

Session 23 - Revelation 20:1-6

The Mosaic Covenant

This is the only conditional covenant between Jehovah and Israel. The details of this covenant extend from Exodus 20:1 through Deuteronomy 28:68 with Moses acting as the representative of Israel to God. There are a total of 613 commandments as part of the Mosaic law that make up the basis upon which Israel could, through obedience to them remain in blessed standing with Jehovah.

This covenant was ratified in blood in Exodus 24:1-11 and the blood sacrifice is the key element (Lev 17:11). The blood sacrifice of an animal only covered sin and was necessary for the restoration of fellowship, but it never removed it. There are many purposes for the giving of the law:

- 1) To reveal the righteous standard of the holiness of Jehovah and what He requires for a proper standing with Him.
- 2) To provide a standard of conduct for God's people.
- 3) Provides seven specific holy seasons for both individual and corporate Jewish worship. It is through these seasons that the first and second advent of Christ is rehearsed.
- 4) To keep the Jewish people distinct from the Gentiles.
- 5) To place a wall of partition between the Hebrews and the Gentiles (Eph 2:11-16).
- 6) To reveal sin; specifically that no one could live up to Gods standard of righteousness.
- 7) To also make sin abound (Rm 4:15; 5:20; 7:7-13; 1Cor 15:56)
- 8) To make the sinner aware of his need of an advocate
- 9) To drive the sinner to saving faith in the Lord's grace. A grace which had it's ultimate expression in the Messiah's sacrifice.

Two of the primary identifying marks for the Hebrew was the circumcision and the Sabbath. Both outward signs meant to signify an inner consecration of ones self to holy God. This covenant was vital in establishing the need for the New covenant and for providing the legal grounds upon which the last Adam will be given His "inherited" right to rule in a literal earthly kingdom.

The Priestly Covenant

"Then the LORD spoke to Moses, saying, "Phinehas the son of Eleazar, the son of Aaron the priest, has turned away My wrath from the sons of Israel in that he was jealous with My jealousy among them, so that I did not destroy the sons of Israel in My jealousy. Therefore say, 'Behold, I give him My covenant of peace; and it shall be for him and his descendants after him, a covenant of a perpetual priesthood, because he was jealous for his God and made atonement for the sons of Israel.'"
Num 25:10-13 (NASB)

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Phinehas acted out against an Israelite man who, during the rebellion with the Moabites caused by Balaams instigation, took a Moabite woman into his tent to consummate a marriage in front of Israel. It was in his zeal that the Lord declared this covenant. According to 1Chr 6:50-53, the genealogical line of Phinehas will continue into the millennial kingdom through Zadok. Ezekiel indicates that the only priests permitted to minister in the millennial temple are those of the line of Zadok (44:15; 48:11). Jeremiah 33:20-21 links this perpetual priesthood with the Davidic covenant. Those who allegorize the future promises of Davids throne to be where Christ sits in heaven now, can't find an easy explanation for the promise of a kingdom priesthood for the line of Phinehas.

The New Covenant

"Behold, days are coming," declares the LORD, "when I will make a new covenant with the house of Israel and with the house of Judah, not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them," declares the LORD. But this is the covenant which I will make with the house of Israel after those days," declares the LORD, "I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people. They will not teach again, each man his neighbor and each man his brother, saying, 'Know the LORD,' for they will all know Me, from the least of them to the greatest of them," declares the LORD, "for I will forgive their iniquity, and their sin I will remember no more." Jer 31: 31-34(NASB)

This covenant with the house of Israel and of Judah is made in reference to it's uniqueness from the covenant that Jehovah made with their fathers "when I took them by the hand to bring them out of the land of Egypt". This covenant that they broke was the Mosaic covenant or the law. The New covenant is also repeated in Is 55:3; 59:21; 61:8-9; Jer 32:40; Ezek 16:60; 34:25-31; 37:26-28 and Romans 11:25-27. There are nine identifiable provisions that the Lord establishes through the various times the covenant is given and repeated:

- 1) It is an unconditional covenant between Jehovah and both houses of Israel. In this context (both houses) there can be no mistake that this is a subliminal message that really means the future church. It clearly, in context is a reference to the Jewish nation.
- 2) It is distinct from the bilateral Mosaic covenant which is said by God to be broken at the point of ratifying the New covenant. The New covenant is therefore meant to replace the Mosaic, a reality that the author of Hebrews explains:

"But now He has obtained a more excellent ministry, by as much as He is also the mediator of a better covenant, which has been enacted on better promises. For if that first covenant had been faultless, there would have been no occasion sought for a second. For finding fault with them, He says.....When He said, "A new covenant," He has made the first obsolete. But whatever is becoming obsolete and growing old is ready to disappear." Heb 8:7-8a; 13 (NASB)

- 3) Israel's future regeneration; national salvation - "they will ALL know me".

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- 4) Salvation of every Jew at the time - “from the least of them to the greatest”. This will be true of the faithful remnant of the Jews at the time of the full application of Jeremiah 31; a truth that Paul confirms in Romans 11:25 when he expounds on the New covenant in light of Israel’s current rebellion. In the Millennium all Jews will be believers as it says “They will not teach again, each man his neighbor and each man his brother, saying, 'Know the LORD,' for they will all know Me”
- 5) Provision for the application of all unconditional covenants. The law was effective at pointing out the sinful and rebellious nature of Israel. It made provision for the forgiveness and national blessing of Israel. But the New Covenant will actually take away their sin.
- 6) The indwelling of the Holy Spirit is promised (Jer31:33; Ezek 36:27) Again not part of the provisions of the Mosaic Covenant.
- 7) The law did provide national material blessing when obeyed, but national material blessing will be in abundance and a permanent part of her restored status throughout the Millennium (Jer 32:41 Isa 61:8; Ezek 34:25-27). Again failure will not be a part of Israel's restored status during the millennium.
- 8) The Millennial temple will be built and in place (Ezek 37:26-28). The first temple under the Davidic Covenant was built by Solomon. The Herodian temple was the second temple and was the temple standing in Christ’s time that was subsequently destroyed by the Romans. The third temple will be built under false pretenses.
- 9) The Law of Christ will be the operative law, not the law of Moses. The Law of Christ (Gal 6:2) is also called the Law of the Spirit of Life (Rom8:2). In it are all of the laws from Christ and the Apostles that are applicable to the New Testament believer. It has its source in the New Covenant and even though it has many similarities the Law of Moses, it omits some of the Mosaic law and intensifies others. The primary point of difference between the law of Moses and the Law of Christ is that the prior is served out of obligation in order to be under the blessing of the Lord while the later is served out of gratitude for the unfathomable blessing that has been already given to the believer.

In summary it is only through the New Covenant that the blessing aspect of the Abrahamic and subsequent unconditional covenants can be realized. For the nation of Israel it provides for the promised kingdom under the theocratic rule of Messiah and for the Gentiles it provides for the gracious act of becoming grafted into the commonwealth of Israel (Eph 3). For all of the redeemed beyond the millennium it means that they will be preserved from the second death and spend eternity in the perfected state of the righteousness of Jesus Christ.