

Matthew 22-10-16b

We're ready to pick up our study now and I like to conclude each session that we have with application but we're not quite ready for the application just yet so we have been looking at this parallel between the inauguration of God's covenant with Israel with the blood of the covenant and the inauguration by the Lord Jesus of the new covenant. There are similarities and there are differences. One of the reasons that we're looking at Exodus 24 is the continuation of this scene and Moses having taken half of the blood and sprinkled the altar probably soaked the altar with this blood has then sprinkled it on the people who have said twice now I say again they have affirmed twice all that the Lord has said we will do it was up in verse three it is again in verse seven we will be obedient Moses took the blood sprinkled it on the people and said this is the blood of the covenant which the Lord has made with you according to all these words it is a covenant and what is the content of this covenant there are actions promised by party of the first part who is God God who has written this covenant God who has created this covenant and had Moses write it down it is in writing anytime you enter into a contractual agreement you want it in writing God has Moses write it down there's no question there's no ability to remember it differently it is written down and God promises and one of many central ideas on God's part is in chapter 23 verse 22 which we read if you indeed obey his voice the voice of my angel what is the word angel in Hebrew malak remember malaki my messenger my angel if you indeed obey the voice of my messenger my angel and do all that I speak I will be an enemy to your enemies and an adversary to your adversaries I will drive out the hittites and the perizzites and the amorites and the hivites and the jebusites I will cut them off verse 25 you shall serve the Lord your God he will bless your bread and your water and I will take sickness away from the midst of you there are actions required on the part of the Israelites there are actions promised by God this is the nature of this covenant it's got many more details but in essence if they are faithful and obedient God will protect and bless it is a covenant these parties are entering into it by choice God didn't have to have a covenant with Israel he chose to create one it originates with God not with the Israelites they don't write it and take it to God and say would you please sign this God creates the covenant and says if you are willing to enter into this covenant and to be faithful to its requirements here is what I will do it is inaugurated with blood why blood why not water why not bread do you see bread involved anywhere in the inauguration of this covenant this is blood of the covenant so as you return to chapter 24 what happens after this the people say that they will obey that they will keep this covenant with God the blood on the altar is a reminder that this covenant has been created by freely entered into and will be kept by God himself half the blood on one side half on the other now not to be a master of the obvious here but what kind of blood is this what is its source it's not human blood it's not the blood of their enemies the Amalekites that they slew in the valley when Aaron and Hur are holding up Moses arms what kind of blood is this this is the blood of oxen whole burnt offering later on in Leviticus chapter 1 we're going to find out the details of this kind of offering a

whole burnt offering and it is peace offering we're going to find this out in the early chapters of Leviticus as well but so we say well this is animal blood but what kind of animal beyond it being an ox and from oxen multiple oxen it is sacrificial blood this is a sacrifice that has been offered to God the blood from the sacrifice inaugurates the covenant sacrificial blood you know there are somewhat fuzzy ideas that people would become blood brothers by slicing open their hand or their finger and mingling their blood together and this would create a bond we are blood brothers or you know the days of pirates and other early nefarious types they would sign something in blood they would prick their finger and sign it with their blood this is not God's blood and it is not the Israelites blood it is representative it comes from a sacrifice and the sacrifice is instead of the Israelites they do not have to die to enter into this covenant it would be somewhat antithetical and pointless to enter into a covenant that promises blessings in life by dying so the animal dies and the Israelites live not unlike the Passover which they celebrated about 50 days before this it is something you can pretty well calculate that this entering into covenant is 50 days after the so that would be about 93 days if memory serves but they have celebrated the Passover upon leaving Egypt and there was blood on the doorposts and the lentils which was observed and the angel of death passed by that sacrifice was associated with an angel of death which represented God's name and God's presence God interchangeably says I will pass over and my angel will pass by and not slay the firstborn inside that is an angel of death here in the immediate context we have an angel of life an angel who will lead them into the promised land and do away with their enemies preserve them and so on but I'm interested now in verse 9 this is the blood that inaugurates the covenant what happens next so Aaron Nadav and Abihu go up with Moses and 70 elders of Israel and verse 10 they saw the God of Israel we've had recent discussions about John 1:18 and other passages in the New Testament that no man has seen God at any time but it is the son who reveals him if you've seen me you have seen the father and so to see God you look at Jesus Christ and this much has been made of this in progressive Christian circles and deconstruction reconstruction that everything you need to know about God can be found in the incarnation of Jesus Christ but you think about Manoah and when the angel of the Lord appears he thinks they're going to die Jacob when he wrestles with the angel and he says I've seen God and lived there are many occasions in scripture where although the rule is no man can see me and live Jesus tells Philip and Thomas respectively if you've seen me you've seen the father well I thought nobody could see the father and live and yet they've gazed upon the Lord Jesus for many many many months and they lived is Jesus God or not no man can see God and live any number of thousands of people saw Jesus and they lived many of them were uh healed some of them were brought back to life in the presence of the Lord Jesus it didn't kill them it brought them life so here the 70 elders they saw the God of Israel unless you think that this is a minor detail it's going to be repeated there was under his feet as it were a paved work of sapphire stone it was like the very heavens in its clarity but on the nobles of the children of Israel he did not lay his hand so they saw God and they ate and drank now we

