

DOWNLOAD PDF THE GLORY AND INADEQUACY OF THE MOSAIC COVENANT

Chapter 1 : Answering Jewish Objections to the New Covenant of Christ - Christian Research Institute

The Mosaic Covenant was made between God and the nation of Israel and can be found in Exodus and Deuteronomy. This covenant is often referred to as "The Law." Others call it the Sinai Covenant since it took place at Mt. Sinai.

I am aware that very few writers or preachers ever present the sabbath as the sign of the covenant written on the tablets of the covenant. However, it is not because the Word of God is not both clear and emphatic. One question that is nearly always asked when the sabbath is discussed goes something like this: The sabbath was the sign of the covenant that God made with Israel and therefore it had to be part of the covenant document of which it was the sign. The answer is just that simple. The following texts teach not only that the sabbath was the sign of the covenant given at Sinai, but they show the great importance of the sabbath sign as well: Ye shall keep the sabbath therefore; for it is holy unto you; every one that defileth it shall surely be put to death: Six days may work be done; but in the seventh is the sabbath of rest, holy to the LORD: Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God Exod. This text establishes five facts: It is a sign between me and the children of Israel forever. To break the sign is to despise the entire covenant. It is a sign between me and the children of Israel. It had nothing to do with public worship. Six days may work be done, but the seventh is the sabbath of rest. Read the text carefully: And I gave them my statutes, and shewed them my judgments, which if a man DO, he shall live in them. Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the LORD that sanctify them. Yet also I lifted up my hand unto them in the wilderness, that I would not bring them in to the land which I had given them, flowing with milk and honey, which is the glory of all lands; Because they despised my judgments, and walked not in my statutes, but polluted my SABBATHS: Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness. But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols: Again, this shows that breaking the sign of the covenant is equivalent to despising the whole covenant. To profane the sabbath would appear to be the worst possible sin that an Israelite could commit. We may conclude from these texts that the most serious of the Ten Commandments, as far as it involved judgment, was the fourth, and that its importance lay solely in the fact that it was the sign of the covenant. The fact that the judgment that consisted of the captivity for seventy years was for breaking the sabbath-year law shows that all of the sabbaths were just as holy as the seventh-day sabbath. Paul makes this clear in Colossians 2: Everyone agrees that Paul is declaring that the "holy days, the new moon, and the sabbath" are all done away in Christ. Let us look at the verse and its context: And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ Col. As mentioned above, the point in question is whether Paul includes the seventh-day sabbath or only refers to so-called ceremonial sabbaths. Verse 13 makes it clear that the apostle is talking about regeneration and salvation "you hath he quickened"â€”God made you alive with Christ. Verse 14 shows that the forgiveness of sins in salvation came only because "the handwriting of ordinances that was against us, which was contrary to us" has been "taken out of the way" by being "nailed to his cross. Jesus did not bear the curse of a so-called ceremonial law. That is not the law that stood against us or that was nailed to the Cross. The "handwriting of ordinances" in these verses can only be a description of the tables of the testimony Exod. They are called tables of testimony because, as the terms of the Old Covenant, the Ten Commandments

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written on the tables, they testify against sin and rebellion. That testimony must be righteously silenced before anyone can approach God. The so-called ceremonial law could not be called "the handwriting of ordinances that was against us. That would be a distorted view of both the atonement and the great gospel liberty that it purchased. Paul refers to a list of sabbaths that is knowable. God is about to give Moses a list of the ceremonial feasts that are to be observed by Israel. It establishes clearly what Colossians 2: Six days shall work be done: What is the very first feast, or holy convocation, on the list of ceremonial sabbaths? The seventh-day sabbath set forth in the Fourth Commandment! The seventh-day sabbath is first on the list of ceremonial sabbaths! The Holy Spirit then lists the rest of the holy sabbaths. If you read the entire list of ceremonial sabbaths in Leviticus 23, you will discover that every holy sabbath incorporated all of the specific requirements of the seventh-day sabbath simply because they were all the same in nature. The Passover, Day of Atonement, etc. If God himself puts the seventh-day sabbath at the head of the only complete list of holy ceremonial sabbaths in Scripture, how dare anyone say that it does not belong there? Several other factors are significant in verse 3. First, God repeats and reinforces that fact that the essence of keeping the sabbath commandment is to spend the entire day in rest and to do no work: Was the incident in Numbers It was not until I understood the concepts under discussion in this book that I realized what a horrible sin the man had committed. Here is the passage: And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done to him. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses Num. This was not a case of God being tough on the first offender as an example to others. Picking up sticks on the sabbath was one of the worst possible sins that a man could commit under the Old Covenant. He was breaking the sign of the covenant and thereby disavowing the whole covenant. They are both visible signs of a covenant. The ring is given during the ceremony as a sign of the obligation to keep the covenant vows just made. For one partner to take off the ring, throw it at the other person, and walk away would be to deny the entire marriage relationship. This is exactly what sabbath-breaking was under the Old Covenant, since it was the sign of that covenant. Breaking the Sabbath renounced the whole covenant relationship with God. To profane the sabbath by performing even the slightest physical work was to deny all of the vows taken at Mount Sinai. What is the significance of Exodus 4: This incident is another example of the importance of a covenant sign. This extremely instructive event shows how carefully God regards the covenants that he is pleased to make with us. It is surprising that Moses did not see his inconsistency before his wife saw it. And it came to pass by the way in the inn, that the LORD met him, and sought to kill him. Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me. So he let him go: The sign of that covenant with Abraham was circumcision. God viewed the action, or rather the inaction, of Moses as an insult worthy of death. Again, we see that failure to honor the covenant sign, even though it is ceremonial in nature, is to despise and reject the whole covenant. It is interesting that Genesis Moses was doubly guilty. The principle of a covenant sign that stands for the whole covenant is not just true for Abraham and Moses; it is true of the New Covenant also. A comparison of the Mosaic covenant with other covenants shows that the seventh-day sabbath was the sign of the Mosaic covenant. When we compare the language used in the Bible to recount the establishment of several covenants, we find that the Ten Commandments were the foundational document of a distinct and separate covenant. The texts also establish that the sabbath was the sign of the covenant given to Israel at Sinai. Look at the following comparisons: This will be a sign between me and you for the generations to come. The Israelites are to observe the Sabbath for the generations to come as a lasting covenant" Exod. God made a separate covenant with Moses just as he made a separate covenant with Abraham. The sabbath was the ceremonial sign of the covenant that was written on the tables of stone just as circumcision was the ceremonial sign of the covenant God made with Abraham. The phrase "as the Lord thy God commanded thee" following the commandment to keep the seventh day holy is found in Deuteronomy 5: It is obvious why it is not the other way around. The phrase in Deuteronomy 5: God did not command Adam to keep the sabbath; but he did, at Mount Sinai,

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command Israel to keep the sabbath as the sign of the covenant that he had just made with them. It specifically gives the redemption from Egypt as the reason that Israel was to remember the sabbath. What is the emphasis in the words our Lord gave us when he instituted the remembrance sign and service of the New Covenant? What should we think when we read or hear the following words?

