

The Blood of the Covenant

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Preacher: Chad Bennett

[0 : 00] If you please open your Bibles to Exodus chapter 24. If you don't mind me taking the jacket off, I'm just a little warm.

There's no theological significance to any of that. Just a little warm, that's all. All right, it says 24. And today we're looking at verses 1 through 8. If you'll look there with me, it says 24, verses 1 through 8.

Then he said to Moses, Come up to the Lord, you and Aaron, Nadab and Abihu, and 70 of the elders of Israel, and worship from afar.

Moses alone shall come near to the Lord, but the others shall not come near, and the people shall not come up with him. Moses came and told the people all the words of the Lord and all the rules. And all the people answered with one voice and said, All the words that the Lord has spoken, we will do. And Moses wrote down all the words of the Lord.

[1 : 22] He rose early in the morning and built an altar at the foot of the mountain and 12 pillars according to the 12 tribes of Israel. And he sent young men of the people of Israel who offered burnt offerings and sacrificed peace offerings of Otzen to the Lord.

And Moses took half of the blood and put it in basins. And half of the blood he threw against the altar. Then he took the book of the covenant and read it in the hearing of the people.

And they said, All that the Lord has spoken, we will do. And we will be obedient. And Moses took the blood and threw it on the people.

And said, Behold, the blood of the covenant that the Lord has made with you in accordance with all these words. Let's pray together. Dear Heavenly Father, we again thank you for your word.

And we pray that you would, by your spirit, help us to understand the meaning of it. But Lord, also that far beyond understanding that our hearts would be affected by the truth of it.

[2 : 29] That we would be convicted of sin. That we would look to our Savior, Jesus Christ. That our hope would be in the blood of the covenant. We pray this in Christ's name.

Amen. Amen. Now, we have been going through the Ten Commandments. We've been looking at the case law that was presented after that. And now we come to what A.W.

Peet described as the Old Testament Mount of Transfiguration. The Old Testament Mount of Transfiguration. This is really a key moment where God's people meet with God at the mountain. It's time for them to confirm God's covenant. The covenant that he's made with them. The Mosaic covenant. That which we've been looking at. And God summons Moses and the leaders of Israel as we see in verse 1.

That's really amazing in light of what we've already seen in the book of Exodus. Back in chapter 19, verse 12. Whoever touches the mountain shall be put to death. So no one was allowed to touch the mountain because of the holiness of God's presence there.

[3 : 33] And then their own sin. And here we see that 74 people are allowed to go on the mountain or touch the mountain in one way or another.

Just to review those, Moses goes all the way to the top of the mountain and meets with God in his presence. He's the only one allowed really in the presence of God. And the 73 other leaders are further down the mountain.

And then the rest of Israel is far off. They may even be near the mountain, but they're not allowed still to touch the mountain. Moses really comes as that covenant mediator.

He's the one that God is interacting with, who then is interacting with people. He's helping to establish this covenant. And then Aaron, remember there's no priesthood yet, but Aaron will be the first high priest.

His sons, Nadab and Abihu, will be some of the priests later on. So they're the future leaders of the priesthood. And so they're there. And then the 70 elders are likely those who were appointed as judges representing all of Israel.

[4 : 33] You may remember back, I believe, chapter 18 we were looking at where Moses said that he couldn't do it all on his own. And so they appointed elders from among the people.

Well, now we have those 70 elders who are coming up partway up the mountain, closer to the presence of God. And so what do we see laid out for us here in this passage?

Well, first we see the obedience of God's people professed. This really is demonstrated in verses 3 and verse 7. Verse 3 and verse 7.

Moses came and told the people all the words of the Lord and all the rules. And all the people answered with one voice and said, All the words that the Lord has spoken we will do. And this is verse 7 now.

Then he took the book of the covenant and read it in the hearing of the people. And they said, All the words, excuse me, all that the Lord has spoken we will do. And we will be obedient. This book of the covenant we've taught some about.

[5 : 37] This can apply to really what we see beginning in chapter 21, verse 1. All the way to the end of chapter 23. The case laws, the application of the Ten Commandments. Considering the fact that this is the confirmation of the covenant, we feel pretty sure that the Ten Commandments were also a part of this.

