



“The Mosaic Covenant: How To Be God’s Spiritual Treasure” **Exodus Chapter 19**

> Chapters 19:1–40:38 outlines Israel’s activities during their 11-month stay at Sinai.

Go for God!

I) The Mosaic Covenant (v1-8)

(v1-4) Moses leads Israel to Sinai and God speaks to Moses from the mountain. God illustrates their Exodus and journey to Sinai like eagles carrying their young out of the nests on their wings and teaching them to fly, catching them when necessary on their outspread wings.

(v5a) What is a COVENANT?

- In the Old Testament, God's **CHOSEN PEOPLE** confirmed their covenant with God with oaths or promises to keep the agreement. At Mount Sinai, the nation of Israel promised to perform "*all the words which the Lord has said*" (Ex 24:3). When the people later broke this promise, they were called by their leaders to renew their oath (2 Kings 23:3).

- By contrast, God does not break promises. His oath to raise up believing children to Abraham (Gen 22:16-17) *is an "everlasting" covenant* (Gen 17:7).

- The New Testament makes a clear distinction between covenants of Law and covenants of Promise. The apostle Paul spoke of these "*two covenants*," one originating "*from Mount Sinai*," the other from "*the Jerusalem above*" (Gal 4:24-26). Paul also argued that the covenant established at Mount Sinai, the Law, is a "*ministry of death*" and "*condemnation*" (2 Cor 3:7,9); a covenant that cannot be obeyed because of man's weakness and sin (Rom 8:3).

- But the "*covenants of promise*" (Ephesians 2:12) are God's guarantees that He will provide salvation despite man's inability to keep his side of the agreement because of his sin. The provision of a *Chosen People* through whom the *Messiah* would be born is the promise of the covenants with Adam and David (Gen 3:15; 2 Sam 7:14-15).

- The covenant with *Noah* is God's promise to withhold judgment on nature while salvation is occurring (Gen 8:21-22; 2 Peter 3:7,15).

- In the covenant with Abraham, God promised to bless Abraham's descendants because of his faith. These many covenants of promise may be considered one covenant of grace, which was fulfilled in the life and ministry of Jesus. His death ushered in the new covenant under which God's grace and mercy justify us rather than our human attempts to keep the law.

- *Jesus Himself is the Mediator of this better covenant between God and man (Heb 9:15)*. Jesus' sacrificial death served as the oath, or pledge, which God made to us to seal this new covenant. He is determined *to give us eternal life and fellowship with Him*, despite our unworthiness. **This is still God's promise to any person who turns to JESUS CHRIST in REPENTANCE and FAITH.**
(from Nelson's Bible Dictionary)

(5b) Observe two conditions: (1) OBEY MY VOICE & (2) KEEP MY COVENANT.

> **Deeper insight on THE MOSAIC COVENANT** – The *Mosaic Covenant* was given to Israel in **three divisions**, each essential to the others and together forming the *Mosaic Covenant*:

#1- **THE COMMANDMENTS**, expressing **the righteous will of God** (Ex. 20:1-26);

#2 - THE JUDGMENT, governing the social life of Israel (Ex. 24:12—31:18).

#3 – THE ORDINANCES, governing the religious life of Israel (Ex. 24:12-31—31:18)

- These three elements form “THE LAW,” as that expression is generically used in the NT (e.g. Mt. 5 :17,18).

- The commandments and the ordinances formed one religious system. The commandments were a “ministry of condemnation” and “death” (2 Cor. 3:7-9); the ordinances gave, in the HIGH PRIEST, a representative of the people with the LORD; and, in the sacrifices, a cover (Lev. 16:6) for their sins in anticipation of the cross (Heb. 5:1-3; 9:6-9; cp. Rom. 3:25-26).

- The Christian is not under the conditional Mosaic Covenant of works, the law, but under the unconditional New Covenant of grace (Rom. 3:21-27; 6:14-15; Gal. 2:16; 3:10-14:16-18, 24-26; Heb. 10:11-17). The law did not change the provision of the Abrahamic Covenant but was an added thing for a limited time only—till the Seed should come (Gal. 3:17-19. (C.I. Scofield notes)

> How do Christians use the LAW today?

