

## THE GOSPEL AT SINAI.

"And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which Jehovah hath made with you concerning all these words." Ex.24:8.

"For this is my blood of the covenant which is poured out for many unto remission of sins." Mt.26:28.

The children of Israel had been suddenly transferred from Egypt to the base of Mt. Sinai. They were now the church in the wilderness, separate from the habitable world, particularly from the idolatrous influences of Egypt.

For some time God had been making preparations to make a covenant with His people. years before this time while they were in Egypt he had stirred up the people, creating a desire on their part to leave the country. Through a period of years also He had been preparing Moses to be the leader of Israel. Through a series of ten plagues he had revealed himself as the God of sovereign power. He had tested the faith of the chosen people. Finally, He had caused them to be organized into the body such as was found in the wilderness of Sinai.

The provisions of the covenant with the church at Sinai, briefly stated were four. From the divine side God promised to make Israel (1) his own possession from among all peoples, (2) a kingdom of priests, and (3) a holy nation. The condition on the human side was obedience. The basis of this covenant was the book of the law found in the heart of the book of Exodus.

The purpose of this covenant was "not like the one with Abraham organizing the visible church; not like the one at the passover redeeming the chosen body; but still a formal covenant providing for spiritual nurture and growth in grace of the redeemed church---. Practically the Sinai covenant is a law to convict of sin, and a gospel to teach pardon and justification of the sinner by faith, and that a faith that purifies the heart." (Stuart Robinson) It has been well pointed out by Dr. Turnbull that the message of this covenant is expressed in the words of Jehovah, "Be ye holy, for I am holy."

The pivotal point of this covenant is described in Exodus 24:1-8-the sealing of the covenant, with the climactic ceremony of the sprinkling of the blood.

This brings us to the gospel of the Sinai covenant. Usually Sinai is thought of as symbolizing law only, stern, severe commandments, not connected with the gospel. Yet it contains a missionary, evangelistic, evangelical gospel. The provision of the covenant that Israel be a kingdom of priests is missionary in its character, Israel thus to be a channel of blessing to the world. This is like the gospel preached to Abraham that through him all the families of the earth would be blessed. The apostle Peter completes the idea when he says, "But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvelous light." 1 Peter 2:9.

The law itself is grounded on an evangelistic motive. Before the ten commandments were given God said, "I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage". Before the ten commandments were given there was a direct reference to redemption. According to the apostle Paul was not evangelism the very purpose of the law? The reasoning in Galatians chapter three is this, "So that the law is become our tutor to bring us to Christ, that we might be justified by faith". (Gal.3:24). In the words of another, "If then the law is a tutor, it is not hostile to grace, but its fellowworker, but should it continue to hold us fast when grace has come, then it would be hostile."

8

The gospel at Sinai is not only missionary, and evangelistic, but also evangelical. It brings us to the heart of the gospel—the blood of the covenant. The words of Jesus at the institution of the Lord's supper hark right back to the sealing of the covenant at Sinai. Said He, "For this is my blood of the covenant, which is poured out for many unto remission of sins". The blood shed means the remission of sins. The blood separates from sin. The blood sprinkled is "symbolical of becoming partakers of God's life". The blood separates unto God. Blood shed means redemption. Blood sprinkled means holiness.

The result of the gospel of the Sinai covenant was fellowship with God. Immediately following the sealing of the Sinai covenant there took place a most interesting, significant scene. The direct words of Scripture tell the story. "Then went up Moses and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and there was under his feet as it were a paved work of sapphire stone, and as it were the very heaven for clearness. And upon the nobles of the children of Israel he laid not his hand; and they beheld God, and did eat and drink." (Ex. 24:9-11) We may not be able to explain completely these words. But surely they must teach us that, following the sprinkling of the blood, these representatives of the church in the wilderness had a fellowship with God they had not enjoyed before—they were given an entrance into the very presence of God. "Who shall ascend into the hill of Jehovah, and who shall stand in His holy place? He that hath clean hands and a pure heart". (Psalm 24:3,4a) "But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin." (1 John 1:7)

The gospel of Sinai is in essence the gospel of Calvary, the apostolic message. This everlasting, unchanging gospel of the Old and New Testaments is the only gospel that can save a lost sinner, sanctify the believer, and restore fellowship with God. It will save him from the depths of sin and take him all the way into the presence of the Lamb on the throne of heaven. The sinner's robes are washed in the blood of the Lamb, therefore he is before the throne of God to serve him day and night in his temple.