

# Galatians Unearthed Part 10: Under Law, Hear the Law?

## Introduction to Old Covenant (2/24/ 2018)

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://www.youtube.com/watch?v=0sE22NBLLwc>

**\*Portions of this document have been edited from the video message to better present a written document. All the Scripture verses are from the New King James Version unless otherwise noted and are in the red text. Therefore, it is recommended that this document is printed in color. The Hebrew is to be read from right to left.**

We are in week ten of our series. We are going to pick it up in Galatians 4:16—**Have I therefore become your enemy because I tell you the truth?** Think about the implications of this statement—**Have I therefore become your enemy.** We are getting to peer behind the veil regarding the deeper reality of what's going on in Galatia.

I want to lay this whole thing out again as a reminder. Paul, the apostle, has the truth of the gospel and has been commissioned to bring it to the Gentiles. So he goes out to these inhabitants of Galatia and delivers the truth of the gospel to them. The Galatians receive the gospel, and there is an anointing that comes upon them. Paul is preaching Yeshua resurrected, and they've come into the faith. Paul is having all this success; it's absolutely amazing.

One of the things Paul does is conveys to them there has been a decision made by the Jerusalem Council in that, "As you are coming into the faith, we're not going to trouble you Gentiles, who receive the Gospel while still uncircumcised by asking you to get circumcised in the flesh." That is the message that went out from Paul.

Obviously, these Gentiles at the time would have rejoiced. Unfortunately, other men, mainly Pharisees, came in behind Paul and did something. Think about this. The only way these Pharisees could have peddled their message, to get the Galatians to receive circumcision in the flesh as a means to salvation, was to discredit Paul by painting him in the corner as an enemy or someone who was taking them off the cliff.

Let's be honest. If you look at the situation, as the Pharisees came in to talk to the Galatians, you can almost imagine how the conversation would have gone. The Pharisees would have been telling the Galatians, "That's wonderful. You're being grafted into our faith and are following our Jewish Messiah. This is wonderful. But did you guys all get circumcised in the flesh." To which the Galatians would have answered, "No. The Apostle Paul said we didn't need to." What do you think the Pharisees' response would have been? "Well, Paul's wrong. He's leading you off a cliff because if you don't do this, you're going to die." That is the message being peddled in Galatia. So Paul gets put in this arena, if you will, that he is an enemy. That is why he asked—**Have I therefore become your enemy because I tell you the truth?**

When you read a passage like this, it is a stark reminder. As you go out and preach the truth to someone, I can promise you one thing. The devil is going to come forth because his number one enemy

is truth. The truth of God destroys his Kingdom. What did Yeshua say? **And you shall know the truth, and the truth shall make you free (John 8:32)**. There is power in the truth. You have the supernatural eyes to see what the devil is doing in your life. You can see how he is oppressing and deceiving you. Yet all of that goes away, and his Kingdom falls when truth comes on the scene. So he has to come after the truth and distort it. He will attempt to do this every single time.

The more you get immersed in the Word of God, things start to come into focus. For me, as I go through Galatians, I can feel it in my innermost being. It is an all-out war. The devil is battling against the truth, and those who bear the truth are battling to proclaim it.

Think about how much the devil hates the truth. For him to succeed, it has to go away. He has to remove the truth. Remember what he did in the Garden of Eden? He went to Eve and said, "Did God really say?" The devil then countered that statement with, "You will surely not die." He had to kill the truth for her to accept the lie.

So Paul, and other apostles, have been discredited by some of the Jewish brethren. They have painted Paul as an enemy. Now Paul is going to return the favor—**They** [the men who are spreading these false teachings] **zealously court you, but for no good; yes, they want to exclude you, that you may be zealous for them (Galatians 4:17)**. Paul comes after their character and credibility. He makes it clear they don't have any because he reveals something very powerful. These men, Pharisees, are not operating from a place of purity. They are not operating from a heart with good motive.

What these men want is the attention. Paul tells the Galatians these men are courting them—**that you may be zealous for them (Galatians 4:17)**. That was the whole point. You read this, and you are kind of like, "Wow!" I mean, these are men who think they're going out there proclaiming Yeshua as LORD.