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Chapter 2 : Project MUSE - The Hermeneutics of the Apostolic Proclamation

The Mosaic Covenant is a significant covenant in both God's redemptive plan and in the history of the nation of Israel. The Mosaic covenant differs significantly from the Abrahamic Covenant and later covenants because the blessings that God promises are directly related to Israel's obedience to the Mosaic Law.

The pattern of the covenant is very similar to other ancient covenants of that time because it is between a sovereign King, God, and his people or subjects, Israel. At the time of the covenant God reminded the people of their obligation to be obedient to His law Exodus This covenant would serve to set the nation of Israel apart from all other nations as the chosen people of God. The Mosaic was as equally binding as the unconditional covenant that God made with Abraham because it was also a blood covenant. If Israel is obedient then God will bless them, but if they disobey then God will punish them. The blessings and curses that are associated with this conditional covenant are found in detail in Deuteronomy The other covenants found in the Bible were unconditional promises, in which God bound Himself to do what He promised, regardless of what the recipients of the promises might do. The Mosaic Covenant is a conditional agreement, which specifies the obligations of both parties to the covenant. They were to be a separate and called out nation so that everyone around them would know that they worshiped Yahweh, the covenant keeping God. The Mosaic Covenant contained the Mosaic Law that was to be a schoolmaster pointing the way towards the coming of Christ. This is an important point because some people get confused by thinking that keeping the Law saved people in the Old Testament, but the Bible is clear that salvation has always been by faith alone and the promise of salvation by faith that God had made to Abraham as part of the Abrahamic covenant still remained in effect Galatians 3: Also the sacrificial system of the Mosaic Covenant did not really take away sins Hebrews Therefore, the Mosaic Covenant itself, with all its detailed laws, could not save people. It is not that there was any problem with the law itself, for the law is perfect and was given by a Holy God, but the law had no power to give people new life, and the people were not able to obey the law perfectly Galatians 3: Sinai God revealed His glory to Israel Deuteronomy 5: Abraham and the other patriarchs knew the Lord as El Shaddai, the God of power, but they did not live to see Him keep His covenant promise to give the land of Canaan to the seed of Abraham. The Mosaic Law given at Mt. Sinai established boundaries for the land and a system of cities, courts, worship and welfare. The family was strengthened as an institution by a gift of land that could not be taken away, by implicit limits on taxation, and by limits on the authority of the magistrates and priests. For the first time in history, the authority of priests and kings is clearly divided. The priesthood belongs to the tribe of Levi, no other tribe could legitimately assume the privileges granted to it. Prophets might be from any tribe, and, though only an occasional office, they had a special authority transcending priests or kings if necessary, though both priests and kings too could be prophets. Kings would eventually come from the tribe of Judah Genesis From this point onward, no man could be both priest and king. The sacrifices revealed His grace. The law was given as a blessing for Israel to lead them in the way of joy, prosperity, and peace. The greatest blessing of the law was the tabernacle, provided by God as a sanctuary, His dwelling place among His people. The profound definition of sin and the just punishment required by the law were intended to impress upon Israelites their need of the grace of God. The curse of the law is applied to those who reject the covenant blessing since the covenant is a two-way relationship. What must be clearly understood is that the curse and the blessing are not set before Israel as two equally possible destinies that she chooses by her free will or determines by her works. That was where her covenant life with God began. However, the curse warned, if she betrayed that love, she would reap the wrath of God. If Israel would keep the covenant, she would lead the nations of the world to blessing and, by bringing blessing to the entire world, inherit the earth. After the death of Joshua, however, repeated apostasy brought repeated covenantal discipline. She intermarried with her pagan neighbors, and fell into idolatry Judges 2: When Israel cried out to God, He sent them judges to deliver them from their enemies Judges 2: Thus, periods of relative faithfulness were

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followed by periods of apostasy in cycles of sin, judgment and repentance. God sending judges to deliver the people from their enemies is evidence that God kept His promise to Abraham, Isaac, and Jacob. When our Lord Jesus Christ returns to this earth and binds Satan and his demonic hosts and cast them into the lake of fire and we have fought the good fight we can rejoice knowing God has kept His promise to Abraham, Isaac, and Jacob.

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Chapter 3 : Sabbatismos Ministries: Finding Our Rest in Christ - Sign of the Mosaic Covenant

THE MOSAIC COVENANT Kevin J. Conner and Ken Malmin HIS GLORY REIGNS B. Childress Apr 11 The Mosaic Covenant is the most complicated and the most difficult of all covenants to interpret.

Childress Apr 11 The Mosaic Covenant is the most complicated and the most difficult of all covenants to interpret. The elaborate wording of the covenant, the prolific and intricate details of the sacrifices, priesthood and sanctuary and the complete governing of the national life of Israel by the sabbaths and religious festivals make it the fullest expression of a covenant in Scripture. Its explicit external forms, when rightly interpreted, illustrate the more implicit elements of other covenants. However, both in the early Church and today, much confusion has arisen concerning the purpose of this covenant and its relationship to the other covenants. This is illustrated in Acts 15 and in the Epistles to the Galatians and Hebrew believers. Why was this covenant given? Did it annul the Abrahamic Covenant? How does the New Covenant affect it? Is it in effect today? How these questions are answered has great theological and eschatological implications. With whom was the Covenant made? The Mosaic Covenant was made strictly and only with the chosen nation of Israel Exodus. When was the Covenant given? It was given to Israel in the wilderness after their deliverance from Egypt. Before this time it was not in effect but was preceded by other covenants of grace and faith. Why was the Covenant made? They failed to maintain their covenantal relationship with the Lord and thus found themselves in bondage Exodus 1: Exodus records the birth and call of Moses who would turn Israel back to God and deliver them from Egyptian bondage. This deliverance was based on the covenant of grace and faith made with their fathers, Abraham, Isaac, and Jacob. In remembering the covenant, God showed Himself to be a covenant-keeping God by revealing His covenant name to Moses and promising to bring Israel into the covenant land Exodus 2: God even gave Moses signs to perform so that Israel would believe in the covenant promises Exodus 4: However, God sought to kill Moses for failing to maintain the Abrahamic Covenant seal of circumcision in his own family. He could not deliver Israel on the basis of the covenant his own family was not keeping Genesis Exodus records the falling of the ten plagues of judgment on Egypt and the miraculous preservation and deliverance of Israel in connection with the Passover Feast. This was all in fulfillment of the promise God made with Abraham in Genesis On the basis of grace and through their faith and obedience, Israel experienced the benefits of the Abrahamic Covenant in their deliverance from Egypt. This renewal of the Abrahamic Covenant placed the nation on further probation. God took them from Egypt into the Wilderness to prove them and to know what was in their heart Deuteronomy 8: Between Egypt and Sinai God gave them four tests of faith and obedience. In each case they failed. They failed at the test of the Red Sea Exodus They failed at the test of the waters of Marah Exodus They failed at the Wilderness of Sin Exodus Though only a few weeks removed from the miracles of Egypt, their ungrateful and murmuring complaints exposed their evil hearts of unbelief Psalms This generation that came out of Egypt proved themselves to be a perverse, crooked, and froward generation, "children in whom there is no faith" Deuteronomy Their subsequent history shows them provoking God ten times Numbers Though they promised God to obey all His commandments Exodus Even after receiving the Mosaic Covenant this generation rejected the covenant land and wandered in the Wilderness for 40 years until they all had died Numbers with Hebrews and Jude 5. All of this is evidence of the failure of the nation on probation. In boasting their ability to obey, this generation fell from the ground of grace and faith to the ground of law and works. Thus God gave them a covenant of law and works to expose their helplessness and inability to keep covenant apart from the grace of God. World in Court Under the Abrahamic Covenant God chose Israel out of the nations to be a model nation through which He could reveal His redemptive purposes, His character, and His way of life to other nations Deuteronomy 5: Through the Mosaic Covenant God brought the whole world into the "courtroom" of His just judgment where the Divine attributes of righteousness, truth, mercy, and peace were to be revealed. This judgment was actually to prepare the way for the New Covenant. Following are twelve aspects to the Divine purpose for the giving of

