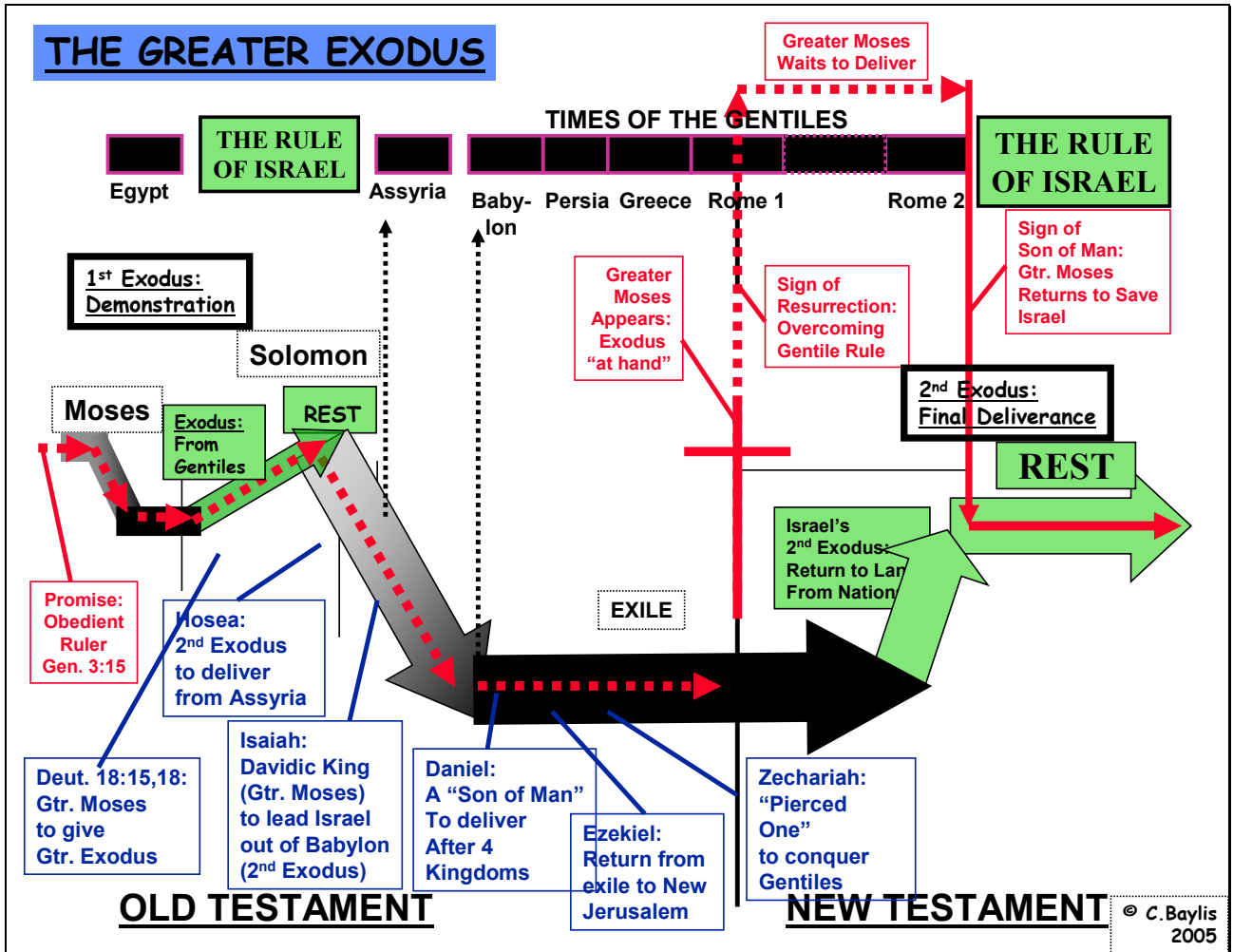


EXODUS

Detailed Notes



ARGUMENT OF THE BOOK¹

- I. YHWH equips Israel by delivering them as a demonstration of His power to deliver them from any power on earth (1--11)

In this section the author will outline two aspects of His preparation to deliver them.

¹ A note of thanks and source to Dr. Elliott Johnson whose class lectures and notes provided a foundational knowledge for these notes, and while these works represent the author's work, yet his thoughts and works are represented in part in these notes.

- **A prophet:** The first is the leader/prophet who (as an anticipation of the One to come)² will be miraculously delivered and chosen by God.
- **The rejection of the prophet:** The second will be the dialogue between Israel and this chosen national deliverer. They reject him.

