

Title:            **“BEHOLD THE BLOOD”**

Text:             Exodus 24:1-18

Subject:         *Moses Called up to the Mount of God*

Date:            Tuesday Evening — October 28, 2008

Tape:            Exodus #84

Readings:       *Rex Bartley and Darvin Pruitt*

Introduction:

The title of my message tonight is “**BEHOLD THE BLOOD!**” Our text is the 24<sup>th</sup> chapter of Exodus. Exodus 24 opens with an expression of the law’s strictness and severity, a divine prohibition is given and a wall of separation between God and man is erected.

(Exodus 24:1-2) “And he said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off. (2) And Moses alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him.”

The Lord God commanded the seventy elders and the children of Israel to worship “*afar off.*” He said, “*they shall not come nigh.*” Throughout the legal dispensation, under the types and shadows of the law the people were never allowed to draw nigh. Those two precious words, “*draw nigh,*” could never be heard from the top of Sinai’s fiery mount. The law says, “Stay away. Keep back. If so much as the hand of a beast touch the mount, it shall be slain!” Those sweet words, “*draw nigh,*” could only be uttered at heaven’s side of the empty tomb of our risen Redeemer. But blessed be God, there is now a Door open in Heaven; and over the Door the Lord God has written these words in the precious blood of Christ, — “*draw nigh.*” The blood of the cross has opened the way for sinners to draw nigh unto God!

Yet, at the same time, this twenty-fourth chapter of Exodus introduces us to a scene without parallel in all the history of the Old Testament. Before the chapter closes, we see Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel in the very presence of the holy Lord God, and not only are we told that “He laid not his hand on them,” but they were thoroughly at ease in his presence, for they did “eat and drink” before him (v. 11).

**MOSES A TYPE OF CHRIST**

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Why was an exception made for Moses? Jehovah called Moses up into the mount, and he was allowed to draw nigh. Only the Aaron, Nadab, Abihu the elders, and the children of Israel were forbidden to come near. In verse 13, we see that Moses brought Joshua with him into the mount. But only these two were allowed access to God in the mount. Why? Were they better than the others? No. Were they more holy? No. Were they more righteous? No. Were they personally entitled to this great and high privilege? Again, the answer is No. — But Moses and Joshua were both types of our Lord Jesus Christ as divinely appointed Mediators between God and his people.

Moses represents justice satisfied. And justice satisfied demands release! Joshua means “Jesus” or “Jehovah saves.” How often the Lord God would have destroyed Israel in the wilderness, had not Moses stood between God and his people (Exodus 32:10-11, 32; Deuteronomy 9:19, 25; 10:10; Psalm 106:23).

(Psalms 106:21-23) “They forgat God their saviour, which had done great things in Egypt; (22) Wondrous works in the land of Ham, *and* terrible things by the Red sea. (23) Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy *them*.”

- Moses represented the law and justice of God.
- And Moses represented the Lord Jesus Christ, our Savior, by whom the law and justice of God are fully satisfied.
- Moses and Joshua together represented perfect mediation of Christ, his acceptance with God as our Mediator, and our acceptance with God in him.

**AN ALTAR AND SACRIFICES**

“*And Moses came and told the people all the words of the Lord, and all the Judgments; and all the people answered with one voice, and said, All the words which the Lord hath said will we do*” (v. 3). — The “*words of the Lord*” refer to the Ten Commandments recorded in Exodus 20. “*The Judgments*” refer to those statutes found in chapters 21 to 23. The children of Israel presumptuously and ignorantly, with one unanimous voice, said, “*All the words which the Lord hath said will we do.*” Then Moses built an altar.

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“*And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord*” (vv. 4-5). Without question, the altar was built according to the instructions given in Exodus 20:24-26. — An altar of God’s material, without steps. — Christ our Altar.

(Exodus 20:24-26) “An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee. (25) And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it. (26) Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.”

(Hebrews 13:10) “We have an altar, whereof they have no right to eat which serve the tabernacle.”

Near this altar, Moses set twelve pillars to represent the twelve tribes of Israel. The young men sent to offer sacrifices unto the Lord were probably the firstborn of the children of Israel, from whom the Levites would later be taken.

The burnt offerings and peace offerings they sacrificed upon the altar unto the Lord were sacrifices of thanksgiving; but thanksgiving for what? Everything symbolized in what we have seen.

- The law revealing God’s holiness.
- And the law’s fulfillment by a mediator, by a representative man.
- God’s acceptance of his people by that man, through the Altar and Sacrifice of his own making and providing.

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Now, let’s look at the blood. Everything we have from God is by the blood. Every approach of God to man is by the blood. And every approach of man to God must be by the blood. The Word of God puts special sanctions upon blood, the blood of beasts as well as the blood of men, because “*the life of*

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*the flesh is in the blood” and “ye who sometimes were far off are made nigh by the blood of Christ.”*

(Exodus 24:6-8) “And Moses took half of the blood, and put *it* in basins; and half of the blood he sprinkled on the altar. (7) And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient. (8) And Moses took the blood, and sprinkled *it* on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.”

*“Behold the blood of the covenant.”* — Those words, uttered by Moses as he sprinkled the people with the crimson life-stream, forcibly remind us of John’s *“Behold the Lamb of God, which taketh away the sin of the world”* (John 1:29). A covenant is an agreement between two parties. In the Scriptures, it is a testament, a divine disposition, a pledge of grace, a bond of perpetual blessedness. The covenant was beautifully expressed in Exodus 12.

- *“The blood shall be to you for a token.”* That was the experience and assurance of the covenant in man.
- *“When I see the blood.”* That was the safety and security of Israel.

