



## The Mosaic Covenant...Pt. 2

### Selected Verses

Now when we started our look into the Mosaic Covenant I made the point that the Exodus or deliverance of God's people out of bondage in Egypt was tied closely, if not directly, to God remembering the gracious covenant He had established with Abraham.<sup>1</sup>

<sup>ESV</sup> **Exodus 2:24**...And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. <sup>25</sup> God saw the people of Israel--and God knew.

And you have much the same kind of thing occurring in other places including the New Testament. For example, both Mary, the mother of Jesus, and Zechariah, the father of John the Baptist, conclude that the birth of Jesus is a direct fulfillment of the Abrahamic covenant.

Mary says it like this:

<sup>ESV</sup> **Luke 1:54**...He has helped his servant Israel, in remembrance of his mercy, <sup>55</sup> as he spoke to our fathers, to Abraham and to his offspring forever."

<sup>ESV</sup> **Luke 1:68...**"Blessed be the Lord God of Israel, for he has visited and redeemed his people <sup>69</sup> and has raised up a horn of salvation for us in the house of his servant David, <sup>70</sup> as he spoke by the mouth of his holy prophets from of old, <sup>71</sup> that we should be saved from our enemies and from the hand of all who hate us; <sup>72</sup> to show the mercy promised to our fathers and to remember his holy covenant, <sup>73</sup> the oath that he swore to our father Abraham, to grant us <sup>74</sup> that we, being delivered from the hand of our enemies, might serve him without fear, <sup>75</sup> in holiness and righteousness before him all our days.

Now in this last instance, you can see that Zechariah not only connects the events surrounding the birth of Jesus with Abraham but also with King David.<sup>2</sup>

You see the same kind of thing going on...the same kind of conclusion in Romans 4. There Paul explains that salvation is not of works but is of grace and is based upon the imputation of righteousness and not upon any collected works of righteousness. And as he makes his argument he cites two specific characters from the Old Testament and, of course, those two characters are Abraham and David.<sup>3</sup>

Look, for example, at Romans 4:1 where Paul cites the example of Abraham.

<sup>ESV</sup> **Romans 4:1...**What then shall we say was gained by Abraham, our forefather according to the flesh? <sup>2</sup> For if Abraham was justified by works, he has something to boast about, but not before God. <sup>3</sup> For what does the Scripture say? "Abraham believed God, and it was counted to him as righteousness."

And the look a few verses further down where Paul cites the example of David.

<sup>ESV</sup> **Romans 4:4...**Now to the one who works, his wages are not counted as a gift but as his due. <sup>5</sup> And to the one who does not work but believes in him who justifies the ungodly, his faith is counted as righteousness, <sup>6</sup> just as David also speaks of the blessing of the one to whom God counts righteousness apart from

works: <sup>7</sup> "Blessed are those whose lawless deeds are forgiven, and whose sins are covered; <sup>8</sup> blessed is the man against whom the Lord will not count his sin."

You see the blessings of the New Covenant are always related back to Abraham or David and never to Moses.<sup>4</sup>

You can see the exact same kind of thing in the Book of Jeremiah. Jeremiah concludes in chapter 33 that the New Covenant is the fulfillment of the covenant with both Jacob, another way of saying Abraham, and with David.

<sup>ESV</sup> **Jeremiah 33:25**...Thus says the LORD: If I have not established my covenant with day and night and the fixed order of heaven and earth, <sup>26</sup> then I will reject the offspring of Jacob and David my servant and will not choose one of his offspring to rule over the offspring of Abraham, Isaac, and Jacob. For I will restore their fortunes and will have mercy on them."

I am making that point because the New Covenant is almost always connected to God's gracious covenantal dealings with Abraham and Noah and David. I stress that because I think sometimes opponents of covenant theology want to argue that there is a complete disconnect between the New Covenant and everything that went before and it's just not true. The New Covenant is linked time and time again to God's overarching Covenant of Grace throughout the Bible. But here's the thing; you never have that sort of connection with regard to the Mosaic Covenant.

