

THE BLOOD OF THE COVENANT: "SIGNED, SEALED, SPRINKLED, AND SACRED" Scripture Text: Exodus 24

Book of Exodus, Part III Rev. Charles R. Biggs

^{ESV} **Exodus 24:1** Then he said to Moses, "Come up to the LORD, you and Aaron, Nadab, and Abihu, and seventy of the elders of Israel, and worship from afar. [Distance: God is a consuming fire; God must be approached on his terms ("decently and in good order"-1 Cor. 14). They are invited to come up to the LORD only by God's grace and mercy, and the others are to worship him from afar.

Notice the way God allows some to come closer to his presence than others; this prepares us for the construction of the Tabernacle, it's outer people dwelling outside the tent, those priests who work inside the tent, and those who are allowed access to the Holy of Holies (remember: threefold division that is being shown here on the mountain].

² 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 is chosen Mediator between God and man at this point in redemptive-history].

³ 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.**" [Notice similar to Exodus 19:1-9: a covenant is made with YHWH, the LORD God; it is a **bilateral covenant** compared to the **unilateral covenant** made by promise to Abraham in Genesis 15].

⁴ And Moses wrote down all the words of the LORD. He rose early in the morning and built an altar at the foot of the mountain, and twelve pillars, according to the twelve tribes of Israel. [**Covenant ratification** (Definition: "confirmation" give formal sanction to covenant by signing and sealing it) requires the shed blood of a substitute for sinners deserving of God's just wrath. Until the Tabernacle is built, altars are still able to be used for worship-sacrifice. Altar with twelve pillars symbolizing as a type, substitutionary sacrifice.

Application Interpretation: Notice the progressive nature of redemptive-history, and the kind of worship (and even proto-priests in the young men who offer sacrifices) that is allowed at one point, becomes obsolete at another point in redemptive-history (Exodus 25-40; Hebrews 8:13; cf. 2 Cor. 3-4).

⁵ And he sent young men of the people of Israel, who offered burnt offerings and sacrificed peace offerings of oxen to the LORD. [At this time young men who were "proto-priests" were offering the burnt offerings and sacrificial peace offerings until the formal establishment of the Levitical Priesthood].

⁶ And Moses took half of the blood and put it in basins, and half of the blood he threw [Sprinkled] against the altar. [Blood offering before God as he reads the Book of the Covenant (Exodus 20-23).

⁷ Then he took the Book of the Covenant and read it in the hearing of the people. [Remember covenants with (1) **Preamble**: "I am the LORD YHWH..."; (2) **Historical Prologue**: "...Who brought you out of Egypt, the land of slavery; (3) **Stipulations**: How then should we live as your people: "If...Then..."; (4) **Covenant Ratification**: Signing and Sealing with Blood.

And they said, "All that the LORD has spoken we will do, and we will be obedient." ⁸ 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." [Covenant is ratified with blood; the people have agreed to this bilateral covenant. Some blood is on altar as atonement and propitiation, some blood is on the people symbolizing what is required of them if they break the covenant, and at the same time symbolizing their consecration for fellowship to God].

Questions: Should they have asked the LORD God to have mercy on them? Should they have only trusted in the promises made to Abraham? How should they have responded here? Living by grace, accepting the terms and stipulations of the covenant only because of their faith in God's mercy and grace!]

⁹ Then Moses and Aaron, Nadab, and Abihu, and seventy of the elders of Israel went up, ¹⁰ and they saw the God of Israel. There was under his feet as it were a pavement of sapphire stone, like the very heaven for clearness. [A vision of God's Theophanic glory-presence; Isaiah 6:1ff; Ezekiel 1:20ff].

^{ESV} **Ezekiel 1:20-26**: Wherever the spirit wanted to go, they went, and the wheels rose along with them, for the spirit of the living creatures was in the wheels. ²¹ When those went, these went; and when those stood, these stood; and when those rose from the earth, the wheels rose along with them, for the spirit of the living creatures was in the wheels. ²² Over the heads of the living creatures there was the likeness of an expanse, shining like awe-inspiring crystal, spread out above their heads. ²³ And under the expanse their wings were stretched out straight, one toward another. And each creature had two wings covering its body. ²⁴ And when they went, I heard the sound of their wings like the sound of many waters, like the sound of the Almighty, a sound of tumult like the sound of an army. When they stood still, they let down their wings. ²⁵ And there came a voice from above the expanse over their heads. When they stood still, they let down their wings. ²⁶ **And above the expanse over their heads there was the likeness of a throne, in appearance like sapphire; and seated above the likeness of a throne was a likeness with a human appearance.** ²⁷ And upward from what had the appearance of his waist I saw as it were gleaming metal, like the appearance of fire enclosed all around. And downward from what had the appearance of his waist I saw as it were the appearance of fire, and there was brightness around him.

