

# Exodus 24:8

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[ 0 : 00 ] Now for our study of God's word, we are going to turn to the book of Exodus chapter 24 and verse 8.

Exodus chapter 24 and verse 8. Moses then took the blood, sprinkled it of the people and said, this is the blood of the covenant that the Lord has made with you in accordance with all these words. Now last evening we began thinking about what the covenant was and we looked at the first reference in the scriptures to the covenant, the covenant that God made in Noah's day. And we noticed then two important elements that go into making the covenant what it is. There's a covenant promise and a covenant sign.

God promised Noah and his family and the animals as well. I'm never again going to curse the earth. I'm never again going to destroy the earth as I've done in the flood.

[ 1 : 21 ] There was the gracious promise of common grace. The disorder in the world was going to be held in check. And the wrath of the curse of God came to the world for their sin was going to be held back and restrained.

The covenant was God expressing the way that he was going to deal with these people in his grace. And it is expressed in covenant promise. And along with that promise there is covenant sign. The rainbow and the clouds. There was set there for this purpose. To remind God of what he had said. And so the rainbow was a sign that God would never forget his covenant.

His promise. It was God confirming that promise. Making the promise of the covenant more binding and secure. And it was a way of displaying outwardly the truthfulness.

The firmness of that promise that he had given. Covenant sign. Covenant promise. These are human elements.

[ 2 : 37 ] That go into making up. The covenant. After Noah's day. God developed this idea. And revealed more about it.

Particularly he did this to Abraham. And he made a special covenant. With Abraham. He gave him. Covenant promise. And covenant sign. He said to Abraham. I will be your God. You shall be my people. I will be your God.

And the God of your descendants after you. A promise to relate closely to him. To be in touch with him. To save him. A promise of linking Abraham with God.

And God with Abraham. A real personal saving relationship. There was a covenant promise. Revealed particularly in Abraham's time.

[ 3 : 40 ] And with that covenant promise. And with that covenant promise came the covenant sign. The sign of circumcision. The outward mark that was made in the flesh.

That declared. This person is mine. This person is within covenant relationship. The outward token from God.

That that person belonged to him by grace. And the person. That did not receive that cutting operation in his flesh. Would be cut off.

From the people of God. Now we come to this passage that was before us. Because little by little. The covenant idea is being revealed.

And God is bringing out more of what it means. And this passage has particular importance. Its importance is twofold.

[ 4 : 37 ] Here there is mention particularly. Something that has not been prominent up to this point. Covenant love. And not only is that why this passage is important.

But especially it is important for this reason. That surely it is this passage that Jesus had in mind. When he was instituting the Lord's Supper.

This he says being of the cup. This is the cup of the new covenant. And what did he have in mind there?

When he spoke of the new covenant. What aspect of the old covenant was he contrasting it with? What passage related to the old covenant do you have in mind?

And surely we must see. This is what he had in mind. This incident after the people have been out from Egypt. And they are in Sinai. And God confirms his covenant with them.

[ 5 : 41 ] And he renews it. And puts elements into it that were not prominent before. And he brings to their attention the importance of covenant blood.

It is of that event that Jesus was thinking. For he spoke in the institution of the Lord's Supper. About the cup. That symbolized the blood of the new covenant.

Which served for the new covenant. That same purpose. That the blood in Exodus 24. Served for the old covenant of this age. So that's why we want to look at this passage this evening.

To see particularly the importance of covenant blood. And you'll notice here. That the covenant blood is used in two ways.

It's applied to the altar. And it's applied to the people. And I think that that points out. The dual problem.

[ 6 : 46 ] That man has. In his relationship with God. After all. Just think of the very nature. What a covenant involves. It involves a person.

Becoming. Coming into a relationship with God. I will be with God. You will be my people. And look at the difficulties involved in that.

The impossible is of the situation of that man is concerned. First of all. There is a barrier within his own heart. He was born in sin.

And he was formed and shaped. By iniquity. Sin is a natural part of his outlook. The tendency to grow astray. His bond is innate to him.

And that's why we commit sin. Because we are boundless sinners. And what a barrier that constitutes.

