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Weekly

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Volume 23
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Right Division

(AN OVERVIEW OF DISPENSATIONAL TRUTH)

by — Clyde L. Pilkington, Jr.

Part 4

Israel's Place in God's Plan

A Brief Survey of the Mosaic Covenant

Exodus 19

Who are Israelites; to whom pertains ... the giving of the law (Romans 9:4).

Paul clearly tells us in this passage that the “giving of the law” pertained to the Israelites. God did *NOT* give the Law of Moses to everyone – He gave it to *the nation of Israel*.



As we have previously noted, to have a nation one must have (1) a people, (2) a land, (3) a law, and (4) a government. The divine provision for these was secured by a series of covenants. The Abrahamic Covenant made provision for the first two: a people and a land.

CONFIRMATION AND EXPANSION OF LAND BOUNDARIES

As we saw, in Genesis 15:18, the borders are given: “the river of Egypt” – the Nile, and “the great river, the Euphrates.” 430 years later God confirmed these “covenants of promise” through Moses. This confirmation is sometimes referred to as *the Palestinian Covenant* (Deuteronomy 10:11; 26:1-2, 15). This covenant gave more specific details of Israel's national borders, with even further specifics under *the Mosaic Covenant* (Numbers 34:1-15).

- (a) Southern Border (:3-5)
- (b) Western Border (:6)

- (c) Northern Border (:7-9)
- (d) Eastern Border (:10-12)

NATIONAL LAW

The Mosaic Covenant's main provision, however, was for a national law.

Law was necessary for there to be a nation. Israel's law was national in nature, not merely personal. Read carefully the prelude to the giving of the Covenant of Law. These are God's words spoken to Moses:

*And Moses went up unto God, and the LORD called unto him out of the mountain, saying, “Thus shall you say to **the house of Jacob**, and tell **the children of Israel**; ‘Ye have seen what I did unto the Egyptians, and how I bare you on eagles’ wings, and brought you unto Myself. Now therefore, if you will obey My voice indeed, and keep My covenant, then you shall be **A PECULIAR TREASURE** unto Me above all people: for all the earth is Mine: and you shall be unto me **a KINGDOM OF PRIESTS**, and **A HOLY NATION**.’ These are the words which you shall speak unto **the children of Israel**” (Exodus 19:3-6).*



According to this passage, the Law of Moses was clearly given to a specific people – *the children of Israel* – so that they may be “*a KINGDOM of priests, and a holy NATION.*” Every nation needs a law, and this was Israel’s.

Little wonder that Peter, the Apostle to the Circumcision (Galatians 2:8), wrote to the remnant of Israel some 1400 years later and said,

*But you are a chosen generation, a **ROYAL Priesthood**, a **Holy NATION**, a Peculiar People; that you should show forth the praises of Him Who has called you out of darkness into His marvelous light (I Peter 2:9).*

Notice the unmistakable language of Israel’s Apostle Peter and its parallel to Exodus 19.

<u>Exodus 19</u>	<u>I Peter 2</u>
<i>Peculiar Treasure</i>	<i>Peculiar People</i>
<i>Kingdom of Priests</i>	<i>Royal Priesthood</i>
<i>Holy Nation</i>	<i>Holy Nation</i>

Sadly, many miss Peter’s entire point. Peter, one of Israel’s Twelve Apostles, is addressing Israel’s faithful. However, it is Paul, the *International Apostle*, who *alone* is the divine spokesman of Christ to His Body. Members of the Body of Christ are not a “*Royal Priesthood*,” nor are they a “*Holy Nation*.” These earthly positions belong to Israel alone.

Today, believers are NOT a nation, but a body. We are His Body *among* the nations – an *international* out-calling (“*church*” – *i.e.*, *ecclesia*).

We are NOT priests, but ambassadors. Ours is NOT an earthly, ceremonial, national calling; this belongs only to Israel. Ours is a celestial, international calling, of which we are heavenly ambassadors.

“613 COMMANDMENTS”

The Mosaic Law is much broader than the subset commonly known as the “10 Commandments.” It is a series of “*statutes and judgments*,” sometimes referred to as the “613 Commandments.” These Jewish codes were *national* in nature, and were never given to the other nations (commonly referred to as “Gentiles”), nor were they ever given to members of the Body of Christ.