How many ministries do you think are plagued with this? Unfortunately, there are probably far more than we even care to admit. The underlying motive is to make it all about themselves. It is about the pastor, the teacher, the leaders, and the leader of the Bible study. This gets scary because when you get people in the knowledge of Torah, all they want to do is sit down and just spew knowledge so everyone else can be subservient to them. It is like, "You are all idiots, and see how great I am."

This is a real thing today in all walks in the ministry. Yet ministry is a humbling thing. The gospel must be born out of a humble heart. It is a pure heart. My job right here and right now is to get you passionate about the King so you want to change your life in order to serve Him better and to love your neighbor as yourself. That's our function with each other. God will not share His glory. He will not give His glory to another. For proof, read Isaiah 42.

When Paul was talking to the Philippians in chapter two, he tells them he has a heart for them; he loves them. Then he tells them he is going to send Timothy to them, but he's very specific as to why. Philippians 2:20-21—<sup>20</sup> **For I have no one like-minded, who will sincerely care for your state.** <sup>21</sup> **For all seek their own, not the things which are of Christ Jesus.**

Think about our flesh. The nature of our flesh is to fall into that trap and say, "No. It is all about me." You have to fight it. These men in Galatia were perverting the gospel because their motives were wrong.

Continuing in Galatians 4:18—**but it is good to be zealous in a good thing**. Of course, it is. Paul is telling them, “Wait a second. It is good to be zealous for a good thing. It is good to have zeal for righteousness.” **And not only when I am present with you**. This is Paul’s little shot over the bow, if you will, because what happened when Paul left town? Everything fell apart. He’s reminding the Galatians they should be in the same state and carry on with the same gospel I deliver while I was with you. It shouldn’t matter that I left. You should have the strength to continue, and then he says this—**My little children (Galatians 4:19)**.

When you look at the historical context, he couldn’t have employed stronger words of endearment for the Galatians to show them he was truly pouring out his heart. He likened them to his own children. The bond between parents and children is immeasurable. You parents out there, you know what I’m talking about regarding the love you have for your children. It is God-given. It’s something you can’t even describe, and here Paul calls them—**My little children (Galatians 4:19)**.

That is very Pauline because he does the same thing in his letter to the Corinthians. He tells them he is their father because he has begotten them through the gospel. In Thessalonians, Paul likens himself to a mother who cherishes her nursing infant. That is pure.

So when we look at this chapter, what we are seeing is Paul’s pure heart. The gospel was born out of purity and holiness, and Paul recognized it was not about him, his ministry, or building his own Kingdom. All he cared about was the Galatians.

Continuing in Galatians 4:19-20—<sup>19</sup> **My little children, for whom I labor in birth again until Christ is formed in you**. I like this because he’s not going to give up. No matter what is happening he’s coming back, and he is going to fight for them as a parent would their child. Continuing—<sup>20</sup> **I would like to be present with you now and to change my tone; for I have doubts about you**.

I have got to be honest. This is the one moment in this epistle where I cracked a smile. What is Paul talking about when he says he would like—**to change my tone**? From the very onset of Paul’s letter, it’s been a vehement rebuke. In chapter one, he let them know he had doubts about them and their salvation. He does the same in chapter three and earlier in chapter 4:11. There is no question or mystery about Paul’s concern.

Although, I will say this. It makes sense, in the context of what we read last week, because what we read is he finally commended them and reminded them how beautiful they were to him. He reminded them how loving they were to him in that they received him even as an angel of God or even as the Messiah Yeshua. Paul could not have had higher words of commendation. Right?