[ 7 : 45 ] To relating to God. We have no desire to relate to God. There is hostility with us by nature. Iniquity is a natural characteristic of our attitude to God.

And not only is there that barrier. But there is a barrier from God's sight. He looks upon us in our sin. And his justice demands punishment.

He looks at us in our natural iniquity. And it cries out for justice to be executed. The anger of God is kindled.

The wrath of God is real. And is justified. Heath of human sin. Is something that needs to be dealt with. If man and God are to be related once again.

And this is what is happening in this passage. Fellowship offerings are being made. Offerings that we take peace are being made.

[ 8 : 45 ] Offerings that bring reconciliation. Are being made. And the blood of these sacrifices. Is applied in these two ways. Because man.

Or because the situation. Requires a double remedy. Man's enmity. Needs to be removed. And man's sinful attitudes.

Need to be dealt with. And at the same time. God's anger. Needs to be propitiated. God's anger. Needs to be satisfied.

And so there is a manward aspect. To this. And there is a Godward aspect. To this. There is blood that is sprinkled up at the altar. As an offering to God.

And there is blood that is sprinkled up at the people. As an act of consecration. To God's service in the regions. Let's look then at this covenant blood.

[ 9 : 45 ] In these two ways. The blood sprinkled on the altar. Directed towards God. And the blood sprinkled up at the people. Directed towards man.

And the blood sprinkled up at the people. And the blood sprinkled up at the altar. What does this teach us? Well. We have an intervention in this.

It speaks of a very simple and basic lesson. God requires. God requires. The shape of blood. There is no being escaping that truth.

Or a blame and a sight. The soul that sins shall die. And that is absolutely truth. And because it is God's truth.

It cannot be circumvented. You cannot get around it. It has got to be brought into effect. That threat.

[ 10 : 46 ] That punishment. That God originally spoke. Yes. In the covenant to Noah. His anger is restrained. And his curse is held back.

But. In the long run. This is a punishment. That is allotted. According to the. Righteous demands of God. The soul that sins.

Shall die. And here. This act of sacrifice. Says. Very very plainly. That God requires.

The shape of blood. The demands of justice. Aren't simply set aside. God's justice. Does not simply become.

Inoperative. But God's justice. Has got to be made. And this is what was made. To be in the mind. Of the worshippers.

[ 11 : 44 ] As they. Saw that sacrifice. Made. It ought to. Bring before them. It ought to bring before them. Very vividly. The fact. That God required.

The shape of blood. As they saw. These animals. Be killed. And as they saw. That blood. Put upon the altar. Then they were to say.

Within themselves. Thus ought I to die. My life is forfeit. By my sinfulness. I have incurred God's wrath.

And as that animal dies. So ought I. To die. This was made to bring to them. Then with the mistrust. God requires.

The shape of blood. But along with that. There is this truth presented as well. God is pleased.

[ 12 : 43 ] To accept a substitute. God is delighted. To accept. A representative. Acting on behalf.

Of the sinner. According to the ministry. When the worshiper. Presented the fellowship offering. He had to lay his hand.

Upon the head of the animal. And that was a symbolic representation. Of the fact. That this animal. Was representing him.

The animal. Was in some sense. Standing in form. And so Leviticus 1.4 says. It would be accepted. On his behalf.

The animal. Acted as the people's. Representative. Before God. And that's the truth. That is to lead. To their minds. Here too.

[ 13 : 43 ] This is not. Man's attempt. To win the favor of God. Briming him by gifts. Or thinking that he delights.

In blood. This was God's way. God's appointed way. By which the sinner. Could approach him. Blood was required.

Yes. But God was pleased. To accept the death. Of a representative. And this was a system. That God. Had put into practice.

And God. Had accounted. For the people. At that time. As a symbol. And picture. Of the truth. Of the gospel. We happen to consider this.

As something. Unreal. Or illegal. Or fictitious. That the animal. Stands in. For the worshipper.

[ 14 : 42 ] Or that one person. Before the law. Can represent another. This is something. Quite real. And it's something. Quite legal.

In our own situation. In our own law system. The principle. Of representation. And the principle. Of substitution. Is entirely.

Acceptable. The lawyer. Represents. His client. Speaks in his name. And acts on his behalf. There was the case.

