

NoCovButGrace

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[0 : 00] Today we are going to look at something a little bit different that is quite foundational, but is very critical to the understanding, I think, of the whole plan and program of God in general.

And I don't intend to prolong this. It may be just a one-session thing that will depend on whether or not you have input or questions. And my intent is, within the very near future, possibly as early as next week, we will undertake a verse-by-verse exposition of the Epistle to the Hebrews.

It is one of the key passages, the whole document in the New Testament, frequently misunderstood, often attempted to be applied to Christians.

And there is a Christian application, as there is in all of the Old Testament. There are portions that are beautiful for application to the Christian life.

But that is a huge difference from trying to interpret them and make them Christian. That's where the difficulty and the confusion comes in.

[1 : 10] And we're going to be dealing with one of those issues today, So let's go back as far back as we need to go to the giving of the law in Exodus chapter 21.

I don't have a scripture sheet for you because we're going to be in different portions of the Bible. But if you will look at Exodus 20, well, let's not go with the actual giving of the law.

But let's just start with chapter 24, all right? Exodus chapter 24, for time's sake.

And we will assume that Moses has already come down from the mountain and has given the law of the Lord to the people.

And something that really needs to be understood, I think, that is important from the outset. And that is, we do not get the impression, at least I do not get the impression, that the law that God gave through Moses to the people of Israel was something that God imposed upon them.

[2 : 24] I think that is a wrong concept. It is something that is going to be presented to the people of Israel for their consideration.

And they are going to be in the position of accepting or rejecting the law. So I think it is a misunderstanding to take the position that so many take that the law of God was dumped on the Israelites.

They had no choice in the matter that God required them to accept this law and live under it.

Because that is not the case. And I think it becomes clear here in Exodus 24.

Let's begin reading. Then God said to Moses, Come up to the Lord, you and Aaron, Nadab and Abihu, and seventy of the elders of Israel, and you shall worship at a distance.

Moses alone, however, shall come near to the Lord. But they shall not come near, nor shall the people come up with him. Then Moses came and recounted to the people, All the words of the Lord, and all the ordinances, and all the people answered with one voice and said, All the words which the Lord has spoken, we will do.

[3 : 55] Now, in effect, that is an instance where the people are agreeing with the law that God has given, and the people are saying, you tell the Lord, he's got a deal.

We'll do that. And the way this covenant is going to work is, and we'll not take time to explore it in its origin, but the way it's going to work is, the Lord is saying, I am choosing you as a special peculiar people unto me.

And, if you will obey my laws, and if you will obey my ordinances, I will be a God to you, I will be a father to you, I will protect you, I will look out for you, I will provide for you.

These are the conditions. You need to keep these laws, and I will do that. And I will keep my part.

What do you think? And the people, in effect, said, you've got a deal.

We'll do that. We'll be your people, and you'll be our God. And we'll have this special thing. And this is described as there being a peculiar people unto the Lord.

[5 : 19] And later on, in fact, much later on, Amos, the prophet, minor prophet, is going to make a statement that kind of reiterates this, where God is speaking through the prophet Amos, and he says, I think it's in Amos 3, where God says to the nation of Israel, you only, you only, of all the nations of the earth, have I known.

Now, he knew about all the other nations of the earth. Nothing escapes the Lord's notice. He knew all about Assyria.

He knew all about Babylonia. He knew all about Egypt. He knew all about them. But he said to Israel, you only, of all the nations of the earth, have I known, in a special, peculiar, covenantal way, that has never been established with any other nation.

Only you, Israel, sons of Abraham, Isaac, and Jacob, nobody else, has enjoyed that covenant relationship with me, that you have.

And by the way, because of that, that also meant, the children of Israel, were far more accountable to God, for their actions, than were all the other nations.

[6 : 36] Because the principle is, unto whom much is given, from him, shall much be required. And Israel, was on the receiving end, of the gifts, and provisions of God, in a way, that no other nation was.

They were, and are, chosen people of God, favored nation status. No question about it. So, we read as a result, of the people saying, all the words, which the Lord has spoken, we will do.

And this includes, the Ten Commandments, and everything that went before, started back in Exodus 20. But we won't go back, and read all of that, because there's just more content there, than we have time for.