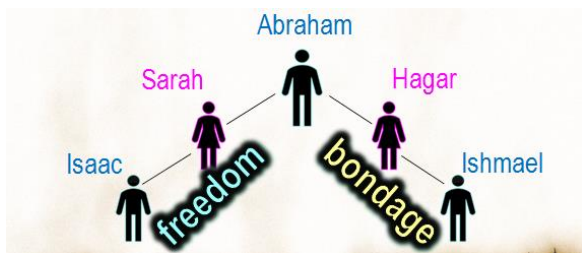
So now he comes in and is going to change his tone again because he has doubts. Galatians 4:21—**Tell me, you who desire to be under the Law**. Again, the problem is the Galatians received the circumcision made without hands. That was the anointing of the Holy Spirit which is the very proof they have an inheritance in the Kingdom of God. But they did not consider that enough. So now they went back and got the marking in the flesh to solidify their salvation. That is where Paul says, “Whoa, whoa, whoa.” Why did he say that? Because he who works the wages are not counted as salvation; it is counted as debt.

Paul is telling them they are going the wrong way, but look at what he adds to this—**do you not hear the Law?** So he says to them—**you who desire to be under the Law, do you not hear the Law?** How brilliant of a statement is that? How many times has Paul done this in this epistle? The Galatians think what they are doing is Lawful according to the Torah, and he says, “You’re not hearing the Torah.” Powerful!

In addition to that, you’ll notice Paul isn’t doing away with the Torah. The very thing Paul does time and time again in his epistles is he will go back to the Torah to prove the truth of the Gospel. This is what he does.

Now as we continue, Paul is going to make good on this statement—**do you not hear the Law?** I want to draw your attention back to what we talked about last week. Do you remember we talked about how Paul was given a thorn in the flesh for one specific reason? That reason was because of the revelations he was given which were these mysterious, spiritual, unbelievable revelations. I’m going to tell you right now, you’re about to experience one of those revelations. This revelation is one of the reasons Paul was given the thorn in the flesh. It is going to blow your mind. It is awesome!

So going to Galatians 4:22-23 where Paul is taking them to the Torah—<sup>22</sup> **For it is written that Abraham had two sons: the one by a bondwoman, the other by a freewoman.** <sup>23</sup> **But he (Ishmael) who was of the bondwoman was born according to the flesh, and he (Isaac) of the freewoman through promise.** So here Paul takes the Galatians back to the Torah, and he wants to explain to them a very profound reality. So he goes through this lineage of Abraham, and I’ll show you this.



Here you have Abraham with two different wives and two different lineages. On the right side, you have Hagar and Ishmael, which represent bondage. On the other side, you have Sarah who gives birth to Isaac, which represents freedom. So this is what Paul lays before them.

Now, look at what Paul says to the Galatians in 4:24—**which things are symbolic.** The word symbolic in the Greek is *ἀλληγορέω*. This is where we get our word, allegory. In other words, Hagar and Sarah represent something far more profound than what you’re realizing.

Do you remember the traditional Jewish saying Ma’eseh Avot Si’man Le’banim? It means—The actions/deeds of the fathers are a [prophetic] sign for the children. In other words, all these things that happened in the Torah, these stories that are recorded such as what we’re talking about right here, are prophetic. There is a deeper reality. Paul is bringing that truth to the surface right now regarding which things are symbolic.

So what are they? Paul continues in Galatians 4:24-26—<sup>24</sup> **For these are the two covenants.** Think about that statement! **The one from Mount Sinai which gives birth to bondage, which is Hagar—** <sup>25</sup> **for this Hagar is Mount Sinai in Arabia, and corresponds to Jerusalem which now is, and is in bondage with her children--** <sup>26</sup> **but the Jerusalem above is free, which is the mother of us all.**

You want to talk about a revelation! You read this, and you realize Paul is operating on a completely different level. He really is on a totally anointed level. He shows here Hagar and Sarah are

representative of the two very different covenants. The one, Hagar, brings you into bondage, but the other, Sarah, brings liberty and freedom. Paul actually says Sarah is the mother of us all.

I want you to think about Sarah. Her name was changed from Sara to Sarah because she would be the mother of many nations. She's the mother of us all.

Let me take it a step further. If you read the Apocrypha, specifically 2 Esdras, you will read Ezra has this vision that is like Ezekiel's revelation and Enoch all rolled up in one. Ezra is rebuking this woman, but he doesn't really know who she is. As he is talking to her, she turns into a building. She becomes the New Jerusalem. So Ezra is literally talking to her who, in the passage, is actually called the mother of us all. Jerusalem, the one above.

