

Knowing the Old Testament I

Session 4

“The unifying center of all God’s activity is to glorify himself by establishing a universal rule of righteous sovereignty over his whole creation and a peculiar relationship of righteous fellowship with his elect.” Mark Snoberger

The Law

- I. The Covenant at Sinai
 - a. Context: Ex 19:4-8
 - b. Preamble and Historical Prologue: Ex 20:1-2
 - i. Preamble: Though brief, it introduces the one making the covenant as Elohim, the God of the universe.
 - ii. The historical prologue provides a brief recitation of past events between the two parties of the covenant. It specifically emphasizes the kind acts of the suzerainty that would motivate the vassal to obey out of gratitude. Exodus 20:2 forms a short but effective prologue for the covenant. God further identifies Himself as Yahweh and reminds the Israelites that He had just redeemed them from Egyptian slavery. Thus the Exodus highlights the past relationship and serves as the basis for future obedience
 - c. Ten Commandments Ex 20:3-17
 - d. Detailed commands Ex 21-23
 - i. The next section, 21:1-22:20, covers rules dealing with various facets related to the social life of the nation. There seems to be special emphasis on one’s attitude and treatment of slaves because of the way Israel was treated as slaves. The exhortations reflect God’s dealings with the nation of Israel as abused slaves.
 - ii. 22:21-23:9 lists various rules that show the type of behavior that pleases God, focusing mainly on one’s attitude toward those less fortunate.
 - iii. Following that, God gives instructions for observing Sabbath days and religious festivals in 23:10-19.
 - iv. The fifth and final section in 23:20-33 deals less with how Israel is to act and more with how God will work for the nation to enable them to enter the Promised Land.
 - e. Covenant confirmed Ex 24:3-8
 - i. The ratification of the covenant is found in Exodus 24. There were three elements in the ratification process. The first was the acceptance of the covenant by the people with an oath. Although the people had already pledged obedience in 19:7-8, after hearing the stipulations they confirmed their adherence in 24:3, 7.

Commented [BE1]: i.No other God
1.Jealous? Doesn't a committed relationships require a measure of jealousy?
ii.No idols
1.You can't compare God to anything
iii.Don't take name in vain
1.God is important, so His name should be honored
2.When we say things like "Oh my God" or "Jesus," we are acting as if God was not important. (Not that the name can't be said, but that it should be said with meaning and respect)
iv.Sabbath
1.God is in charge of everything, including time. Shows dedication to Him.
2.Sign of the covenant (cf. Ex 31:12-18)
3.Since the Sabbath was the sign of the covenant, failure to observe the Sabbath were not just disregarding the Sabbath but the covenant itself. The seriousness of the offense called for the transgressor to be put to death

- ii. The second element was the sprinkling of blood in 24:4-8. The meaning of the blood sprinkling has been variously interpreted; either to cement the covenant relationship, to point to the common life shared by Yahweh and the people, or to provide cleansing. However it is best to view this as the common covenant sacrifice which symbolizes death to the one who breaks the covenant. The sprinkling of the blood is similar to passing between the parts of the animals. It still has the idea of "May the Lord do so to me, and more also..."
 - iii. The third element was the eating of a covenant meal in 24:9-11. The purpose of the meal was to illustrate the fellowship that the parties now enjoyed through the covenant. Once the covenant was ratified it was put into effect.
- II. The Tabernacle
 - a. God's dwelling/presence
 - b. Details show importance of preparation for where God will dwell
 - III. The Golden Calf
 - a. Almost immediately, the people rebel Ex 32
 - b. Wanted an image to represent God, and began to fall into the worship practices of the pagans (Ex 32:1-6, 17-18, 25)
 - IV. The Glory of God
 - a. Moses asks to see God's glory (Ex 33:18-23; 34:4-7)
 - V. The Death of Nadab and Abihu
 - a. Beginning of priestly ministry Lev 10:1-3
 - VI. The day of Atonement Lev 16
 - a. Offer a bull for his own sin 16:6
 - b. Goat for the sin of the people 16:15
 - c. Scapegoat to demonstrate the removal of the sin of the people 16:20-22
 - VII. The failure of Moses
 - a. People do not trust God to help them enter the land (Num 14:1-9; 20-23)
 - b. Blessing and curses of Dt 28
 - c. Moses dies, not entering the promised land (Dt 34)
 - VIII. Implications
 - a. God is holy
 - b. Blessing is linked to obedience
 - c. Sin has consequences
 - d. Sacrifice is necessary
 - e. The Law cannot save

Commented [BE2]: v. Only tale end of glory
vi. Social ramifications of sin
vii. God is willing to forgive, but can't leave sin unpunished...

