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**The Covenants Of God
Study 04
The Mosaic Covenant – Part 1
Student Guide**

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and to be able to give a good defense of what they believe.*

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Seielstad Development Training Resources 2024

Note: These are Partial Notes from the Teaching.



Background for the Covenants

The Flood - God promised that He would not destroy the earth again with a worldwide flood.

Circumcision - *"And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations" (Genesis 17:9).*

Passover - *"That ye shall say, It is the sacrifice of the LORD's Passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses" (Exodus 12:27).*

The Laws - There are two important parts of the Mosaic Covenant: the Moral Law Civil Law, and the Ceremonial (Rites) Law (especially in regards to the Tabernacle).

1. Introduction To The Mosaic Covenant.

The Mosaic Covenant was made with the chosen nation, Israel, after the Exodus and at Mt Sinai.

It was made to be a "schoolmaster" to bring Israel to Christ Jesus, the Savior of the world.

The Mosaic Covenant is the most complicated and the most difficult of all covenants or many people to understand.

The elaborate wording of the covenant, the prolific and intricate details of the sacrifices, priesthood and sanctuary.

Plus, 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 the other covenants.

However, both in the early Church as well as today, some 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 Galatian and Hebrew believers.

a. With Whom Was The Covenant Made?



The Mosaic Covenant was made strictly and only with the chosen nation of Israel. (Exodus 24:7,8; Deuteronomy 5: 1-5; I Kings 8:9,21; Jeremiah 31:31-32; Romans 5: 12-14 with John 1: 17; Romans 9:4,5).

b. When Was The Covenant Given?

The Mosaic Covenant was made 430 years after the Abrahamic Covenant. (Galatians 3: 14-18).

It was given to Israel in the wilderness after their deliverance from Egypt.

Before that time, it was not in effect but was preceded by other covenants of grace and faith.

c. Why Was The Covenant Made?

There are two parts to the reason why God gave the Mosaic Covenant; that which pertains to Israel's probation and that which pertains to the purpose of God.

2. Nation On Probation.

As Abraham's seed was multiplying and becoming a nation in Egypt, according to the promise, many forsook the Lord and worshipped the idols of Egypt.

They failed to maintain their covenantal relationship with the Lord and found bondage instead. (Exodus 1 :7-12; Joshua 24: 14; Ezekiel 20:5-9).

Exodus 1-4 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 2:23-25; 3:6,13-17; 6:1-8)

God even gave Moses signs to perform so that Israel would believe in the covenant promises.

(Exodus 4:1,5,8,9,27-31)



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, so that had to be rectified.

(Genesis 17:9-14; Exodus 4:24-26; Acts 7:8)

3. Moses Returns To Egypt.

When Moses arrived back in Egypt after being gone for 40 years, he first met with his brother Aaron and the elders of Israel.

Moses told them of God's plan to deliver the Children of Israel out of Egypt.

When Moses and Aaron entered the courts of Pharaoh, without hesitation Moses demanded that Pharaoh let God's people go in Exodus 5:1-2.

Exodus 5:1 (ESV), Afterward Moses and Aaron went and said to Pharaoh, “Thus says the Lord, the God of Israel, ‘Let my people go, that they may hold a feast to me in the wilderness.’”

Exodus 5:2 (ESV), But Pharaoh said, “Who is the Lord, that I should obey his voice and let Israel go? I do not know the Lord, and moreover, I will not let Israel go.”

Moses warned Pharaoh if he didn't let the Israelites go that God would send a plague among the Egyptians.

Pharaoh refuses to take heed to the warnings and hardens his heart.

4. The Ten Plagues.

Ten plagues would bring widespread destruction and distress upon the Egyptians before Pharaoh would let the Israelites go.

After each of the first nine plagues, Pharaoh would agree to let the children of Israel go, then he would later have a change of heart.

The Tenth Plague was the Death of the First Born.

Moses and Aaron enter the courts of Pharaoh as they had done nine times before.

But this would be the last chance for Pharaoh to humble himself, before the mighty hand of God.



Moses stood before Pharaoh and warned of the horrifying plague that would kill the first born, of every soul in Egypt. And Yet

Once again, Pharaoh would harden his heart and refuse to let God's people go.

5. The Passover

We see in **Exodus 12:13 (ESV)**, “The blood shall be a sign for you, on the houses where you are. And when I see the blood, I will pass over you, and no plague will befall you to destroy you, when I strike the land of Egypt.”

So then, Israel prepares for the Passover:

They must take a lamb without a blemish, kill it and brush its blood upon the doorpost and lintel of their house.

And then they have to roast the lamb and eat it that night, along with unleavened bread and bitter herbs.