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the Mosaic or the Law Covenant. In the early Church there was much confusion concerning the relationship of three great covenants; the Abrahamic, the Mosaic, and the New Covenants. Paul gave the solution by pinpointing the relationship of the Mosaic Covenant to the Abrahamic covenant. The five parts to this answer that are given in the Epistles are listed below: The Mosaic Covenant did not annul nor replace the promises of the Abrahamic Covenant. The Abrahamic Covenant had been made irrevocable by its promises being confirmed with an oath Galatians 3: The Mosaic Covenant once instituted was to run parallel or co-exist with the Abrahamic Covenant. For this reason the prophets spoke of the covenants co-existing in their day Galatians 3: The Mosaic Covenant and the Abrahamic Covenant both flow into the cross; their ceremonial elements being fulfilled and abolished and their spiritual and eternal elements being fulfilled in the New Covenant. The Mosaic Covenant was imposed or "laid upon" Israel to prefigure the person and work of Christ Hebrews 9: The Mosaic Covenant was temporal, given until Christ the seed of Abraham would come and until the time of reformation which would be brought about by the New Covenant Galatians 3: The Abrahamic Covenant, which was everlasting and irrevocable, was not annulled by the Mosaic Covenant which was temporarily imposed upon Israel until the time when the New Covenant would fulfill the Abrahamic Covenant and abolish the Mosaic Covenant. Numerous chapters are given to record the words of this covenant Exodus ; Leviticus ; Numbers ,15,18,19,28,29, , Deuteronomy All these words could be classified under the three major divisions of the Law; Moral, Civil and Ceremonial. The Ten Commandments set forth the Divine righteous standard of morality for human conduct in relation to both God and man Exodus 20; The Civil Law This multiplied variety of regulations were simply amplifications of the basic principles stated in the Moral Law Exodus being sample chapters. The Ceremonial Law This detailed an explicit set of laws governing the sacrifices, the priesthood, the sanctuary and the festival occasions provided atonement for the sins and uncleanness of Israel, individually and nationally. It foreshadowed the person and work of Christ in grace. The Promises of the Covenant 1. Promises of Blessing In that Israel was to receive the promises of blessing in the Abrahamic Covenant, the Mosaic Covenant was primarily an addition of conditions to the receiving of those blessings. While the Abrahamic Covenant was primarily a covenant of promise the Mosaic Covenant was primarily one of conditions. Thus the statements of promise found in the words of the Mosaic Covenant are actually affirmations of the promises God made in the Abrahamic Covenant. These promises involve personal, national, geographical, and spiritual blessings Exodus Promises of Cursing Though no specific curses are uttered at Mt. Sinai, the consequences of unbelief and the punishments for disobedience were clearly spelled out to the first generation out of Egypt Exodus Though the prophet Balaam could not curse Israel, whom God had blessed, they could bring the curse of punishment upon themselves by breaking the conditions of the covenant Numbers 22,23,24; Galatians 3: The curses of the broken covenant were fully spelled out in the curses of the Palestinian Covenant which was given to the second generation as an extension of the Mosaic Covenant. The Terms of the Covenant In that the Mosaic Covenant was primarily adding conditions to the irrevocable promises of the Abrahamic Covenant, it is filled with numerous "ifs" which become the terms of the covenant. Though under previous covenants the terms involved an obedience that arose out of faith, under this covenant the term was an obedience that arose out of the works of self-effort. Thus faith obedience was replaced with legal obedience Leviticus Under this covenant Israel could obtain the promise of life only by fulfilling the works of the law to obtain righteousness Deuteronomy 6: The Mosaic Covenant promoted righteousness by works rather than righteousness by faith. The Ten Commandments Exodus They are called "The Ten Words".

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Chapter 4 : Mosaic covenant - Wikipedia

In describing this New Covenant of which we've been made members, Paul contrasts it with the Mosaic or Old Covenant. He associates the New with the Spirit and says that it "gives life," whereas the Old he describes as "the letter [which] kills" (2 Cor.).