I want to point out something here before we move on regarding Hagar. Paul not only says she represents what we call today the Old Covenant, but he takes it a step further and calls Hagar the **Jerusalem which now is**. Think about that statement. Hagar, the one who gives birth to bondage, is the **Jerusalem which now is**.

A lot of you have been to Israel and Jerusalem. When you go there, and you actually look at the landscape, what do you notice about Jerusalem? It's in bondage. Have you been to the Temple Mount? It is completely in bondage. When I was over there, one of the things rolling in my head as I was there was, "Paul had some insight."



Paul knew what he was talking about especially knowing he spoke according to the Holy Spirit. You want to talk about being prophetic! Jerusalem is completely in bondage. However, the point I want to make here is when we look at this passage in Galatians 4:25—**for this Hagar is Mount Sinai in Arabia, and corresponds to Jerusalem which now is, and is in bondage with her children**, you need to understand this in the historical context. When Paul proclaimed these words, do you know the Temple of God was fully functioning? It was operating. The priests were in the Temple serving, the sacrifices were taking place, and the priests were singing the praises of God. The people were flowing to Jerusalem during the festivals. Josephus tells us over a million people came to Pesach. There were massive numbers of lambs being slaughtered for the event of Passover. People were coming to pray to the LORD.

When you understand this in the historical context; it makes you sit down and go, "Wait a second. What is Paul talking about? Jerusalem was fully functioning with its Temple, priesthood, and with its people flowing into her." Let me ask you something. How in the world can Paul say Jerusalem is in bondage? How can he make that statement?

Think about the context of this. Paul is a Jew and a Pharisee. Make no mistake about it. He has a love and affinity for Jerusalem. He went there and sacrificed there. We know this from the book of Acts. His heart was to go there during the festivals. Given that, how can this Jew who loves Jerusalem run around and say, "It's in bondage." Do you understand how provocative of a statement that really is? Do you understand how controversial it is? How do you think that would go over with your fellow Jews when

you are running around Jerusalem say Jerusalem is in bondage? Not really well. It would go over like a lead balloon. Right? What Paul was saying didn't make sense when you were standing there in the first century watching this all unfold. So how can you make that statement?

Well, I want to begin by saying this. It all comes down to understanding the difference between Hagar and Sarah. What I want to do is I want to talk about Hagar and Sarah and the two covenants. For us to fully appreciate Paul's epistles to the Galatians, or the New Testament as a whole, we need to at least, to some extent, have an understanding of what these covenants really are. I'm going to tell you what the reality today is. When you go out, and you talk to your typical Christian in the church, and you ask them the difference between the Old Covenant and the New Covenant, what you're going to find is typically Christians really have no idea what the Old Covenant or New Covenant are. There are elements they have that are true that they cling on to, but what you will find is it's plagued with oversimplification.

What do I mean by that? Well, one of the things I try to work in as I'm talking to my Christian friends is what do you think about the New Covenant, and what do you think about the Old Covenant? What is that? What does it mean to you? Typically, the answer I get is very simple. The Old Covenant was a bunch of sacrifices. It was a curse; it was a Law. They will then say as we come to the New Covenant, there are no more sacrifices; there is no Law.

Now there are elements that certainly are true with those statements, but this oversimplification has dramatically impacted church doctrine today. But it is this lack of full perspective which is causing so many problems regarding people's understanding of what the New Covenant is or is not. So we're going to spend a little bit of time on this topic.

I want to begin where the LORD began. It is interesting how Paul identifies Hagar as the one who gives birth to bondage, and Sarah is the one who is freedom. Well, which one came first? Interesting enough, it was Hagar. Hagar is the one who represents the Old Covenant and represents bondage. She came first. She gives birth to a child, and it's a total fleshly thing. It's not until later when Sarah comes on the scene and gives birth to freedom. So just look at the covenants and how they're laid out in Scripture. You first have the old covenant, and then you have what we call the New Covenant today.