So we read in verse 4, that Moses wrote down, all the words, of the Lord. And then he arose, early in the morning, and built an altar, at the foot of the mountain, that's Mount Sinai, with twelve pillars, for the twelve tribes of Israel.

These are twelve stacks of stones, commemorating, each of the tribes of Israel. And, verse 5 says, and he sent young men, of the sons of Israel, and they offered, burnt offerings, and sacrificed, young bulls, as peace offerings, to the Lord.

[8 : 05] Now this is really important stuff, guys. Look at verse 6 now. And Moses took, half, of the blood, and put it in basins, and the other half, of the blood, he sprinkled, on the altar.

Now, that altar, represented, God, and the presence of God, in that altar. And then, verse 7, 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. So, Moses, took the blood, and sprinkled it, on the people, and said, behold, the blood, of the covenant, which the Lord, has made, with you, in accordance, with all, these words.

Now this is, tremendously significant. What this, amounted to, was the agreeing to, and the signing, of a special, pact, a covenant, that existed, between, the children of Israel, and the God of heaven. And to, solemnize this, to ratify it, to seal it, it was done, with blood. Now today, when we, draw up a contract, or make a covenant, we have people sign it.

[9 : 54] And, the parties, that are involved, in the covenant, one signs it, and then, the other signs it. And there are certain, terms, in that covenant, that need to be, agreed to.

And if they aren't, whoever doesn't, agree to the terms, that they already, said they would agree to, they've broken the covenant. And, this covenant, is sealed with blood, and that gives it, a special kind of, solemnity.

That was very, very important. Now we've got a, we've got a, kind of a mixed, a mixed feeling, or a mixed approach, about blood. And, we tend to think of it, as a negative thing, because, we talk about, blood and guts, and we talk about, blood, a bloody scene, and, as though it's, somehow, distasteful, or unseemly, and, especially, is this true, when, when it's our blood, and we're bleeding profusely, or something like, we have a different feeling about, blood, but, fellas, blood, is a very, key thing, to human existence, and, it represents, well, we talk about, life's blood, your life's blood, and, the text in Leviticus, says, the life of the flesh, is in the blood, and, blood, is a, wonderful thing, I mean, a wonderful thing, it carries, nutrients, and nourishment, to all of the organs, of your body, it carries, it's just, it's impossible, to describe, the benefits, and the value, of blood, and, you see that, in cases, like, like wartime, with blood plasma, and stuff like that, and how many lives, have been saved, by blood transfusions, and all the rest, the life of the flesh, is in the blood, it, it is, it is a, it is

almost like, a sacred thing, the blood, that flows, through our veins, and nothing, could be more solemn, or more, more exacting, or more defining, or more important, than taking something, that represented, life itself, and sprinkling it, on the altar, and then sprinkling it, on the people, that, represented, the ratifying, of the covenant, and it was, it was God, signing off, on the covenant, and the nation, of Israel, signing off, on the covenant, whereby they have, entered into, this special, kind, of a relationship, and it is called, a covenantal, relationship, this is also, referred to, as, the mosaic, covenant, because, even though,

Moses, didn't originate it, he didn't think it up, Moses, was, the delivery system, for the covenant, from God, and don't ask me, to explain, how it is, that, angels, were involved, because, that talks about, too, about angels, being involved, in this covenant, of Moses, I don't understand, what part they played in it, but the text says, that they did, and that's a little bit, mystifying to me, as to why they should be involved, but, but they are, so, this, became, the basis, for what we know, as, the old covenant, now, what we call that, is the old testament, but that is not a good term, and I wish it had never come into being, because it is confusing, this is a covenant, and it is not, correct, to refer to it, as a testament, a covenant, is between these, two parties, nation, of Israel, and the people of God, and, it is going to be, implemented, all through, the earthly life, of Israel, and as far as, I can understand, and I'm, not, as clear on this, as I would like to be, but I think, when, this covenant, this old covenant, Mosaic covenant, I think, when it came, to an end, is, is when, Jesus Christ, was on the cross, and he said, it, is finished, and, the veil, in the temple, was rent, torn in two, this was a very, thick veil, this wasn't a flimsy, little curtain, this was a thick, veil, several inches, thick, that hung, all the way, from the ceiling, to the floor, that separated, the holy place, from the most holy place, the most holy place, is where the ark, of the covenant was, the mercy seat, where God said, he would meet, with his people, and, when Jesus Christ died, and said, it is finished, the veil, in the temple, was torn, from the top, to the bottom, and I cannot, escape the idea, that it was God, that tore it, it wasn't the earthquake, somebody pointed out, people that know more, about this than I do, said, if the earthquake, had torn that covenant, it would have been torn, from the bottom up, but it was torn, from the top down, and I envision,