Listen to what Michael Horton writes:

...no text in the Law or the Prophets relates subsequent covenants to the Sinaitic in this way. While God's mercies to the Israelites despite their disloyalty to the Sinaitic covenant are always justified on the basis of the Abrahamic promise,

there are no passages that read, "Yet God remained faithful to David/the house of David for the sake of his covenant with Moses and the people at Horeb." The covenant does not work in reverse, God never remains faithful to unfaithful national Israel on the basis of the Sinaitic covenant itself...<sup>5</sup>

That is there never seems to be any correlation between the Mosaic Covenant and what follows after. Here's what I mean. The New Covenant is often portrayed as the fulfillment or completion of the promise made to Abraham and David but it is never portrayed as the fulfillment of the Mosaic Covenant. If anything, there is portrayed as a contrast between the Mosaic Covenant and what follows afterward. That is, the New Covenant is often portrayed as the polar opposite of the Mosaic Covenant.

For example, when it comes up in Hebrews 8, the New Covenant is presented not as the opposite of the Abrahamic Covenant or the Davidic Covenant but of the Mosaic Covenant. Look at what it says.

<sup>ESV</sup> **Hebrews 8:7**...For if that first covenant had been faultless, there would have been no occasion to look for a second. <sup>8</sup> For he finds fault with them when he says: "Behold, the days are coming, declares the Lord, when I will establish a new covenant with the house of Israel and with the house of Judah, <sup>9</sup> not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt. For they did not continue in my covenant, and so I showed no concern for them, declares the Lord. <sup>10</sup> For this is the covenant that I will make with the house of Israel after those days, declares the Lord: I will put my laws into their minds, and write them on their hearts, and I will be their God, and they shall be my people. <sup>11</sup> And they shall not teach, each one his neighbor and each one his brother, saying, 'Know the Lord,' for they shall all know me, from the least of them to the greatest. <sup>12</sup> For I will be merciful toward their iniquities, and I will remember their sins no more." <sup>13</sup> In speaking of a new covenant, he makes the first one obsolete. And what is becoming obsolete and growing old is ready to vanish away.

You can see from the language that the old covenant that is being referred to here is not the Abrahamic. Rather it is the covenant that was established when, "God took them by the hand to bring them out of the land of Egypt." And the reason that that covenant is being replaced is because it was faulty. That doesn't mean that there was anything inherently faulty about the Mosaic Covenant. Rather it just means that the children of Israel could not keep it. Now as a result of the fact that the New Covenant is being established the writer of the Epistle to the Hebrews argues that this old covenant...meaning the Mosaic Covenant...is "growing old and is ready to vanish away."

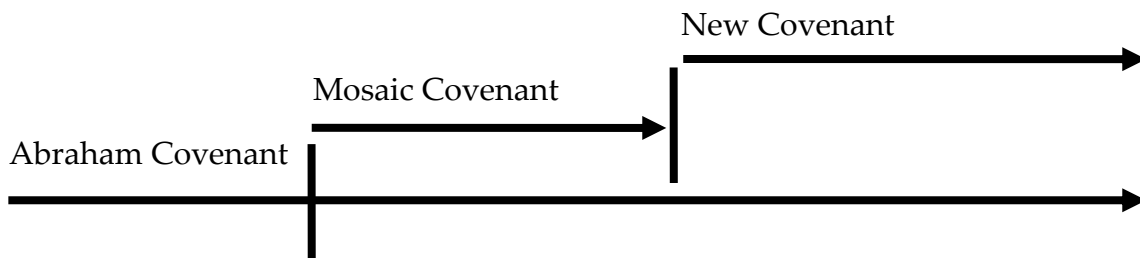
Now I am making that point because Paul says exactly the opposite about the Abrahamic Covenant in Galatians. There he says that when the Mosaic Covenant was introduced it did not annul or make obsolete the promises of the Abrahamic Covenant. Look at how he says it.