Right? They were essential to the covenant. So we have the Ten Commandments. And basically everything that's followed from that would be included in this. To give some perspective, I went back and looked. And it's taken us six months almost to the week.

And 21 sermons for us to cover that amount of material. Now we're expositing. We're looking at it longer. But we've spent 21 weeks on that. So if you can think back, those of you who have been here, over those 21 weeks and everything that we've heard from God's law, the case law, the Ten Commandments, the application of it all, how it applies to us, and then think in terms of covenant promises, as you hear that read and preached, how comfortable are we to say, I'm going to do all that.

I'm going to be obedient. Now that's, again, I think not to undermine what the Israelites are doing. I think they're sincere in what they're doing. I think they're also looking to the grace of God.

And we're going to see some of that in a little bit, that by God's grace and help, he will enable them to obey his commandments. Again, not perfectly. And I was going to look at this. This is a scary list. This is intimidating to imagine.

[7 : 04] But here we see the people are committing to the covenant. They're going to do all that God has said. And then we have that. It repeats in verse 7, but it's added. And we will be obedient.

And so, again, that's why I named it the obedience of God's people. So they've committed to the covenant. They promised to do all that the Lord said and that they will be obedient. Before they ever broke the covenant, even before the covenant has been confirmed, even before all this, they were not allowed in the presence of God.

They still couldn't touch the mountain. So I want you to understand that it's not as though later on they break the covenant and somehow they're sinners before God.

They stand as sinners before God already and are not allowed to go up on the mountain. And we see the sprinkling of the blood at the altar in verse 8. And it really serves a double purpose.

I'm going to touch on both purposes, one now, one later. But first, it is their commitment to the covenant. And we've talked some about this. And the consequences of the covenant.

[8 : 13] And so, as this blood is taken and sprinkled on them, it symbolizes the fact that should they break the covenant, so may it be to you.

We've talked a little bit about this already, but a covenant is a bond in blood, sovereignly administered. God's administering a covenant and saying, obey it or die.

And they're saying, we agreed to the covenant, we will obey it. And so they pledged obedience really at the point of death. This is exactly what we've already seen with the previous covenants. Think back to the Abrahamic covenant. You remember Abraham cut pieces, or cut the animals in two? He set the pieces apart from one another? And the symbolism of that was, he was to pass through it.

And when he passed through, he was committing himself to obey what God had said. And he's saying, if I break the covenant, so may it be with me. Chopped in two, split, death.

[9 : 11] So he's pledging his own death, that he would obey the covenant. And remember, he was in turmoil about this. And God puts him into a deep sleep. And God, in theophany, passes through, pledging himself to keep the covenant, as it were, under threat of death to God.

But here, we see something very similar. If they break the covenant, they will die. Or if we were to put this into an equation, it would be this. Obedience equals life. Blessings of the covenant that we've seen.

Disobedience equals death, or the curse of the covenant. So, how did they do in their obedience? Did they do all the words that the Lord had spoken?

Were they obedient? No. Right? We know this. I think, even with our own lives, if this were God's standard, if you were just, all you had to do, ten commandments, ten simple rules.

If you could just obey the ten commandments, and think about all that we saw, the positive, and negative implications, of the ten commandments, if God said to you, just do the ten commandments, could you obey that?

[10 : 20] None of us, apart from, God doing a work, and I want to say, the work is glorification, that doesn't happen in this life, none of us can obey those ten commandments. But we see examples of, Israel's disobedience, throughout the Old Testament.

One verse is, Exodus 32, verses 8 and 9. God says, now, we're in chapter 24.

Eight chapters later, God says, they have turned aside, quickly, out of the way, that I commanded them. They have made for themselves, a golden calf, and have worshipped it, and sacrificed to it, and said, these are your gods, O Israel, who brought you up, out of the land of Egypt.

And the Lord said to Moses, I have seen this people, and behold, it is a stiff net people. Well, that didn't take long. They've already got a new God, that brought them out of Egypt.

They're worshipping idols, they've broken God's commandment. Psalm 95, verse 10 says, God again speaking says, for 40 years, I loathed, that, I have a hard time saying that word, but, it's not loved, I have loathed, that generation, and said, they are a people, who go astray in their heart, and they have not known my ways.