**It was covenant blood that Israel was called to behold.** Such is the blood of his cross. We have been *“reconciled to God through the death of his Son.”* When he instituted the Supper, our Savior said, *“This cup is the New Testament (covenant) in my blood, drink ye all of it”* (Luke 22. 20).

**Notice when this blood was shed.** As with the death of Christ, so with the sacrifice here. **It was after God was honored by his servant Moses.** — *“Come up unto the Lord and worship”* (v. 1). Before the Cross was reached Christ had this testimony, that He pleased God (Matthew 3:15). Moses came near the Lord, while the others worshipped *“afar off.”* The Lord Jesus was transfigured upon the mount, just as Moses was here called up to God before the people, as if to indicate God’s acceptance of his obedience as our Representative.

**The blood was shed after the Word of the Lord had been revealed.** — *“Moses told the people all the words of the Lord”* (v. 4). Christ did not die until he had finished the work and declared the words the Father gave Him.

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— “*I have given them the words which thou gayest me*” (John 17:8). The Way was made plain before the sun went down.

**The blood was shed after an altar had been built.** Christ our Altar was made by the incarnation, when a body was prepared for him by the Holy Ghost, by which redemption could be accomplished (Hebrews 10:1-7).

**What does the blood signify?** Blood shed **declares that sin** has come in, that the law has been broken, that God’s holiness has been violated. But, blessed be his name, the blood of innocent victims **suggests substitution**, and the removal of sin by a divinely accepted Substitute. That Substitute is our Lord Jesus Christ. He suffered for us, the just for the unjust, that he might bring us to God.

(2 Corinthians 5:21) “For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.”

(Galatians 3:13) “Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree.”

(1 Peter 2:24) “Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.”

**And blood shed and accepted by God declares salvation accomplished, redemption obtained, and sin put away!** Isaac was saved when the ram took his place on the altar (Genesis 22:13).

**Behold the blood again and see where this blood was sprinkled. It was sprinkled on the altar.** — “*Moses took half of the blood and sprinkle it on the altar*” (v. 6). The altar represents the claims of God’s holiness and justice. Before the people could be blessed his justice must be satisfied. Before the sinner can be saved Christ must offer himself without spot unto God. The halving of the blood between the altar and the people indicates the double character of the sacrifice of Christ. — He both fulfils the law and makes peace. — In doing the Father’s will he obtained redemption for us. In him every attribute of God is satisfied and every need of man fully met.

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— He both brings in everlasting righteousness and gives us peace. — “*Oh, that men would praise the Lord for his goodness*” (Psa.107. 8).

**Then the blood was sprinkled on the people.** — “*Moses took the blood and sprinkled it on the people, and said, Behold the blood of the covenant which the Lord hath made with you.*” The blood on the people speaks of the work of God the Holy Spirit applying to our hearts the redemption Christ accomplished.

- **It speaks of life bestowed.** The blood sprinkled brings us into contact with life — (“*the life is in the blood*”), the life that was offered to God for us. All the value of the sacrifice is now mine! — “*We have redemption through His Blood, even the forgiveness of sins*” (Ephesians 1.7).
- **Blood sprinkled speaks of reconciliation.** It was the blood of the covenant. — “*How much more shall the Blood of Christ*” (Hebrews 9:14). — We are “*made nigh by the blood*” (Ephesians 2:13).
- **Blood sprinkled brings faith.** Israel had presumptuously asserted their ability to obey God’s law. Now, as far as it is pictured before us here, they speak not of their ability but of faith in Christ. After the blood was sprinkled on them, Moses read the book of the covenant, of God’s promise, in the audience of the people, declaring Christ’s work finished, and they said, “*All that the Lord hath said will we do, and be obedient*” (v. 7). With that expressed faith in the Substitute, the blood was sprinkled upon them (v. 8).
- **The blood sprinkled unites redeemed sinners to the Lord our God** (vv. 9-11).

(Exodus 24:9-11) “Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: (10) And they saw the God of Israel: and *there was* under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in *his* clearness. (11) And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.”

Here is a blood-sprinkled nation, “*an holy nation,*” by virtue of God’s own covenant and God’s own sacrifice in communion with the holy Lord God. The eating and drinking with pleasure, in the fullness of their welcome and acceptance in the Beloved Sacrifice! Living in the blessedness, peace, and joy of God’s immediate presence!

- Rejoicing in God’s Sovereignty.

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- Rejoicing in God’s Grace.
- Rejoicing in God’s Salvation.

(Revelation 7:14-15) “And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. (15) Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.”

**REDEMPTION PORTRAYED**

(Exodus 24:12-18) “And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them. (13) And Moses rose up, and his minister Joshua: and Moses went up into the mount of God. (14) And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur *are* with you: if any man have any matters to do, let him come unto them. (15) And Moses went up into the mount, and a cloud covered the mount. (16) And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud. (17) And the sight of the glory of the LORD *was* like devouring fire on the top of the mount in the eyes of the children of Israel. (18) And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights.”

In the remainder of this chapter Moses is separated from Aaron, Nadab and Abihu and the seventy elders of Israel, resuming his mediatorial position, to receive from God the two tables of stone which he had written. For this purpose he is called up to meet the Lord in the Mount, where he remained forty days and nights alone with God. During this time the glory of the Lord was displayed before the eyes of Israel for seven days — a glory “*like devouring fire,*” and then the Lord gave him a pattern of redemption, by which he was commanded to make the ark of the covenant, the mercy-seat, the golden candlestick, the table of showbread, and the tabernacle — **CHRIST OUR REDEEMER**. Behold the blood and believe! Behold the blood and rejoice!

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Amen.