"The dispensation of Law represents an anticipation of the Millennial arrangement in which the two governments will be successfully merged into one kingdom. This kingdom was equipped with a full battery of civil structures, including officers, a constitution and laws, judges, and even foreign policy. The latter, in fact, was so specific that it guaranteed Israel's supremacy over all of the other nations if the Law would only be kept. God's rule through Israel also touched other nations, who in isolation from their pagan presuppositions paid tribute to Israel's God (Exod 15:15-16; Josh 2:9-11; 4:24; 1 Kgs 8:43,

Commented [MS3]: Note there is great continuity between the dispensations of Law and Millennium—in the matter of the mediatorial king, the mediatorial people, the land of promise, the reinstatement of much of the Law, etc.

60; Psa 59:13; cf. Deut 2:25), and could even participate in the sacrificial arrangement whereby peace with God could be found.

Also a part of the theocratic arrangement was the continuous dwelling of God on earth with his people. During this administration, however, God came down out of heaven to dwell with his people (note that the *Shekinah* is lit. the “settling” or “dwelling” of God on earth) as the visible and perpetual symbol of God’s theocratic presence and rule among the tribes. The central sanctuary had various designations that depicted the dwelling of God among the people, some of which are:

- The Tabernacle and Temple (Exod 29:45-46; Num 35:34; 1 Kgs 6:13 [cf. 8:13; 2 Chron 6:1-2]; Psa 26:8; 74:2; 135:21). The *mishkan* (“dwelling”) is the common word for the Tabernacle.
- The “Dwelling of God’s Name” (Deut 12:5, 11 [cf. vv. 14-21; 14:23; 16:2, 6, 11; 26:2]; Neh 1:9; Psa 74:7)
- The “House of the Lord” (Exod 34:26)
- The “Tent of Meeting” (Exod 29:42, 43)

While the obedience to the Law could not save (except in a hypothetical sense) and the sacrifices had no value in finally take away sin, their practice within the congregation was a necessary indicator of true faith, and thus offered an advance, as well, on the redemptive expression of God’s people. As noted above, too, they supplied additional anticipation of a sacrifice that could do in the redemptive realm what the animal sacrifices could only do in the civic realm.” (Mark Snoeberger)

The King

- I. Joshua
 - a. Joshua takes over for Moses, and the people promise to follow him
 - b. Joshua conquered the main cities of the land and apportioned it among the people (Josh 11:23)
 - i. Yet there was still much land to be taken (13:1)
 - c. God was faithful to His people (23:14)
 - d. The people served the Lord during Joshua’s life and that of his fellow leaders (24:31)
- II. Judges
 - a. The people do not finish the work of driving out the Canaanites (1:27-36)
 - b. Cycle of disobedience, repentance, deliverance, and then disobedience (2:10-19)
 - i. The people were practicing the worship of the seed of the serpent, not Yahweh.
 - c. The people end up becoming like Sodom and Gomorrah
 - d. They needed a king (Judges 17:6; 18:1; 19:1; 21:25)
- III. Saul
 - a. God had intended to have a godly king, just like His original plan in Genesis 1 (Dt 17:14-20)

- i. But the people wanted a king to be like the other nations, not to be distinct like God intended (1 Sam 8:4-7)
 - b. Saul appears to express humility, but as he develops we realize it is more about a refusal to submit to God
 - i. He also seemed like the kind of person to lead—good looking and tall (1 Sam 9:2)
 - c. But he rejects God, so God rejects Him (1 Sam 15:23)
- IV. David
 - a. God looks on the heart (1 Sam 16:7)
 - b. David submitted to God (1 Sam 13:14; Acts 13:22)
 - c. The Davidic Covenant (2 Sam 7)
 - i. God does not accept David's proposal
 - 1. God is the one who initiates these turns in history (2 Sam 7:7)
 - 2. You cannot make God's name great, but God can make your name great (we do not do God a favor) (8-11)
 - ii. God will build a house for David (12-16)
 - 1. Dynasty will be forever
 - a. Son may disobey, and punishment may come, but it will not wipe out the family line
 - 2. God will be a Father
 - a. Father taught the sons
 - iii. David responds in gratitude (18-29)
 - d. David still fails God
 - i. Bathsheba 2 Sam 11
 - ii. Family turmoil
- V. Implications
 - a. God is faithful to His Word
 - b. God secures victory in unpredictable ways
 - i. Judges
 - 1. Left-handed man; woman; army with no weapons
 - ii. David vs. Goliath
 - c. People are wicked and faithless
 - d. God uses imperfect people
 - i. Judges
 - ii. Saul
 - iii. David
 - e. We need a perfect King! (Is 9:6-7)