are closer to our upper room scene aren't we the blood has inaugurated the covenant now the people of God who have entered into that covenant their leaders the 70 elders have seen God and they are eating and drinking in his presence it's very interesting if the 70 elders saw God and they come back down the mountain and they're talking to their clans and their tribe members what do you think the first question would be you went up in the mountain and you saw God what would the what would your question be what does he look like white beard flowing robes you know burning eyes was he anthropomorphic did he look like a human being did he look like something wholly other was it just a blinding light what did you see so what does the scripture tell us here that they saw nothing above his feet is described only that which is below his feet why are you describing the floor instead of the God creator deity of Abraham Isaac and Jacob and you're talking about the floor I saw the floor and what an amazing floor it was the floor is compared to the sky what is below God's feet is what is the highest thing we can see which is the sky like the sky in clarity because metaphorically symbolically it is the sky God is above but they saw God but there is no description given it's very interesting to me but on the nobles of the children of Israel he did not lay his hand they saw God it tells us twice verse 10 and verse 11 they saw God and they ate and drank in his presence in connection with the inauguration of this covenant they are eating and drinking with the visible God why would why would this happen why would God say bring the elders up and let him let him eat and drink in my presence I have to believe that this is an anticipation and forms a piece of the fabric that is fulfilled and completed in our scene in Matthew 26 with the the upper room to inaugurate a covenant with blood and to eat and drink in his presence is a unique and unusual privilege normally if you saw God you would die but this is an exceptional case there are several such exceptions in scripture you remember in Ezekiel you remember there are a number of times that I've already mentioned Jacob and others who see God and live and the individuals so privileged are surprised so then the Lord said to Moses come up to me on the mountain and be there this is verse 12 of chapter 24 come up to me on the mountain and be there and I will give you tablets of stone and the law and the commandments which I have written that you may teach them now God is going to write the 10 words the 10 commandments on tablets of stone why do you remember verse 4 of this same chapter Moses wrote all the words of the Lord has not Moses already written down these 10 commandments from back in chapter 20 what did Moses write them on he didn't scratch them into tablets of stone Moses wrote them down on the writing materials of the day where is Moses from where was he born and raised what's what's most what's Moses hometown he's he's Egyptian what do they write on in Egypt papyrus they write on papyrus they take reeds out of the Nile and weave them together in a crosshatched fashion and they make writing surface Moses wrote all of this down so why is God going to rewrite the 10 commandments on tablets of stone what is in front of the altar that Moses just built 12 stones 12 pillars what is the altered self made of stone what is the law going to be represented the entire law of course you'd have to have a whole huge marble cliffside to write the entire law what's written on these tablets it is representative the 10