[11 : 40] So contrast God's assessment, in Psalm 95, with what we see here. They are a people, who go astray in their heart, and they have not known my ways. Our text, verse 7, all that the Lord has spoken, we will do, and we will be obedient.

God's saying, that opposite is true of them. They didn't obey, they didn't follow his ways, they haven't known his ways. They've gone astray in their heart, they're a stiff-net people.

So I want to go from, the obedience of God's people, to consider, the sacrifices that take place here. So we see, really, I think, sacrificial provision, in verses 5 and 6. And he sent, young men, of the people of Israel, who offered burnt offerings, and sacrificed peace offerings, of oxen to the Lord. And Moses took, half of the blood, and put it in basins, and half of the blood, he threw, against the altar. First, they, you'll notice, they send young men, remember the, priesthood has not yet, been established.

And so there's these men, who step in, and they, are in charge, of doing the sacrifices. We've looked at the, disobedience, of God's people.

[12 : 58] And I think, as we think about, their disobedience, that's one reason, we see the sacrifices here. Their sin, is why we see sacrifices. So for example, there's two sacrifices, that take place, in these verses.

One is the burnt offering. And the burnt offering, was specifically, for atonement. It was to, cover sin and guilt. It was, as it were, a temporary covering.

The blood of bulls and goats, can never take away sin, but it covered their sin, for a time. The peace offering, which is also mentioned here, celebrated peace, between God, or Yahweh, and Israel.

Between God, and his covenant people. And so, two sacrifices here. One is for atonement. What are they doing there? God, we've sinned. We're looking to this blood, to cover our sin.

We're looking for this sacrifice, to cover our sin. But then the peace offering, is celebrating the fact, that God has received, God has accepted, that sacrifice. That there has been, atonement made.

[14 : 05] And so, we now have, peace with God. And so, the blood of the atonement, was to satisfy, the righteous wrath of God, against sin.

And so, that blood then, is thrown upon the altar. You may remember, earlier, in, our last point, I was talking about, in verse 8, the sprinkling, the sprinkling of the blood, on the people, has two purposes.

We've seen one already, that it's a pledge, to death, of obedience. The second purpose, we see set before us here, is to cleanse them, and to make them holy. And so, the blood's put upon them, and we see evidence of this, in other places, in the Old Testament, as a means of, cleansing God's people.

Really, as an act of mercy, instituted by God. So, Exodus 29, verses 19 through 21, speaks of, the establishment of, the priesthood.

You shall take the other ram, and Aaron and his sons, shall lay their hands, on the head of the ram, and you shall kill the ram, and take part of its blood, and put it on the tip, of the right ear of Aaron, and on the tips, of the right ears of his son, and on the thumbs, of the right hands, and on their great toes, of their right feet, and throw the rest of the blood, against the sides, of the altar.

[15:24] Then you shall take part, of the blood, that is on the altar, and the anointing oil, and sprinkle it on Aaron, and his garments, and on his sons, and his sons garments, with him. He and his garments, shall be holy, and his sons, and his sons garments, with him.

So we see this, ceremonial process going on, and you'll notice that, the blood again, couple things are done with it, when they touch, different parts, of the right side of their body, but they throw it, against the altar.

It's exactly, what we see here, but also you see, it's sprinkled on, Aaron and his sons, and it's declared then, he and his garments, shall be holy, that which received the blood.

And so the symbolism here, and the symbolism, is very close, to what we saw, in the Passover. God's people, are those who are covered, by the blood of the lamb. Now that covering, is getting a little bit closer, than the door post, isn't it?

He's throwing it on them, sprinkled on them. It's on their clothes, on their face probably, and their hair. But what's being symbolized is, they are made holy, by the covering of blood.

[16:29] Blood is needed to cover them, that they can be holy, before God. Verse 8, talks to us some, about the blood of the covenant. I really want to spend, a good bit more time, looking at the blood of the covenant.

Verse 8, And Moses took the blood, and he threw it on the people, and said, Behold, the blood of the covenant, that the Lord has made with you, in accordance with all these words.