You may remember. In the manual strike. A few years ago. When Arthur Struggle. Was. Find some money. That he wasn't going to pay.

And an anonymous donor. Provided the money. And that was accepted. The court said. So much is to be paid.

[ 15 : 40 ] So much is to be paid. In that man's name. The money was paid. And the money was paid. In that man's name. And the demands of the law.

Were the best. He didn't provide the money. But the money was provided. In his name. And the demands of the law. Were satisfied.

And that's the principle. That is represented here. In the blood. Of the covenant. God requires a sacrifice. Yes. God requires.

The shedding of blood. Yes. But God is pleased. To accept the substitute. And represent it. And the worshippers. As he saw that blood presented.

Was to say to himself. Thus sought I to die. But may that blood shed. A veil for me. May that death be accepted.

[16:38] In my name. And on my behalf. May I be accepted. As having paid the demands. Of the broken law. Because of the substitute.

Provided by God's will. For me. And those that have. A spiritual understanding. Of these things. In the Old Testament. Would participate.

In the worship. In that spirit. And this. Is what the blood. Of the covenant does. It is the means. Of effective reconciliation.

It is the means. Of. Of. Of. Of. Pitting the demands. Of God's justice. It is a means. Of satisfying. What the Lord requires.

The shame of blood. Accomplishes reconciliation. It is the basis. Of which it is built. Because the blood. Of the covenant. Provides the basis.

[17:37] Of which. Peace with God. Becomes a reality. And that is what it means to. In the new covenant. Here is a picture.

Of what the blood. Of Christ means. And of what his work. Accomplished. As he died. On the cross. There was declared.

Very plainly. Without the shame of blood. There is no remission. Without death. There is no satisfaction. Of God's demands.

And there is declared. Equally cleanly. That God delighted. To present. A representative. That he delighted.

To have saved. A substitute. On behalf. Of his people. And that. Is the significance. Of the blood. Of the new covenant. And we.

[18:34] As worshippers. When we take that. Cut to our lips. And when we think. Of the blood. That it represents. Have to see through that.

Then in the middle. The facts. That have brought. Our attention here. That cut tells us. God requires. The shedding of blood.

But God is pleased. To accept. The covenant. Head. As a substitute. And as a representative. For sinners. To trust him. And if we are going to.

Take that cup. To our lips. And drip it. In a fitting. And worthy manner. We are going to see. Within our heart. And with all our heart. What the worshippers.

In the Old Testament. Said. I ought to die. I ought to die. I ought to die. Abandoned. As Jesus was. I ought to die.

[19:32] Separate. From the blessings of God. To know the weight. Of God's anger. Cognitive. And to die. Under curse. That's what my sin.

Deserves. That's what all the. Aggravations of my sin. Deserves. The least of it. Deserves that. But. I'm looking.

To this. Death that was died. To avail for me. And I'm trusting. In that blood. That was shame. To be accepted. In my behalf.

May that. My life. That was given. Be sufficient. To turn away. Your anger. And my behalf. And will you. Accept me in peace. Because of that death.

That was. Died. At Calvary. And the blood. That was saved me. There's the significance. Of covenant blood. The blood of the Old Testament.

[20:30] The blood of the new covenant. Without the shedding of blood. There's no remission. The sentence of wrath. Wrath. Has got to be executed. But.

It's executed. Upon our head of representative. Our Lord Jesus. You see there. What's in state of the gospel. Wrath is going to come.

And judgment is going to take place. The question. The question for you. Human beings is this. Is it going to come from us. As individuals. Or does it come from Christ.

As our substitute and representative. Do we stand on to face God's anger. Or do we. Or do we move to Christ. Who faced that anger for us.

Are we trying to. Make it in our own merits. And accept it. On the basis of what we are. Or are we prepared. To rest our hope.

[21:35] Upon the one that stood in for us. Wrath will come. Undoubtedly. The question is. Does it come from us. Individually. Or does it come from us.

In Christ. That's the question. That's before us in the gospel. If you are not yet certain. Of where to stand. That's the way that you've got to look at the question.

On that great day of judgment. In that great quote of law. As it were. Am I going to stand up. And plead for myself. And try and make a case.

