar and on the foot of the altar and the remainder of the blood was sprinkled upon the persons of those that thus approached unto God there is a shedding of blood and there is a sprinkling of blood there is a shedding of Christ's blood and there is the sprinkling of that blood do you know the difference can you see the difference the blood is shed but it's when it's sprinkled in the Old

[ 31 : 24 ] Testament symbolism that there is that blessing brought upon those that other worshippers those that thus come to God the blood of Christ is shed once and for all but it's when it's applied it's when the Spirit of God brings you to have an interest in that blood when you are brought through sanctification of the Spirit unto obedience unto the blood of Christ the sprinkling of the blood of Christ that you know the benefit of it and the blessing of it in your heart God's just as fully satisfied that's declared in the shed blood but God's just as fully satisfied for my sins is declared in the blood that's sprinkled upon my heart and my conscience by the gracious work of the Spirit of God that brings Christ to me and shows me my interest in that saving work of his that's the signification of the Lord's

Supper too we come to the Lord's Supper there will be the pouring out of the wine what does the pouring out of the wine from the jug into the cup what does the pouring out of that wine signify it signifies the shedding of the blood of Christ but what does the drinking drink ye all of it what does that signify it signifies the participation in it it signifies that we are trusting to that blood that we are looking to that blood that we are those that have experienced in our very souls the cleansing of that blood shed blood but sprinkled blood blood which has been brought to us that purges away transgression purges as not in the external purging of the flesh but in the very internal purging of heart and conscience that's what it means the sprinkling of the blood we are thinking then of Jesus the mediator of the new covenant unto those who are come to the blood of sprinkling that speaketh better things than that of

Abel now if there is a sprinkled blood there is also my friends a speaking blood there is a blood that speaks and this verse declares it the blood of sprinkling the blood of Jesus the mediator of the new covenant sprinkled also speaks the blood speaks what does it speak why is it termed here that it speaks better things than that of Abel let us look to these matters what is it that it speaks it speaks many things the sprinkling of the blood of Jesus the mediator of the new covenant speaks to us of the righteousness of God we've read it Romans 3 25 and 26 to declare his righteousness God's righteousness is declared by the blood of sacrifice by the blood of propitiation do you want to know how holy God is then you look to the blood that was shed whose blood the blood of God's dear son his own blood

God delivered up his son unto death because he is a holy God that he might be just righteous and yet at the same time the justifier declaring righteous him that comes to him by Jesus there must be a putting away of the sin of the transgressor another must suffer in his room instead Jesus sheds his blood and that blood sprinkled upon the people of God as they are effectually called the righteousness of God declared in this to declare his righteousness there is a speaking of that the blood of sprinkling the blood of Jesus mediator of the new covenant speaks forth the righteousness of God it also speaks of the obedience of the son I mentioned that last Lord's Day evening when we thought of the temptation there in the wilderness Adam faced the temptation in the garden in paradise and failed

Christ met the tempter in that awful wilderness and the tempter had to flee from him he resisted him and the devil left him for a season the obedience of God the son this is my beloved son in whom I am well pleased by the second Adam's obedience by the second Adam's obedience not only in the wilderness but in Gethsemane and at Golgotha we see that setting forth of salvation he has wrought for us God accepts his perfect work his obedience unto blood and we are set free what is the blood of sprinkling speak it speaks the righteousness of God it speaks the obedience of the son it speaks the worth of the elect it speaks the worth of the elect not that they have worth in themselves not that they have a worth in their works past present or to come we don't come on the basis of works but

[ 36 : 58 ] God's love set upon us gives his elect a worth and a dignity thine they were says Christ and thou gave them unto me and I pray for them that where I am there they may be also that they may behold my glory and there is that love shown to the elect oh what love that was God so loved the world that he gave his only begotten son whom did he give his only begotten son the only begotten son who was in the bosom of the father he hath declared it who is it that has redeemed us by his precious blood it's none other than God's only begotten son who has done this that shows the love the measure of God's love for his people let us never forget it good shepherd gave his life for the sheep the good physician took the malady in his own blessed person that his sin stricken patience might be cured let us never forget the love with

God has loved us it speaks also of the evil of sin there are many things that speak of the evil of sin you say well what speaks of the evil of sin indwelling sin in the believer's heart speaks of the evil of sin doesn't it speak to you speaks to me I know what sin is because sin indwells me still and it's a great evil thing and I hate this sin I hate the sins as the hymn writer speaking of the spirit that made thee mourn and drove thee from my breast we know what it's like to have sin within us we find a speaking of the evil of sin from out of our very bowels we feel this we know this we hear that voice there's another way in which the evil of sin is declared and spoken to us hell declares the evil of sin that there should be such a place where the fire is not quenched where the worm dieth not that declares the evil of sin man takes sin lightly man poo poo the idea that there is sin there's a very reduced notion of sin that even obtains where the so called gospel is preached by these people but for all the deficiency of view and all the difference of attitude that men have towards sin the reality of it remains it is that abominable thing that God hates and hell speaks of the measure of God's hatred of sin but there's another thing that speaks and I believe it speaks louder than the voice within our own hearts that declares the evil of sin and louder even than that voice that cries from hell to us and it's the blood of sprinkling there you see the evil of sin if it took this that that sin might be cancelled for the people of God that the covenant might be ratified the covenant of grace there's a voice that declares to us how awful sin is and if we would take sin lightly