Not fully recognizing the national nature of this law, it is sometimes arbitrarily divided into two categories (ceremonial and moral). However, being the law for a religious state it had many aspects: domestic, dietary, agricultural, social, as well as religious.

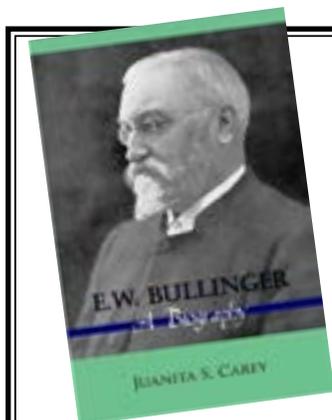
NATURE OF THE MOSAIC COVENANT

Deuteronomy chapter 28 reveals the very *nature* of this covenant. It was an all-or-nothing, if-then, blessing-or-cursing covenant.

It was an “All-or-Nothing” Covenant

Note that the “*statutes and judgments*” (Deuteronomy 4:5) of the Mosaic Law were not something from which they could pick-and-choose; rather, they were all-or-nothing. It was a unified National Code. This of course was confirmed by James when he wrote,

*For whosoever shall keep the whole law, and yet offend in **one point**, he is guilty of all (2:10).*



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Listen very carefully to the actual words of the Mosaic Covenant:

*And it shall come to pass, if you shalt hearken diligently unto the voice of the LORD your God, **to observe and to do ALL HIS COMMANDMENTS** which I command thee this day, that the LORD your God will set thee on high above all nations of the earth: and all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God (Deuteronomy 28:1-2).*

*But it shall come to pass, if you will not hearken unto the voice of the LORD your God, **to observe to do ALL HIS COMMANDMENTS AND HIS STATUTES** which I command you this day; that all these curses shall come upon you, and overtake you (28:15).*

God's earthly blessings would come on Israel *only if* they kept "ALL His commandments." "But ... if ... not" – if they did *not* do "ALL His commandments" – then His curses would come on them. It was an ALL-OR-NOTHING covenant.

It was an "If-Then" Covenant

The Law operated on a principle of "If-Then." This principle is the very nature of the Law.

As seen in Exodus 19:5 the Mosaic Law was a conditional covenant that was based on Israel's performance. "If" they obeyed the commandments of God's covenant, "then" they would be "a peculiar treasure" to Him; they would "then" be "a kingdom of priests and a holy nation" (:6).

IF you will obey My voice indeed, and keep My covenant, **THEN** you shall be a peculiar treasure unto Me above all people: for all the earth is Mine: and you shall be unto me a kingdom of priests, and a holy nation.

One only needs to read through the Law to see this "If-Then" principle repeated, over and over.

It was a "Blessing-or-Cursing" Covenant

In Deuteronomy 28 this performance principle is magnified. It was a *Blessing-or-Cursing* covenant.

"If" Israel performed "all His commandments" (28:1) then they would be:

"Blessed" (:3);
"Blessed" (:4);
"Blessed" (:5);
"Blessed" (:6).

"But ... if" they did *not* perform "all His commandments" (:15), then they would be:

"Cursed" (:16);
"Cursed" (:17);
"Cursed" (:18);
"Cursed" (:19).

A TEMPORARY COVENANT

"Added ... Until"

The Mosaic Covenant was never intended by God to be a permanent covenant. It was to have a point of *entrance* as well as a point of *exit*. It was merely a *passing* covenant. ▶

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Wherefore then serves the law? It was **added** because of transgressions, **until** the Seed should come to whom the promise was made ... (Galatians 3:19).

Note carefully the two important words “added” and “until.” There was a point before Moses came on the scene in which this Covenant of Law did not exist. For Abraham’s descendants prior to the giving of the Law, there was only “the Covenants of Promise” (Ephesians 2:12) established with Abraham, Isaac and Jacob. To these promises was “ADDED” (Galatians 3:19) “the giving of the law” (Romans 9:4). They were not added for the duration of the ages, but merely “UNTIL the Seed should come” (Galatians 3:19). The Divine Record has a well-defined *entrance* and an *exit* of the Covenant of Law.

For the law was given by Moses, but grace and truth came by Jesus Christ (John 1:17).

There would be a point in time after Israel’s Messiah would come when the Mosaic Law would no longer be in effect. This is because it was to be replaced with a “new” (Hebrews 8:8) and “better covenant” (:6), rendering the Mosaic one “old.”¹

By saying, “A New Covenant,” He has declared that the first is old. ... (:13).