[15 : 25] I don't think, this was the case, but I think, you can picture this, in your mind's eye, a pair of gigantic hands, just reaching down, to that covenant, and ripping it apart, and that was, God's hands, and what God, was saying is, I'm finished with this, the way of access, that was open before, that could be entered into, only by the high priest, only one time a year, not without blood, that was the way, Israel approached God, that was, the day of atonement, that was the covering, of the sins of the nation, for one more year, now God is saying, I'm done with that, that's finished, and when Christ said, it is finished, he, in his death, provided, the very basis, for the establishment, of something, entirely new, and the ground, was laid for that, the night before, when Jesus, was betrayed by Judas, and he had the twelve,

Judas had gone out, he had the eleven apostles together, and he took bread, and he broke it, and said, this is my body, which is given for you, and then he took the cup, common cup, and he sipped, from this cup, of wine, and he said, this cup, is the new covenant, in my blood, tremendously, significantly, old covenant, mosaic, how was it ratified, animal blood, animal blood, sprinkled on the altar, sprinkled on the people, this covenant, ratified, by the blood, of Jesus Christ, totally different, this cup, is the new covenant, in my blood, he said, as often as you, eat this bread, drink of this cup, you just show forth, the Lord's death, until he comes, now this, is Christ, providing, the basis, for the new covenant, what, has happened, to the old, it's gone, it's defunct, it is no longer, operative, it is passé, this is what,

Paul means, when he says, we are not, under law, but under grace, he is addressing, the body of Christ, and the body of Christ, believers, Gentiles, never were, under the mosaic law, and, we are not, under, the new law, the new covenant, covenant, I want you to think about this, and let this, sink in, well, then, what covenant, is in force, today, the answer is, none, there is no covenant, today, there is no such agreement, today, the old, has passed away, the new, the new, has never yet come, there is a hiatus, between, the old, and the new, there is nothing, that has taken the place, of the old, the new, is not yet, in force, we are in, a completely, different, thing, that is not, covenantal, at all, it is, grace, based, it is, the body, of Christ, which is, not covenantal, but a mystery, now,

I want you to turn, to Jeremiah 31, while we are turning there, Joe has a comment, or question, what is it Joe, Jeremiah 31, I was going to say, there is no covenant, now, because the people,

haven't said yes, to it, is that right, they haven't said yes, to Jesus' blood, absolutely, absolutely, there is no covenant, until they say yes, to it, and we are, we are at a place, now, where we are, in between, we are neither, old covenant, or new covenant, we are something, entirely different, this, is that, which Paul said, which before times, was not made known, unto the sons of men, this is Ephesians 3, now, let's look at, Jeremiah 31, Jeremiah 31, and we'll just, jump in with, verse 31, and bear in mind, Jeremiah is writing, Jeremiah is writing, approximately, 500 years, before Christ, would be born, and Jeremiah 31, 31 says, behold, days are coming, and what I'm saying, is, the days still haven't arrived, the days are still coming, the days that Jeremiah, is speaking of here, have never yet arrived, 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, now remember, when Jeremiah said this, what was going on, in the nation of Israel, they were divided, they were divided nation, between the northern ten tribes, the southern two tribes, and when Jeremiah spoke, he delivered, most of his message, to the southern two tribes, and when Jeremiah, was on the scene, the northern tribes, had already been carried, into Assyrian captivity, that happened in, 722 BC, so they're gone, for the most part, and that just leaves, these two tribes, Judah and Benjamin, here in the south, and what God is saying is, I know that the nations, are divided, between the northern kingdom, the southern kingdom, but the time is coming, when I am going, to make a new covenant, and I am going, to reunite, those tribes, and my covenant, will not be, with the northern kingdom, it will not be, with the southern kingdom, it will be with both, they will be together again, as one people, 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, he's talking about, the Mosaic covenant, the old covenant, and by the way, when Jeremiah wrote this, that old covenant, was still in force, the children of Israel, were still, offering sacrifice, they were still, observing the Sabbath, they were still, abstaining, from certain foods, they were, observant, to the law of Moses, to a point, let's read on,