Though the glory of the Old Covenant was very great, that glory is nothing in comparison to the New Covenant, thus Paul boldly and openly proclaims the message of this new covenant. Paul is encompassing much of the Gospel directly in this passage. Because Christ came, died, and rose again, we have been cleansed from our sin and gained access to God. After this lesson, students will know and be able to communicate the awesome truth of the New Covenant. Our service to Christ is about believing, sharing, and living out the New Covenant. Bible The NLT makes this passage very understandable. Window with curtain, thick enough to obstruct the view outside. A marker board or poster board to display the memory verse. You should write it out in advance in the translation of your preference. Also consider writing out the entire passage so the students can follow along more easily as you discuss the passage. The regular text is simply directions for the teacher. Together we are going to study chapters 3 and 4 of 2nd Corinthians. A man named Paul wrote this book of the Bible to a church in the city of Corinth. The books of the New Testament reveal that great persecution was faced daily for believers who shared the Gospel of Christ. We are going to imagine together the world of Paul. Listen as I read 1 Corinthians 4: If you were in the midst of this world, how would you be feeling? What would you be thinking? Allow time for answers. Knowing what was going on then and there at the time Paul wrote this letter is essential in order for us to truly understand his words in 2 Corinthians chapters 3 and 4. Paul spends chapter 3 of 2 Corinthians reminding them of the New Covenant in Christ. How do we live in service to Christ? Allow time for response. One essential aspect of living in service to Christ is sharing the Gospel, which is also referred to as the New Covenant. Read the Bible Passage: Have volunteers read 2 Corinthians 3: We have copied the text of this passage at the end of the lesson in the New Living Translation. Pray together before beginning the lesson. Object lesson Gather the students around the window with the curtain drawn. Look again at verse 7 and The people could not handle the glory of God because of their sin! When we try to look through a window with the curtain drawn, we cannot see clearly or maybe not at all. Have the students try to see through the curtain in your classroom. Even if we can see a little bit, everything is darker. In the Old Covenant, the glory of God rested in the tabernacle, in the holy of holies, but there was a clear separation of His glory from His people. Pass around diagrams of the Tabernacle to your students. Briefly explain each part of the tabernacle. Everyone else besides the priests could only enter into the outer courts of the tabernacle. Read verses again for the children. Then ask a volunteer to read Exodus This Scripture gives an awesome view of the glory of God in the Old Testament. Ask a volunteer to read verse again. In the New Covenant, the veil is gone pull back the curtains on the window. Do you see the great difference? Through the glass, everything we see is clear. In the same way, the veil has been torn or pulled away between us and God. Every single person can now have access to God through Christ. We can see and experience His glory clearly and fully. Nothing is held back from us because Christ cleanses us completely from all of our sin, past, present, and future. We can come to God anywhere and everywhere; we can have a relationship with Him. We do not have to make sacrifices because Jesus was our ultimate sacrifice and is now our High Priest! This is the New Covenant, and this is what our service to Christ is all about! The suffering that took place in Scripture was endured in order to tell the world that they can be freed from their sins through Christ and experience the glory of God. If Christ had not taken on our sins and died as the ultimate sacrifice, this veil would still be there. Ask for a volunteer to read vv. Many people continued to live under the Old Covenant, even after Paul and others had spread the news about Christ. They are unable to see and experience God for who He really is. They are unable to have a relationship with Him and know Him personally. Our spreading the Gospel of the New Covenant is essential to bringing others to know Christ, so God can remove

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the veil over their hearts, allowing them to know and experience Him. Have your students write or draw what their lives would be like today if Christ had not come and we were still under the Old Covenant. Then allow several children to share their response with the group. Now have them write or draw what is possible because Christ came and allowed us to have access to a relationship with God. Once again allow time for volunteers to share their response. Now think of people you know or friends you have that still have this veil over their hearts. If you have accepted Christ and your veil has been removed, you know our great God. Because we know Him, we can have confidence to share the Truth of the New Covenant with everyone we know v. Pray together for boldness in sharing the New Covenant, the Gospel. Our sin completely separates us from God, placing a veil over our hearts Ex. When Christ died, the veil was torn literally-Mark When we receive Christ as our Savior and Lord, we are set free from our sins and made righteous. God removes this veil from our hearts. Ask for a volunteer to read the memory verse aloud from the display. Work on memorizing it together. Use any of our creative methods for memorizing Scripture. You could use our aroma of Christ object lesson to add a multi-sensory element to this Bible lesson. Love God Coloring Page: We depend on readers like you to help improve our lesson plans. For his face shone with the glory of God, even though the brightness was already fading away. And this veil can be removed only by believing in Christ. And the Lordâ€”who is the Spiritâ€”makes us more and more like him as we are changed into his glorious image.

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Chapter 5 : God the Promise Keeper: Covenant Faith | Preach It, Teach It

The Mosaic covenant further unfolds the Abrahamic covenant, both of these are unfolded by the Davidic covenant, and the new covenant displays the intent and purpose of these pacts most clearly of all.

Sanborn In the following, I have summarized the basic points of my argument in a series of theses. The Argument in Broad Outline Thesis: The unique legal aspects of the Mosaic covenant are dependent in their very nature on the nature of the Mosaic covenant as a redemptive covenant of grace. The unique legal aspects of the covenant of grace are interwoven with the ceremonial and judicial laws. The ceremonial and judicial laws are dependent on the Mosaic covenant as a covenant of grace. For instance, the sacraments of the Mosaic covenant are signs and seals of the grace of Christ to come when received by faith. Thus the ceremonial law administers the grace of Christ to come. The legal aspect of the Mosaic covenant administered blessings and curses to the people of God, but true old covenant saints only experienced these curses in terms of the external aspects of the covenant. This situation is the flip side of Hebrews 6: Hypocrites only experience these blessings externally as borrowed capital from the elect and their justification. But hypocrites are themselves neither justified nor truly sanctified. This situation existed in the old covenant too, as suggested in Hebrews 6: However, the old covenant also expressed the flip side of this situation. In the old covenant, saints were truly justified and truly inwardly sanctified, but they could be externally cursed in relation to the visible earthly arena of Canaan. In this sense, they experienced the old covenant curses. These old covenant curses, as the saints experienced them externally, separated them from the historical arrival of the kingdom of heaven that would come with Christ. When Christ came as high priest, he took these external covenant curses away from his people and brought the historical arrival of the kingdom of heaven. Since the salvation of all saints throughout redemptive history is an intrusion of the eschatological kingdom to come, the same work of Christ was the ground for the arrival of the kingdom of heaven and its intrusion in previous redemptive history. The Argument in Greater Detail Thesis: Hebrews reveals that the ceremonial law was essential to the unique legal administration of the Mosaic covenant. According to Hebrews 8: This fault and its reversal reveal two things to which we must do justice in our formulation of the Mosaic covenant. It reveals that the unique legal aspects of the Mosaic covenant were grounded in the grace of the Mosaic covenant. It also reveals that the Mosaic covenant was uniquely legally administered in a way that the new covenant is not. When God found fault with the people, he was finding fault with the Aaronic priestly ministry. This ministry was integral with the ceremonial law which administered the eternal grace of Christ to come. Therefore, God found fault with the way his own grace was administered through actions of the priesthood. Though this fault is parallel, it is synthetically related to the fault God will find with those who reject the new covenant. Hebrews 8 suggests that the fault of Israel functioned in a unique legal fashion not found in the new covenant. For the writer in conjunction with Jeremiah suggests that this fault resulted in curses upon the saints of the old covenant in some respect, while the curses of the new covenant only fall on those who despise the new covenant. The writer also suggests this when he implies that this fault resulted in something that the historical arrival of the new covenant will reverse forever. During the new covenant, it is impossible for the fault of the covenant people to result in precisely the same consequences in all respects. Verse 8 begins with "for" the second word in Greek, showing that it is dependent on the argument of the previous verse. Verse 7 also begins with "for," bringing us back to verse 6. God finds fault with them. This is not only part of the context in Hebrews; it is also part of the context in Jeremiah. Here the fault of the people is interwoven with the fault of the kings and priests. It is likely that Jeremiah is not simply referring to the kings and priests as individuals, but highlighting their failures in respect to their official duties. This would seem to be confirmed by Jeremiah. There the eschatological age will fulfill the promises made to David, bringing an eschatological king and priesthood vv. This eschatological service is presumably the reversal of the sin of the kings and priests in the Old Testament in terms of their official capacities. The Mosaic covenant had a unique legal aspect which we have shown was

