

7-19-26 Message

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SPEAKERS

Pastor Dow Boyer

I was thinking before we left on our trip that we got conversation. I think it was a, I think it was a lunch on a Sunday about blood types, and I think it's probably because Elena, we're trying to figure this out, and Lena is going to be due here soon. I think by September 8, and so anyway, we got talking about things, and I remember my mom talking about how my dad had one of those blood types that they were constantly calling him, wanting his blood. So he's a A negative. So I don't know how many my A negatives in the building. How many people know? Not very. So you guys get requested a lot too. They want your blood, right? I don't know if they think you're vampire or what, but they. So you got that, and then I was doing some research, and O negative is another one. It's highly priced because it can safely transfer or transfused to anyone. O positive is in maximum demand due to its high prevalence. So how many of my do I have any O negatives and O positives in here? A few, few more of you guys. Okay, yeah, I have no idea what I am, but I need to research that and know who I need to call if I need blood. But but anyway, I was kind of going through there, and I was thinking that's so interesting that there is even for our humanity today, but there is like a desired superior blood type. You know, it got me thinking. We're doing communion. We're going to talk about the blood today, right? And there is a superior blood that we're going to talk about today. It is different than than bloods offered by animals. It's different than the blood that's going through our bodies right now. But it is a blood type that is essential in order for us to have eternal life. And. so we see this and pick it up in Hebrews chapter nine, starting verse 12. It's very interesting. The author of Hebrews says, "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 us. we'll read the rest of this here in a second. We're going to pause there for just just a brief moment, but the gospel is very simple. It is the shed blood of Jesus Christ on the cross to pay our sin debt, and then His resurrection, proving that He is God. It's not. It's too cheap to share the gospel and not mention the blood, and it's a false gospel if we don't mention the resurrection. It takes all of it, but the blood gets kind of a back seat. You know, there's times where communion service, you know, it's the focus, and we're going to talk about the blood. We're going to talk about the cup that represents the blood, but there is something about that blood that is different than any other type of blood. In verse 13, he says, "If the blood of bulls and goats and the ashes of a heifer sprinkling the unclean, sanctifying to the purifying of the flesh, and there's a colon here. He says, "How much more shall the blood of Christ, who through the eternal Spirit offered Himself, we're going to pick that up here in a second, offered Himself without spot to God, purge your conscience from dead works to serve the living God. This is a question. He says, "How much more shall the blood of Christ? This is that sufficiency of the blood of Christ. It is what idolatry cannot offer. It is what other religions cannot offer. We have divine, sinless blood that wrote a