So there's a phrase, that's presented here, the blood of the covenant. That's the blood, that has been thrown upon them. We've talked about already, that the covenant, was sealed in blood.

Hebrews 9, talks about, that a covenant, is enacted upon death.

And so there's a death, that's needed, to initiate the covenant. And Hebrews 9, is speaking of the death, of Jesus Christ, and the new covenant. But it also, and we're going to look later, it has reference to, this covenant as well.

And so the purpose, why do we have the Mosaic covenant? I think this is important. There's been great discussion of, is this a covenant of works, that God's people were intended to keep, that there might be salvation?

[17:41] Is it a covenant of grace, in which God's, giving grace through this covenant? I think that, the view I would take, is something along these lines, that we have a covenant, that's given of works, with the full knowledge, that God, a full knowledge, that the people, will never be able to obey it.

And so in that covenant of works, the covenant of grace, is presented to us. It's, hidden as it were, wrapped up in this covenant, ultimately to be enacted, upon the death of Jesus Christ.

That's what brings in the new covenant, the covenant of grace. And so, this Mosaic covenant, is intended, to point us to the new covenant. And so I want to spend time, looking at, how do we see Christ, in this covenant?

In the Mosaic covenant. How does the Mosaic covenant, point us, to Jesus Christ, in the new covenant? Well first, and this will really establish it, and make it clear, Jesus, in the context of the Passover, he's having the last supper, with the, with the apostles, the disciples.

And as he has that, in the context of the Passover, he says in Mark 14, 12, recorded in really all the gospels, all three of the synoptic gospels. And on the first day, of unleavened bread, when they sacrificed, the Passover lamb, his disciples said to him, where will you go, where will you have us go, and prepare for you, to eat the Passover?

[19 : 05] And so they're going to prepare, for the Passover, and then in verses 22, 22 through 24, of Mark 14, we see this. And as they were eating, he took bread, and after blessing it, he broke it, and gave it to them, and said, take, this is my body.

And he took a cup, and we had given thanks, he gave it to them, and they all drank of it, and he said to them, this is my blood, of the covenant, which is poured out for many. Now, I think this is really remarkable, but Jesus is picking up this language, at the time of the Passover, the same concepts, that we've seen already in the Exodus, that God's people, need to be covered by blood, to be holy.

That though God calls us, to obey his law, salvation ultimately, isn't by obedience, holiness comes through, the covering of blood. And now in light of, all that's gone before, he comes to this, Passover meal, with his disciples, he breaks the bread, and said, this is my body, and then he gives him the cup, and said, this is my blood, of the covenant.

And so, what was the blood, of the covenant, about back then? It was pointing us to, a greater covering of blood, that Jesus would, demonstrate, in the new covenant. That's still not real clear, I think Hebrews explains, the connection, of the new covenant, to the Mosaic covenant.

Hebrews 9, 15, therefore he, Jesus, is the mediator, of a new covenant, so that those who are called, may receive the promised, eternal inheritance, since a death has occurred, that redeems them, from the transgressions, committed, under the first covenant.

[20 : 45] Well, what's the first covenant, he's speaking of? He's probably not, talking about the Adamic, or the Abrahamic. To some extent, we might even say, not the Mosaic alone, it's probably a combination, of the covenants, that preceded the new covenant, all the covenants, that went before, but probably, the highlight of those, or the one that, is most in view here, is the Mosaic covenant.

So, Jesus is the mediator, of a new covenant, but it's not like, the first covenant. Since the death, has occurred, that redeems them, from the transgressions, committed, under the first covenant. So, there's a distinction, being made, between the new covenant, and the old covenant. In the old covenant, was there a death? Yeah, animals died.

In fact, there's a sprinkling of blood, that covers them. But, does it redeem them, from the transgressions, committed in the first covenant? As I argued earlier, it covered them, as it were, for a time, until the coming, of Jesus Christ.

It was a temporary, solution, but there was, no redemption, to be had, in the blood, of an animal. Again, the blood, of bulls and goats, can never, take away, sin.