<sup>ESV</sup> **Galatians 3:12**...But the law is not of faith, rather "The one who does them shall live by them." <sup>13</sup> Christ redeemed us from the curse of the law by becoming a curse for us--for it is written, "Cursed is everyone who is hanged on a tree"-- <sup>14</sup> so that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promised Spirit through faith. <sup>15</sup> To give a human example, brothers: even with a man-made covenant, no one annuls it or adds to it once it has been ratified. <sup>16</sup> Now the promises were made to Abraham and to his offspring. It does not say, "And to offsprings," referring to many, but referring to one, "And to your offspring," who is Christ. <sup>17</sup> This is what I mean: the law, which came 430 years afterward, does not annul a covenant previously ratified by God, so as to make the promise void. <sup>18</sup> For if the inheritance comes by the law, it no longer comes by promise; but God gave it to Abraham by a promise.

Here's my point. When the Mosaic Covenant came along, it did not make the Abrahamic Covenant obsolete. It couldn't. The promises of the Abrahamic

Covenant were eternal, unilateral, given by God, and dependent only upon God's faithfulness. On the other hand, the New Covenant when it comes along does make the Mosaic Covenant obsolete and it could because the promises were conditional and dependent upon the performance and obedience of the children of Israel.

Visually it would look something like this:



When the Mosaic Covenant is introduced it doesn't make the Abrahamic Covenant obsolete. However, when the New Covenant is introduced it does make the Mosaic Covenant obsolete. And the question is of course, "Why is that?"

The reason for that is because of the nature and purpose of the covenants themselves. You see the Abrahamic Covenant is a gracious covenant...a covenant of promise anticipating the coming Messiah and the redemption He will accomplish. The Mosaic Covenant on the other hand has a works-principle built into it that serves as a harsh schoolmaster to teach the children of Israel about the nature of their sinfulness. In other words, the covenant itself was preparatory. It was there to function as the role of a never-ending reminder of their sin so they would continually look forward to the one that was able to keep the law. Once Christ came and the nation of Israel realized that they were unable

to keep the covenant, then the covenant itself would have been obsolete. You see it was intended to usher the nation through its childhood in preparation for the coming of Jesus.

That is the point Paul makes in Galatians 2 and 4:

<sup>ESV</sup> **Galatians 3:23**...Now before faith came, we were held captive under the law, imprisoned until the coming faith would be revealed. <sup>24</sup> So then, the law was our guardian until Christ came, in order that we might be justified by faith.

<sup>ESV</sup> **Galatians 4:1**...I mean that the heir, as long as he is a child, is no different from a slave, though he is the owner of everything, <sup>2</sup> but he is under guardians and managers until the date set by his father. <sup>3</sup> In the same way we also, when we were children, were enslaved to the elementary principles of the world. <sup>4</sup> But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, <sup>5</sup> to redeem those who were under the law, so that we might receive adoption as sons. <sup>6</sup> And because you are sons, God has sent the Spirit of his Son into our hearts, crying, "Abba! Father!" <sup>7</sup> So you are no longer a slave, but a son, and if a son, then an heir through God.

Now I need to be honest here and explain that there is a division on our own camp regarding the nature of the Mosaic Covenant. That is there are three different views regarding the nature of the Mosaic or Sinaitic Covenant. I mentioned that last week but if you don't mind I would like to expand upon the idea.

Basically, the three different views are that:

(1.) The Mosaic Covenant is a gracious covenant from start to last. This view is a minority view and was held by some very good men like Robert L. Dabney and John Murray.

(2.) The Mosaic Covenant is a mixed bag in that it is both a gracious extension of the Abrahamic Covenant and a covenant with a host of laws and demands. This is probably the dominant view today. It is held by a number of very good men...men like Francis Turretin, O. Palmer Robertson and Louis Berkhof.

(3.) The Mosaic Covenant is a works covenant on a typological level. It holds that the Mosaic Covenant is a republication of the Covenant of Works with Adam. This is an older view enjoying a bit revival. It is held by some very good men like Charles Hodge<sup>6</sup>, Herman Witsius and Meredith Kline.

Now if you want to do some reading regarding these various positions, I will be happy to recommend a couple of different books. The book that best surveys the difference between Murray and Kline is this book...And the book that best describes the Mosaic Covenant as a works covenant is *The Law is Not of Faith*.