¹¹ And he did not lay his hand on the chief men of the people of Israel; they beheld God, and ate and drank. [A covenantal fellowship meal is eaten in God's presence as a memorial of God's covenant with man].

¹² The LORD said to Moses, "Come up to me on the mountain and wait there, that I may give you the tablets of stone, with the law and the commandment, which I have written for their instruction." ¹³ So Moses rose with his assistant Joshua, and Moses went up into the mountain of God. [The Law and the Commandments, the Book of the Covenant will be given to Moses to place in the Ark of the Covenant as a "copy"

of the covenant to witness for or against Israel as God's people whether they keep the stipulations of the covenant or not as his people].

¹⁴ And he said to the elders, "Wait here for us until we return to you. And behold, Aaron and Hur are with you. Whoever has a dispute, let him go to them."

[Delegation of authority like Christ to his apostles while Moses the Mediator is gone to be in the presence of God on behalf of the people].

¹⁵ Then Moses went up on the mountain, and the cloud covered the mountain.

[Moses "ascends" the mountain- -a type of the ascension of Christ to God's right hand to mediate for the people.]

¹⁶ The glory of the LORD dwelt on Mount Sinai, and the cloud covered it six days. And on the seventh day he called to Moses out of the midst of the cloud. ¹⁷ Now the appearance of the glory of the LORD was like a devouring fire on the top of the mountain in the sight of the people of Israel. [Devouring fire: Hebrews 12:18, 28: "Our God is a consuming fire"].

¹⁸ Moses entered the cloud and went up on the mountain. And Moses was on the mountain forty days and forty nights. [Mountains in the Ancient Near East: symbolic of the dwelling place of God on earth (from the Mountain in Eden (Isaiah 14:12-14; Ezek. 28:13), to the Mountain Har Magedon of Judgment on the Last Day, and all the mountains such as Horeb-Sinai, Moriah, Zion, and Sermon on the Mountain, Mountain of Transfiguration along the way!)]

Scripture Lesson

ESV Genesis 15:1 After these things the word of the LORD came to Abram in a vision: "Fear not, Abram, I am your shield; your reward shall be very great." ² But Abram said, "O Lord GOD, what will you give me, for I continue childless, and the heir of my house is Eliezer of Damascus?" ³ And Abram said, "Behold, you have given me no offspring, and a member of my household will be my heir." ⁴ And behold, the word of the LORD came to him: "This man shall not be your heir; your very own son shall be your heir." ⁵ And he brought him outside and said, "Look toward heaven, and number the stars, if you are able to number them." Then he said to him, "So shall your offspring be." ⁶ And he believed the LORD, and he counted it to him as righteousness. ⁷ And he said to him, "I am the LORD who brought you out from Ur of the Chaldeans to give you this land to possess." ⁸ But he said, "O Lord GOD, how am I to know that I shall possess it?" ⁹ He said to him, "Bring me a heifer three years old, a female goat three years old, a ram three years old, a turtledove, and a young pigeon." ¹⁰ And he brought him all these, cut them in half, and laid each half over against the other. But he did not cut the birds in half. ¹¹ And when birds of prey came down on the carcasses, Abram drove them away. ¹² As the sun was going down, a deep sleep fell on Abram. And behold, dreadful and great darkness fell upon him. ¹³ Then the LORD said to Abram, "Know for certain that your offspring will be sojourners in a land that is not theirs and will be servants there, and they will be afflicted for four hundred years. ¹⁴ But I will bring judgment on the nation that they serve, and afterward they shall come out with great possessions. ¹⁵ As for yourself, you shall go to your fathers in peace; you shall be buried in a good old age. ¹⁶ And they shall come back here in the fourth generation, for the iniquity of the Amorites is not yet complete." ¹⁷ When the sun had gone down and it was dark, behold, a smoking fire pot and a flaming torch passed between these pieces. ¹⁸ On that day the LORD made a covenant with Abram, saying, "To your offspring I give this land, from the river of Egypt to the great river, the river Euphrates, ¹⁹ the land of the Kenites, the Kenizzites, the Kadmonites, ²⁰ the Hittites, the Perizzites, the Rephaim, ²¹ the Amorites, the Canaanites, the Girgashites and the Jebusites."