Luke to the cross can you sin with a view of the cross I don't mean a view of something on the wall a cross or a crucifix or these abhorrent things I mean a faith view of the cross a view of the cross brought to your eyes by the spirit of God can you sin wantonly and willfully in a view of that cross I think not because it speaks to us this blood of sprinkling of the awfulness and the evil the exceeding sinfulness of sin and it speaks of the depth of triune love the love of the father that gave the son spared him not pleased the father to bruise him he has made his soul an offering for sin speaks of the love of Christ Christ loved the church gave himself for it it speaks of the love of the spirit that condescends to sanctify on the basis of the finished work of the of the son what a gift is in the blood of sprinkling the one that is gifted the one who is the gift the unspeakable gift the one that bestows the gift that causes us to know the shed blood applied so that we are sprinkled with the blood of Christ these are great wonders this is what is spoken this is speaking blood have you heard the voice of the blood friend has it spoken to you has it spoken these words to you thus was your peace obtained thus was the voice of the gainsayer silence who shall lay anything to the charge of God's elect it is God that justifies it is Christ who died he rather who is risen again who is even at the right hand of God who also maketh intercession for us hear the voice of the blood why then is it described then also as that which speaks better things than that of Abel now it can be taken in two ways that expression it can be taken it speaks better things than Abel's blood meaning

Abel's martyrdom he is the first martyr he is the first martyr no sooner has the race begun we might say but there is there is a martyrdom the first death is a violent death and Abel is slain by Cain Cain's offering God had no respect to it and we are told that Cain was wroth and he slew his brother and we could say that there is that voice of Abel's blood but that isn't a saving voice that's not a saving voice that's a voice that cries for vengeance though he was a martyr he is not it is not by the blood of Abel that we are saved not by the blood of Abel it wasn't by Cain that salvation came

Eve heard the word of the promise concerning the seed that she should bear the seed of the woman that should bruise the serpent's head and when they first born was brought forth his name was called Cain I have gotten a man from the Lord but he wasn't that man he wasn't that blessed man that was to come the second Adam oh far from it he was a murderer Cain was a murderer and even the first martyr a gracious man martyred for the testimony to Jesus in the blood it wasn't salvation but the martyr it never is we are those that have respect for the martyrs but the martyrs never saved they never saved themselves it wasn't by their martyrdom that they saved themselves did you hear the Archbishop of Canterbury speaking of the Canterbury martyrs he mentioned this one and that one he mentioned

[ 45 : 11 ] William Lord a villain and a traitor if ever there was one as a martyr he never mentioned Thomas Cranmer why was Cranmer martyred martyred for the reformation and the truths of the reformation never mentioned him but it's not the martyrs it's not what they have wrought it's not their blood that saves it's not their prayers we depend upon we don't pray to martyrs nor expect martyrs to pray for us we are those that look to the blood of sprinkling that speak of better things than that of Abel there's no salvation in Abel's death martyr as he was there's no salvation in any martyr's death save that martyred man now my gods a martyred man the blood of Jesus but taking it in the usual way and to think rather of the sacrifice that was offered up to think of it in the sense that there is the speaking of the sacrifice of Abel and I think that that really is the way that it is to be taken the offering of the blood sacrifice

Cain brought off the ground he was one that tilled the ground he brought his offering I think it would be a lavish offering I don't think for a moment the man was sparing in what he brought I think he brought a lavish offering for the centerpiece of his worship of God but this other man he took off the firstlings of his flock he took off the lambs and he offered them the fat thereof means that they were slain he shed the blood he brought them as those victims as those sacrifices and God had respect to that offering of Abel but God did not have respect to the others many people would say today would they not many would say well we think that Cain brought the better offering we would rather have this man there would be those conservationists and green people and all these others that would say well it was abhorrent to think that Abel should take these lambs and slaughter them there are people more concerned about dogs and cats today than those that are dying in Iraq and other parts of the world there are those that are prepared to do more for animals than are prepared to do for human men and women made in the image and likeness of

God there would be plenty that would have said this is far superior that awful filthy degrading sacrificial approach of this man Abel oh how abhorrent I think many of our so called religious leaders would have no time for what Abel brought but it was by God's appointment he brought it by faith Abel brought it he saw the significance of the words that had been given in the garden as he meditated upon them as he was instructed in those things as he heard them from Adam and Eve as they were communicated to him he fed upon that word faith feeds upon the word he rested on that word this man Cain would have had the same teaching the same word the same instruction but Cain set it aside he would bring the offering that he thought a better offering God had respect to Abel's offering and to