What I would like to do for the next few minutes, however, is to try to establish the idea that the Mosaic Covenant was especially given in order to establish Israel as a theocracy on earth.<sup>7</sup>

Look for example at Exodus 19.

<sup>ESV</sup> **Exodus 19:3**...while Moses went up to God. The LORD called to him out of the mountain, saying, "Thus you shall say to the house of Jacob, and tell the people of Israel: <sup>4</sup> You yourselves have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to myself. <sup>5</sup> Now therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all peoples, for all the earth is mine; <sup>6</sup> and you shall be to me a kingdom of priests and a holy nation. These are the words that you shall speak to the people of Israel." <sup>7</sup> So Moses came and called the elders of the people and set before them all these words that the LORD had commanded him. <sup>8</sup> All the people answered together and said, "All that the LORD has spoken we will do." And Moses reported the words of the people to the LORD.



Now what this section contains is a promise from God to establish the nation as His very own kingdom of priests...as a holy nation. The covenant that God mentions in verse 5 is especially related to the law that He will give them and His point is that they must strive to obey that law and in doing so will be especially blessed of all the people on the earth.

Note that the people of God respond, "All that the Lord has spoken we will do. I think sometimes we fault the Israelites for responding the way they did. I'm not sure that we ought to do that. It seems to me that the Lord had purposely drawn them to Sinai for the purpose of establishing a theocracy there. I'm not sure they had much of an option about responding the way they did.<sup>8</sup> Can you imagine them responding by saying, "We will not do what the Lord has commanded." Anyway, once they do respond that they will obey, the Lord instructs Moses to have them consecrate themselves because He is coming down to dwell in their midst.<sup>9</sup>

Look at Exodus 19:9-20.

**ESV Exodus 19:9...**And the LORD said to Moses, "Behold, I am coming to you in a thick cloud, that the people may hear when I speak with you, and may also believe you forever." When Moses told the words of the people to the LORD, <sup>10</sup> the LORD said to Moses, "Go to the people and consecrate them today and tomorrow, and let them wash their garments <sup>11</sup> and be ready for the third day. For on the third day the LORD will come down on Mount Sinai in the sight of all the people. <sup>12</sup> And you shall set limits for the people all around, saying, 'Take care not to go up into the mountain or touch the edge of it. Whoever touches the mountain shall be put to death. <sup>13</sup> No hand shall touch him, but he shall be stoned or shot; whether beast or man, he shall not live.' When the trumpet sounds a long blast, they shall come up to the mountain." <sup>14</sup> So Moses went down from the mountain to the people and consecrated the people; and they washed their garments. <sup>15</sup> And he said to the people, "Be ready for the third day; do not

go near a woman." <sup>16</sup> On the morning of the third day there were thunders and lightnings and a thick cloud on the mountain and a very loud trumpet blast, so that all the people in the camp trembled. <sup>17</sup> Then Moses brought the people out of the camp to meet God, and they took their stand at the foot of the mountain. <sup>18</sup> Now Mount Sinai was wrapped in smoke because the LORD had descended on it in fire. The smoke of it went up like the smoke of a kiln, and the whole mountain trembled greatly. <sup>19</sup> And as the sound of the trumpet grew louder and louder, Moses spoke, and God answered him in thunder. <sup>20</sup> The LORD came down on Mount Sinai, to the top of the mountain. And the LORD called Moses to the top of the mountain, and Moses went up.

Now the language here (language that includes things like smoke, and trumpets and earthquakes) is the same sort of descriptive language found in the Book of the Revelation and the reason that that is the case is because Moses is describing the fact that God is coming down from heaven. That is, heaven is coming down to dwell on earth. In fact, what you have from here to the end of the Book of Exodus is the giving of the covenant (the laws) and the giving of the pattern for the Tabernacle in order to set the stage for God's condescension to dwell in their midst. God has already made the point that they will be a special kingdom of priests and a holy nation and the peculiar blessing they will enjoy is having God in their midst.