ESV Exodus 19:1 On the third new moon after the people of Israel had gone out of the land of Egypt, on that day they came into the wilderness of Sinai. ² They set out from Rephidim and came into the wilderness of Sinai, and they encamped in the wilderness. There Israel encamped before the mountain, ³ while Moses went up to God. The LORD called to him out of the mountain, saying, "Thus you shall say to the house of Jacob, and tell the people of Israel: ⁴ You yourselves have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to myself. ⁵ Now therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all peoples, for all the earth is mine; ⁶ and you shall be to me a kingdom of priests and a holy nation. These are the words that you shall speak to the people of Israel." ⁷ So Moses came and called the elders of the people and set before them all these words that the LORD had commanded him. ⁸ All the people answered together and said, "All that the LORD has spoken we will do." And Moses reported the words of the people to the LORD. ⁹ And the LORD said to Moses, "Behold, I am coming to you in a thick cloud, that the people may hear when I speak with you, and may also believe you forever." When Moses told the words of the people to the LORD, ¹⁰ the LORD said to Moses, "Go to the people and consecrate them today and tomorrow, and let them wash their garments ¹¹ and be ready for the third day. For on the third day the LORD will come down on Mount Sinai in the sight of all the people. ¹² And you shall set limits for the people all around, saying, 'Take care not to go up into the mountain or touch the edge of it. Whoever touches the mountain shall be put to death. ¹³ No hand shall touch him, but he shall be stoned or shot; whether beast or man, he shall not live.' When the trumpet sounds a long blast, they shall come up to the mountain." ¹⁴ So Moses went down from the mountain to the people and consecrated the people; and they washed their garments. ¹⁵ And he said to the people, "Be ready for the third day; do not go near a woman." ¹⁶ On the morning of the third day there were thunders and lightnings and a thick cloud on the mountain and a very loud trumpet blast, so that all the people in the camp trembled. ¹⁷ Then Moses brought the people out of the camp to meet God, and they took their stand at the foot of the mountain. ¹⁸ Now Mount Sinai was wrapped in smoke because the LORD had descended on it in fire. The smoke of it went up like the smoke of a kiln, and the whole mountain trembled greatly. ¹⁹ And as the sound of the trumpet grew louder and louder, Moses spoke, and God answered him in thunder. ²⁰ The LORD came down

on Mount Sinai, to the top of the mountain. And the LORD called Moses to the top of the mountain, and Moses went up. ²¹ And the LORD said to Moses, "Go down and warn the people, lest they break through to the LORD to look and many of them perish. ²² Also let the priests who come near to the LORD consecrate themselves, lest the LORD break out against them." ²³ And Moses said to the LORD, "The people cannot come up to Mount Sinai, for you yourself warned us, saying, 'Set limits around the mountain and consecrate it.'" ²⁴ And the LORD said to him, "Go down, and come up bringing Aaron with you. But do not let the priests and the people break through to come up to the LORD, lest he break out against them." ²⁵ So Moses went down to the people and told them.

ESV Jeremiah 31:31 "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, 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. ³³ But 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. 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. For I will forgive their iniquity, and I will remember their sin no more."