Cain's offering he had no respect and God will have no respect to those that come to him in ways that he hasn't appointed God would have no respect to all that paraphernalia that was witnessed the other day and even the things that go on not just on special festival occasions but all the while that have no sanction in the word of God God will have no respect to these things men will have respect to them men will delight in them the television cameras will come and cover those as they would never come and cover a service such as this but which service does God have respect to and I believe on the authority of the word of God not in any virtue in us or anything in me but I believe that he has respect to his own word and to his own gospel and he will never have respect to that which is will worship and that which man says is the way I and the whole thing then is abhorrent to God and men will never have their testimony that way that they have received forgiveness you'll never get it in these ways but Abel got it by faith he brought that sacrifice and he received testimony that he was accepted by God he obtained witness that he was counted righteous in God's sight it wasn't necessarily a better offering as men would judge it was probably that which man would have repudiated but God wanted it and God got it and God was pleased with it and this man had the witness given to him that he was accepted he died a martyr

I'd rather die a martyr I'm sure than to live as Cain lived a mark on Cain that no man should touch him and he wandered in the way of Cain all his days and there was no repentance never any way back solemn things but they're being enacted before our eyes repeatedly every day there's something of this those that repudiate the blood and they go in a different way God has no respect to them but to those that come weak trembling sinners coming in God's way never mind about the matter of the slaughter of these lambs God had appointed it Cain would not do that which God appointed he would not shed blood by the will of God but he was prepared to shed his own brother's blood contrary to the will of God and you find you see that that's what these people do continually they say oh we mustn't do that but in the not doing of that they are doing continually those things that are displeasing before a holy

[ 52 : 02 ] God how is it that Christ's blood speaketh better than better things than the blood of Abel he offered the type Christ fulfills that which was typified Abel did not offer his own blood Jesus offered his own blood unto God and died those like Abel did not offer just once but repeatedly those that came with their sacrifices did them time and time again Jesus once and for all offered his blood and it was received of God for these sins of the elect Abel's blood sprinkled was to the purifying of the flesh Christ's blood sprinkled is to the purifying of the conscience it goes to the very soul of a man those offered for their own sins Jesus Christ offered for no sin in him but that which he did in the shedding of his blood is for the sins of many for the church of God well there it is ye are come says this scripture in context ye are come unto mount

Zion unto the city of the living God unto Jesus the mediator of the new covenant unto the blood of sprinkling that speaketh bread of things than that of Abel have you come to the heavenly Zion have you come to the blood of Christ is that the blood that speaks peace for your soul is that the voice that drowns out all other voices that cry against you have you come we preach Christ and him crucified we worship through the mediator we repudiate all that denies the place of Christ we remember him and we remember his blood shed for many for the remission of sins in every ordinance have you come will you come will he receive those that come yes it's a day of grace still for every needy sinner those that came in faith knew themselves to be needy knew themselves to be sinful knew there was no other fountain open for sin and for uncleanness but that which is in the blood of

Christ that which was typified until that blood should be shed will you come a very great favor it is to come that there should be this way opened up the Jews were favored over other nations that when they sinned they had these animal sacrifices that could be resorted to that pointed away of forgiveness looking to the covenant looking to the one that would seal it with his own precious blood they were favored but this is far above any favors that they had the blood of sprinkling that speaketh better things than able we have redemption through his blood who hath loved us and given himself for us unto God an offering and a sacrifice for a sweet smelling savor unto him that hath loved us and washed us from our sins in his own blood to him be glory and dominion forevermore may the privilege and wonder this be grasped by us in heavenly places it it grasps and holds and and it commands their attention elders angels the angels in the fifth of revelation they they speak of the lamb that was slain the elders they speak of the lamb that was slain for us the whole of creation at the end of revelation five testify concerning the lamb because

God's purpose is center in the lamb and in the blood that was shed do you come then to him by faith is he your savior this night do you have that right view of him do you seek to live by faith in the only sacrifice by the shed blood by the participation in its power and the experience of its benefit as the spirit of God brings you by sanctification to the obedience to the sprinkling of the blood of Jesus is that your hope is that your confession confession and if this is your birthright then in the words of verses 15 to 17 in this same chapter then be those that are looking diligently lest any man fail of the grace of God lest any root of bitterness springing up trouble you and thereby many be defiled lest there be any fornicator profane person as he saw who for one morsel of meat sold his birthright for you know how that afterward when he would have inherited the blessing he was rejected for he found no place of repentance though he sought it carefully with tears the gospel is your birthright see then that you esteem it see that you value it see that you thank

God continually for it see that you live unto God because of it the blood of sprinkling that speaketh better things than that of Abel wherefore we receiving a kingdom which cannot be removed let us have grace whereby we may serve God acceptably with reverence and godly fear for our God is a consuming fire may our God's blessing follow his word of truth and give us settled deep precious abiding conviction concerning the worth of that blood that was shed the blood of sprinkling the blood of Jesus the mediator of the new covenant that speaketh better things than that of Abel Amen