So what we're going to do is begin with the Old Covenant because we need to ask some questions. What is it? What is its function? What are the terms? And what are the conditions? These are things we need to be familiar with if we're going to appreciate moving from an Old Covenant to a New Covenant regarding what it is and what it is not.

## Old Covenant

The first thing I want to do is I want to take you back to the Torah. I want to take you back to the time of covenant which is found in Exodus 19. That is the moment God called and delivered Israel out of Egypt. Israel comes to the mountain, and the LORD calls to Moses, "Come out to Me on the mountain because I have to speak to you. I have a message you need to convey to the children of Israel." This is what we read in Exodus 19:5-6—<sup>5</sup> Now therefore, if you will indeed obey My voice and

keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine.  
<sup>6</sup> And you shall be a Kingdom of priests and a holy nation. These are the words which you shall speak to the children of Israel.

The first thing I want to point out here is—**if you will indeed obey My voice and keep My covenant (emphasis added, Exodus 19:5)**. I want you to understand the LORD did not bring robots out of Egypt. He brought men and women with free will. He wanted them to be willing participants. Therefore, He didn't just say, “Hey, you're coming out here, and guess what? I'm imposing My will upon you. You don't have a choice. That is it; we are done with this discussion.” If that is what He had done, there'd be no need for the rest of the commands because the people would all be robots. This is something critical you need to understand about the Old Covenant. It was only based upon the free will of the people to enter into covenant with God.

So Moses takes these words to the children of Israel—<sup>7</sup> **So Moses came and called for the elders of the people, and laid before them all these words which the LORD commanded him.** <sup>8</sup> **Then all the people answered together and said, “All that the LORD has spoken we will do.”** So Moses brought back the words of the people to the LORD (emphasis added, Exodus 19:7-8). So when you look at this, you have two parties who are willing to enter into the covenant.

Jumping ahead to Exodus 19:17-18—<sup>17</sup> **And Moses brought the people out of the camp to meet with God and they stood at the foot of the mountain.** <sup>18</sup> **Now Mount Sinai was completely in smoke, because the LORD descended upon it in fire. Its smoke ascended like the smoke of a furnace, and the whole mountain quaked greatly.**

What is happening here? God is coming down on the mountain to speak His covenant in the presence and in the ears of all Israel. This is not just a Moses thing. All the people of Israel are going to hear this covenant. What does God do? He relays to them the Ten Commandments. What is interesting is we are told in the Torah the Ten Commandments are written on both the front and back. There are two tablets. We know this because Moses carried them down one in each hand when he came down from the mountain. Both these tablets had writing on the front and back of them.

All of these things we're looking at today are going to become more meaningful for you as we continue to tap into this in the coming weeks. There is one thing you need to understand here. God's finger literally etched the words He spoke to all Israel on stone tablets. They were written with the finger of God!



There is one other thing I want to share regarding this, and this is monumental. This is going to be very powerful as we continue in the coming weeks. These tablets with the words that were actually called the Ten Commandments is literally called the *עשרת הדברים* which transliterates to *habbarîṭ dibrê*. It means words of the covenant.

That is very important. Let that sink in. The Ten Commandments are identified under Hagar, under the Old Covenant, as the words of the Covenant. Let's take it a step further. In his second letter to

the Corinthians, the Apostle Paul says something really interesting— **But if the ministry of death, written and engraved on stones (3:7)**. This means the words of the Covenant literally say it's a ministry of death. That information is going to take this whole discussion to another level as we get to it because it's a

ministry of death. You should already know this, or be picking up on this because we kind of went over this in Roman seven.