They were to eat it with haste and with shoes on their feet, loins girded and a staff in their hand, because it was time to leave Egypt.

That night the Lord would pass through the land of Egypt, and if He did not see the blood, where it was supposed to be, He would kill the first born of the household.

That included, the homes of the Egyptians and of the Hebrews, who failed to obey the Word of the Lord.

If the angel found that the blood was applied, he would Passover that house.

And it came to pass, that at midnight throughout the whole land of Egypt, you could hear the cries of families wailing and grieving for the death of their first born.

It was a piercing cry that could be heard from the poorest citizen's home, even to the first born of Pharaoh's house.

Pharaoh finally agrees to let the children of Israel go.

So, Moses gathered the people together, then the Lord led them out of Egypt with a pillar of fire by night and a cloud by day. (See Exodus 13:21)

God has given us a wonderful illustration of the necessity of applying the blood to make an atonement for our souls.



Exodus 12:27 (ESV), “You shall say, ‘It is the sacrifice of the Lord's Passover, for he passed over the houses of the people of Israel in Egypt, when he struck the Egyptians but spared our houses.’” And the people bowed their heads and worshiped.”

The Passover was to become a religious festival commemorating God's deliverance of the people of Israel from bondage in Egypt and it would also become an important part of the Mosaic Covenant.

6. Crossing the Red Sea

As soon as the Israelites had left, Pharaoh regretted his decision.

Exodus 14:5 (ESV) says, “When the king of Egypt was told that the people had fled, the mind of Pharaoh and his servants was changed toward the people, and they said, “What is this we have done, that we have let Israel go from serving us?”

He was angry and took all the chariots and horsemen of Egypt, his officers, and all his army and pursued the people.

The Israelites had been making good progress, but when they looked back, they saw the Egyptians marching against them they complained Why did you take us out of Egypt?

Did you bring us out here to die? It would have been better if we had stayed in Egypt!”

Moses was grieved by their disbelief.

In **Exodus 14:19-20 (ESV)**, “And Moses said to the people, “Fear not, stand firm, and see the salvation of the Lord, which he will work for you today. For the Egyptians whom you see today, you shall never see again. The Lord will fight for you, and you have only to be silent.”

Then Moses fell silent, believing wholeheartedly that God would answer his prayer.

Then the people's cries changed from terror to wonderment as the pillar cloud that they had been following had now moved behind them enclosing the Egyptians in total darkness, so they could not see where they were going, but to the Israelites it was a cloud by day and a fire by night.

(See Exodus 14:19-20.)

The Israelites were now facing the Red Sea ahead of them, and with no way to pass over it.



Then God told Moses to stretch out his hand toward the Red Sea ahead of them, suddenly a great gale blew up from the east, Moses commanded the Israelites to move forward to the sea.

Then the eastern wind blows on the face of the water dividing the sea until there stood a wall of water to the right, and a wall of water to the left, leaving a dry path to the other side.

They walked all night long with walls of water towering over them on each side.

In the morning, when every last Israelite had crossed safely, Moses turned and looked back.

The Egyptians had tried to follow them across the sea floor, but the wheels of their chariots broke off.

Moses stretched out his hand once more and the waves of water came roaring down on the Egyptians.

The Israelites overwhelmed with gratitude threw themselves to the ground, giving thanks to God.

All of the Egyptians and their horses were killed when the waters came back together and the Israelites could see their dead bodies on the shore.

Then Moses' sister Miriam took up her tambourine and started dancing and singing praises to God.

After more than four-hundred years, the Israelites were finally set free and were going to their promise land.

7. God Gives Moses the Covenant at Mt. Sinai

The children of Israel had been traveling for about three months when they arrived at Mt. Sinai.

God instructed Moses that he alone was to approach Him at the Mount.

It would be there that Moses would abide for forty days and nights, to witness the glory of God as no other man before him.

It must have been a spectacular event to see the finger of God writing the Covenant on tables of stone.

God would give Moses Ten Commandments known as the Moral Law.



Moses would return again to the mount to receive the blueprints of the Tabernacle with the Ceremonial Laws and the Civil Laws to govern the affairs of the people.
(See Exodus 20:1-17)

There are two important parts of the Mosaic Covenant, the Moral Law and the Ceremonial Laws in conjunction with the Tabernacle.

The Moral Law provided the type of conduct and relationship God desired with man.

The Ceremonial Laws were used in the Tabernacle to provide a temporary atonement for Israel's sins.

On the Day of Atonement, the trespass offering removed the sins from the offeror, year by year.

This was not to cease until the perfect lamb and sacrifice (Lord Jesus Christ) offered Himself up, as a lamb to the slaughter for us all on Mt. Calvary.