ESV Galatians 3:9 So then, those who are of faith are blessed along with Abraham, the man of faith. ¹⁰ For all who rely on works of the law are under a curse; for it is written, "Cursed be everyone who does not abide by all things written in the Book of the Law, and do them." ¹¹ Now it is evident that no one is justified before God by the law, for "The righteous shall live by faith." ¹² But the law is not of faith, rather "The one who does them shall live by them." ¹³ Christ redeemed us from the curse of the law by becoming a curse for us- for it is written, "Cursed is everyone who is hanged on a tree"- ¹⁴ so that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promised Spirit through faith. ¹⁵ To give a human example, brothers: even with a man-made covenant, no one annuls it or adds to it once it has been ratified. ¹⁶ Now the promises were made to Abraham and to his offspring. It does not say, "And to offsprings," referring to many, but referring to one, "And to your offspring," who is Christ. ¹⁷ This is what I mean: the law, which came 430 years afterward, does not annul a covenant previously ratified by God, so as to make the promise void. ¹⁸ For if the inheritance comes by the law, it no longer comes by promise; but God gave it to Abraham by a promise. ¹⁹ Why then the law? It was added because of transgressions, until the offspring should come to whom the promise had been made, and it was put in place through angels by an intermediary. ²⁰ Now an intermediary implies more than one, but God is one. ²¹ Is the law then contrary to the promises of God? Certainly not! For if a law had been given that could give life, then righteousness would indeed be by the law. ²² But the Scripture imprisoned everything under sin, so that the promise by faith in Jesus Christ might be given to those who believe. ²³ Now before faith came, we were held captive under the law, imprisoned until the coming faith would be revealed. ²⁴ So then, the law was our guardian until Christ came, in order that we might be justified by faith. ²⁵ But now that faith has come, we are no longer under a guardian, ²⁶ for in Christ Jesus you are all sons of God, through faith. ²⁷ For as many of you as were baptized into Christ have put on Christ. ²⁸ There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus. ²⁹ And if you are Christ's, then you are Abraham's offspring, heirs according to promise.

ESV Hebrews 8:1 Now the point in what we are saying is this: we have such a high priest, one who is seated at the right hand of the throne of the Majesty in heaven, ² a minister in the holy places, in the true tent that the Lord set up, not man. ³ For every high priest is appointed to offer gifts and sacrifices; thus it is necessary for this priest also to have something to offer. ⁴ Now if he were on earth, he would not be a priest at all, since there are priests who offer gifts according to the law. ⁵ They serve a copy and shadow of the heavenly things. For when Moses was about to erect the tent, he was instructed by God, saying, "See that you make everything according to the pattern that was shown you on the mountain." ⁶ But as it is, Christ has obtained a ministry that is as much more excellent than the old as the covenant he mediates

is better, since it is enacted on better promises. ⁷ For if that first covenant had been faultless, there would have been no occasion to look for a second. ⁸ For he finds fault with them when he says: "Behold, the days are coming, declares the Lord, when I will establish a new covenant with the house of Israel and with the house of Judah, ⁹ 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. For they did not continue in my covenant, and so I showed no concern for them, declares the Lord. ¹⁰ For this is the covenant that I will make with the house of Israel after those days, declares the Lord: I will put my laws into their minds, and write them on their hearts, and I will be their God, and they shall be my people. ¹¹ And they shall not teach, each one his neighbor and each one his brother, saying, 'Know the Lord,' for they shall all know me, from the least of them to the greatest. ¹² For I will be merciful toward their iniquities, and I will remember their sins no more." ¹³ In speaking of a new covenant, he makes the first one obsolete. And what is becoming obsolete and growing old is ready to vanish away.

^{ESV} **Hebrews 12:18** For you have not come to what may be touched, a blazing fire and darkness and gloom and a tempest ¹⁹ and the sound of a trumpet and a voice whose words made the hearers beg that no further messages be spoken to them. ²⁰ For they could not endure the order that was given, "If even a beast touches the mountain, it shall be stoned." ²¹ Indeed, so terrifying was the sight that Moses said, "I tremble with fear." ²² But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, ²³ and to the assembly of the firstborn who are enrolled in heaven, and to God, the judge of all, and to the spirits of the righteous made perfect, ²⁴ and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel. ²⁵ See that you do not refuse him who is speaking. For if they did not escape when they refused him who warned them on earth, much less will we escape if we reject him who warns from heaven. ²⁶ At that time his voice shook the earth, but now he has promised, "Yet once more I will shake not only the earth but also the heavens." ²⁷ This phrase, "Yet once more," indicates the removal of things that are shaken—that is, things that have been made—in order that the things that cannot be shaken may remain. ²⁸ Therefore let us be grateful for receiving a kingdom that cannot be shaken, and thus let us offer to God acceptable worship, with reverence and awe, ²⁹ for our God is a consuming fire.