Thus the Mosaic Law would later be known as the “Old Covenant.”

A COVENANT OF TESTING

Moreover, many do not realize that God actually gave the law to Israel as a *test* for them.

1. We will see more on the divine provision of the “New Covenant” in another segment.

And Moses said unto the people, “Fear not: for God is come to **prove** you ...” (Exodus 20:20, KJV).

The Hebrew word² translated “prove” in this verse has the meaning of “test,”³ as can be seen in other translations:

*Moses responded to the people, “Don’t be afraid, for God has come to **test** you ...” (Holman).*

*And Moses said to the people, “Do not be afraid, for God has come in order to **test** you ...” (Green).*

*Moses told the people, “Don’t be afraid, for God has come to **test** you ...” (International Standard).*

As we have already learned, the Covenant of Law was added to the Covenants of Promise. But why so? It was added as a *test*. The offspring of Abraham had all they needed in relationship to “blessing” in the simple covenants that God had made with Abraham, Isaac and Jacob. Why would they now bind themselves to an agreement that would require performance on their part *before* they could be blessed?

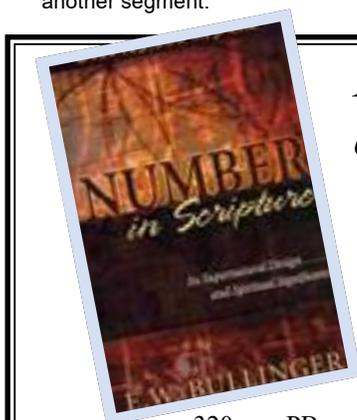
The faith-response to the offer of the covenant through Moses at Mount Sinai should have been,

“No thank you. We already have all the blessings secured in the covenants of promise that You made with our Fathers: Abraham, Isaac and Jacob. So, we’ll pass.”

Instead, when Moses had placed before them God’s test, “*the faith of Abraham*” gave-way to their own self-righteousness. Before the details of the covenant were even given their prideful response was,

2. נָסָה (nāsāh).

3. Strong’s #5254; Brown-Drivers-Briggs.



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ALL that the LORD has spoken **we will DO** (Exodus 19:8).

For by the Law is the knowledge of sin (Romans 3:20).

All? Really? They hadn't even heard what "all" of the commandments were, and yet they unilaterally agreed to keep them? They committed themselves to a binding contract with God without even reading the fine print.

- The Law was given to cause sin to increase:

The Law entered, that the offence might abound (Romans 5:20).

Since "all" was their voluntary agreement, then "all" it would be! As we have already seen, to obtain the blessings rightfully *already* theirs by the Covenants of Promise, they must *now*,

- The Law was given to produce guilt:

Whatever the Law said, it said to those who were under the Law: that every mouth may be stopped, and all the world may become guilty before God (Romans 3:19).

... observe and to do ALL HIS COMMANDMENTS (Deuteronomy 28:1).

- The Law was given to curse mankind:

As many as are of the works of the Law are under the curse: for it is written, "Cursed is every one that continues not in all things which are written in the book of the Law to do them" (Galatians 3:10).

This was Israel's *test of faith*. God gave this test to Israel to show them (and as a divine illustration to the rest of humanity) that they were sinners, without strength, and in need of Christ.

- The Law was given to work wrath:

The Law works wrath: for where no law is, there is no transgression (Romans 4:15).

The Law was not an end unto itself. Under God's wise hand, the law's purpose was to expose Israel's sinfulness, and in doing so to uncover the sin of all mankind as well, so that,

all the world may become guilty before God (Romans 3:19).

Some list, isn't it?

H.A. Ironside (1878-1951) in his *Lectures on the Epistle to the Romans* fittingly illustrates the point:

Paul tells us that the Law was actually a "ministry of condemnation" (II Corinthians 3:9) and a "ministry of death" (:7). Contrary to what religion may attempt to teach, the law could *never* justify anyone, as this was not its divine intent.

A man has a desert ranch of large extent. He is told it is worthless as pasturage or farming land. He fences off twelve acres; breaks it, harrows it, fertilizes it, cultivates it, and reaps only sagebrush and cactus!

*Knowing that a man is **NOT** justified by the works of the Law* (Galatians 2:16).