A. The nature of the narrative.

- **Setting:** The nation of the Abrahamic Covenant multiplying in Egypt where they came to be delivered from the famine in Canaan.
- **Tension:** Egypt, a Satanic nation, seeks to dominate them by enslaving them instead of blessing them. Thus, God's nation once again has had its rule reversed.
- **Philosophy:** Deliverance from God through a national deliverer who will act on God's behalf (Genesis 3:15³) demonstrated in the Passover Lamb. The Passover Lamb indicates to the nation that the philosophy of God revealed to Moses is what they should embrace.
- **God's Response:** God's response to this tension is that through the philosophy He delivers His nation from Egypt. God will dwell with His people who will represent Him to the nations of the world. The means by which they will represent Him is spelled out in the covenant. Only by the keeping of the covenant will the dwelling continue. It is an "if you will keep . . . , then I will dwell . . . "
- **Further Tension:** While God has eliminated the national tension, the internal tension continues. Israel rejects the dwelling of God in violating the basis of the covenant, the representation of Him by other gods.
- **Further Response:** God continues to indwell and continues His covenant despite the immediate rejection of the people.
- **Validation of God's continued response:** The indwelling in the Tabernacle indicates that God is going to keep His promises and deliver them to their position as mediator to the nations.

B. The nature of the obedient seed, Moses the prophet/leader.

1. Moses is the mediator of God's revelation to Israel. It is always through Moses that God speaks to the nation. In essence, Moses is God's human actor (representative) on earth (the Genesis 3:15 revealer and leader).

² Refer to the discussion regarding Moses as a type of Christ in Hebrews 4.

³ Note here that this is a parallel to Genesis 3:15, but remains symbolic. While Genesis 3:15 prophesied a man, the sacrifice of God in Genesis 3 indicated its continuance through the symbolic animal sacrifice. Here is an animal once again being sacrificed to substitute for their sin. All those not under this substitutionary sacrifice will die (elder sons as a partial indication of the ultimate judgment).

2. Moses is national hero (compare Abraham in Genesis) since as the representative of God, he cannot be affected without affecting God, and God will not bless the nation except through Moses.
3. While Moses will suffer (give up his independence) for the sake of the nation, he will not participate in a sacrifice for the nation. This will be seen in the Passover Lamb.

C. Setting: A nation blessed in a Gentile Land

1. As the scene opens in the book, the nation is in prosperity in Egypt. However, it will be a short setting as the Pharaoh will soon turn on them.

D. The Tension: The Gentile nation enslaves God's nation (1)

1. Israelites are blessed supernaturally, which causes the Egyptians to fear them.⁴ They humanly attempt to reduce their number (counteract humanly this supernatural prosperity, while still selfishly utilizing them for their material benefit.)⁵
2. The midwives respect YHWH⁶ (fear) above the fear of Pharaoh's tactics (1:17). The nation itself will later be reluctant to follow YHWH in fear of Pharaoh.⁷

C. The Deliverance: A Deliverer. Moses is set apart as a leader to deliver the nation for YHWH (2--4).

1. God's unique deliverance of His chosen leader, Moses.
 - a. Moses' mother is a continuation of the story of the midwives' faithfulness to YHWH. Moses mother abandons

⁴ Note the alternative is that Egypt could have realized YHWH's blessing of Israel and blessed them. This occurred with Abimilech (Gen. 20), Laban (Gen. 32), Potiphar (Gen. 39:2-6), the Egyptian Captain of the Jailors (Gen. 39:21-23) and with Pharaoh (Gen. 41:39-41).

⁵ The introduction to the Egyptians here reminds the reader of Genesis 11 with the use of "Come, let us", and "lest they multiply" ("lest we be scattered" in Gen.). Here, reminiscent of the Tower of Babel, these Gentile nations seek to rebel against the plan of God, here in Israel's blessing according to the Abrahamic Covenant. (In Genesis it is a rebellion against the instruction to Noah to "fill the earth").

⁶ The irony of the Israelite God, YHWH is impressive in this book. Pharaoh tries to drown the male babies in the Nile, but by the end of the book YHWH has drowned Egypt's army (male) in the Red Sea, not to mention all their eldest sons including the son of Pharaoh himself.

⁷ The nations were to fear Israel, but it was to be a fear which would cause them to submit to Israel and thus their God, YHWH (Abrahamic Covenant). But their fear led to a rebellion against Israel and YHWH through their own physical strength.

Pharaoh's order for the benefit and blessing of birth⁸ (cf. Genesis 1:28).