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dependent on its nature as the eternal covenant of grace. This is seen in the contrast between Hebrews 8: In the new covenant, God forgives the sins of his people in a new way, by not inflicting them with the external curses of the Mosaic covenant. By removing these curses and fulfilling eternal righteousness, Christ brings the eternal kingdom of God in history. There we find that the new covenant will reverse this situation: By contrast, in the new covenant "every man will die for his own iniquity. Since the nation often suffered these curses as a whole, one person might die for the sins of his countrymen or his fathers before him. They are cut off from the land of life and inheritance. They receive the covenant curses. And perhaps some of the righteous are even killed by the sword. Jeremiah is suggesting that the new covenant will reverse the situation of the theocratic curses. This is one aspect of what Jeremiah means by his prophesy. God set his face against his people and unleashed his covenant curses upon them. Now he will forgive their sins forever even to the extent of removing these external covenant curses from them, Jer. Doing so, he will bring the historical arrival of the kingdom of heaven, administered by the new covenant. In Hebrews, the kingdom of heaven is otherwise described as the eternal inheritance. Therefore, the blood of Christ brings the eschatological inheritance Heb. It separated them externally from something that was considered their inheritance in God. Since the removal of these curses brought the eternal inheritance historically, we may conclude that these external curses also held back the arrival of the kingdom of heaven. Only when God removed these curses did he bring the historical arrival of the eternal inheritance. This is one aspect of what the writer means when he says that the blood of bulls and goats could not take away sins Heb. That is, they could not bring the age of perfection. Instead, the sacrifices were a constant reminder of sins. If this is the case, then the sacrificial system partially looked toward the removal of these covenant curses. And in some cases, it was the means by which God alleviated these curses, by cleansing the unclean, and bringing them back into a fuller participation of the covenant blessings. A careful study of Leviticus would reveal these connections, and further strengthen the claim that the ceremonial law was an instrumental means of externally alleviating the covenant curses and bringing external covenant blessings. Thereby, the legal aspect of the Mosaic covenant with its blessings in contrast to curses was ultimately dependent on the administration of the covenant of grace through the ceremonial law. However, this entire process was not able to mediate the eschatological forgiveness of sins which brings the historical arrival of the eschatological inheritance. The ground of semi-eschatological forgiveness Christ must dispense it directly. The removal of the external curses of the covenant was only one aspect of the coming sacrifice of Christ. This work was also the ground of eternal salvation for all those who lived at any point in redemptive history. For all salvation is an intrusion of the eschatological kingdom. When Hebrews connects the eschatological priesthood of Christ to better promises 8: The writer is thinking eschatologically. Hebrews is not denying that the Aaronic priesthood administered the eternal grace of God through types and shadows. As we have noted, the eternal salvation of all the saints throughout redemptive history was a foretaste of the eschatological age. This is true even though the grace of the semi-eschatological age possesses greater fullness than that foretaste. So nothing forbids the Aaronic priesthood from administering that foretaste, even though it does not bring and administer the greater grace of the new covenant. That is the point of the greater promises described in Hebrews. The Aaronic priesthood did not bring the semi-eschatological age. But this does not deny that they administered a foretaste of that coming age. In fact, Hebrews itself suggests that the old covenant was an administration of the eternal grace of God. This is seen when Hebrews teaches that there is a synthetic relationship between old and new covenants. This synthetic relationship is found in the connection of the judgment meted out in the old and new covenants. How much severer punishment do you think he will deserve who has trampled under foot the Son of God and has regarded as unclean the blood of the covenant by which he was sanctified, and has insulted the Spirit of grace? This suggests a real synthetic relationship of judgment. Real eschatological judgment intruded is now real eschatological judgment fully unleashed in the final judgment. This suggests that a similar synthetic relationship of grace lies behind the contrast between the old and new sacrifices in 9: This further implies that the real grace of God was administered through those sacrifices, though they also had relation to the legal

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aspect of the Mosaic covenant to cleanse the flesh. Therefore, the argument assumes that those judged by the old covenant despised the blood of that covenant. This synthetic argument is best maintained if the blood of that older covenant also administered the eternal grace of God. That the old covenant curses arose from rejecting the grace of God is revealed in Romans 6: Here the writer speaks of the new covenant people of God by drawing a synthetic relationship between them and the people of Israel who came through the exodus. The exodus generation experienced the heavenly light, tasted of the manna in the wilderness and the miraculous power of God in delivering his people. Therefore by rejecting these things, they were cursed forever. Those in the church who despise the new covenant despise the blood of Christ Hebrews 6: In this instance, Hebrews 6: Both suggest that in the old covenant, apostasy involved despising the blood of the covenant.

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Chapter 6 : Pt 8-Covenant: Abrahamic vs Mosaic | Precept Austin

The Mosaic Covenant and how it relates to the Covenant of Grace, and especially to the New Testament, is one of the fundamental issues that underlies the difference between dispensationalism and Covenant Theology.

While this short study cannot begin to cover all the issues involved, it is my hope that it will shed some light and remove some of the confusion. One of the profound emphases of the New Testament, especially the epistles of Paul, is that Christians are no longer under the rule of the Mosaic law. This truth is stated in no uncertain terms and in various ways see Rom. In regard to the relation of Christian ethics to the Mosaic Law, Luck writes: There are Christian teachers of repute who consider the Mosaic law to be the present-day rule of life for the Christian. Those holding such a view generally make a sharp division of the Mosaic law into two parts, which they distinguish as the moral and the ceremonial. The ceremonial portion they consider as having found its fulfillment in Christ at His first advent, and thus as having now passed away. The treatment given to Christian ethics by some highly respected authors is indeed but little more than an exposition of the Decalogue. Long before the law was given through Moses, it was utterly wrong to do such evil things. For the grace of God has appeared, bringing salvation to all people. In the coming of Christ and His death on the cross, the Mosaic Law as a rule of life was terminated. This new liberty must never be used as an occasion to indulge the flesh or sinful appetites Gal. For the law of the life-giving Spirit in Christ Jesus has set you free from the law of sin and death. By sending his own Son in the likeness of sinful flesh and concerning sin, he condemned sin in the flesh, 4 so that the righteous requirement of the law may be fulfilled in us, who do not walk according to the flesh but according to the Spirit. There have always been those who have sought to put the Christian back under the Law or make the Law necessary for both salvation and sanctification. As a result large sections of the New Testament are written directly to this issue see Acts 15 and the council at Jerusalem; Romans 5: These passages were written against a legalistic use of the Law, one which promotes works to gain points with either God or people; works of self-effort rather than a life lived by the power and personal leading of the Holy Spirit. Of course, other parts of the New Testament are written against license and the misuse of liberty Gal. Christian liberty is not the right to do as one pleases, but the power, desire, and will to do as one ought in and by the power of God and a regenerated life. This is ultimately the focus of Titus 2: The verb teaching encompasses the whole concept of growthâ€”discipline, maturing, obedience, progress, and the like. This involves denial of improper things and direction into proper channels. These five termsâ€”godliness, worldly lusts, soberly, righteously, godlyâ€”do not describe the content of grace teaching so much as they indicate the object and purposeful goal of that teaching. And this intent is, according to this passage, the ultimate purpose of the Incarnation of Christ. He came to display the grace of God in the changed lives of his people. The final cause of the revelation of the grace of God in Christ is not creed but character. In this regard, under grace is never to be taken as an excuse to sin as one pleases since he is under grace 6: Two things are prominent here: This is not to say that the Mosaic Law is not good and holy and does not have a function, but this too will be set forth below. So just what is the meaning, nature, and place or function of the law in the New Testament? In the New Testament, the Greek word used for law is *nomos*. Obviously the definition allows for and even implies that there might be differing systems of rules at various times, depending on what particular aspects or how much of His will God wishes to show at a given time. Those who do not receive this natural revelation through nature demonstrate they are unable to receive the additional light special revelation of Scripture needed for salvation. This is illustrated in Genesis This consisted of negative commands and positive for a total of commands. These may also be divided into three parts or sections see below â€”the moral, the social, and the ceremonial. As such, it covered every possible area of the life of Israel. For more on this aspect, see below. Human Law as Prescribed by Man There are obviously various forms of human laws, those prescribed by man through human government or custom see Luke The Law of Christ, the Law of the Spirit of Life The fact that the Mosaic law has been terminated does not mean that there is no law in this age

