

## **Demonism (part 44: the Jews—the Mosaic Covenant-1)**

Ten ways Satan is effectively paving the way for the Antichrist.

**#1, Globalism, One-World Order.**

**#2, Occultism.**

**#3, Apostasy.**

**#4, Worldwide Web.**

**#5, Animosity towards Israel.**

**#6, Buildup of the kings of the east, Asian power.**

**#7, Buildup of the king of the north, Russian power.**

**#8, Buildup of Europe (the European Common Market), the Revived Roman Empire.**

**#9, Preparation of the Jews to accept the False Prophet.**

**#10, Destruction of the United States as we presently know it.**

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### **#5, Animosity towards Israel (cont.)**

We now move to the fifth covenant that God initiated with Israel, the Mosaic Covenant. Whereas the previous four were unconditional, the Mosaic Covenant was conditional. Instead of being based on the unconditional “I will” promises of God, the Mosaic Covenant was based on the conditional “if you,” in other words, it was based on the obedience of Israel.

Exodus 19:5 'Now then, if you will indeed obey My voice and keep My covenant, then you shall be My own possession among all the peoples, for all the earth is Mine;

Let's note a few principles on the Mosaic Covenant, the Mosaic Law.

1. The Mosaic Covenant, otherwise known as the Mosaic Law or Torah, was given by God to the Jews at Mount Sinai shortly after the Exodus.
2. The Law is generally divided into three parts: the moral, the ceremonial, and the judicial. The moral part is termed “the words of the covenant, the ten words” (Exod. 34:28)—from which we get the term “Decalogue.” The judgments begin at Exodus 21:2 and determine the rights between man and man with attendant judgments on offenders. The ceremonial part, which commences at Exodus 25:1, regulated the worship life of Israel. It should be

noted that while this threefold division is widely accepted by Christians, there is no indication that the Jews have ever accepted this division.

3. The Jewish distinctions included counting all of the particular precepts, then dividing them into families of commandments. By this method they counted 613 total laws and twelve families of commandments. This 613 individual laws were further divided into negative and positive commands, and it was said that there were 365 negative ones and 248 positive ones.
4. The Mosaic Law can be divided into two broad categories: that which is revelatory and that which is regulatory.
5. Revelatory use of the Law. There are four discernible purposes of the revelatory use of the Law.

- a. #1, to reveal the holiness of God.
- b. #2, to expose the sinfulness of man.
- c. #3, to reveal the standard of holiness required of those in fellowship with Holy Elohim.
- d. #4, to function as a pedagogue, leading one to Christ as Savior.
- e. Passages on the lawful and proper use of the Law include

1 Timothy 1:8 But we know that the Law is good, if one uses it lawfully, 9 realizing the fact that law is not made for a righteous man, but for those who are lawless and rebellious, for the ungodly and sinners, for the unholy and profane, for those who kill their fathers or mothers, for murderers 10 and immoral men and homosexuals and kidnappers and liars and perjurers, and whatever else is contrary to sound teaching, 11 according to the glorious gospel of the blessed God, with which I have been entrusted.

Romans 7:12 So then, the Law is holy, and the commandment is holy and righteous and good.

6. Regulatory use of the Law. There are six purposes which have this temporary function.
  - a. #1, to be the unifying principle that made possible the establishment of the nation of Israel.
  - b. #2, to separate Israel from the nations in order that she might become a kingdom of priests.
  - c. #3, to provide forgiveness and restoration to fellowship for the redeemed people of Israel.

- d. #4, to provide a system of worship for the redeemed nation.
  - e. #5, to provide a test as to whether one was in the kingdom or the theocracy over which God ruled.
  - f. #6, to reveal Jesus as the Messiah and Savior.
7. Recognizing the distinctions and purposes of the Mosaic Law enables one to see that the Law was given to Israel with certain particulars that only relate to her as a theocratic nation, while certain other aspects of the covenant relate to all individuals living at any specific time.

Matthew 5:17 "Do not think that I came to abolish the Law or the Prophets; I did not come to abolish, but to fulfill. 18 "For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass away from the Law, until all is accomplished. 19 "Whoever then annuls one of the least of these commandments, and so teaches others, shall be called least in the kingdom of heaven; but whoever keeps and teaches them, he shall be called great in the kingdom of heaven. 20 "For I say to you, that unless your righteousness surpasses that of the scribes and Pharisees, you shall not enter the kingdom of heaven.

Romans 7:12 So then, the Law is holy, and the commandment is holy and righteous and good. 13 Therefore did that which is good become a cause of death for me? May it never be! Rather it was sin, in order that it might be shown to be sin by effecting my death through that which is good, that through the commandment sin might become utterly sinful. 14 For we know that the Law is spiritual; but I am of flesh, sold into bondage to sin. 15 For that which I am doing, I do not understand; for I am not practicing what I would like to do, but I am doing the very thing I hate. 16 But if I do the very thing I do not wish to do, I agree with the Law, confessing that it is good.

Galatians 3:10 For as many as are of the works of the Law are under a curse; for it is written, "Cursed is everyone who does not abide by all things written in the book of the law, to perform them." 11 Now that no one is justified by the Law before God is evident; for, "The righteous man shall live by faith." 12 However, the Law is not of faith; on the contrary, "He who practices them shall live by them." 13 Christ redeemed us from the curse of the Law, having become a curse for us-- for it is written, "Cursed is everyone who hangs on a tree "--

Galatians 3:23 But before faith came, we were kept in custody under the law, being shut up to the faith which was later to be revealed. 24 Therefore the Law has become our tutor to lead us to Christ, that we may be justified by faith. 25 But now that faith has come, we are no longer under a tutor.

