

THE MOSAIC COVENANT - Study 3

Exodus chapter one opens with the nation of Israel oppressed in Egypt, afflicted, and doing hard labor for the Pharaoh.

- Moses was born and his life spared by Pharaoh's daughter.
- He grew to manhood, killed an Egyptian, fled Egypt, and went to the land of Midian. He marries Zipporah and becomes a father (Ex. 1:1-2:22).
- Then in Exodus 2:23-25 God hears their groaning and sobbing. He remembers His covenant with Abraham, Isaac and Jacob and tells Moses he is to go back to Egypt, as God is going to use him to free the Israelites from their slavery (in spite of his objections and excuses). **God keeps His covenants!**
 - ✓ ADONAI said to Moses, "When you go back to Egypt, see that you do all the wonders before Pharaoh that I have put in your hand. Still, I will harden his heart, and he will not let the people go. ²²You are to say to Pharaoh, "This is what ADONAI says: 'Israel is My son, My firstborn. ²³So I have said to you, Let My son go, that he may serve Me, but you have refused to let him go. Behold, I will slay your son, your firstborn.'" ²⁴It happened along the way, at a lodging place, that ADONAI met him and sought to kill him! ²⁵But Zipporah took a flint, cut off the foreskin of her son, and threw it at his feet, saying, "You are surely a bridegroom of blood to me." ²⁶She said, "A bridegroom of blood" because of the circumcision. Then He let him alone. Exodus 4:21-26
 - The "bridegroom of blood" incident sounds strange to most readers.
 - Why would God send Moses on a mission and then try to kill him?
 - Why did circumcising the son satisfy God? First, we must recognize that there is perhaps some anthropomorphic language here because, if God really tried to kill Moses, He would have succeeded. It appears that God opposed or threatened Moses in some way (perhaps by severe illness), and this was apparently because Moses had not circumcised his son. Circumcision was the sign of the covenant between God and the descendants of Abraham (Genesis 17:9-14). Any uncircumcised male must be "cut off from his people" (verse 14). This could mean banishment or even death.

Exodus chapter 19 finds the nation of Israel arriving in the wilderness of Sinai and camp was set up in front of the mountain. Moses the interceder (mediator/representative) goes up to hear God:

- Moses went up to God, and Adonai called to him from the mountain saying, "Say this to the house of Jacob, and tell Bnei-Yisrael, You have seen what I did to the Egyptians, and how I carried you on eagle's wings and brought you to Myself. Now then, if you listen closely to My voice, and keep My covenant, then you will be My own treasure from among all the people, for all the earth is Mine. So as for you, you will be to Me a kingdom of kohanim and a holy nation. These are the words which you are to speak to Bnei-Yisrael." Exodus 19:3-6

What was Israel's response? "Everything that Adonai has spoken we will do!" (obedience)

- Exodus 20-23 - God's words given to Moses for His people.
- The history books of Joshua through Esther detail how Israel succeeded at obeying the Law or how Israel failed miserably at obeying the Law. (Deuteronomy 11:26-28)
- Exodus chapter 20 lists the Ten Words (commandments) – Moral Code- written on stone (stone hearts)

- The rest of this Law is 300 positive and 300 negative commands (+1)
- Exodus 23:31 - God restates His covenant land for Israel.
- Exodus 23:32 - God tells them they are to make NO covenant with the nations or with their gods
- Exodus chapter 21-23 - The Ordinances for the Covenant and Three harvest festivals