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of grace even though the nature of this law is quite different from the standpoint of incentive, motivation, and means. This consists of the many imperatives found throughout the epistles which comprise this law. This will naturally mean many laws that will govern the life of citizens of the Kingdom. One only needs to consider Isaiah 2: In the progress of His revelation and the development of His plan, there have been various economies dispensations administered by God with different regulations or laws giving precise instruction for each administration. The way God has run each economy or dispensation has varied, however, in each case, different people were addressed with the commands differing in quantity and character, but always with specific instruction. A few of the uses are as follows. This term is used of the entire Old Testament John It is used with such terms as the prophets, and writings, again as a title for the entire Old Testament Scripture, but in this way it looks at them in their division Luke The term is used of the entire specific Mosaic code given to the nation Israel to govern and guide their moral, religious and secular life, and covers parts of Exodus, Leviticus, Numbers and Deuteronomy Deut. The term is used of the Ten Commandments Exodus Law is used of a principle, force or influence that impels one to action or behavior Rom. It is used of law in general Rom 3: The Origin and Source of the Mosaic Law Though part of the Law was mediated by angels, God is the origin and source of the Mosaic Law, which stems from the eternal and holy character of God. This is true even of the natural law written in the heart or conscience of man Exodus The Nature and Content of the Mosaic Law It is common to divide the Mosaic Law into three parts as illustrated below, but though this is helpful for analysis and the study of the Mosaic Law and the way it functions, such a division is never stated as such in Scripture. Rather it is seen as a unit. Arguments for this will be given below. The Moral Law or the Ten Commandments. This part of the Law governed the moral life giving guidance to Israel in principles of right and wrong in relation to God and man Exodus The Judgments, or the Social Law. This part of the Law governed Israel in her secular, social, political, and economic life Exodus The Ordinances or the Ceremonial Law. This was the religious portion of Law which guided and provided for Israel in her worship and spiritual relationship and fellowship with God. It included the priesthood, tabernacle and sacrifices Exodus The Recipients of the Mosaic Law The Mosaic Law was a bilateral covenant made specifically for Israel alone to govern her life in the promised land. From the Abrahamic Covenant Gen. Yahweh was her Theocratic King who was to rule and guide the nation in her destiny that she might not become polluted or contaminated by other nations and could thus fulfill her purpose. For this the Mosaic Law was instituted to direct Israel as a nation in all spheres of her life—morally, socially, politically, economically and religiously. By its very nature, the Mosaic Law was not to be, and could not be, obeyed to the letter by any other people in any other place as a rule of life. However, in the spirit of the Law it did set forth moral principles which were applicable and would bring blessing to all people anywhere and at any time when applied and used as a standard of right and wrong. There were certain economic provisions in the Law to govern and protect the economic life of Israel in their promised land. For example there was the right of property ownership, free enterprise, protection of the poor which guarded against the evils of great concentrations of wealth in the hands of a few with the consequent impoverishment of others. However, the strict application of these laws to our world is impossible since the original conditions in which God directly intervened cannot be reproduced, at least not until the millennium. Yet, economists could study and learn much from these laws and principles. God had promised to bless the descendants of Abraham and through them, the world. This was a promise reiterated and expanded to Abraham and to Isaac and Jacob. God would bless Israel and through them, bring blessing to the world Gen. The Abrahamic covenant is a unilateral covenant. The Mosaic Covenant, however, was a bilateral covenant. Though its ultimate fulfillment is dependent on God, for any generation to experience the blessings of the Abrahamic Covenant, there had to be faithfulness to God. Thus, enters the Law, a bilateral covenant given to Moses for the nation of Israel after their redemption out of the land of Egypt. It was through obedience to the Mosaic Covenant the Law that Israel would be able to experience the blessings of the Abrahamic covenant in the promised land. For obedience there would be blessings; for disobedience, cursing cf. It was, however, only temporary as the book of Hebrews so clearly teaches. As such, the Mosaic Law was designed to maintain a

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proper relationship between God and His people Israel blessing versus cursing , but only until the coming of Messiah and the establishment of a New Covenant. The Law was never designed to be a permanent rule of life. It was merely a tutor or guardian to guide Israel in all areas of her life until Christ 2 Cor. It is especially weak when adopted as a system of merit Rom. Though the Law is usually divided into three parts, as described above, it is important to see that it was an indivisible unit. Thus, when Paul stated that we are not under the Law, this included all three parts, including the Ten Commandments. Some will agree that parts of the Old Testament Law have been done away, but assert the Ten Commandments are supposedly still in force today. But all three parts of the Law were designed to function as a unit to guide Israel in all of its life. The Ten Commandments cannot be separated from the rest. Further, even though most recognize this three-fold division, the Jews so numbered all the commands that they approached the Law as a unit. Rather they divided the commandments of the Law into twelve families of commandments which were then subdivided into twelve additional families of positive and twelve additional families of negative commands. Further evidence that the Law is a unit is the penalty of death for disobedience is attached to all three parts of the Law. Noticing the penalties attached to certain commands further emphasizes the unitized character of the Law. Clearly these commands from various parts of the Law were equally binding and the punishment equally severe. The Law was a unit.

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Chapter 7 : LIFE IN JESUS-MINISTRIES:THE MOSAIC COVENANT - Part 1

The Mosaic covenant does not teach that if you commit a sin, you forfeit the covenant blessings. It says that the Lord forgives iniquity and transgression and sin (Exodus). It says that the Lord forgives iniquity and transgression and sin (Exodus).