check for all of our sin debts, so that you wouldn't have to pay for them in a real place called hell. It's so much more than just living a life that is comfortable here. This is a blood that will cover you all through eternity. It says, "For this cause he is the mediator of the New Testament. That by means of death, for the redemption of the transgressions that were under the first testament, they were called. They which are called might receive the promise of eternal inheritance. Inheritance. And you're and you're reading in this section. It talks about there being a test." And death, and dedicated with blood. Right later in this passage, you see even with Moses, right? Verses 19 through 20-one, it says, "When Moses had spoken every precept to all the people according to the law, he took the blood of calves and goats with water, scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, "This is the blood of the testament which God hath enjoined unto you. Moreover, he sprinkled with blood both the tabernacle and all the vessels of the ministry. It's always been about blood. What the author of Hebrews is saying is, the blood got an upgrade, a divine, eternal, heavenly upgrade. No longer is it about bulls and calves and goats. And then verse 20-two it says, "Almost all things are by the law purged with blood. Without shedding of blood is no remission. And this goes clear back to the garden. This is what Will was telling our teens today, right? It was Jesus when He made them coats, when He made Adam and Eve coats. It took a sacrifice to make the coats. The first sin required blood in order for there to be a covering. Now, before that was always a temporary thing, all throughout Scripture, it was the shedding of blood, right? And it was the Day of Atonement. It was the priests going into the Holy of Holies, right? It was those things were always temporary and had to be done over and over and over and over again. I'm thankful that once Jesus shed His blood, there is no longer a requirement for a blood sacrifice. It was the last. It was the final. It was the greatest. It was the most high quality of blood. It was divinity, sinless blood. God said, "We don't need another drop because now we have the sinless, precious blood of Jesus Christ. In chapter 10, verses two through four, it says, "For then would they not have ceased to be offered, because that the worshippers once purged should have no more conscience of sins. But in those sacrifices there is remembrance again of sins every year. That was the priest, the Day of Atonement. For it is not possible that blood of bulls and of goats should take away sins. Now I want to stop there just for a second. It is not only impossible for the blood of goats and bulls to take away sins from a permanent permanent perspective with God. It is also impossible for you to offer anything in and of yourself to be right with God. Right, this impossibility thing here is because nothing but the blood of Jesus makes us right to God. Nothing. If that didn't happen, we would be dead, and in our sins, same with the resurrection. It took the blood of Jesus Christ to pay our sin debt. It's so critical that we don't miss that. And you know, we can even go back to the story of Isaac in the Bible and Abraham, and this was even pointing to a superior sacrifice. Even looking back in Genesis 22-two two, and we know this story right there. There is this promise made to Abraham, and that he's going to have a son. His son, that all the blessings of the nations are going to come through his seed, right? And so finally, he has a son. They took matters in their own hand, and they made Ishmael, and that was the wrong move, right? And as a result of that, there is a lot of what we have today in the Middle East. A lot of that Palestinian conflict comes from that. Won't stop there. Won't won't go into there too much. But Isaac came, and when Isaac came, Abraham remembered a promise God had made. But then Abraham is asked to do something very difficult, something I could not do as a pastor. I mean, I don't know. I mean, I would have to step down if the requirements were, "Hey, you have to sacrifice Chase, and there are moments. But if the requirements to be the senior pastor at Grace Point would be to sacrifice Chase, I couldn't do it. The best human fathers couldn't do that. Here, Abraham, after this promise, 20-five years, 12 years into it, right? I think it was 10 or 12 years into it. They took matters in their own hands. So I think from the time it was promised to the time it was realized was something like 20-five years. And now God says, "I want you to offer him as a sacrifice. We pick it up in Genesis 22-two two, and it says, "Take now thy son." Thine only son Isaac. It's an interesting statement there, because we're like, what about Ishmael? He says, thine only son Isaac, the one who was of the promise, whom thou lovest. It's an important phrase, and get thee into the land of Moriah and offer him there for a burnt offering upon one of the mountains which I will tell thee of, my son whom thou lovest. Does this