[22 : 04] But, something different, is happening, with the blood, of this covenant. Jesus is blood, of the covenant. Listen to Hebrews 9, 18 through 22. Therefore, not even the first covenant, was inaugurated, without blood.

Speaking to the very, thing we just saw. Not even the first covenant, was inaugurated, without blood. For when every, commandment of the law, had been declared, by Moses to all the people, he took the blood, of calves, and goats, with water, and scarlet wool, and hyssop, and sprinkled, both the book itself, and all the people, saying, this is the blood, of the covenant, that God, commanded for you.

And in the same way, he sprinkled, with the blood, both the tent, and all the vessels, used in worship. So later on, with the tabernacle. Indeed, under the law, almost everything, is purified with blood, and without the shedding of blood, there is no forgiveness, of sins.

And so, now we know, that the first covenant, being spoken of, is that Mosaic covenant. And what's told to us here, is that, the part of what, the blood of the covenant, was doing, was to purify them, from sins.

But ultimately, that comes through Jesus Christ. I quoted for you earlier, O. Palmer Robertson's, definition of the covenant. I want to look here, this is a quote from him, that should have been in two slides, and readable for you.

[23 : 27] But, this is from, Christ of the Consummation. O. Palmer Robertson explains, that Jesus positions himself, in the place, of the covenantal sacrifice, as represented, in the Passover celebration.

He's the Paschal Lamb. The entirety, of redemptive history, up to this point, he interprets, as fulfilled in his death. As Abraham, cut the covenant, at God's command, and witnessed two theophanies, passing between the pieces.

So, Jesus will allow his body, to be torn apart, as recipient, of the curses, of the covenant. As Moses cut the covenant, at Sinai, and sprinkled the people, and the altar, with the blood of the covenant.

So, Jesus poured out, and sacrificed, his own, atoning blood, that opened the new, and living way, into the most holy place. And so, Jesus really is, the fulfillment, of, these covenants.

He takes upon himself, the curse that Abraham, deserved, for his disobedience, and his ancestors, disobedience, to the covenant. What happens, when you break the covenant? Like an animal, torn in two.

[24 : 34] And so, Christ, is torn in death. And, these animals, that are sacrificed, may this happen to you, if you break the covenant? The curse falls, upon Christ, who takes upon himself, their sin.

What is this new covenant? What are the blessings, that we have, in this new covenant, through Christ? Well, probably the passage, that's, does the best job, of summarizing the new covenant, comes in Jeremiah, prophetically speaking, of, that new covenant, to come.

Behold, the days are coming, declares the Lord, when I will make a new covenant, with the house of Israel, and the house of Judah.

That's the covenant, we're speaking of now, that Jesus has declared, that he's bringing in, by his blood of the covenant. But there's a difference. Verse 32, not like the covenant, that I made with their fathers, on the day, when I took them by the hand, to bring them out, of the land of Egypt, my covenant, that they broke, though I was their husband, declares the Lord.

So there's our answer, was their obedience. No, they broke the covenant. Verse 33, for this is the covenant, that I will make, with the house of Israel, after those days, declares the Lord. I will put my law, within them, and I will write it, on their hearts, and I will be their God, and they shall be my people.

[25 : 57] And no longer, shall each one, teach his neighbor, and each his brother, saying, know the Lord, for they shall all know me, for the least of them, to the greatest, declares the Lord. For I will forgive their iniquity, and I will remember their sin, no more.

So this is the promise, and the blessing, of the new covenant, that Jesus institute, that Jesus brings in, by his death, and ultimately, by his resurrection. What is the covenant, that he will make with them?

Well first, he contrasts it, with the old covenant. What was wrong, with the old covenant? Well nothing in itself, other than the fact, that the people, didn't keep it. They broke the old covenant. And so the problem is, that we can't keep the covenant.

And as long as, covenant after covenant comes, we're never going to be able, to fulfill the covenant. But verse 33 tells us, for this is a covenant, that I will make, with the house of Israel, after those days, declares the Lord, I will put my law, within them, and I will write on their hearts, and I will be their God, and they shall be my people.

Something different, is happening now. I think we understand this, as even the indwelling, of the Holy Spirit, and how the Holy Spirit, convicts us, and reminds us of God's law. We're told early on, that God has written his law, in everyone's heart.