commandments are representative of everything else in the law so Moses went up in the mountain he said to the elders verse 14 wait here for us until we come back to you Aaron and her are with you if any man has a difficulty let him go to them then Moses went up into the mountain and a cloud covered the mountain verse 13 tells us that Moses arose with his assistant Joshua so they went part way up the mountain had this vision of the throne room of God they saw the throne in the midst of the glassy sea and then Moses and Joshua go on up this is how I know Joshua was present for the 70 elders meal with Aaron Nadab and Abihu and her is evidently one of the 70 elders because he is also present so the glory of the Lord rested on Mount Sinai verse 16 and the cloud covered it six days on the seventh day he called to Moses out of the midst of the cloud the sight of the glory of the Lord was like a consuming fire on the top of the mountain in the eyes of the children of Israel Moses went up into the midst of the cloud and went up into the mountain Moses was on the mountain 40 days and 40 nights so this is very helpful to us as we look at our upper room meal what is the order of blood and bread if you will in this scene the blood the sacrificial blood is mentioned first it is what seals the covenant by being spread on the altar sprinkled on the altar and then sprinkled on the people the altar and the people the covenant that they have agreed to enter into authored by God is sealed with blood blood then they eat the representative Israelites the 70 elders go up and they eat in the presence of God what does eating represent why did God instruct them to come up the mountain and eat in his presence why would he do that what's the point as a result of the covenant and obedience up to this point to the instructions contained therein why are they able to come up to the mountain and see God and eat in his presence the blood of the covenant sanctifies them renders them acceptable in God's presence sacrificial blood voluntarily appropriated to themselves makes them acceptable now do they go to heaven at this point being acceptable in God's sight allows God to fulfill his promises in the covenant but where are they going to be when these promises are fulfilled they don't have to go to glory to receive the fulfillment of these promises as a result of the sacrificial blood they see God and they don't die you can imagine an alternate scenario where the 70 elders go up as representatives of Israel they see God and die and then go into his eternal presence in some fashion right they see God and live the sacrificial blood is not associated with their death it is through sacrifice that they live and the promises that God makes as a part of the covenant are for their future life they are going to enter into a life and a land on this earth that God will bless and that God will protect the blood enables them to live instead of die to be in God's presence and live instead of die to partake of food evidently provided by God it doesn't there's no instruction to bring food with you so that you can have a picnic in my presence they eat and drink in his presence this is evidently food provided by God similar to the provision of manna similar to the provision of water from the rock but they are going to eat and drink something in God's presence this is an action that is foundational to life it is a symbolic representation of through sacrificial blood living not just living any old life but living in the presence of God and being uniquely privileged to see God and live so when we return to Matthew chapter 26 what is

the order of the elements and I am very aware of this because as a pastor of a brick and mortar church presiding over a communion service there was a time when I reversed the elements and we did the cup first and then the bread and I heard about it we've never done it that way what what happened why did you it's kind of surprised the ushers because they were already with the uh with the the bread and they had to set those down and but I read the scriptures and and read the part about the cup my just skipped the earlier part in Corinthians there and next thing you know why they're grabbing the trays of of the cup and distributing those then they had to go back and get the bread and do that so I it was impressed upon me probably for this very morning that the order is important the order in all four gospels is the same he took the bread and broke it then the cup there and in Corinthians in every place you find it it's the bread then the cup so verse 26 of chapter 26 of Matthew as they were eating Jesus does something unique he takes the bread he blesses or gives thanks broke it and gave it to the disciples and said take eat this is my body then he took a cup so what is the significance of the bread well in the first instance what we were looking at back in exodus it is called bread of affliction so in exodus a little bit further back before sinai chapter 12 verses 33 and 34 the egyptians urged the people that they might send them out of the land in haste for they said we shall all be dead if you do not get away from us we will be dead you go live so that we can live we shall all be dead and if you look at the italics there it's really humorous i think it it would be more effective if the king james and new king james not inserted these words the egyptians said we all dead we all dead go we all dead so the people took their dough before it was leavened having their kneading bowls bound up in their clothes on their shoulders now notice what is the order here why are the egyptians saying get out of here because passover is finished and the firstborn have died in egypt right you you look back the death of the firstborn that's earlier that's verse 29 came to pass at midnight the lord struck all the firstborn in the land of egypt firstborn of pharaoh sat on his throne firstborn of the captive who was in the dungeon all the firstborn of livestock pharaoh rose in the night all his servants all the egyptians there was a great cry in egypt for not a house was there that didn't have someone dead firstborn everywhere people and animals interestingly firstborn died this is why they are saying leave so what happened first the blood comes first now we're talking about bread blood first then bread got their kneading bowls bound up in their clothes so the children of israel done according to the word of moses they had asked from the egyptians articles of silver articles of golden clothing and so on you skip down to verse 39 they baked unleavened cakes of the dough which they had brought out of egypt for it was not leavened because they were driven out of egypt and could not wait nor had they prepared provisions for themselves there was no day of preparation for the exodus they had to grab and go you look at deuteronomy 16 verse 3 and you have a remembrance of this event observe the month of abib keep the passover to the lord your god in the month of bib the lord your god brought you out of the land by night 16 2 of deuteronomy therefore you shall sacrifice the passover to the lord your god from the flock and the herd in the place where the lord chooses to put his name you shall eat no leavened