that phrase sound familiar? Remember, as Jesus is being presented right during his baptism and being and being sent for public ministry, says, "This is my son whom I'm well pleased. Right, similar terminology that the father says of the son here, God is saying that Abraham, whom thou lovest, Abraham also was called Father Abraham by Israel, still today even. And there you got passages in Matthew, Mark, Luke, and John that depict him as your father Abraham. There is a father who loved the son, who was going to sacrifice his son. Does that sound familiar? Was that not a type of something that was going to happen later? It's interesting where this takes place is Mount Moriah. That's where it ends up happening. Does that name ring a bell at all? Well, it should. In Second Chronicles three one, Solomon began to build the house of the Lord at Jerusalem in Mount Moriah. Check this out. The very place that Abraham is told to offer Isaac would be a place where sacrifices would be made continually on Mount Moriah. How crazy is that? But what's interesting is in verses 20-21. I'm sorry, chapter 20-21, verses 10-11, says Abraham stretched forth his hand, and he took his knife to slay his son. And there's verses in Hebrews that talks about this as well. But for the purpose of time, we're going to keep moving. And the angel of the Lord, the very personification of God, when the angel of the Lord, not an angel of the Lord is mentioned in the Old Testament. It most assuredly is a theophany and a Christophany or Christophany. The angel of the Lord calls out Jesus, calling out saying, "Here am I. Now let's put that together. A father is going to offer his son, and one steps out of heaven and says, "Here am I. Jesus himself saying, "I will be the sacrifice. Think about that. In fact, John 10:18 it says, "No man taketh it from me, but I lay down of myself. I have the power to lay it down, and I have the power to take it again. This commandment I have received of my Father. Now, certainly, we know that there are two places in Scripture, at least two. But when I think about Philippians two eight, it says that that Christ humbled Himself and became obedient unto death. Right? We know that Romans 5:18 says, "By obedience of one shall many be made righteous. So there was this idea that Jesus was being obedient, but when the triune God is putting together this plan before the world began, the volunteer who stepped up and says, "I will do it, here am I with Jesus Christ. It was going to be His blood that was going to be the path in order for sins to be able to be covered, and that's why in Romans, in the first chapter, that Paul can talk about how his gospel and the shedding of blood that he's going to talk about goes back retroactively and gives people eternal life. That was the significance of that, but it is being shown with Isaac and Abraham what was to come. So we look at this, and I think about us. Ephesians 2:12 and 13 says this: says that at that time ye were without Christ. This is us. We were not. We were not part of the covenants or the promises. We were not Israel. But he's talking here and giving this distinction to the Ephesians. He says that at that time ye were without Christ, aliens from the commonwealth of Israel, strangers from the covenants of promise, having no hope and without God in the world. This was each and every one of us in this room, outside this room, existing. On this planet today, that we are without God and without hope in this world, if we're not a child of God, now we can live on this planet and we and we could do some morally good things and we can enjoy things on this planet, but we are spiritually bankrupt when it comes to all of our eternity, and that is because of sin. But the very next verse says, "But now, and it's every one of us who are saved in here. We have a but now, right? We we have the who we were in the past, but there was something that changed, and there's now a but now, and the but now is Jesus Christ, ye who were sometimes far off, we are made nigh or close or reconciled to God. How? By the blood of Christ. Romans 5:10 talks about this. It says we were reconciled to God by the death of His son. Yeah, this is the blood type that we need in order to have our sin debt erased. The only way that we could be close to God was not another animal sacrifice being done, but by the blood sacrifice of Jesus Christ, and then the subsequent resurrection of Jesus Christ. That is the way we have eternal life, and it seems to us to be so easy. Where are we involved in the process? Where is the work that we have to do? It was the work that God did in the form of Jesus Christ. Now I thought about this, and I was like, we could have these crazy blood types in this room today, that we talked about the very beginning, there could be full of blood banks that are fully supplied with the blood type that you need to make it through a surgery. Even though the blood exists, if you do not apply the blood, it does nothing for you. The knowledge, the head knowledge that the blood of Jesus Christ did

something is different than saying, "I have applied it. I have received the gift of salvation through that blood sacrifice. In fact, Ephesians one seven says, "In whom we have redemption. How do we have redemption? How are we redeemed through His blood? And what's the result of that? The forgiveness of sins, according to the riches of His grace. But a few verses later, he says it's not just that the blood supply exists. Ephesians 113 talks about this process: in whom you've trusted, after that you've heard the word of truth, the gospel of your salvation, and whom also after that you believed, you were sealed with that Holy Spirit of promise. We're told in Ephesians 289 for by grace are you saved through faith, and that not of yourselves; it is the gift of God, not of works, lest any man should boast. We're told in Titus three five, not through works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost. Today, as we celebrate the blood, what is required to take place in communion here? Not to be a member of Grace Point, but to be a child of God, one who has placed their faith in the death, the shed blood of Jesus Christ to cover your sins, in the burial and the resurrection of Jesus Christ. The moment you do this, as it talks about in Ephesians 113 it says you are sealed with that Holy Spirit of promise. You now are a child of God. Nothing can separate you from the love of God. There is therefore now no condemnation to them which are in Christ Jesus. The very moment you believe, it's not about something that you have to do, or repeating after me some exact words, or coming forward and crying your eyes out here at these steps. It is about what you believe from the heart that you've accepted this gift that God has provided. Yes, the blood is for me. I accept that that I'm a sinner and I have no hope, but I believe that Jesus's blood has washed away my sins. And as a result of my sin debts being clear, I can now have that right relationship with God and that right standing with God. Do you believe today? That is. is the requirement in order to have communion here today-not church membership, not how much you've given, not how much you attend-but that you have placed your faith in the death, burial, and resurrection of Jesus Christ. That the blood has been applied to your account.