Chapter 24:8 makes that point especially obvious because there Moses, Aaron, Aaron's sons and seventy of the elders of the nation actually see God.

**ESV Exodus 24:9...** Then Moses and Aaron, Nadab, and Abihu, and seventy of the elders of Israel went up, <sup>10</sup> and they saw the God of Israel. There was under his feet as it were a pavement of sapphire stone, like the very heaven for clearness. <sup>11</sup> And he did not lay his hand on the chief men of the people of Israel; they beheld God, and ate and drank.

Now at the end of that scene, God gives Moses detailed instruction for how to build the Tabernacle and then He gives Him the sign of the Mosaic Covenant and the tablets of the covenant...that is, the tablets of the law. All of that occurs in chapters 25-31.

Let's put in at the end of chapter 31.

<sup>ESV</sup> **Exodus 31:12**...And the LORD said to Moses, <sup>13</sup> "You are to speak to the people of Israel and say, 'Above all you shall keep my Sabbaths, for this is a sign between me and you throughout your generations, that you may know that I, the LORD, sanctify you. <sup>14</sup> You shall keep the Sabbath, because it is holy for you. Everyone who profanes it shall be put to death. Whoever does any work on it, that soul shall be cut off from among his people. <sup>15</sup> Six days shall work be done, but the seventh day is a Sabbath of solemn rest, holy to the LORD. Whoever does any work on the Sabbath day shall be put to death. <sup>16</sup> Therefore the people of Israel shall keep the Sabbath, observing the Sabbath throughout their generations, as a covenant forever. <sup>17</sup> It is a sign forever between me and the people of Israel that in six days the LORD made heaven and earth, and on the seventh day he rested and was refreshed.'" <sup>18</sup> And he gave to Moses, when he had finished speaking with him on Mount Sinai, the two tablets of the testimony, tablets of stone, written with the finger of God.

God gives them here in Exodus 31, the covenant sign of the Sabbath. He gives them the Sabbath and the law of the covenant and, of course, it doesn't take them very long to disobey God.

Look at the beginning of chapter 32.

<sup>ESV</sup> **Exodus 32:1**...When the people saw that Moses delayed to come down from the mountain, the people gathered themselves together to Aaron and said to him, "Up, make us gods who shall go before us. As for this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him."

And you know the rest of the story. They grew weary with waiting and appealed to Aaron to make them a god to worship and he did. He made them a golden calf. Still their disobedience is startling.

In chapter 32:7 God tells Moses what has happened.

<sup>ESV</sup> **Exodus 32:7**...And the LORD said to Moses, "Go down, for your people, whom you brought up out of the land of Egypt, have corrupted themselves. <sup>8</sup> They have turned aside quickly out of the way that I commanded them. They have made for themselves a golden calf and have worshiped it and sacrificed to it and said, 'These are your gods, O Israel, who brought you up out of the land of Egypt!'" <sup>9</sup> And the LORD said to Moses, "I have seen this people, and behold, it is a stiff-necked people. <sup>10</sup> Now therefore let me alone, that my wrath may burn hot against them and I may consume them, in order that I may make a great nation of you."

Notice, he says that He will make a great nation out of Moses but Moses intercedes on their behalf and he intercedes for them on the basis of the Abrahamic Covenant.<sup>10</sup>

<sup>ESV</sup> **Exodus 32:11**...But Moses implored the LORD his God and said, "O LORD, why does your wrath burn hot against your people, whom you have brought out of the land of Egypt with great power and with a mighty hand? <sup>12</sup> Why should the Egyptians say, 'With evil intent did he bring them out, to kill them in the mountains and to consume them from the face of the earth'? Turn from your burning anger and relent from this disaster against your people. <sup>13</sup> Remember Abraham, Isaac, and Israel, your servants, to whom you swore by your own self, and said to them, 'I will multiply your offspring as the stars of heaven, and all this land that I have promised I will give to your offspring, and they shall inherit it forever.'" <sup>14</sup> And the LORD relented from the disaster that he had spoken of bringing on his people.