Israel was God's twelve acres. He gave them His law, instructed them, disciplined them, warned them, restrained them, protected them, and sent His Son to them; and Him they rejected and crucified. In this act the Gentiles [*i.e.*, Nations] joined.

That no one is justified by the Law in the sight of God is evident: for, the just shall live by faith (3:11).

All are under the judgment of God. There is no use of a further test. There is nothing in the flesh for God. Man is utterly unable to retrieve his condition.

This is what the *test* of Sinai was all about. It was a test of the faith given to Abraham. His seed had become self-confident in their own heritage and ability. This lesson would eventually demonstrate that no one could be,

Concerning God's purpose in the Law, we *now* know that:

... *justified by the Law of Moses* (Acts 13:39).

- The Law was given to provide the knowledge of sin:

Instead, the Law would work in the hands of the ►



Master Designer as "schoolmaster" (or "escort"⁴) eventually to lead to Christ.

Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster (Galatians 3:24-25).

With these truths in mind, we are now better prepared to hear the grand revelation that was given to Paul our Apostle concerning the Law. We will now take a simple overview of these enormously liberating truths.

Christ Has Now Abolished the Law

*Having **abolished** in His flesh the enmity [hostility], even the **Law of commandments** contained in ordinances (Ephesians 2:15).*

We Are Now Delivered from the Law

*But now **we are delivered from the Law**, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter (Romans 7:6).*

We Are Now Not Under the Law

*For sin shall not have dominion over you: **for you are not under the Law**, but under grace (Romans 6:14).*

We Have Now Been Made the Righteousness of God

For He has made Him to be sin for us, Who knew

*no sin; that we might be made **the righteousness of God in Him** (II Corinthians 5:21).*

Now Being Righteous, the Law Was Not Made for the Righteous

*Knowing this, that **the Law is not made for the righteous** ... (I Timothy 1:9).*

Love Is Now the Fulfilling of the Law

He who loves another has fulfilled the law ... Therefore love is the fulfilling of the law (Romans 13:8-10).

All the law is fulfilled in one word, even in this; "Love your neighbor as yourself" (Galatians 5:14).

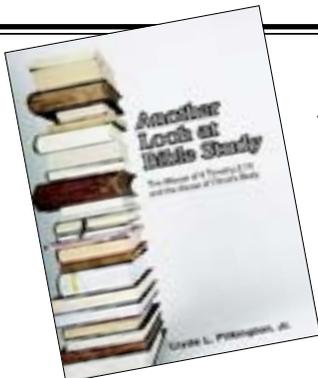
The Mosaic Covenant was a National Covenant given to the Twelve Tribes of Israel. It was designed and used by the hand of God to demonstrate the absolute failure of man without Him. This Law was never given to the Gentiles (members of the other nations), nor was it ever given to the Body of Christ as a rule of life by which to live.

*But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: **against such there is no law** (Galatians 5:22-23).*

God's Spirit now produces fruit, "against such **there is no law.**" ■

(to be continued)

4. Concordant Literal Version.



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- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation that God will save all mankind through the death, burial, and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
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- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding, and fear (Mark 7:7, 13);
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<u>Scripture Version</u>	Concordance (Knoch)
(Unless otherwise noted all Scripture quotations are taken from the <i>Bible Student's Version</i>).	CL: A Critical Lexicon and Concordance (Bullinger)
CV: Concordant Literal Version	CWS: Complete Word Study Dictionary (Zodhiates)
DAR: Darby Translation	FoS: Figures of Speech (Bullinger)
DT: Dabhar Translation	SEC: Strong's Exhaustive Concordance
FF: Ferrar Fenton Bible	TGL: Thayer's Greek-English Lexicon
KJV: King James Version	UR: Unsearchable Riches
RE: Rotterdam's Emphasized Bible	VED: Vine's Expository Dictionary
WT: Weymouth Translation	YAC: Young's Analytical Concordance
YLT: Young's Literal Translation	
<u>Reference Sources</u>	<u>Reference Notations</u>
AA: Analytical Analysis (Welch)	cf. – compare
BDB: Brown-Driver-Briggs Hebrew Lexicon	e.g. – for example
CB: Companion Bible Notes & Appendixes (Bullinger)	et al. – and others
CC: Concordant Commentary (Knoch)	etc. – et cetera (and so on)
CKC: Concordant Keyword	ff. – and the following
	i.e., – that is

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