- b. Secured by Pharaoh's daughter at infancy (Note the irony as Pharaoh tries to oppose YHWH by killing all Hebrew boys, and ends up raising Moses for YHWH at his own expense; feeds, educates him, and pays his mother to keep him company.)
 - c. Moses chooses to align with the people of God instead of defending the one who had raised him, similar to the midwives (Heb. 11:23-27).
 - d. Moses training allowed him to have all that the physical could supply, yet he have it all taken away, and would have to rely in God alone.
 - e. Wilderness was the same place for training that would later be the place where Mt. Sinai is located where Moses would instruct the people (3:12).
2. YHWH appears to Moses (3:12-15).
- a. The "God of Abraham, Isaac and Jacob" indicates the deliverance to the Abrahamic Covenant. That is, Israel was in bondage under Egypt which was a reversal of the covenant. The reminder of the patriarchs indicated that God would restore them to their rightful position and it was yet to come (the situation that Moses and Israel were in was not the status quo).
 - b. "I AM": Indicates the consistency of this God with His own self-revelation. He was not from the imaginations of men (man's image) nor was He changing from the self-revelation. He was consistently His own character.
 - c. Signs: The signs were partial and symbolic of what God could do to Egypt in freeing Israel. Thus Israel would recognize Him as the One who spoke and acted for God. Should he not be the one, they would die at the hands of Egypt for rebellion.
 - d. The burning bush was a God made, yet seemingly lowly, plant. Yet God used it to reveal Himself, without consuming it.
 - e. Moses is to return to Egypt, fails to speak for God and fails to circumcise his son (4:18-23)

⁸ The word here is "good" or "pleasing". However, the "saw that he was good" recalls Genesis 1 where God saw that it was good" and Gen. 6, where the sons of God saw the daughters of men were "good". What she saw was that this baby was pleasing to God. She was aligned with the revelation of God and the being fruitful and multiplying. Cf. Acts 7:20 where Stephen states Moses was "pleasing in the sight of God". Additionally Hebrews 11 comments on Moses being pleasing. The reference is that it was pleasing to God or good in respect to His character.

Moses is told to go, but resists God speaking through him, and Aaron is chosen as his mouthpiece. However, between the sequence of Moses moving to Egypt, he is confronted by God (and his Gentile wife) regarding the neglect of circumcision on their son. This neglect was worthy of death, and God was about to execute His chosen deliverer for it. What this demonstrates is that obedience to the holiness of God is better than going in one's own strength to the battle. It is God who enables, not man. This is similar to Joshua (5:4) who had to circumcise all the males before battle. Circumcision was hardly a helpful way to prepare for battle or anything regarding human effort. Thus one would be circumcised knowing God would fight the battle based on their obedience.

- D. The Deliverance of the nation through the leader Moses (5--11).
1. The Plagues (7:8--11:10)
 - a. Tension: Between YHWH and Pharaoh (Pharaoh's gods). Who is the sovereign?
 - b. Problem: Egypt has violated the Abrahamic Covenant: "Bless those who bless you and curse those who curse you." Israel, as God's mediator has been subjugated by Egypt.
 - c. Purpose of plagues
 - 1) Failure of Pharaoh in the face of YHWH.
 - a) Pharaoh's gods could not alter YHWH's plagues (e.g., the sun god would submit to YHWH's plague of darkness).
 - b. The magicians are only able to add to the plagues, not to reverse them.⁹
 - c. Pharaoh's oppression and rejection only adds to his further difficulties.
 - 2) YHWH emerges as the great God, even of Egypt.
 - a) Plagues are supernatural; only come at Moses' order and are only removed at Moses' order.

⁹ Note that this corresponds to Deut. 13:1ff., where supernatural miracles cannot totally validate one's message, they must conform to the Word of God. What is ironic is while the magicians were able in some sense to duplicate the miracles they only contributed to the plagues, and could not diminish them. In other words, they may have shown some self power but it was always contributing to YHWH's design. Pharaoh hardly needed magicians that added to his problems.

- b) No plagues affect Israel, but only Egypt.
- 3) Pharaoh hardened by God and hardens his own heart.¹⁰
 - a) Pharaoh hardened by YHWH (4:21-23).¹¹
 - b) Pharaoh hardens himself from his own character (5:1-4).
 - c) Pharaoh is ultimately under the control of YHWH for His purposes, yet Pharaoh's rejection of YHWH conforms to his own self-glorifying heart.
 - d) The purpose shows that YHWH even controls His enemies as they serve His purpose of showing that He can deliver from the greatest of enemies..
- e. Summary of the purpose of the plagues: To establish God's message through the Abrahamic Covenant.