In chapter 33, God tells Moses to go ahead and lead them to the Promised Land. He tells Moses that He will still give them the land as He had promised but that He is not going to go with them because if He does He will almost certainly have to judge them.

<sup>ESV</sup> **Exodus 33:1**...The LORD said to Moses, "Depart; go up from here, you and the people whom you have brought up out of the land of Egypt, to the land of which I swore to Abraham, Isaac, and Jacob, saying, 'To your offspring I will give it.' <sup>2</sup> I will send an angel before you, and I will drive out the Canaanites, the Amorites, the Hittites, the Perizzites, the Hivites, and the Jebusites. <sup>3</sup> Go up to a land flowing with milk and honey; but I will not go up among you, lest I consume you on the way, for you are a stiff-necked people."

And in the rest of the chapter, the people mourn over their sin and repent and God does honor His covenant and the Book of Exodus ends with God coming down and dwelling in the Tabernacle in their midst. I love the way Moses describes the scene. He says...

<sup>ESV</sup> **Exodus 40:33**...So Moses finished the work. <sup>34</sup> Then the cloud covered the tent of meeting, and the glory of the LORD filled the tabernacle.

The Lord God came down and dwelt in their midst.

And the rest of the Old Testament is the continuing saga of obedience and blessing and disobedience and destruction. It is repetitive theme that is carried all the way through the book. In fact, much of the rest of the Pentateuch is a reminder of their covenant to obey and the consequences one way or the other. You see God promised to bless them in their obedience and to curse them in their disobedience. Nowhere is that more dramatic than in Joshua 8. There they come to two mountains of Gerazim and Ebal and half of them stand on one mountain

and half on the other and they hear Joshua read the Book of the Covenant and they respond Amen to both the reading of the blessings and the cursings.

It's just one of the most dramatic scenes in the Old Testament. Joshua reads a curse for disobedience and one mountain answers, "Amen." The then reads a blessing for obedience and the other mountain answers, "Amen." And back and forth it goes. Let me read it.

**ESV Joshua 8:30...**At that time Joshua built an altar to the LORD, the God of Israel, on Mount Ebal, <sup>31</sup> just as Moses the servant of the LORD had commanded the people of Israel, as it is written in the Book of the Law of Moses, "an altar of uncut stones, upon which no man has wielded an iron tool." And they offered on it burnt offerings to the LORD and sacrificed peace offerings. <sup>32</sup> And there, in the presence of the people of Israel, he wrote on the stones a copy of the law of Moses, which he had written. <sup>33</sup> And all Israel, sojourner as well as native born, with their elders and officers and their judges, stood on opposite sides of the ark before the Levitical priests who carried the ark of the covenant of the LORD, half of them in front of Mount Gerizim and half of them in front of Mount Ebal, just as Moses the servant of the LORD had commanded at the first, to bless the people of Israel. <sup>34</sup> And afterward he read all the words of the law, the blessing and the curse, according to all that is written in the Book of the Law. <sup>35</sup> There was not a word of all that Moses commanded that Joshua did not read before all the assembly of Israel, and the women, and the little ones, and the sojourners who lived among them.

The idea is that Joshua is driving into their heads the fact that obedience matters in the theocratic kingdom and failure to obey will mean they will be swept away. But that was the nature of the theocracy. That is what the Mosaic Covenant is all about. You see God had promised to live in their midst in a certain way if they would be obedient but they were not. Still, their disobedience was an important step in the preparation for the nation for the coming of the Messiah. Their disobedience caused them to be vomited out of the land...to break their

hearts...to be a strict taskmaster to prepare their stubborn hearts for the reception of the gospel. Of course underneath all of that is a wonderful, gracious Covenant of Grace in which God redeems individuals on the basis of faith in Christ alone.

Then you come to the books of judgment. Look for example at Jeremiah 15. It is just one of the saddest books in all the Old Testament.

<sup>ESV</sup> **Jeremiah 15:1**...Then the LORD said to me, "Though Moses and Samuel stood before me, yet my heart would not turn toward this people. Send them out of my sight, and let them go! <sup>2</sup> And when they ask you, 'Where shall we go?' you shall say to them, 'Thus says the LORD: "'Those who are for pestilence, to pestilence, and those who are for the sword, to the sword; those who are for famine, to famine, and those who are for captivity, to captivity.'