[27 : 15] So there's a conviction of sin. We know that, what we're doing is wrong. But this is a different degree. This is one that actually, changes and affects us. And then verse 34, and no longer shall each one, teach his neighbor, and each his brother, saying, know the Lord.

For they shall all know me, from the least of them, to the greatest, declares the Lord. So there's another change, that takes place. One weakness of the Old Covenant is, not only did the people, as a whole disobey, but as we go throughout, the Old Testament, what we see is that, God's covenant people, there develops in them, a remnant of the people, who stay faithful to God.

But does all Israel, stay faithful to God? No. No, they turn away. All the way, in Elijah's day, Elijah says, he prays, saying to God, I'm the only one left.

There's one person left, who's faithful to you. Remember, God says, there's 7,000, beside you. There's an exact, precise number, in Israel. And in Israel, who are in the millions, at this point, there's 7,001 people, who are faithful to the Lord.

Who are that remnant. But there's a difference, in the New Covenant. In the New Covenant, we don't have to say, know the Lord. Why would you not say, know the Lord? We're doing a Sunday school class, right now, on evangelism.

[28 : 31] I'm encouraging us, to tell people, to know the Lord. So why would you not, say know the Lord? Well, the context of the New Covenant is, you don't say to the people, who are in the

covenant, know the Lord.

Why? For they shall all know me, from the least of them, to the greatest declares the Lord. So there's a change, that's coming in the New Covenant, in that, the members of the covenant, are regenerate.

They are saved. We don't have to tell them, to know the Lord, because they know the Lord, already. Why? How is this even possible? And then we get the answer, there at the end. For I will forgive their iniquity, and I will remember their sins, no more.

Forgiveness, and if we want to say, as is possible with God, forgetfulness, of our sin, that though was, looked forward to, in the Old Covenant, was never granted, in the Old Covenant.

What I mean is, and I'll say, to be careful here, that those who are saved, in the Old Testament, are saved the same way, as those who are saved, in the New Testament. We're saved, by the sacrifice of Jesus Christ.

[29 : 33] There's salvation, no other name, we have no other hope, nobody lived, a perfect life, the fulfillment of the covenant, came through Christ, and so we look to Christ, for salvation. And so those who are saved, out of Israel, are a remnant.

They're not all the ones, who are part of the covenant, because that covenant, couldn't save them. That blood, though it allowed God to, the wrath of God, to be, as it were, delayed, until Christ came. It never could, save them fully. And so, as we look at the New Testament, we see, that language, is picked up, by people like Peter, in his letter, 1 Peter 1, 1 through 2.

Peter says, an apostle of Jesus Christ, to those who are elect, exiles, of the dispersion, in Pontius, Galatia, Cappadocia, Asia, and Bithynia, according to the foreknowledge, of God the Father, in the sanctification, of the Spirit, for obedience, to Jesus Christ, and for sprinkling, with his blood, may grace and peace, be multiplied, to you.

And so, Peter as he writes to them, he speaks to them, of who are Christians, it's those who have been, sprinkled with his blood. They're the members, of the New Covenant, those who are covered, by the blood, of the Lamb.

[30 : 50] And I think again, looking back to, that Old Covenant, and Mosaic Covenant. And Paul says, in 2 Corinthians 3, 6, God has made us, sufficient to be ministers, of a new covenant, not of the letter, but of the Spirit.

For the letter kills, but the Spirit gives life. Now elsewhere, you know Paul will say, is the law evil then, or is the law bad? No, it's good in every way.

So he's not to discount the law, he's not saying, that the Ten Commandments, are inherently evil, they're not, they reveal God's will for us, God's character. But the problem is this, what do the Ten Commandments produce?

Do they produce, obedient followers of God? That was never the purpose, of the Ten Commandments. The Ten Commandments, reveal to us our sin. They show us, that we cannot, fulfill the Ten Commandments.

That doesn't get us off the hook, right? We haven't done away, with the Ten Commandments. God still calls us to obey, but in our flesh, we are completely incapable, of obeying the Ten Commandments. And so what does the letter do?