THE BLOOD OF THE COVENANT:
"SIGNED, SEALED, SPRINKLED, AND SACRED"
Scripture Text: Exodus 24

Book of Exodus, Part III
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Outline

- I. **LOCATION AND SIGNIFICANCE OF MT. SINAI FOR COVENANT**
- I. **A COVENANT RATIFICATION CEREMONY**
- II. **THE BLOOD OF THE COVENANT AND THE CEREMONIAL MEAL ON THE MOUNT OF GOD**

- I. **LOCATION AND SIGNIFICANCE OF MT. SINAI FOR COVENANT**

Mountains in the Ancient Near East: Location of the Remainder of Exodus (Moses on the Mount)

1. **Mountains in the Ancient Near East and Mountains in Scripture:** From "Mount Eden" in Genesis to "Mount Magedon" in Revelation.

[Mountains in the Ancient Near East: symbolic of the dwelling place of God on earth (from the Mountain in Eden (Isaiah 14:12-14; Ezek. 28:13), to the Mountain Har Magedon of Judgment on the Last Day, and all the mountains such as Horeb-Sinai, Moriah, Zion, and Sermon on the Mountain, Mountain of Transfiguration along the way!)]

2. **The Mountain of God, God's Holy Mountain:** Isaiah 14; Ezekiel 28; Exodus 19-20; Zion/Jerusalem; Moriah; Calvary; and back to Har Magedon in Revelation 16; 20.
3. **Place of God's Presence:** God comes down from the "Mount of Assembly" to dwell with his people, but the access to God is on his terms, with **three degrees of access: Moses, the Proto-Priests, and the Elders representing the people.**

Notice the way God allows some to come closer to his presence than others; this prepares us for the construction of the Tabernacle, it's outer people dwelling outside the tent, those priests who work inside the tent, and those who are allowed access to the Holy of Holies (Remember: threefold division that is being shown here on the mountain).

An Ideal Worship Service in Exodus 24

Ryken writes: "[Exodus 24] contains nearly all the basic elements of a public [worship] service, and thus it sets the pattern for Biblical worship. There was a call to worship, the reading of God's Word, a confession of faith, and the sharing of a sacramental [-covenantal] meal. This was all done under the oversight of Israel's elders and by the servant appointed to lead public worship. And it was all done in the presence of a holy and glorious God. This is what worship is: meeting with God."- Commentary on Exodus, pg. 778-79.

II. A COVENANT RATIFICATION CEREMONY

Define Covenant: "A bond in blood sovereignly initiated and administered" (Robertson and Biggs). Covenant put simply is: "A sacred relationship" (Enns and Ryken).

- A. Covenants between Two peoples (Gen. 26, Jacob and Laban; Exodus 18, Moses and Jethro).
- B. Covenant between God and His people: Exodus 24

What is the Form of a Covenant Treaty in the ANE?

(Exodus 19:3-6; 20-23): Moses is Covenant Mediator between YHWH and the people (The reason why God allows him to come all the way to the top of the mountain in ascension):

1. **Preamble:** Suzerain (Sovereign King) identifies himself and initiates the covenant with the people.
2. **Historical Prologue:** YHWH the Sovereign King recounts the past relationship between Israel and himself.
3. **Stipulations:** "If...then" clause. The people must "truly obey".

4. **Covenant Ratification:** The people respond without knowing fully the Torah, or Law of God to be revealed in chapters 20-23. The people respond in full agreement to keep the law covenant with God.

Both Elements of Law and Grace in Redemptive-History (Focus on Exodus 24 and the previously made Abrahamic Covenant of Gen. 12; 15; 17 and their relationship together). Trace the Abrahamic promises and the Mosaic covenant of works together throughout Redemptive-History.

God's Commands and Covenant- Exodus 19 and 24

- a. **Conditional Covenant of Law** (Galatians 3:19-26)-
Bilateral Covenant.

"All the words that the LORD has spoken we will do."

[**Covenant is ratified with blood**; the people have agreed to this bilateral covenant. Some blood is on altar as atonement and propitiation, some blood is on the people symbolizing what is required of them if they break the covenant, and at the same time symbolizing their consecration for fellowship to God].

[The Law and the Commandments, the Book of the Covenant will be given to Moses to place in the Ark of the Covenant as **a "copy" of the covenant to witness for or against Israel as God's people whether they keep the stipulations of the covenant or not as his people**].