[23 : 02] 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, in other words, God is saying, I was faithful, to them, I chose Israel, as a nation, and treated them, like a wife, I loved them, protected them, provided for them, I was like a husband, to them, and, Israel, was like a harlot, to me, went after, other gods, foreign deities, idols, and all the rest, in other words, I was faithful, to Israel, Israel was not, faithful to me, so I'm going, to make a new covenant, with them, and verse 13, says, 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, and they shall not teach again, each man his neighbor, and each man his brother, saying, know the Lord, for they shall 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, now, how, Jeremiah is saying, how is God going, to assure you of that, how can you, as a nation, be certain, that you can take that, to the bank, let me tell you, thus says the Lord, who gives the sun, for light, by day, and the fixed order, of the moon, and the stars, for light, by night, who stirs up the sea, so that his waves roar, the Lord of hosts, is his name, if this fixed order, that is the sun, the moon, and the stars, that fixed order, departs from me, declares the Lord, then, the offspring of Israel, also shall cease, from being a nation, before me, forever, in other words, this is an unconditional promise, that God is making, to Israel, that will be carried out, under the new covenant, what about, the old covenant, it's gone, it's defunct, no longer operative, in fact, fellas, when we study, the epistle to the Hebrews, you will see, that is one of the major themes, of the book of Hebrews, is the fact that, the old, has been displaced, by the new, and it is a dramatic thing, to appreciate, and understand, it will give you, all kinds of light, that, will have escaped you before, this is really critical stuff, so, when we say, that we are not, under law, but under grace, and we talked a little bit, about Romans, about Romans 8, about what the law, could not do, and that it was weak, through the flesh,

God did, in the person of Christ, sending his son, and so on, the likeness of sin, condemned sin, in the flesh, and this is, an entirely, new, dynamic, that God has provided, for us, we are not, children of God, because of law keeping, we are children of God, because of grace, we are, people who

have been, bought and paid for, by the precious blood, of Christ, but we are not under, and never have been under, the old covenant, and the new covenant, is not for the church either, that's for these people, with whom, God will make the new covenant, and they are, from the tribe of Israel, and the tribe of Judah, they are not Gentiles, so what has God got, for the Gentiles, grace, the mystery, it's entirely different, the mystery, does not belong, to either of the covenants, we are not a covenantal people, we are a mystery people, we are functioning, and operating, in that parenthesis, between the old, and the new, and it doesn't belong, to either one, it is completely separate, completely different, so that,

Paul is saying, now, in Christ, there is neither Jew, nor Gentile, bond, that is slave, or free, male, or female, you are all children of God, by faith in Christ Jesus, so which covenant, are we under, neither one, we are an entirely, different thing, that's, one of the things, that is confusing, to, a great many people today, in so far as, Christianity is concerned, Joe, but what you just said there, the Jew, is still, taken care of, in this, interlitten, between covenants, the Jews, Jews don't have a covenant now, but they are, eligible for this mercy, right now, the Jews, absolutely, absolutely, and actually, keep this in mind, when is it, when was it, that God, really, established, a connection, with Israel, it wasn't in Sinai, all that did, was, was, stipulate, and define, and, and, and, put together, a whole lot of, aspects that belong, to the relationship, but when, God's, care, and concern, and promises, really began, with Israel, was, with the man, Abraham, Abraham, Isaac, and Jacob, unto thee, will I give all this land, and he promised Abraham, a seed, and that he would be, the father of many nations, and that was reiterated, with Isaac, and then with Jacob, and then with the twelve tribes, this was before, the law of Moses, ever came on the scene, this was long before that, so that's where the connection, really, was established, but God, codified it, put it in writing, if you will, and defined it, in a way that it wasn't before, through Moses, and, and the event that took place, on Mount Sinai, the giving of the law, to the people, now, let me ask you this question, where then, does this put, the old covenant, the law of Moses, with, with, the Jewish people, today, today, is the Jew, today, required, to observe, the Sabbath, is the Jew, today, required, to keep, a kosher diet, no, no, and, matter of fact, this might be one reason, why you find a whole lot of Jews, aren't doing, too, is the Jew, today, required, to, marry, within their own race, one of the big concerns, that, that the Jewish people, have today, is, their Jewish sons, and daughters marrying non-Jews.