[31 : 58] The book that Moses writes here, it brings death, or at least the knowledge of death, because it reveals to us, that we're sinners. But by contrast, the new covenant, gives us, the spirit of God, that indwells us, and brings life.

Or maybe another way, of saying this, is that, the sacrifice of Jesus Christ, is the only sacrifice, that can satisfy, the wrath of a holy God. All the other sacrifices, may postpone the wrath, but none of them, satisfy the wrath of God, but the sacrifice, of God's own son, Jesus Christ.

For you to have peace with God, think of that peace offering. For you to celebrate, that you have peace with God, you have to look to, and place your faith in, the sacrifice, of that Lamb of God, of Jesus Christ.

You must be covered, by the blood, of that Lamb. So, just a moment, to look at some application. I feel like, what we've seen, should be already glorious, in your minds. You should already, see some application, but let's just take, a few points to consider. The first, I really have already, touched on a little bit, but, the covenant teaches us, how to have a right, relationship with God.

[33 : 21] How can I have peace with God? But, the problem is, unfortunately, we're not able, to keep that. All have sinned, and fallen short, of the glory of God.

And so, Jesus comes, and he fulfills, the old covenant. He lives it perfectly, as we never could. And then he, as it were, institutes the new covenant, confirms the new covenant, on our behalf.

So, the new covenant, the new covenant, is not dependent upon, your obedience, to the covenant. The new covenant, is dependent upon, Christ's obedience, to the new covenant.

If you think of the covenant, there's that, Caesarian Lord, and then the vassal Lord. The Caesarian Lord says, I'm going to do this for you, I will protect you, I will take care of you, here's the blessings, that you will receive, if you follow me.

But you have to help me. You have to, come to my aid, when I call you, you're going to serve in my army, you're going to do this. And if you disobey the laws, that I set before you, then I will bring upon you, my curse. Jesus, as it were, fulfills both aspects, of this in the new covenant.

[34 : 28] He is the God, who brings our blessing. All spiritual blessings, that we have, are in Christ Jesus. And he is the one, that fulfills, our side of the covenant. He takes upon himself, the curse for our disobedience, and he fulfills, that covenant.

And so, we can have, a right relationship with God. But it's just not based on our obedience, it's based on Christ's obedience. Since you come in today, I want you to question and ask yourself, do you have peace with God?

Is that true for you? And if you say yes, what is the basis for your peace with God? How do you have peace with God? My prayer, especially for those of you, who have been here, through this series, is that as we've gone through, the commandments that we've seen, there's not one of us, who can in this room, declare before God, that I am right with God, because of my obedience. Because I've kept the law. And so if my obedience, cannot make me right with God, what can? What source do I have, that can in any way, ever establish that relationship, with God again, that can make me right with God?

It's only the obedience of Jesus Christ, that can make us right with Him. Listen again to the promises, of the new covenant.

[35 : 53] This is the new covenant, that I will make with the house of Israel, after those days, declares the Lord. I will put my law within them, and I will write on their hearts, and I will be their God, and they shall be my people.

The covenant promise, that which we long for, if I had more time, I could even make an argument, this is what we see, even from the time of the fall. Adam and Eve, had communion with God in the garden, and they lost it in the fall.

And what mankind, has longed for ever since then, was communion, in relationship with God. We have that, only through the new covenant, through the blood of Jesus Christ.

I will be their God, and they shall be my people. We ought to look at, yes, that's what I've been longing for. How do I get that? By trusting in the blood of the Lamb.

Secondly, we see that Moses served as a mediator, between God and man, in the institution of the covenant. He goes up into the presence of God, receives the covenant law, and comes down, and delivers it to the people.

[36 : 56] The people still, even after those sacrifices, could not draw near, to the mountain of God. The only way, that they could approach God, was through a mediator, through Moses.

The same is true for us. Just now, Jesus does this for us. Jesus is our mediator, between God, so that each and every one of us, has access into the presence of God.

1 Timothy 2.5 For there is one God, and there is one mediator, between God and men, the man Christ Jesus. That's our mediator now. And so scripture even speaks, of us being able to, boldly enter into the presence of God.