- b. Covenant of Law after (in context of) unconditional covenant of grace between God the Father and the Son (Heb. 13:20, 21: "the eternal covenant"), and covenant promises to Abraham and "His Seed" (Gen. 15; 17).

Abrahamic Covenant: All of grace, to the whole human race. Based on grace-promises *alone!*

Unilateral-Unconditional Covenant with Abraham (ratified on the Lord's own blood-symbolic in the animal cut long ways into two pieces).

Mosaic Covenant: Of grace, to those primarily in the Kingdom of God. Based or founded on works

although there are gracious aspects to it (God initiates it and administers it for his glory).

Bilateral-Conditional Covenant with Moses and the Nation of Israel; a covenant that the Nation of Israel could break, but elect Israel could still take part in the grace-inheritance-promises to Abraham in the unilateral covenant *by faith!*

God teaches Moses in Exodus 19:4-6 and Exodus 24 that he saved them for a purpose: for his glory and by his grace alone!

- i. **Grace**-Promise
- ii. **Law**-Works
- iii. **Galatians 3**: Sin was in the world, and the Law was brought into redemptive-history to focus the people on the covenant promises of grace alone!
- iv. **Law**-Revealed the people's sin and unrighteousness before God and pointed them toward God's grace-promises to Abraham!
- v. **Sacrifices of Blood**- Showed the need for a final sacrifice, a substitutionary sacrifice of blood.

III. THE BLOOD OF THE COVENANT AND THE CEREMONIAL MEAL ON THE MOUNT OF GOD

This is why the Blood of the Covenant is so important:

V. 2 Kinds of Blood: Old Covenant Blood, New Covenant Blood

"Sprinkling of blood"

(1) Covenant is "signed and sealed" in blood: Blood or life is required if covenant is broken.

O. Palmer Robertson writes in 'Christ of the Covenants': "The same pledge-to-death which played such a prominent role in the inauguration of the Abrahamic covenant manifested itself in the inauguration of the Mosaic covenant." (Quoted from Ryken, pg. 783).

(2) God also showed Israel another way to believe by faith in his promises when they failed to keep the covenant and the curse-death sanctions would be required of their own lives!

(3) Consecration for fellowship- NO MORE GUILT BEFORE GOD!

(4) Christ's blood or life is required of him for covenant-breakers; he is the one who consecrates us for fellowship with God—peace with God with no more guilt before the presence of God!

^{ESV} **Isaiah 52:13-15:** Behold, my servant shall act wisely; he shall be high and lifted up, and shall be exalted. ¹⁴ As many were astonished at you- his appearance was so marred, beyond human semblance, and his form beyond that of the children of mankind- ¹⁵ **so shall he sprinkle many nations;** kings shall shut their mouths because of him; for that which has not been told them they see, and that which they have not heard they understand.

Luke 22:14-20: And when the hour came, he reclined at table, and the apostles with him. ¹⁵ And he said to them, "I have earnestly desired to eat this Passover with you before I suffer. ¹⁶ **For I tell you I will not eat it until it is fulfilled in the kingdom of God.**" ¹⁷ And he took a cup, and when he had given thanks he said, "Take this, and divide it among yourselves. ¹⁸ For I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes." ¹⁹ And he took bread, and when he had given thanks, he broke it and gave it to them, saying, "**This is my body, which is given for you. Do this in remembrance of me.**" ²⁰ **And likewise the cup after they had eaten, saying, "This cup that is poured out for you is the new covenant in my blood.**

Hebrews 9:12-14, 18-28: He [Jesus] entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption. ¹³ For if the sprinkling of defiled persons with the blood of goats and bulls and with the ashes of a heifer sanctifies for the purification of the flesh, ¹⁴ how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God.

Therefore not even the first covenant was inaugurated without blood.