bread with it seven days you shall eat unleavened bread with it the bread of affliction for you came out of the land of egypt in haste that you remember the day in which you came out of the land of egypt all the days of your life no leaven shall be seen among you and all your territory for seven days nor shall any of the meat which you sacrificed the first day at twilight remain overnight until morning so the blood that preserves their life reflected in the life of the firstborn god's presence passes through the land god's angel of death passes through the land but the firstborn in israel do not die because the blood represents a covenant god says when i see the blood i will pass over i will pass by my angel will not enter to slay so when we think of the bread and the cup in this upper room meal we associate both of them with the death of the lord jesus christ naturally so uh paul is going to say to the corinthians as often as you eat this bread and drink this cup you do show the lord's death till he come and so we say well the body is broken the blood is shed it's all about the death of the lord jesus christ i would submit to you that the bread well and truly represents the death of the lord jesus christ and as his body take eat this is my body which is broken our participation in the death of the lord jesus christ is uh emphasized in the bread in passages such as romans chapter 8 verse 17 the spirit himself bears witness with our spirit that we are children of god and if children then heirs heirs of god and joint heirs with christ period is that what it says the spirit himself bears witness with our spirit that we are children of god we can cry out abba father and if children then we are heirs heirs of god and joint heirs with christ if circle it underline it we are heirs of god and joint heirs with christ if we do what if we love one another if we keep the first and greatest commandment and the second which is like unto it what does it say we are heirs if we do what if we suffer with that we may also be glorified glorification with christ is contingent upon conditional upon suffering with christ this is my body which is broken is torn into pieces for you take eat we are manifestly the body of christ ephesians 1 makes this point if you think that it is just unique to romans 8 17 take a look at galatians chapter 2 verse 20 you can begin in 2 15 we who are jews by nature and not sinners of the gentiles knowing that a man is not justified by the works of the law but by faith in jesus christ even we have believed in christ jesus that we might be justified by faith in christ and not by the works of the law for by the works of the law no flesh shall be justified but if while we seek to be justified by christ we ourselves are found sinners is christ a minister of sin certainly not skip down to verse 20 19 i through the law died to the law that i might live to god i have been crucified with christ it is no longer i who live but christ lives in me and the life which i now live in the flesh i live by faith in the son of god who loved me and gave himself for me i am crucified with christ there are things to which i die the death he died he died to sin the life he lives he lives to god paul's going to say in the next chapter 3 3 are you foolish having begun in the spirit are you now made perfect by the flesh the flesh needs to be broken the flesh needs to die this is what it means to be crucified with christ turn over to chapter 5 verse 24 of this same book those who are christ's have crucified the flesh with its passions and desires Jesus is the bread of life but in the upper room the bread is broken and is a picture of the crucifixion of the flesh this flesh our mortal flesh dies and we partake of the living bread