[30 : 55] And they call it the assimilation. And they are afraid that this purity of Judaism is going to die out because they are contaminating it by all of these mixed marriages.

But listen, the Jewish people today, if they put themselves under the Sabbath and the kosher kitchen and all the rest of it, like the Orthodox Jews today, they do so out of their own free choice. It's not because God requires it.

God doesn't require it because that law is defunct. When Jesus said it is finished, that was part of what was finished, was that law. And it is no longer enforced.

And the fact that there are many Jews today who are keeping it or trying to keep it is completely immaterial. They are not under the law any more than Gentiles or Christians are not under the law. They too are in the dispensation of grace, but unless they have come to personal faith in Jesus Christ, they are not able to appropriate that.

Yes, Bob? When you say the Samaritan, you're half Jewish and you're half Gentile, are you still considered Jewish then as far as when the second time you come?

[32 : 11] Okay, that's a good question. And that raises this question. One of the biggest arguments and disagreements that exists among the Jewish people today is what constitutes a Jew?

They can't agree on that among themselves. Someone has said whenever you get three Jewish people together, you've got at least four opinions. and this is one of the things that they debate hard, hot, and heavy.

Biblically speaking, biblically speaking, Jewishness is determined by paternity. If your father is Jewish, you are Jewish.

But socially speaking and practically speaking, among many Jewish people today, they do not accept that. But then, the Jews have abandoned a lot of things in their own scriptures.

And most today regard Jewishness to be determined by maternity rather than paternity. That is, if your mother is Jewish, then you are Jewish.

[33 : 27] And one reason that they seem to adhere to that more than paternity is that there are lots of times we all know when paternity may be in doubt.

Sometimes you don't always know for sure who the father is. Now, by DNA testing today, that can pretty much be determined, but they didn't have those capabilities earlier. But almost never is maternity in question because you usually know who the mother is. She carried this baby and she delivered it and so on. So, this is a very interesting thing. So, what I'm saying, long story short, is that the Jewish people today are operating, many of them are operating and functioning under a law that is defunct and is no longer applicable at all. And they are maintaining it primarily by tradition more than anything else. So, even though they do not realize it, they are not under that law anymore.

[34 : 35] It is defunct. It's been done away with. But many of them do not realize that. And, in fact, about the only ones who do anyway are the Orthodox. And they represent a very small percentage of the Jewish people.

Maybe 10% and 90% of the Jewish people refer to themselves as a non-observant Jew. That is, they don't keep the Jewish things traditionally.

So, anything else before we close? Yeah. Yeah. I thought that in the New Testament agreement, commandment, whosoever believeth in me cannot perish but have everlasting life.

I think that commandment, is that an agreement? that, well, that too is a really good question.

And that too belongs under, what shall I say, belongs under the former administration. This really deserves, that's an excellent question and it really deserves more explanation than what I'm able to give it now.

[35 : 48] but let's take it up next week from there. And, we will see how the gospels fit into this and I think you will find it to be very illuminating.

At least, at least it has been for me and I hope I can convey to you what it has revealed to me because nothing, nothing helps the pieces of a biblical puzzle come together like understanding the distinctions between these things.

And, we'll take this up next week and I thank you for your question because that's a great note to end on and we'll be looking at that and how it connects with the gospel of grace and as it being part of the kingdom message.

So, look forward to that and I think you'll really appreciate the content. Hey, guys, thanks again for being here. Enjoy your breakfast. Yes? My sister-in-law that was Jewish observed some of the peace that they married Jews.

Yeah, yeah. Yeah, she married a Gentile. I'll tell you, when boy meets girl, spark a fly, and, you know, Cupid gets out his arrows and sometimes he doesn't care whether you're Jew or Gentile.

[37 : 12] It's a chemistry thing. I shouldn't say never, but Selma goes to the synagogue. Yeah, yeah. Well, she's a typical Jew, you know, a typical Jew.

That's the way most of the Jews are today, really. So, Cal, you, you haven't been in the top of the zumindest the How to you