8. Moral and Civil Laws

Moses it says in **Exodus 24:7 (ESV)**, “Then he took the Book of the Covenant and read it in the hearing of the people. And they said, “All that the Lord has spoken we will do, and we will be obedient.”

Deuteronomy 11:1 (ESV), “You shall therefore love the Lord your God and keep his charge, his statutes, his rules, and his commandments always.”

The Abrahamic Covenant, which was everlasting and irrevocable, was not annulled by the Mosaic Covenant, which was given to Israel until the time when the New Covenant would fulfill the Abrahamic Covenant and fulfill the Mosaic Covenant.

So the Abrahamic Covenant was the transcending eternal covenant that depends solely on God to fulfill.

The Mosaic Covenant is a significant covenant in both God's redemptive history and in the history of the nation of Israel through whom God would sovereignly choose to bless the world with both His written Word and the Living Word, Jesus Christ.

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 and later biblical covenants because it is conditional in that the



blessings that God promises are directly related to Israel's obedience to the Mosaic Law.

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 28.

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 might do.

On the other hand the Mosaic Covenant is a bilateral agreement, which specifies the obligations of both parties to the covenant.

a. The Words of the Covenant

The Mosaic Covenant contains more words than any other covenant given in Old Testament times.

Numerous chapters are given to record the words of this covenant (Exodus 20-40; Leviticus 1-27; Numbers 1-10,15,18,19,28,29,30-36), Deuteronomy 1-34).

All these words could be classified under the three major divisions of the Law; Moral, Civil and Ceremonial.

(1) The Moral Law.

This consisted of the Ten Commandments written on two tables of stone.

(Deuteronomy 4:13,23; 10: 1-5).

The Ten Commandments set forth the Divine righteous standard of morality for human conduct in relation to both God and man.
(Exodus 20; 34:27,28).

(2) The Civil Law.

This multiplied variety of regulations were simply amplifications of the basic principles stated in the Moral Law.

(For example Exodus 21-23)

These applications of law governed every area of Israel's life; civilly, socially, economically, personally and legally.



(3) The Ceremonial Law.

This detailed and 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.

9. The Ten Commandments

The Ten Commandments, also known as the **Decalogue** (**Greek-deca meaning ten, and logos meaning word**), constitutes the ethical code by which the whole human race is guided.

On the one hand, to believe in the true God and on the other hand, to sustain a godly society is the attainment and application of God's will on earth.

The Moral Law provided the type of conduct and relationship God desired with His people. (See Exodus 20.)

Although the Ten Commandments were inscribed on stone, then given to Moses by God on Mount Sinai for the Israelite Nation, they are timeless in their application to any society.

The biblical record indicates that the principles of the Ten Commandments were well known by generations thousands of years before the Sinai proclamation.

We see in the Bible, before the law was given to Moses, that there were many sins that were generally recognized violations of moral principles.

Such as murder in Genesis 4:8-11, adultery in Genesis 20:3-6, rape in Genesis 34, bearing false witness in Genesis 27:5-45, and theft in Genesis 30:31-33.

God spoke approvingly of Noah and Abraham because they were obedient to His divine commands. (See Genesis 26:4.)

The beginning of the seventh-day as the Sabbath was instituted at creation. (See Genesis 2:1-3.)

And is assumed to have been continuously practiced even before God declared "Remember the Sabbath day to keep it Holy" from the top of Mt. Sinai. (See Exodus 16; 20:8).



The term "remember" implies that the Sabbath day was already a stated reality for the previous generations.

This means, the Ten Commandments were not just for the Israelites.

Moses also gave a number of additional decrees and regulations specifically applicable to the Israelite people.

But, the Ten Commandments were issued personally by the voice and finger of God. (Exodus 20:1,19; 32:16)

The first four commandments describe how we are to honor, respect, and worship God as the Creator, who is the Giver of life.

The remaining six define the boundaries and principles for healthy relationships.

Understood as the definition of morality, they are given to assist us, to be more humane with each other, to be the kind of people that God originally designed us to be, that are creatures who reflect His likeness. (See Genesis 1:27.)

**Ten Commandments or Moral Law:
(Genesis 20:2-17 also listed in Deuteronomy 5:6-21)**

1. You shall have no other gods before Me.
2. You shall not make idols.
3. You shall not take the name of the LORD your God in vain.
4. Remember the Sabbath day, to keep it holy.
5. Honor your father and your mother.
6. You shall not murder.
7. You shall not commit adultery.
8. You shall not steal.
9. You shall not bear false witness against your neighbor.
10. You shall not covet.

In our next lesson we'll continue to look at the Mosaic Covenant and what it includes.