CUTTING THE COVENANT AT SINAI

Exodus chapter 24 – Covenant Customs

1. Conditional Covenant made between God and the nation of Israel at Mt. Sinai
2. Moses was God's chosen leader/representative.
3. This covenant is very similar to other ancient covenants of that time as it was between a sovereign king (God) and His peoples or subjects (Israel).
4. It reminded the people of their obligation to be obedient to His Law (Ex. 19:5), and the people agreed to obey the covenant (Ex. 19:8).
5. It set the nation of Israel apart from all the other nations as God's Chosen People.
6. It was as equally binding as the unconditional covenant that God made with Abraham because it was a blood covenant.
7. It is significant in both God's redemptive history and in the history of Israel through whom God would sovereignly choose to bless the world with both His written word and His Living Word, Yeshua.
8. Centered around God's giving His divine Law to Moses on Mt. Sinai.
9. In understanding the different covenants in the Bible and their relationship with one another it's important to understand that the Mosaic Covenant differs significantly from the Abrahamic Covenant, because it's conditional in that the blessings that God promises are directly related to Israel's obedience to the Mosaic Law - Deuteronomy 28
10. The other Covenants found in the Bible are unilateral covenants of promise, in which God binds Himself to do what He promised, regardless of what the recipients of the promises do.
11. The Mosaic is the bilateral agreement which specifies the obligation of both parties to the covenant.
12. Mosaic Covenant is very significant as in it God promises to make Israel "a Kingdom of priests and a holy nation" (Ex. 19:6) – Israel was to be God's light to the dark world around them...A separate and called out nation so that everyone around them would know that they worshipped YHVH, The Covenant Keeping God.
13. Israel was to point the way towards the coming of Yeshua the Messiah (Gal. 3:24-25).
14. The Mosaic Law would reveal to people their sinfulness and their need for a Savior and it is the Mosaic Law that Yeshua Himself said that He did not come to abolish but to fulfil...Important note: Some people get confused by thinking that keeping the Law saved people in the Old Testament/Covenant, but the Bible is clear that salvation has always been by FAITH alone. (Romans 11 and Hebrews 11) And the promise of salvation by FAITH that God made to Abraham as part of the Abrahamic Covenant still remained in effect (Gal.3:16-18).
15. The sacrificial system of the mosaic Covenant did not permanently take away sins (Hebrews 10:1-4); it simply foreshadowed the bearing of sin by Yeshua, the perfect high priest, who was also the perfect sacrifice (Heb 9:11-28).
16. The Mosaic Law with all its detailed laws, couldn't save people. It's 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. The people were NOT able to obey the Law perfectly (Gal. 3:21).
17. Referred to as the OLD COVENANT (2 Cor. 3:14; Hebrews 8:6,13).
18. Replaced by the NEW COVENANT in Yeshua (Luke 22:20; 1 Cor. 11:25; 2 Cor. 3:6; Hebrews 8:8,13; 9:15; Hebrews 12:24; Jeremiah 31:31-48)

THE EARTHLY TABERNACLE

An integral part of the Mosaic Covenant. Exodus chapters 26-31 – Not done since the Garden of Eden (God dwelling with us) – Built from offerings and donations of the people.

- Have them make a sanctuary for Me, so that I may dwell among them. Exodus 25:8

The sanctuary is a study, for every piece of furniture and all within it is a picture of our Lord whom we worship and the redemption He made for us through His work on the stake/cross.

- A. The outer court was 100 cubits long and 50 cubits wide. The children of Israel could enter through the gate into this courtyard.
- B. This is called the Holy Place and/or the tent of meeting (Exodus 40:24). It was 30 cubits long, 10 cubits wide, and 10 cubits high. These dimensions include the part beyond the veil, called the Holy of Holies. Only the priests could enter the Holy Place through the door. They would do so daily.
- C. The Holy of Holies, included the tent of meeting, was 10 cubits long, 10 cubits wide, and 10 cubits high, and therefore took up 1/3 of the tent. It was separated from the Holy Place by a veil. This part of the tent was only entered by the high priest on one day of the year, the Day of Atonement.
 1. There was only one entrance giving access to any part of the Tabernacle and that was the gate to the outer courtyard. There was a door which led into the Tabernacle itself, the tent of meeting. It is wonderful to read in John 10:9 and see that Yeshua refers to Himself as the door. This door was always facing east.
 2. The first article of furniture in the outer courtyard was the bronze altar. It had four horns, one on each corner. It was 3 cubits high. When the people brought in an offering to the Lord, either for reconciliation because of sin or for consecration, the sacrifice was tied to the horns of this altar. The coals of fire were inside this five cubit square box. A bronze grate, covering the coals of fire, held the sacrifice as it was consumed by the fire. The altar of bronze was God's picture of His Lamb, Yeshua, nailed to the cross for our sins, baptized with a baptism of fire. What have you done with your sins?
 3. The laver was where the priests washed daily. They could not enter the Holy Place without washing. It too was made of bronze, a symbol of judgment. Yeshua, the Word of God said, we are made clean through the Word He spoke to us (John 15:3; Ephesians 5:26). Do you need cleansing?
 4. The table of the Bread of Presence, made of acacia wood and overlaid with gold, was to the right as one entered the Holy Place. On it were twelve loaves of bread representing God's covenant people, Israel. Every Sabbath these were eaten by the priests and fresh bread placed upon the table. The table was 2 cubits long, 1 cubit wide and about 1 ½ cubits high. Yeshua is the bread of life (John 6:48). Have you tried to satisfy your hunger somewhere else?
 5. Opposite the table of the bread of the Presence was a seven-branched lampstand made of pure gold. It burned olive oil night and day, serving as the only light in the Tabernacle. Yeshua is the light of men (John 1:4). You're not walking in darkness are you?
 6. The altar of incense, made of acacia wood and gold, was in the Holy Place (Exodus 30:6-8; 40:26). It was 2 cubits high, taller than the table of the bread of the Presence and the ark of the covenant. Thus its fragrance wafted across the mercy seat and above the other furniture. Incense was to burn perpetually as a picture of Yeshua, our high priest, who always lives to make intercession for us (Hebrews 7:25). Do you need an intercessor?