On my own behalf. Or am I now. Going to take Christ. As my advocate. With the father. And rest upon him. To speak for you.

And the death upon him. To act for you. And rest upon the fact. That he was cursed. And that he was judged. On behalf of sinners. Don't stand on your own.

[ 22 : 38 ] Or you'll be cast out forever. Into utter darkness. Where there is weeping and gnashing of peace. Rest in Christ. In the cave that we're in heaven.

And come to the Lord's table. And take that cup of the covenant. And reflect. And reflect to the blood. Of which it speaks. The blood that tells us.

God requires the shedding of blood. But God delights. To keep the work of the representative. That he is appointed. And he delights to keep.

That sacrifice. Which covers the sins of those. Whom Christ represented. On that occasion.

Besides the blood sprinkled in the altar.

We've got here too. The blood sprinkled in the people. Most things took the blood. Sprinkled in the people. And said. This is the blood of the covenant.

[ 23 : 39 ] That the Lord has made with you. In accordance with all these words. Here's the manward side of this. Here's the influence.

And the effect of this blood. Upon human experience. Upon the human heart. What's happening to the people. When this blood is sprinkled over them.

And how do they respond to that? By this. The people are being set apart. As God's people. They are being consecrated to God.

And by that act. They respond with devotion. To covenant demands. Now. I think it's a bit difficult. Just to explain this exactly. But I think there's a useful verse. That might help us in this respect. In Numbers chapter 8.

[ 24 : 37 ] In verse 17. And it says this. Every firstborn male in Israel. Whether man or animal. Is blind. When I struck them.

All the firstborn in Egypt. I set them apart. For myself. Now you know the story. That this refers to. God saved.

All the firstborn in Egypt. Are under condemnation. Their life is required for them. I am going to take the life of each and everywhere.

Animal and man alike. The firstborn. But of course. The Israelites have the substitute provided. The Passover lamb or goat.

The blood. The blood. The blood was shed. Death took place. And in each household. The death took place. The blood was applied.

[ 25 : 37 ] To the doorposts. And the little of the houses. And when the destroyed angels saw the blood. The angel passed over. The sacrifice had been made.

Death had taken place. Death. And therefore. The angel did not enter in. To destroy. But says God. That does not mean to see it.

That the firstborn. Are like other Israelites. The firstborn are now different. They've been saved by blood.

That's where they are mine. By that blood. I have consecrated them to myself. I have set them apart. For myself. And you see.

The way that God is working here. He is saying. I require these people's lives. And though I provided a substitute for them.

[ 26 : 36 ] Who has died in their place. So that death does not have to take place. Nevertheless. They are therefore in a special way. Uniquely minded.

They are set apart from the other Israelites. And they have to belong to me. In a special sense. Because. Blood was given for them.

Because the life of the substitute was provided for them. Because their lives were spared. Their lives now belonged in a special way to God.

And that's the way that he's thinking. When the firstborn of Israel. Were considered special. In that passage in Numbers 8. That we're bred. And that's the certain principle.

It seems to me. Probably. That is working here. God has spared these people's lives. By accepting the sacrifice made.

[ 27 : 37 ] So these people are now committed to him. They are a special people. Purchased by blood. They are now set apart. As belonging to God.

God commands their lives in a unique way. God deserves allegiance. In a special person. And these people are being set apart.

As belonging to him. Through covenant blood. And as a sign of that. The blood of the covenant is sprinkled upon them. And that act separates them apart for himself.

And it describes them. Or makes them to be seen. As a special people. Who are now under obligation to obey God.

And to respond to his ways. And so this blood. Consecrates them. It sets them apart from what they were. To be especially God's.

[ 28 : 39 ] It makes them a holy people. Separated. Set apart from God's future purpose. It sets them apart. As a covenant people. Who are under obligation.

To obey. Uniquely. Like other nations are not. That's the significance. Of the blood of the covenant. Sprinkled upon them. It consecrates them.

Sanctifies them. Sets them apart. As belonging to him. With their new to obedience and service. And that's the way. The sprinkling of the blood of Christ.