¹⁹ 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, ²⁰ saying, "This is the blood of the covenant that God commanded for you." ²¹ And in the same way he sprinkled with the blood both the tent and all the vessels used in worship. ²² ***Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins. ²³ Thus it was necessary for the copies of the heavenly things to be purified with these rites, but the heavenly things themselves with better sacrifices than these.*** ²⁴ For Christ has entered, not into holy places made with hands, which are copies of the true things, but into heaven itself, now to appear in the presence of God on our behalf. ²⁵ Nor was it to offer himself repeatedly, as the high priest enters the holy places every year with blood not his own, ²⁶ for then he would have had to suffer repeatedly since the foundation of the world. ***But as it is, he has appeared once for all at the end of the ages to put away sin by the sacrifice of himself. ²⁷ And just as it is appointed for man to die once, and after that comes judgment, ²⁸ so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him.***

a. **Blood of Animals- Hebrews 8-10**

b. **Blood of Christ- 1 Peter 1-2**

Covenantal Meals- a meal between two parties when a covenant is confirmed or ratified.

Full realization of this meal of God on the mount seen in Isaiah 25:

^{ESV} **Isaiah 25:6-8** *On this mountain the LORD of hosts will make for all peoples a feast of rich food, a feast of well-aged wine, of rich food full of marrow, of aged wine well refined.* ⁷ And he will swallow up on this mountain the covering that is cast over all peoples, the veil that is spread over all nations. ⁸ He will swallow up death forever; and the Lord GOD will wipe away tears from all faces, and the reproach of his people he will take away from all the earth, for the LORD has spoken.

[When the centurion believes Jesus' words by faith as a Gentile]:
Matthew 8:10-12: When Jesus heard this, he marveled and said to those who followed him, "Truly, I tell you, with no one in Israel have I found such faith. ¹¹ ***I tell you, many will come from east and west and recline at table with Abraham, Isaac, and Jacob in the kingdom of heaven,*** ¹² while the sons of the kingdom will be thrown into the outer darkness. In that place there will be weeping and gnashing of teeth."

Revelation 19: "The wedding supper of the Lamb."

Preparation for the Lord's Supper

Theme: Freedom from Guilt before God because of the shed blood of Christ!

Command: "Draw Near to God..." with confidence "in Christ" (not yourselves or your own righteousness!!!)

- (1) We eat a memorial meal in Christ in the presence of God.
- (2) We experience the true presence of Christ in the supper as we eat this memorial meal by faith.
- (3) We thank God for the shed blood of Christ who was the promise to Abraham and all those who have the faith of Abraham, both Jew and Gentile.
- (4) A memorial that has been ratified-confirmed by Christ in his death and resurrection.
- (5) A memorial meal that is a foretaste of the eschatological 'Wedding Supper of the Lamb':

^{ESV} **Revelation 19:9** And the angel said to me, "Write this: Blessed are those who are invited to the marriage supper of the Lamb." And he said to me, "These are the true words of God."

Read the following Scriptures at the Lord's Supper:

^{ESV} **Hebrews 10:18-22:** Where there is forgiveness of these, there is no longer any offering for sin. ¹⁹ Therefore, brothers, since we have confidence to enter the holy places by the blood of Jesus, ²⁰ by the new and living way that he opened for us through the curtain, that is, through his flesh, ²¹ and since we have a great priest over the house of God, ²² let us draw near with a true heart in full assurance of faith, **with our hearts sprinkled clean** from an evil conscience and our bodies washed with pure water.

^{ESV} **1 Peter 1:1-2:** Peter, an apostle of Jesus Christ, To those who are elect exiles of the dispersion in Pontus, Galatia, Cap-padocia, Asia, and Bithynia, ² according to the foreknowledge of God the Father, in the sanctification of the Spir-it, for obedience to Jesus Christ and **for sprinkling with his blood**: May grace and peace be multiplied to you.

Zechariah 12:10-13:1:"And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and pleas for mercy, so that, when they look on me, on him whom they have pierced, they shall mourn for him, as one mourns for an only child, and weep bitterly over him, as one weeps over a firstborn. ¹¹ On that day the mourning in Jerusalem will be as great as the mourning for Hadad-rimmon in the plain of Megiddo. ¹² The land shall mourn, each family by itself: the family of the house of David by itself, and their wives by themselves; the family of the house of Nathan by itself, and their wives by themselves; ¹³ the family of the house of Levi by itself, and their wives by themselves; the family of the Shimeites by itself, and their wives by themselves; ¹⁴ and all the families that are left, each by itself, and their wives by themselves.

13:1 "On that day there shall be a fountain opened for the house of David and the inhabitants of Jerusalem, to cleanse them from sin and uncleanness.