Continuing in our passage in the Torah. Exodus 20:18-19—<sup>18</sup> **Now all the people witnessed the thundering.** Now it's interesting, and this is a little bit off topic, but we need to look at this. Here in Exodus 20:18, it says—**all the people witnessed the thundering.** It is **רָאוּ**, *rō'im*, in the Hebrew. It means they saw. And then thunder which is **הַקּוֹלֹת** *haqqōwlōt*. It can mean sound or voice. So the translation “they saw the thundering” is not a good translation. It actually says they **saw the voices.**

This is where it gets really fascinating, and this is why I can't pass this passage up. If you go to the Talmud, the sages record what happened at Mount Sinai. What they recorded was the people of Israel saw the voices. You will notice as we continue in the verse it says—**the lightning flashes.** In the Hebrew, it is **הַלֶּפֶיִם**, *hallappîdim*. It means **torches**, not lightning flashes. When the sages record this in the Talmud, they actually said what they saw was tongues of fire.

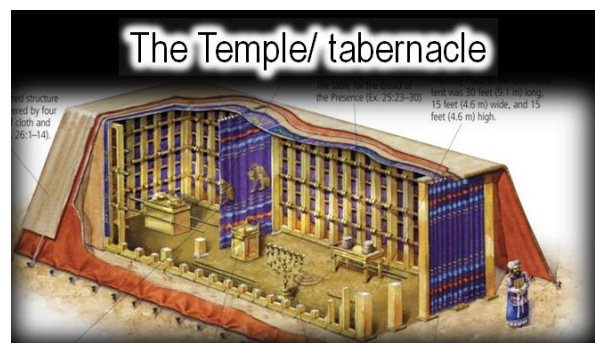
That becomes very interesting when you get to the New Testament and Shavuot (Pentecost) because it was on Shavuot when tongues of fire come down. It's even more fascinating because what do we know about the tongues of fire? The tongues of fire spoke? It spoke the great things of God in all the languages of the world. If we go back to the Talmud, what do we find happening in Exodus 20:18? When they saw the tongues of fire, what they saw is the LORD speaking His Ten Commandments in all the languages of the world. At that time, in the known world, there were seventy languages. This is a really powerful scenario. All of these elements I'm sharing with you mean a lot as we get into to the New Covenant, our next lesson.

Let's continue in Exodus 20:18-19—<sup>18</sup> **Now all the people witnessed the thunderings, the lightning flashes, the sound of the trumpet, and the mountain smoking; and when the people saw it, they trembled and stood afar off.** <sup>19</sup> **Then they said to Moses, "You speak with us, and we will hear; but let not God speak with us, lest we die (emphasis added)."**

So here is all of Israel terrified out of their minds. They want something to be done about this covenant. They want Moses to mediate it because they can't handle the voice of the LORD. It is too powerful. How does the LORD respond to this request? Deuteronomy 18:17—**And the LORD said to me, "What they have spoken is good."** In other words, the LORD knew they were going to do that. There was no setup. God wanted Moses to be the mediator, and so what they had spoken was good. God absolutely agrees with it.

So thus far as we have looked at this. We have achieved two things about the covenant we need to digest. First, it has a mediator. Hagar, this Old Covenant, has a mediator, and we know the mediator is Moshe or Moses. Second, all Israel heard the words of the Covenant, and those words were earlier written on the stone tablets with the finger of God. Ultimately, they were housed in the Holy of Holies within the ark itself. However, there is more we need to look at regarding this covenant.

The next thing I want to pull up here is the Temple, or the tabernacle if they are in the wilderness. This is what we read in Exodus 25:1-2—<sup>1</sup> **Then the LORD spoke to Moses, saying: <sup>2</sup> "Speak to the children of Israel, that they bring Me an offering. From everyone**





**who gives it willingly with his heart you shall take My offering (emphasis added).**

I love this. This is something you need to digest because one of the things we learned about the construction of the House of God was God was to dwell there with His presence. How was it to be constructed? It was constructed only with the offering given by those men and women who had a willing heart to give to the LORD.