- Galatians 3:22-25 - *But the Scripture has confined all under sin, that the promise by faith in Jesus Christ might be given to those who believe. But before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed. Therefore the law was our tutor to bring us to Christ, that we might be justified by faith. But after faith has come, we are no longer under a tutor.*

- 1 Timothy 1:8-11 - *But we know that the law is good if one uses it lawfully, knowing this: that the law is not made for a righteous person, but for the lawless and insubordinate, for the ungodly and for sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for fornicators, for sodomites, for kidnappers, for liars, for perjurers, and if there is any other thing that is contrary to sound doctrine, according to the glorious gospel of the blessed God which was committed to my trust.*

(5c-6) *Then receive the BLESSINGS:*

(1) *YOU SHALL BE SPECIAL TREASURE TO GO ABOVE ALL PEOPLE!*

(2) *YOU SHALL BE A KINGDOM PRIESTS!* (a theocratic kingdom)

(3) *A HOLY NATION!*- The word “HOLY” speaks of moral and ethical wholeness or perfection; freedom from moral evil. The word holy denotes that which is “sanctified” or “set apart” for divine service. Originating in God's nature, holiness is a unique quality of His character.

- The Bible emphasizes this divine attribute of GOD:

“Who is like you, O Lord?” (Ex 15:11).

“There is none holy like the Lord” (1 Sam 2:2).

“Who shall not fear You, O Lord...For You alone are holy” (Rev 15:4).

- God's high expectations of His people flow out of His own holy nature: *“You shall be to me a kingdom of priests and a holy nation” (Ex 19:6); “sanctify yourselves therefore and be holy, for I am the Lord your God” (Lev 20:7).*

- **Jesus was the very personification of holiness.** Like Jesus, the apostles taught that sanctification, or true holiness, expressed itself in patient and loving service while awaiting the Lord's return.

- **Peter** urged the suffering Christians of the Roman Empire to follow God's example of holiness in their trials: "*As He who has called you is holy, you also be holy in all your conduct*" (**1 Peter 1:15**).

1 Peter 2:9-10 - *But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy.*

- **Paul's** prayer for the saints at Thessalonica is timeless in its application to the church and individual believers: "*And may the Lord make you increase in love and abound in love...so that He may establish your hearts blameless in holiness before our God and Father at the coming of our Lord Jesus Christ with all His saints*" (**1 Thess 3:12-13**).

(7-8) The people's response "*All . . . we will do.*" (Practice obedience and receive the blessings, observe **Joshua Ch. 1; Psalm 1; John 15:1-8**)

II) God's Holiness – Man's Consecration (v9-25)

(v9) God speaking to Moses is for believing people FOREVER!

(v10-13) CONSECRATION speaks of dedication and obedience.

> ***What is CONSECRATION?*** The act of setting apart, or dedicating, something or someone for God's use. In the Old Testament, the Temple and its trappings were the most important objects consecrated to God (**2 Chron 7:5-9; Ezra 6:16-17**); and Aaron and his sons were consecrated to the priesthood (**Ex 29; Lev 8:1**). But even such items as the spoils of battle (**Josh 6:19; Mic 4:13**) and cattle could be consecrated (**Lev 27:28**). Before the beginning of the priesthood in Israel's history, the first-born of men and beasts alike were consecrated (**Ex 13:2**). But after the priesthood began, the tribe of Levi served as a substitute in this consecration (**Num 3:12**).

- In the New Testament, the supreme example of consecration is Christ himself (**John 17:19; Heb 7:28; 10:10**). But believers are also consecrated by Christ (**John 17:17; 1 Peter 2:9**), and are urged to consecrate themselves as well (**Rom 12:1; 2 Tim 2:21**). One of the results of our consecration by Christ is that we are now a priesthood of believers (**1 Peter 2:9**) with direct access to our heavenly Father (**Eph 3:11-12**). (from Nelson's Illustrated Bible Dictionary)

(v14-25) God's revelation on Mount Sinai and man's consecration before God.

*Consecration brings revelation of God in our hearts and lives (turn to **Matthew 17:1-9**).

“GO4GOD!”