7. The veil of blue, purple, scarlet and fine twisted linen separated the Holy Place from the Holy of Holies. No priest could enter the Holy of Holies except through the veil; there was no other way to approach the ark of the covenant. This was the picture of Yeshua whose torn flesh, like the torn veil, gave access to the very presence of God (Hebrews 10:20). He was the covenant sacrifice. Have you passed between its pieces?
8. The ark of the covenant, made of acacia wood covered with gold, occupied the Holy of Holies. On the top of this 2 ½ cubits long, 1 ½ cubits wide, and 1 ½ cubits high box, was a lid called the mercy seat. Hovering above the mercy seat were two cherubim with outstretched wings. The ark contained the tablets of stone, a jar of manna, and Aaron's rod that budded. At the ark of the covenant we meet Yeshua, God incarnate, who before Abraham was born, was the I AM, one with the Father (John 8:58; John 10:30-33). Do you believe that Yeshua is I AM, God incarnate? If not, you will die in your sins (John 8:24).
9. The mercy seat was made of solid gold and covered the ark of the covenant. One time a year, on the Day of Atonement, the high priest placed the blood of a goat on the mercy seat to cover the sins of the people. It was there, above the mercy seat that God hovered in the pillar of cloud. The mercy seat was a picture of the throne of God where Yeshua's one sacrifice for sins for all time, would sanctify us forever (Hebrews 10:10-13). Have you found mercy? Have you found the forgiveness of your sins?

BY DEEDS OR BY FAITH?

Just as Abraham "believed God, and it was credited to him as righteousness," (Gen. 15:6) know then that those who have faith are children of Abraham. The Scriptures, foreseeing that God would justify the Gentiles by faith, proclaimed the Good News to Abraham in advance, saying, "All the nations shall be blessed through you." So then, the faithful are blessed along with Abraham, the faithful one. Galatians 3:6-9

For all who rely on the deeds of Torah are under a curse – for the Scriptures say, "Cursed is everyone who does not keep doing everything written in the scroll of Torah." (Deut. 27:26) It is clear that no one is set right before God by Torah, for "the righteous shall live by emunah." (Hab. 2:4) However, Torah is not based on trust and faithfulness; on the contrary, "the one who does these things shall live by them". (Lev. 18:5) Messiah liberated us from Torah's curse, having become a curse for us (for it is written, "Cursed is everyone who hangs on a tree" Deut. 21:23) – in order that through Messiah Yeshua the blessing of Abraham might come to the Gentiles, so we might receive the promise of the Ruach through trusting faith. Galatians 3:10-14

emunah – Hebrew for "faith," "trust," or "faithfulness"; the Greek term is *pistis*. It is important to stress the integration of heart, mind, soul, and strength when putting your trust in God. (Romans 1:17; Galatians 3:11)