God is saying, "You've broken the law time and time again and I am vomiting you out of the land."

<sup>ESV</sup> **Jeremiah 16:10**..."And when you tell this people all these words, and they say to you, 'Why has the LORD pronounced all this great evil against us? What is our iniquity? What is the sin that we have committed against the LORD our God?' <sup>11</sup> then you shall say to them: 'Because your fathers have forsaken me, declares the LORD, and have gone after other gods and have served and worshiped them, and have forsaken me and have not kept my law, <sup>12</sup> and because you have done worse than your fathers, for behold, every one of you follows his stubborn, evil will, refusing to listen to me. <sup>13</sup> Therefore I will hurl you out of this land into a land that neither you nor your fathers have known, and there you shall serve other gods day and night, for I will show you no favor.'

You see the Mosaic Covenant was given to the children of Israel to establish this theocratic kingdom to break their hearts and turn their minds so they could see their sin and be ready for the coming of the Messiah. And one of the saddest

parts of the New Testament occurs when the Pharisees say to Jesus, “We have never been in bondage to anyone.”

It makes you want to ask, “What? You’ve never been in bondage. Do you not know what happened to your fathers because of the breaking of the Mosaic Covenant?”

Jesus responds to them, “The truth will set you free.”

And here’s the truth for us. Look how gracious God has been to us. He drew us to Himself when we were a sinful people. When we weren’t looking for Him He brought us to Himself and redeemed us and gave us hearts of faith and if nothing else that ought to swell our hearts with gratitude and cause us to worship Him this morning with a renewed sense of joy and gladness. Look how gracious He has been to us bringing us Gentiles into His presence and redeeming us in the blood of Christ. What a glorious truth that is.

Let’s pray.

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<sup>1</sup> R. Alan Cole, *Exodus: An Introduction and Commentary* (Downers Grove: Intervarsity Press, 1973), 62. See also Umberto Cassuto, *A Commentary on the Book of Exodus* (Jerusalem: Magnes Press, 1983), 29. And also Michael D. Williams, *Far as the Curse is Found* (Phillipsburg, NJ: Presbyterian and Reformed, 2005), 133.

<sup>2</sup> Meredith Kline, *Structure of Biblical Authority* (Eugene, OR: Wipf and Stock Publishers, 1989), 185.

<sup>3</sup> F.F. Bruce, *Paul: Apostle of the Heart Set Free* (Grand Rapids, William B. Eerdmans, 1977; reprint 1994), 110. Bruce writes, “Paul has already said that this righteousness of God apart from law’ is attested by the Law and the Prophets—i.e. by the Old Testament. This must now be shown, and Paul undertakes to show it principally from the story of Abraham, with a side-glance at the experience of David.”



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<sup>4</sup> T.M. Moore, *I Will Be Your God* (Phillipsburg NJ: Presbyterian and Reformed, 2002), 74.

<sup>5</sup> Michael Horton, *God of Promise: Introducing Covenant Theology* (Grand Rapids: Baker Books, 2006), 99. Horton writes, “Robertson reminds us, “The Exodus narrative begins when God hears the groaning of Israel, and ‘remembers his covenant with Abraham, with Isaac, and with Jacob’ (Exod. 2:24).”<sup>48</sup> Thus, law is placed within the context of covenant rather than simply reducing the latter to the former. This is a crucial observation. At the same time, we must bear in mind that no text in the Law or the Prophets relates subsequent covenants to the Sinaitic in this way. While God’s mercies to the Israelites despite their disloyalty to the Sinaitic covenant are always justified on the basis of the Abrahamic promise, there are no passages that read, “Yet God remained faithful to David/the house of David for the sake of his covenant with Moses and the people at Horeb.” The covenant does not work in reverse, God never remains faithful to unfaithful national Israel on the basis of the Sinaitic covenant itself—for on that basis, as he repeatedly says, he would have scattered them long ago. And yet it *is* on the basis of the Sinaitic covenant that God *exiles* Judah and eventually, through Jesus’ prophetic ministry, abolishes the theocracy and pronounces judgment upon it. This reiterates the fact that the ministry of Moses could not bring about that blessedness that was the positive side of the sanctions—not because it was flawed, but because those who answered with one voice, “We will do all these things;” in fact did not.”