Do you think there was anybody, I would say, even including Moses, who were boldly approaching God, at Mount Sinai? If you touch the mountain, you die. But in Christ, our mediator, we have entrance, entrance into the very presence of God.

Thirdly, we're made holy, by the blood, of the new covenant. This is always hard, because we know, we're still sinners. But our standing, through our union with Jesus Christ, is that of holiness.

[38 : 09] God looks upon us, and sees us holy, as Christ is holy, if you're a Christian, if you put your faith in Jesus Christ. So listen, here are a few examples, from God's word. Revelation 7, 14 and 15.

He said to me, these are the ones, coming out of the great tribulation. They have washed their robes, and made them white, in the blood, of the land.

Therefore, they are before the throne of God, and serve him day and night, in his temple. And he who sits on the throne, will shelter them, with his presence. It probably stands on this long, but just quickly, a few observations.

They've washed themselves, washed their robes, in the blood of the Lamb. And it's cleansed them. This blood of the Lamb, has made them holy, so that they can, then, not just approach God, from some great distance.

See him in theophany, or cloud, and smoke, and fire, and lightning. They are before the throne of God, and serve him day and night, in the temple.

[39 : 12] And then it goes on, it says, and he who sits on the throne, will shelter them, with his presence. That's what we long for. Relationship with God, sheltering with his presence, and it's ours, through the washing of the blood, the cleansing, from our sins, in the blood of Jesus Christ.

Romans 3.25 says, that God put forward Jesus, as a propitiation, by his blood, to be received by faith. And so, propitiation is a word that symbolizes, the atoning sacrifice, that Jesus has.

And so, Jesus was that sacrifice, the atone for our sins, by his blood, and how do we get that? It's received by faith. And then in Ephesians 1.7, it says, in him we have redemption, through his blood, the forgiveness of our trespasses, according to the riches, of his grace.

So Ephesians 1.7, as it were, is a confirmation, of the new covenant. In Christ, we have redemption, through his blood. Remember, the blood before, it could not redeem.

But in Christ, we have redemption. The forgiveness, of our trespasses. What do we mean, when we say redemption? Our sins have been forgiven. And this is all, according to the riches, of his grace.

[40 : 27] And then fourthly, in Christ, we're brought near to God. Now that's probably, already been established, in the points we've seen. But that last passage, that we looked at, Revelation 7, I'm sorry, the earlier passage, we looked at Romans 7.

Therefore, they are before the throne of God, and serve him day and night, in his temple. And he who sits on the throne, will shelter them, with his presence. It's Christ, who brings us, into the presence of God. 1 Peter 3.18, For Christ also suffered, once for sins, the righteous, for the unrighteous, that he might bring us to God, being put to death, in the flesh, but made alive, in the spirit.

My hope is that, that resonates with you, that you can understand, that plight of man, that longing for relationship, with God again. And I encourage you, that the only way, that we have relationship, with God, is through Jesus Christ.

But if that's true of you today, I also want to, further encourage you, that the truth we see here, is that, the blood of the covenant, the blood of the lamb, covers us, and washes us, and makes us holy, before God.

And in Christ, were brought near, into the very presence of God. And so, we know this now, in the Holy Spirit, that indwells us. We already have union with Christ.

[41 : 40] We already, experienced some of the benefit of that, but we also await, the consummation of that. When what's spoken of here, in the book of Revelation, would be true for us, that we will gather, around the throne of the lamb. That we will be there, in the presence of God.

That one day, there will be a new earth, and a new heavens, in which we will dwell with God, and he will be our God, and we will be his people, forever. Forever. Let's pray together. Dear Heavenly Father, we thank you for, this truth that's presented to us, the joy of, knowing ourselves to be, washed, by the blood of the lamb.

And Lord, we thank you that there is, the blood, of the covenant, of a new covenant, of a greater covenant, poured out for us, in the blood of Jesus Christ, on the cross.

We ask that we would all, look to that blood. That you would save, all who are here. That our faith would rest in him, and not in our own strength, or our works, or anything else, that we might hope in, apart from, the active, and passive obedience, of our Savior.

In obeying your law, and in giving himself, in death for our sins. Lord, we thank you for such a Savior, and we pray in his name. Amen. Amen.