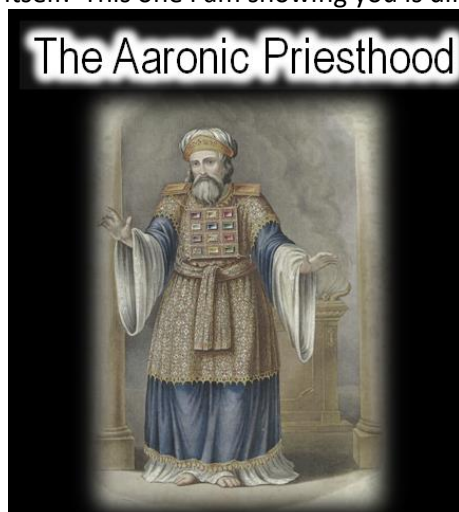
Think about how the House of God was established. It was not established with hearts that are moving by force. The House of God was built through the means of those who really want to give. This is a significant part of this Hagar, Old Covenant, in understanding how this tabernacle was constructed, and how it came into being. It was through the hearts of His people who were willing to give.

Continuing on in Exodus 25:3-6—<sup>3</sup> **And this is the offering which you shall take from them: gold, silver, and bronze;** <sup>4</sup> **blue, purple, and scarlet thread, fine linen, and goats' hair;** <sup>5</sup> **ram skins dyed red, badger skins, and acacia wood;** <sup>6</sup> **oil for the light, and spices for the anointing oil and for the sweet incense;** <sup>7</sup> **onyx stones, and stones to be set in the ephod and in the breastplate.** All these items we just went through were of intrinsic value in fourteen hundred B.C. All these things of intrinsic value are what built the House of the LORD with righteous, giving hearts.

As we continue, I want to show you the purpose of the Tabernacle or Temple. Why do all this? This is the reason—**And let them make Me a sanctuary, that I may dwell among them (Exodus 25:8).**

That's the purpose! So as part of this covenant, they're commanded to create a House of the LORD for one reason. Because of relationship. God wants to inhabit with His people. He wants to dwell in the midst of them. In the Hebrew, it is **תָּוַעַק**, *tavek*. It means He wants to dwell in the middle of them. He wants to be at the center. He wants to be with His people. This is just a revelation of what God's desires, relationship. This shows you God is not this distant entity with no emotions, love, or anything of that nature. He is not anything like the false god we know about here on earth. He does not display any of those characteristics. He longs to be with us, and with Israel. You know, the Temple is the very special relationship. When you think about it, this is the very expression of covenant.

Moving on. There are other elements we need to consider that make up a big part of the covenant itself. This one I am showing you is directly related to the House of God, tabernacle or Temple. It is the



Aaronic priesthood. Exodus 28:1-2—<sup>1</sup> **Now take Aaron your brother, and his sons with him, from among the children of Israel, that he may minister to Me as priest, Aaron and Aaron's sons: Nadab, Abihu, Eleazar, and Ithamar.** <sup>2</sup> **And you shall make holy garments for Aaron your brother, for glory and for beauty.**

So we find under this covenant Aaron, his sons, and the succeeding generations were to minister. They were the ones who were to carry out the Temple services. They are explicitly dedicated for this. You need to understand the role of the priesthood in the covenant was monumental. It was huge!

The first thing you need to understand is the number one thing the priests were to do was teach Torah to the people. They

were the ones commissioned under Hagar, this Old Covenant, to deliver the Law. We are told by the prophets the people are to see the Torah from their mouth. When you read in Deuteronomy 33, they were to be the teachers. So in this setting, this is huge.

The second thing is they were also to make atonement for the children in Israel. I want you to think about how important that is, and it all centered around the Temple. If you do not have priest making atonement for the sins of Israel, what happens to the relationship with God? It ends. We are told in Isaiah 59 sin will separate you from your God. There is no question about it. You need someone to deal with that. The answer to the problem was the Kohanim, the priests. The LORD set up the Kohanim so Israel could continue the relationship with Him.

So you have the priests who are the teachers of the Torah. They are taking care of the Temple services and ministering in the Temple. But even more, they are dealing with the sins of Israel by interceding on their behalf. This is very powerful!



Then we have the sacrifices, which is affiliated with the Kohanim. You have all these sacrifices under Hagar, this Old Covenant, that are mentioned. You also have things such as the grain offering, burnt offering, sin offering, peace offering, and guilt offering. These were all critically important under Hagar, the Old Covenant. This again goes back to the priest making atonement for the people. They could not go and kill anything they wanted. They had to take clean animals and sacrifice them whether rams, bulls, lambs, and so forth. This blood had to be shed to keep them in covenant.