Is described. In the New Testament scriptures. There's this passage in 1 Peter. It speaks of those that are chosen. According to the foreknowledge of God the Father.

Through the sanctifying work of the Spirit. For obedience to Jesus Christ. And sprinkling by his blood. See all these two things come together.

[ 29 : 41 ] If you may consider this one. These people have been set apart. By the Spirit's work. For what purpose? For obedience.

And the sprinkling of the blood of Christ. For the blood of Christ is sprinkled upon these people. They are obliged to obedience. By the blood of Christ being sprinkled upon them.

They are set apart. Without view to obedience. That is what Peter is saying later. And that's too what the writer to the Hebrews says. In Hebrews 10 and 29.

He's speaking about how those that despise the blessings of God. Will be punished. So in gospel. Moses spoke in Old Testament times. How much more so will be the case.

In New Testament times. And this is what the writer to the Hebrews says. How much more severely do you think a man deserves to be punished. Who has tackled the Son of God underfoot.

[ 30 : 43 ] Who has treated as an unholy thing. The blood of the covenant. The blood of the covenant that sanctified him. And who has insulted the spirit of grace.

The blood of the covenant that sanctified him. Sanctified means set apart. It does not mean what we usually mean by it.

The process of becoming more and more holy. In the Bible usually the word sanctified means. To be set apart once and for all.

As belonging specially to God. And how have we been consecrated thus to God. By blood. By what blood?

By the blood of the covenant. He says. And that you see. Is exactly the language. Of the old covenant. But it is applied.

[ 31 : 39 ] To the new covenant. In Hebrews. As these people. Were set apart to obedience. By the blood sprinkled upon them. So the blood of the new covenant.

Sanctifies us. That is. Set us apart. As a special people. Who run the unique obligation. To obey. And to serve. And that is the function.

Of coming blood. As it is sprinkled upon the people. You are not your own. You are bought with a price. My friend.

You are the blood of my God. In every aspect of your being. And that is what the people are being asked to do. For the blood of the covenant. Is sprinkled upon them here.

And that is why. In this particular verse. You see that it is connected. So friendly. With the covenant. As it has been described to them.

[ 32 : 40 ] The words of the covenant. Have been given. The obligations of the covenant. Have been unfolded to them. And the blood of the covenant. Sprinkled upon them. Commits them.

To the observance of these laws. And to the fulfillment of these obligations. And that is what the people. Have already indicated. In the previous verse.  
In verse 7. Then he took the book of the covenant. And read it to the people. He read out the laws. And the stipulations. And the obligations. That God set upon the special covenant people.  
And the people responded. We will do everything the Lord has said. We will obey. Here are the consecrated people.  
Blood is set apart. The sprinkled blood. Described them. Shows them to be. A consecrated people. And there are people.  
[ 33 : 39 ] That respond. The same. We will do everything. That God has told us to do. And that's. Another aspect. To the covenant.

We should not forget. Covenantal obligation. That's the fourth element. We want to bring to your attention. Covenant promise.  
Covenant sign. Covenant blood. And covenant doctrine. Covenant obligation. Through covenant blood. The people are consecrated. They are set apart.  
To obedience. And covenantal obligations. Become theirs. And the covenant people. Are described as those. Not simply.  
That are resting. In the blood of sacrifice. But they are those. Who take up covenant obligations. And say. All that you have said. We will do. And be obedient.  
[ 34 : 36 ] And that's what we have to say too. As we take up the cup. That speaks to us. Of covenant blood. All that you do.

You have commanded us to do. We will do. And be obedient. And be obedient. And that's what we have to say. As we seek to prepare ourselves.  
For the Lord's Supper. All that you have commanded us. And be obedient. Now notice that word. Think very carefully.  
It is not a statement of fact. It is not a statement of reality. It is a statement of intention. It is a statement of purpose.  
It is a statement of purpose. It is a statement of purpose. It is a statement of purpose. And that's what we ask you to do. In regard to the Lord's Supper. We are not saying to you. You've got to be able to say.

[ 35 : 44 ] That you have done everything commanded. And that you have been obedient to everything. We are not requiring for new perfection. We are not saying.