Sam Storms Nothing is more frustrating than knowing what one ought to do and lacking the power to perform it. To see and read and be confronted with the will of God all the while one is bereft of the resolve and spiritual energy to respond in a positive fashion is my definition of despair! That is why I thank God daily that I do not live in an age when the law of God was merely written on stone and called for my obedience without the promise of the provision of power. This contrast has been misunderstood. It does not mean that the Law of Moses is sinful cf. Far less does it have reference to the distinction many make between doctrine and spirit or between mind and heart. The contrast in view becomes evident when one examines the nature of the New Covenant as over against the Old. In sum, the Law of Moses was imposed from without on a rebellious people, the result of which was death. The New Covenant, on the other hand, is inscribed on the very hearts of its recipients, all of whom, from least to the greatest, will "know the Lord" Jer. All participants in the New Covenant are provided with the inner power, i. The Old Covenant made no such provision. Its dictates confronted a people whose hearts were stone. Thus, spiritually speaking, the Old Covenant "killed" and made it, therefore, "a ministry of death" v. Thus the inadequacy of the Mosaic Law was not due to any inherent sinfulness or failure on its part. Its inadequacy, rather, was that it could only prescribe what people ought to do but without making provision that would sufficiently enable them to fulfill its commands. Before I go any further, let me say a few brief words about the New Covenant. By the way, this is no theological diversion or meaningless bunny-trail. This is the foundation for your relationship with God! Nothing could be more personal or important than understanding the terms on which we relate to God as our Lord and Savior and experience the blessings he has provided. First of all, what is provided for us in the New Covenant? According to what we read in Jeremiah Second, in whom is the New Covenant fulfilled? The Church, according to this view, has no part in the blessings of this covenant. There have been other dispensationalists who argued that there are two New Covenants, one for ethnic Israel and one for the Church. Happily, this view has been largely if not altogether abandoned by those who first proposed it. Still others within the dispensational camp have suggested that there is only one New Covenant, for Israel, in which the Church shares spiritually. In other words, those blessings in the covenant which pertain to salvation are equally enjoyed by the Church, but those that pertain to earthly prominence in the land belong solely to Israel. A fourth view, not very popular but extremely unbiblical and dangerous, is that there are two covenants, one for the Jewish people and one for those whether Jew or Gentile who embrace Jesus as Messiah. The latter comprise the Church. The former are Jews who need not believe that Jesus is the Messiah but who relate savingly to God via Judaism and the covenant God uniquely established with them as a nation. The correct view, in my opinion, is that there is only one New Covenant. The Church, being the historical continuation of the believing remnant within Israel, is the recipient of its blessings. Thus, both believing Jews and believing Gentiles, the latter of whom have been graciously included in the covenants of promise Eph. It is as a minister of this New Covenant that Paul happily declares he has been made adequate or sufficient by God. He finds nothing in himself that would qualify him for this awesome task. For its provisions we give thanks and on its power we rely as we seek to live to the glory of its Giver.

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Chapter 8 : Bible Lesson "Glory of the New Covenant" © theinnatdunvilla.com

The Mosaic covenant (named after Moses), also known as the Sinaitic covenant (named after the biblical Mount Sinai), refers to a biblical covenant between God and the biblical Israelites, including their proselytes.

The Abrahamic Covenant was also ratified with Isaac, Jacob name changed to Israel , and his sons who comprised the nation of Israel. Moses was the mediator of that covenant. God spoke to Moses. Moses spoke to the people. The Old Covenant, or the Law, centered around the tabernacle and the related ceremonies and sacrifices. Therefore, the tabernacle served as an integral part of the Old Covenant. What the earthly tabernacle was to the Old Covenant, the true tabernacle in heaven is to the New Covenant Hebrews 8: Jesus our High Priest has obtained a more excellent ministry far superior to the ministry of those who serve under the old laws , by as much as to the degree that He is also the mediator of a better covenant, which has been enacted on better promises. It was never intended to be his final revelation or provision for mankind; it was provisional, always pointing toward the fulfillment to come in Christ , there would have been no occasion sought for a second. See complete discussion in Hebrews 8: Griffith Thomas First, there is a comparison. Second, a reason is given: He offered Himself, not an animal. He presented the value of His own blood, not the blood of bulls and goats. He put away sins, not merely covered them. He gave believers a perfect conscience, not an annual reminder of sins. He opened the way for us to enter into the presence of God, not to stand outside at a distance. It is a better covenant because it is founded on better promises. The covenant of law promised blessing for obedience but threatened death for disobedience. It required righteousness but did not give the ability to produce it. The New Covenant is an unconditional covenant of grace which is entered into by faith. The New Covenant imputes righteousness 1Cor 1: The New Covenant teaches men to live righteously Titus 2: When we first read this quotation from Genesis, we find it difficult to see how Paul found such a meaning in it. Yet the Holy Spirit, who wrote that verse in the OT, knew that it contained the gospel of salvation by faith to all nations. Since Paul was writing by inspiration of the same Holy Spirit, he was enabled to explain to us the underlying meaning: In youâ€”that is, along with Abraham, in the same way as Abraham. All the nationsâ€”the Gentiles as well as the Jews. Shall be blessedâ€”be saved. How was Abraham saved? How will the nations be saved? In the same way as Abrahamâ€”by faith. Moreover, they will be saved as Gentiles, not by becoming Jews. The only Scripture available to Paul at this time was what? So he uses the Old Testament to defend salvation by faith. It does not teach that. God is always consistent and salvation is always by faith. It is the same incapacity man has had since the fall, so salvation has always been by faith. So what you really have in this section Gal 3: You say, "Did they have to believe in everything? Did they have to believe in the death of Christ, the resurrection of Christ and the Second Coming? They had to believe as much as God had revealed. At any point in time, a man was required to believe all God had said. If the man was living later on, in the time of Moses, God began to reveal more and man had to believe all that God had revealed. For the man who lives post-New Testament, he has to believe all God revealed, up through the fullness of salvation as seen in Jesus Christ Here is his direct answer. Did He give that to Abraham? Listen, the proof in that verse is simply this: The key words are there in the middle of the verse: So God is going to justify the Gentiles not by circumcision but through faith. That through the loins of Abraham came whom? So it was in Messiah that all were blessed. Take that far enough back, and it was the seed of Abraham that became the One who blessed all. He said, "In you, in your seed, in your loins is that which will come and be a blessing to all. So Paul says, "Abraham was justified by faith. Anyone else who believes like Abraham did is the spiritual child of Abraham. There was coming one from his loins who would be the one to bless all nations as nations. Otherwise, it would say, "In you shall everyone be blessed who becomes a Jew. Through the Jewish people the world had received many wonderful benefits, above all the sacred Scriptures and the religion of monotheism. The New American Commentary Page

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Chapter 9 : The Old and New Covenants Explained

The following table shows conclusively that the Mosaic Law has ended and is no longer in effect, and that the Law of the Spirit is the present manifestation of God's direction for our lives. Mosaic Covenant.