So this is what we have under the Old Covenant. We have the Ten Commandments known as the words of the covenant. We have a mediator, Moses. We have a Temple, which is a place where God would dwell with them to be in relationship with them. We have the institution of the Aaronic priesthood. Then we have the Temple sacrifices. Those are the five primary key elements of the Old Covenant, Hagar.



Now in addition to that, there are many subtopics to these five primary principles. These are things like land rights, redemption rights, and usury Laws being just a few. There are marriage Laws that define the responsibility of the husbands and the wives. There are divorce Laws and food Laws depicting the difference between clean and unclean.



There are purity Laws and the instruction for judgments. These judgment Laws give instructions regarding what you do with the murderer and thief. Two different things are laid out regarding the instructions for these two offenses. Then there are Laws directed toward a kidnapper. A kidnapper was to die for their offense. Then there is the

one we've covered recently, the separation from nations. It is very clear within the covenant found in Torah they were not to mingle with the Gentiles. Israel was to be a separate and a holy people sanctified by the LORD their God. And so here you have all of these elements that coincide with those five primary principles.

Now when you look at the covenant, which is the terms, and the conditions, you need to understand something, you will find none of these terms and conditions were negotiable. If you didn't like Moses as a mediator, it didn't matter. You can read about an event in Numbers 14 where Israel tried to select another leader and return to Egypt. How did that work out for them? It almost got them wiped off the face of the planet. If it weren't for Moses interceding, they would have been gone.

If you don't care for your parents because you feel they haven't been that good to you, and you don't want to listen to the words coming from them or honor them, that is too bad. You don't get to negotiate with God about the Covenant.

If you don't like the Kohanim and think everyone should be a Kohen? That is interesting because Jeroboam did that very thing. Jeroboam decided whoever wanted to be a priest could be one. He started redefining the terms of the Covenant; it did not go well for him.

You may not like the day the LORD chose for the Sabbath. You might want it on the first day instead of the seventh. Too bad. It is not negotiable. None of these terms were negotiable. As a reminder, look at Deuteronomy 4:2—**You shall not add to the word which I command you, nor take from it, that you may keep the commandments of the LORD your God which I command you.** Right there in the Torah, it is very clear. There is no negotiation. Remember what the LORD said in Exodus 19:5-6—<sup>5</sup> **Now therefore, if you will indeed obey My voice and keep My covenant.**

I have one more thing I need to mention regarding the covenant. It wasn't simply the LORD speaking. For the covenant to be valid, there had to be blood. That's how it was sealed; that is how it was ratified. That is what we read in Exodus 24:6-7—<sup>6</sup> **And Moses took half the blood and put it in basins, and half the blood he sprinkled on the altar.** <sup>7</sup> **Then he took the Book of the Covenant and read in the hearing of the people. And they said, "All that the LORD has said we will do, and be obedient (emphasis added)."** There it is again in Exodus 24:7.

Continuing in Exodus 24:8—**And Moses took the blood, sprinkled it on the people, and said, "This is the blood of the covenant which the LORD has made with you according to all these words."** So to bind this covenant, the people were sprinkled with blood. That blood sealed the Covenant and brought it into being. You will also find out as you continue reading in Exodus 29; the priests were anointed too. Blood was put on their right earlobe, right thumb, and right toe. Blood was applied to them to sanctify them and purify them.

So looking at all these components, it kind of gives you a little bit of perspective regarding the Old Covenant, what we'll call Hagar. This was the very covenant that brings forth bondage. Next lesson we will start carving out the path and looking at Sarah. In the upcoming lessons, all these elements I laid out here are going to start coming together. It is going to be very informative and helpful especially as you're going through and reading all sorts of things in Scripture. This is going to give you a deeper knowledge and understanding of the Old and New Covenant. You are going to start connecting the dots. You are going to see how cohesive and how clear Scripture really is. So many people think it is just the opposite.