1 Timothy 1:8 But we know that the Law is good, if one uses it lawfully, 9 realizing the fact that law is not made for a righteous man, but for those who are lawless and rebellious, for the ungodly and sinners, for the unholy and profane,

for those who kill their fathers or mothers, for murderers 10 and immoral men and homosexuals and kidnappers and liars and perjurers, and whatever else is contrary to sound teaching, 11 according to the glorious gospel of the blessed God, with which I have been entrusted.

James 2:8 If, however, you are fulfilling the royal law, according to the Scripture, "You shall love your neighbor as yourself," you are doing well. 9 But if you show partiality, you are committing sin and are convicted by the law as transgressors. 10 For whoever keeps the whole law and yet stumbles in one point, he has become guilty of all. 11 For He who said, "Do not commit adultery," also said, "Do not commit murder." Now if you do not commit adultery, but do commit murder, you have become a transgressor of the law. 12 So speak and so act, as those who are to be judged by the law of liberty. 13 For judgment will be merciless to one who has shown no mercy; mercy triumphs over judgment.

1 Peter 1:14 As obedient children, do not be conformed to the former lusts which were yours in your ignorance, 15 but like the Holy One who called you, be holy yourselves also in all your behavior; 16 because it is written, "You shall be holy, for I am holy."

In closing, I would like to remind you that the issue for you is Jesus Christ. He is the end of the Law not only in salvation (Rom. 10:4; Gal. 3:13) but as far as the spiritual life: John 1:17, *For the Law was given through Moses; grace and truth were realized through Jesus Christ.* As we have noted in our last few Bible classes in John 1, the issue is to be able to really see His glory, and His form is contained in the Word of God.

The issue is to be able to abstract that form and see the glory of the Lord for yourself. To see His glory is to see His beauty, to see His beauty is to make all problems and difficulties fade in comparison. To see His glory is to move into the Christ-centered life.

However there is a huge problem: it is impossible for you and me to see this form. Just as it is impossible for you and me to keep the works of the Law, it is impossible for you and me to really connect in such a way with the form of Christ (e.g., as we have been studying in John 1) that would be so moving and loving that it would tremendously change our lives.

Again, just as it is impossible for us to keep the works of the Law, it is impossible for us to really get the fantastic beauty of Christ in John 1. The fact that any Christian can read John 1 and be unmoved demonstrates that point. The fact that a believer can read John 1 and an hour later not even be thinking about it means that he did not get it—even if he was temporarily moved by some truth he “learned.”

Again, it is impossible for you or anyone else to see the true glory of Christ. It is impossible for you to keep the Law. It is impossible for you to live the Christian way of life. So, logically where does that leave us? Perpetual frustration at the impossible? Up and down life of trying and failing over and over and over again?

We know what to do! We know what we should be able to do! We know that the Bible says the glory of the Lord is revealed in the Word! We know that we should see and love Christ more! We know that we should love others more! We know that we should not be apathetic to His Word! We know that we should not entertain evil thoughts! We know that we should not stop being so occupied with ourselves and our problems! We know that we should not doubt the Lord! We know that we should experience more peace and joy! We know that we should not get occupied with the details of life! We know that we should not fear death! We know, we know, we know, so off to work we go another day another day another day. What *is* the point?

It is pointless—absolutely pointless to try to live the Christian way of life on your own. You cannot, cannot, cannot do it! You should know that by now.

What worse is that you cannot be what you are not! Again, you cannot be what you are not!

So what is the problem? Or, should I say the *problems*? What is the solution? Real solution—not some quick temporary fix? What is the issue?

The issue is that the impossible must be made possible. That is the only way. Again, what is impossible for you to be and what is impossible for you to do must be made possible. God must do it! Period! Through grace God provides the means whereby the impossible becomes possible. He makes it possible for you to become what is impossible for you! He makes it possible for you to do what you cannot do! He even makes it possible for you to see the glory of the Lord that radiates as we have noted in John 1. As far as seeing the glory of the Lord, the impossibility of seeing this is made possible by the Holy Spirit. It is the Holy Spirit that turns our gaze on Christ and turns on the lights; He makes the impossible possible:

2 Corinthians 3:7 But if the ministry of death, in letters engraved on stones, came with glory, so that the sons of Israel could not look intently at the face of Moses because of the glory of his face, fading as it was, 8 how shall the ministry of the Spirit fail to be even more with glory? 9 For if the ministry of condemnation has glory, much more does the ministry of righteousness abound in glory. 10 For indeed what had glory, in this case has no glory on account of the glory that surpasses it. 11 For if that which fades away was with glory, much more that which remains is in glory. 12 Having therefore such a hope, we use great boldness in our speech, 13 and are not as Moses, who used to put a veil over his face that the sons of Israel might not look intently at the end of what was fading away. 14 But their minds were hardened; for until this very day at the reading of the old covenant the same veil remains unlifted, because it is removed in Christ. 15 But to this day whenever Moses is read, a veil lies over their heart; 16 but whenever a man turns to the Lord, the veil is taken away. 17 Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty. 18 But we all, with unveiled face beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit.

Let's recall Christ's question: "What do you seek"? (John 1:38)

In 'Ehyeh (the True-Good-Beautiful),

*Paster Don*