This article first appeared in the Christian Research Journal, volume 28, number 6 For further information or to subscribe to the Christian Research Journal go to: The new covenant prophesied by the Hebrew prophets, they say, merely represents a facelift on the old. There is, however, much Old Testament evidence that the Mosaic covenant was temporary and has passed away. Jeremiah said that the Ark, the centerpiece of the Mosaic system, would not be remembered Jer. For one thing, the Mosaic covenant was to be fully followed only in the land of Israel Deut. For another, it contained provisions, like the proscription against Israelites coming into the presence of God, that were opposed to what God ultimately had promised His people—a marriage between Himself and Israel. The Mosaic provisions, therefore, had to be temporary. Consistent with this fact, Israel never will be able to receive her promised blessedness through the Mosaic covenant. Moses, rather, continually told Israel of their impending failure under this covenant Deut. Finally, the Hebrew Scriptures do not picture the Mosaic system playing any role in the fulfillment of prophecy. It misrepresents the Mosaic covenant as the source of death James 2: On the contrary, the Mosaic Covenant imparts life Ps. Not according to rabbinic scholar Gerald Sigal: Not according to Sigal: Because the Mosaic covenant was a failure, at least in the sense that Israel failed to keep it. It had to be replaced by something new. There are laws in it, but they are inscribed on the heart, and forgiveness is permanent, whereas under the Mosaic scheme, sacrificial offerings had to be made on a continual basis for the sins of the people. Sigal defends his interpretation by citing Psalm It simply implies that a new time and situation might demand a new course of action. He never promised that manna would always fall from heaven. But for their sake I will remember the covenant of their ancestors, whom I brought out of the land of Egypt in the sight of the nations, that I might be their God: I am the Lord. In the preceding two verses in Leviticus, the Lord identifies the covenant to which He refers: This was the prime purpose of the highly conditional Mosaic covenant: This apparent contradiction between vv. The installation of the Mosaic covenant had to wait for an additional two months. How could Sigal have made such a mistake? The old, however, would not remain side-by-side with the new. It was the receptacle for the two tablets of the Ten Commandments, the centerpiece of the Mosaic institution. If the Mosaic covenant would not be remembered, then it would certainly not be in effect. The Mosaic was not merely limited in duration; it was also limited in location to its Promised Land setting. Israel was free from many of the legal stipulations as long as it had not yet reached the Promised Land. The fact that the Israelites born during the desert wandering had not been circumcised provides strong evidence of this Josh. On the contrary, many covenants are so referenced; but never the Mosaic. The first covenant mentioned in the Bible is the one that was made with Noah Gen. This one formed the center of Israelite thought and practice and had center stage throughout the bulk of the Hebrew Scriptures. If the Mosaic covenant had been everlasting, it would have been unnecessary to state that its various features were likewise everlasting. The Sabbath, therefore, was distinguished as perpetual because the Mosaic was not. The next covenant also was given within the context of the Mosaic. This covenant, as with the Sabbath, stood in contrast to the Mosaic covenant. If the Mosaic had been everlasting, it would have been redundant to offer Phinehas, the Levite, an everlasting priesthood, since all the specifications of the Mosaic already would have been understood as everlasting, including the provision of an everlasting priesthood for the Levites. The next divinely commissioned covenant concerned David. The Mosaic covenant is sharply contrasted with the others. Why is a covenant that is so important and central not regarded as everlasting? Fulfillment of the everlasting covenants depended on one thing—the faithfulness of God to keep His promises. In contrast, the Mosaic depended on the faithfulness of humankind. Scripture always radically distinguishes the two: This is not simply a Christian rationalization; the Hebrew Scriptures support this interpretation. The Mosaic covenant was conditional: In contrast, the Noahic

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covenant was unconditional: God promised He would never again destroy the world with a flood as He had done, saving only Noah and his family. These would bring only condemnation. The Law, instead, had brought condemnation. Its requirement that the curses had to be brought on Israel Deut. The Law was inadequate. It could never provide what Israel needed. Israel needed more than rules upheld by positive and negative reinforcements; she needed a change of heart—the very thing she lacked. It was like telling Israel that she was doomed to failure! Something had to change. Israel lacked a heart for God despite all of her proclamations otherwise. She would turn her heart from the covenant, and tragedy would overtake her. Moses was prophetically explicit about this in a song that God directed him to teach Israel about a man who symbolized Israel: This is exactly what Israel would do despite all the Mosaic warnings. Moses was sure of it: It would have been an everlasting failure. It had to be replaced! Such predictions of failure are not to be found in other religious or political literature. No politician ever put forth a program and then stated unequivocally that it was doomed to fail. Her present situation, however, directly contradicted these promises. God would meet with Moses in the tent of meeting, but this tent was placed far outside the camp and no one except Moses and Joshua could approach it Exod. The temple also communicated the same forbidding presence of the Lord: When they did enter, it could only be after they had fulfilled every requirement Lev. This was quite different from what Israel had been promised. Israel was supposed to be so intimate with God that their relationship was described as a marriage Hos. In order for this portrait to be realized, the Law and its temple curtain of separation would have to come down. The institution of the temple offerings also conveyed the inadequacy of the Mosaic Law and covenant. The fact that they had to be offered continually meant that these offerings did not cover subsequent sins; thus, whenever an Israelite entertained a covetous thought, he was again in sin and therefore deserved to be cursed. The sacrifices also failed to remove the discomfiting thoughts of this terrifying God; Israel was promised curses for every infraction Deut. It is perhaps most significant that the Mosaic covenant never offered the promise of eternal life. The Law, instead, was disturbingly silent regarding how to obtain this eternal life. This was evidently another way that God hinted to Israel that the Mosaic covenant was temporary and would be superseded by a new covenant that guaranteed eternal life. The Mosaic Covenant Is Not Part of the Ultimate Solution The portrait that emerges from Hebrew Scriptures does not show Israel as finally developing more self-control and obedience to perform the Mosaic Law successfully in order to secure blessing and deliverance. According to Moses, Israel will violate the Mosaic covenant and bring down on herself the promised curses. Moses knew that Israel would fail and that her problem was one of the heart, and if Israel had a heart problem, she would need a heart answer Deut. Israel, without a changed heart, inevitably went astray. She needed to be born again with a new heart. She needed a covenant that would go much further than the Mosaic. I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh. The very thing Israel had lacked under the old, she would receive under the new—a new heart and the indwelling Holy Spirit. Jeremiah associates this necessary change with a new and permanent covenant: In contrast to the Mosaic covenant, which was followed by cycles of rebellion and devastation for the people of Israel, the new covenant would be characterized by unending peace. The intimacy between God and His people makes a building unnecessary and counterproductive. He will be the sanctuary. Walls will no longer separate. God will enter into the most intimate form of relationship with His people. Significantly, God lays down no conditions that Israel must fulfill in order to enter into her blessedness, as had been characteristic of the Mosaic covenant. God, instead, will enter into a permanent relationship with Israel; He will marry His people. Hosea had been instructed to take his adulterous wife Gomer into seclusion; likewise, God would unilaterally do the same for Israel.