that comes down out of heaven it's not grown in a field it's not ground under stones as flour and baked with oil it is the bread that comes down from heaven jesus said i give my life for the world it is broken so the bread represents death it is what is crucified it is the body of christ that bore our sins on the tree his body you turn over to uh second corinthians chapter 5 verse 17 if any man be in christ most of you have probably memorized this if any man be in christ he is what he is a new creation old things are passed away all things have become new this is the new covenant in my body does jesus mention anything about the covenant when he is breaking the bread this is my body which is broken for you if you read some of the parallels take eat this is my body doesn't say anything about the covenant does it where is the covenant the new covenant in my blood the purpose of the covenant is to establish life and god's provision and protection and life does scripture say the death of the flesh is the loss of the blood what is the connection between the bread and the cup what is the connection between the body and the blood the life of the flesh is in the blood by the sacrificial blood life is conferred the animals in the old testament lost their life by the shedding of blood they weren't strangled they weren't crushed they weren't drowned they lost their blood and the sacrificial blood enabled life for the people of israel sanctification and life the fulfillment of promises in life comes through the blood so the bread broken the bread of affliction the bread of suffering the bread uh that is associated with the necessity to separate from sin separate from egypt and do it in haste then you have the blood so if any man be in christ he is a new creation old things are passed away all things are become new and it is through his blood that this specifically takes place you turn to second timothy chapter 2 verse 11 paul talks about this in his pastoral epistle it is a faithful saying if we died with him we shall also live with him if we died with him we shall also live with him i am crucified with christ the life i now live i live by the faith of the son of god i am crucified i have died and yet i live i have seen god and yet i live sacrificial blood has been spilled and it has enabled my life so this bread of affliction comes first in our upper room communication from the lord jesus christ this is my body which is broken it is given for the life of the world it is broken for you take and eat it we're going to look next time at the blood and the significance of the cup there is so much there we can't get the bread and the cup into one lesson but let me share one observation back to exodus chapter 24 half of the blood was put in basins and the other half was sprinkled on the altar indicating god's participation in the covenant you have other times where god has a unilateral covenant he passes between the pieces of the animals when he's affirming his covenant with abraham you remember that the halves of the animals are laid on each side and the two birds and then god passes between the pieces like a smoking lamp there's thick darkness and abraham is afraid this is a covenant entered into voluntarily by two parties it is not unilateral and what happened to the blood that was in the basins in exodus 24 where was it sprinkled half on the altar where the other half go was it sprinkled on the 12 pillars no it was sprinkled on the people you go to hebrews without the shedding of blood there is no remission of sins there was nothing in the old covenant that wasn't sanctified without blood the book is sprinkled the people are sprinkled

everything is just sprinkled with blood where is this blood this is my final quiz question this blood blood that goes to the people where does it land on the outside of the people they are sprinkled externally with this blood the blood of the new covenant does jesus pick up the cup and splash his disciples he could have where does this blood go drink ye all of it inside so what's one of the great benefits between the old covenant and the new covenant do you want an external superficial sanctification that is largely symbolic and doesn't really do anything on the inside or do you want to be as ephesians 1:7 says in whom we have redemption through his blood the forgiveness of sins according to the riches of his grace the new covenant gets on the inside so how should we then live well the application is quite clear to remember the significance of this ritual this observance in the upper room is to recognize that we need to die to self and live to god there is a difference in the bread the covenant is not sealed with bread jesus didn't throw bread as his disciples god didn't tell moises to distribute bread manna didn't rain down at the inception of the covenant it's all about the blood the blood seals the old covenant the blood of jesus christ seals us cleanses us the blood of jesus christ his son cleanses us from all sin doesn't just cover it it cleanses it what a privilege what a wonderful opportunity to live in this age and be sanctified by the blood of christ much more to say about the blood next time but we'll close here in a word of prayer father thank you for the gift of the truth that you've revealed to us in your word thank you for the record of the words and the works of the lord jesus christ in his life in his death in his resurrection it truly is our gospel that christ died for our sins according to the scriptures in fulfillment of the old testament prophecies that he was buried and that he was raised again the third day according to the scriptures we ask that your holy spirit will impress these truths on our hearts in a way that is meaningful that enables us to represent the lord jesus christ as his body a new body a resurrected and living body that reflects your glory and shines as a light in the midst of a crooked and perverse generation and expresses such a hope that others who see it will ask us the reason for it we pray it in jesus name amen