<sup>6</sup> Mark W. Karlberg, *Covenant Theology on Reformed Perspective* (Eugene, OR: Wipf & Stock, 2000), 41. He writes, “Charles Hodge (1797-1878) teaches that the Mosaic Covenant is evangelical (that is to say, a Covenant of Grace), yet with the addition of the legal element, making it at the same time a legal covenant (a Covenant of Works). This law-feature is evident in the promise of national security and prosperity for Israel in the land of Canaan, and in the renewed proclamation of the works-principle (hypothetical), as found in the New Covenant as well (*e.g.*, Rom 2:6 and Lk 10:25ff.)”

<sup>7</sup> Arthur W. Pink, *Divine Covenants* (Grand Rapids: Baker Books, 1973), 150. “The national covenant *did not* refer to the final salvation of individuals: nor was it broken by the disobedience, or even idolatry, of any number of them, provided this was not sanctioned or tolerated by public authority. It was indeed *a type* of the covenant made with true believers in Christ Jesus, as were all the transactions with Israel; but, like other types, it ‘had not the very image,’ but only ‘a shadow of good things to come.’ When, therefore, *as a nation*, they had broken this covenant, the Lord declared that He would make ‘a *new* covenant with Israel, putting His law,’ not only in their hands, but ‘in their inward parts’; and ‘writing it,’ not upon tables of stone, ‘but in their hearts; forgiving their iniquity and remembering their sin no more’ (Jer. 31:32-34; Heb. 8:7-12; 10:16, 17). The Israelites were under a dispensation of mercy, and had outward privileges and great advantages in various ways for salvation: yet, like professing Christians, the most of them rested in these, and looked no further. The outward covenant was made with the Nation, entitling them to outward advantages, upon the condition of outward national obedience; and the covenant of Grace was ratified *personally* with true believers, and sealed and secured *spiritual* blessings to them, by producing a holy disposition of heart, and spiritual obedience to the Divine law. In case Israel kept the covenant, the Lord promised that they should be to Him ‘a peculiar treasure.’ ‘All the earth’ (Ex. 19:5) being the Lord’s, He might have chosen any other people instead of Israel: and this implied that, as His choice of them was gratuitous, so if they rejected His covenant, He would reject them, and communicate their privileges to others; as indeed He hath done, since the introduction of the Christian dispensation” (Thomas Scott).

The above quotation contains the most lucid, comprehensive, and yet simple analysis of the Sinaitic covenant which we have met with in all our reading. It draws a clear line of distinction between God's dealings with Israel as a nation, and with individuals in it. "

<sup>8</sup> Herman Bavinck, *Sin and Salvation in Christ* (Grand Rapids: Baker Academic, 2006), 222. Bavinck writes, "Just as Abraham, when God allied himself with him, was obligated to before his face," so Israel as a people was similarly admonished by God's covenant to a new obedience. The entire law, which the covenant of grace at Mount Sinai took into its service, is intended to prompt Israel as a people to "walk" in the way of the covenant. It is but an explication of the one statement to Abraham "Walk before me, and be blameless" [Gen. 17:1], and therefore no more a cancellation of the covenant of grace and the foundation of a covenant of works than this word spoken to Abraham. The Law of Moses, accordingly, is not antithetical to grace but subservient to it and was also thus understood and praised in every age by Israel's pious men and women. But detached from the covenant of grace it indeed became a letter that kills, a ministry of condemnation. "

<sup>9</sup> Williams, 139.

<sup>10</sup> Cassuto, 416. Cassuto says that Moses appeals to God on the basis of the merit of the patriarchs...I would say it was on the basis of the promise made to the patriarchs.