Only those that are perfect can come forward. But we ask you. That those who come forward. Have to make that commitment. To future regions.  
They may have a sense of having failed. And of having fared miserably. They may have an overwhelming sense of their own frailty. And they may see themselves to be terribly. terribly weak. But that is not stopping them from committing themselves. By God's grace. To future regions. And it's that statement of intention.  
That we look for. In those that come forward. They may not understand fully. What a region means. They may not have a full acquaintance.

[ 36 : 46 ] With the full character of the Christian. But their hope is to know that. And their intention is to fight the dirt. And their desire is to move towards fully.

They come and all of them come saying. I am not worthy. I am not worthy. I have failed. Countless life I have failed. But they can't.

They are not going to take things from that sin. And they say. By your grace. In the future. It is my intention. To you who has commanded me.  
And to be in the midst. And that is a certain commitment. That we look for. From God's people. So here is a passage then.

That speaks to us. Of the covenant blood. That reminds us of the sacrifice made. The son of the Jews who be thanked. And the wrath of God.

[ 37 : 44 ] Turned away from his own. It is a passage that speaks to us. Of the life of consecration. That is to characterize. The covenant people of God.

And it leads us. To a dual and double aspect. In our relationship to God. A complete resting. Upon the merits of Christ.

An absolute sense of dependence. Upon the worth of somebody else. And at the same time. A willingness to take up that of Jesus.

And the desire to follow the path of will. To follow us. And to say to God. Everything that you have commanded. We will do. And be a pigeon. Have you these things. Seek to have them tonight. That you can come to the Lord's table tomorrow. Cast yourself fresh in God's mercy.

[ 38 : 45 ] In Christ. And rest your whole weight. Upon the Savior. Cast all your burden of care. Upon the shoulders of the one.

Who carries these things for you. And in your ability. And with a broken heart. Renew your thoughts of obedience. And come forward to the Lord's table.

To take out that cup. That speaks to you. Of covenant blood. And what will be the outcome. If we do that. Well let's look at verse 12 for a moment.

It's not verse 12. It's verse 11. We're told here. That the folks that went up to the mountain. And they came to the very presently God. And verse 11 tells us.

But God did not raise his hand against these leaders of the Israelites. They saw God. And they ate. And drank. There's the result.

[ 39 : 46 ] Of covenant blood being offered. And covenant obligations. Being assumed. They go when they stand in the presence of God.

What would you think would happen to somebody that's sitting in the presence of God? You would think that God would raise his hand against them. To strike them down. But covenant blood is covering them.

And covenant sacrifice is being made for them. And God would not raise his hand against these leaders of the Israelites. Nor would he raise his hand against us.

When we come to him. In that week. On the contrary. They saw God. And they ate. And drank. Connected with fellowship offerings. There was often a little bit of eating and drinking. And in this particular case. They ate and they drank. In the mountain.

[ 40 : 47 ] In the very presence of God. We don't want to spiritualize things. But this is very interesting. Because eating and drinking.

Is such a sign of fellowship. And that's what we are going to do. In God's practice tomorrow. Come to the blood of covenant sacrifice.

Come in commitment to covenant obligation. Come and see God. Come and see God. Come and look at that bread that is broken. And see there.

The body of Christ. Broken for you. Come and look at that wound that is poured out. And see the blood of Christ. And see the blood of Christ. That was poured out for you.

See God in Christ. See the love of God. See God himself. And you eat. And you drink. And you drink. And you drink. As a sign of fellowship.

[ 41 : 47 ] You eat and drink in the presence of God. Sitting at his table. That's what we look forward to. On the Lord's day. And that's what I would like you to look forward to.

Yesterday I said. Look forward to Christ speaking to you. And look forward to. To you seeing God. To you looking at physical objects.

And having your mind carried away. To see with inner eye. Spiritual realities. Look not to sit at your table here.

And eating and drinking. In a normal fashion. But think of yourself. As eating and drinking in God's table. In fellowship with him.

Until that time comes. When we'll be gathered in. And we'll sit around God's table. And the kingdom above. Eating and drinking there.

[ 42 : 51 ] Take up covenant obligations. Christ has been covenant sacrificed. And come to go to love. These covenant privileges.

At the Lord's table.