Pharaoh had been confronted for his treatment of the nation, Israel. He had reversed the rule over Israel and had judged them unjustly. As such, he needed to prosper Israel so that he would be prospered. However, he rejected the God of Israel, YHWH. Although YHWH had shown him that he (and his gods) were going to die under judgment if they did not submit, he still chose a certain death¹². Even after losing his eldest son (the heir of hope), Pharaoh did not submit. God had demonstrated His power in the plagues, His mercy through His provision in the Passover, and then He delayed for Pharaoh to submit. Yet Pharaoh did not submit, but in a final attempt to muster his greatest strength, he went against Israel and their God. Now he not only loses his eldest son, but all the males in his army, while Israel escapes without getting wet.

II. Provision by YHWH as He trains them to rely on Him (12--18).

¹⁰ Note here the purpose of God's hardening Pharaoh and then allowing Pharaoh to repent in multiple cycles is for the purpose of increasing Pharaoh to his full anger and physical stature. Thus when he opposes God finally he will have been defeated at his full capacity, thus displaying the God of the Israelites as the far more powerful.

¹¹ The supernatural control of Pharaoh is clear here. It has been clear in the past that man submits to God's will, even regarding his choices. Paul states in Romans 9:16-18 that God was very much in control of Pharaoh's heart.

¹² Think about it. God had given him ten plagues, one of which executed all of the eldest sons in Egypt and delivered all in Israel. Yet Pharaoh persisted in rejecting YHWH for his own power even though he had never been able to do anything but lose, and lose immensely.

God delivers the people from Egypt through the prophetic ministry of Moses in the Passover Lamb. The Passover Lamb here, while it cannot fully deliver the people¹³, is an indicator of the future Passover Lamb who will substitute Himself for Israel to deliver them from the enemy. God's judgment is taken out on the Passover Lamb.¹⁴ The Passover Lamb was a demonstration of the One to come, first announced in Genesis 3:15.

III. The people of Israel receive the means by which they will represent the holiness and desires of this God, YHWH (19--24).

Now that YHWH has delivered His people, He will instruct them in how to represent Him. This will entail the instructions for holiness (the Mosaic Covenant), the holy preparation of the tabernacle and the priestly attendants. Without the Mosaic Covenant, God will not dwell with the people as they will not be holy.

A. The Covenant based on the Suzerainty-Vassal treaty form.¹⁵

1. Oath: Bound the parties.
2. Law: Criteria to be met by each party, typically "if . . . then . . ."
3. Parties: The Covenant established a relationship between two parties.
4. Illustration: The covenant was for YHWH as the Great Suzerain. The vassal was to function as one who implemented the desires of the suzerain. The Law contained the conditions that indicated the desires of the Suzerain. It was the job of the vassal to hold these as his highest goal.¹⁶

5. Forms of Hittite covenant relationships.

¹³ The Passover Lamb did not change the character of the people. It did substitute for their sins so they could be delivered, yet the journey showed their rejection of that very deliverance.

¹⁴ Recall that the Old Testament is the 'former days' which were the times of partial, symbolic times. The 'last days' are the times of fullness. Thus the Passover Lamb as a partial indicator of the means of deliverance would be expected. When the fullness of times came, then the real sacrifice is expected, that of the Son of God Himself.

¹⁵ See George Mendenhall in the *Interpreter's Dictionary of the Bible*, "Covenant," for the work on the Suzerainty-Vassal treaty form. Mendenhall is the source for this summary as reflected by Dr. Elliott Johnson in his notes on Exodus at Dallas Theological Seminary.

¹⁶ The Pharisee felt that the relationship that he had with YHWH was based on his birth as an Israelite and thus was in a position of privilege that enabled him to carry out his own personal desires. Much like the gods of the nations, they felt that the keeping of the Law was the price they paid to have their own personal desires implemented. As the pagans, they would sacrifice to their god so they could enjoy their pagan excesses.

- a. Unilateral: One party implements the keeping for both parties (The Abrahamic Covenant).
- b. Bilateral: between two parties
 - 1) Equal parties, identical stipulations.
 - 2) Unequal parties: Greater to lesser - Suzerain/Vassal Hittite treaty forms.
- c. Terms of Suzerain/Vassal treaty
 - 1) Historical: The Suzerain had, in the past, acted on behalf of the vassal in beneficial (and usually undeserved) ways.
 - 2) Terms: In the relationship there would be requirements which enabled the vassal to continue in the beneficial relationship with the Suzerain.
 - 3) Duties: The duties are primarily those of the vassal.
 - 4) Trust: The vassal's trust is in the Suzerain who would keep his portion of the treaty in essence, benevolently.
- d. Typical form of Suzerainty-vassal international treaty.
 - 1) Preamble: Identify the suzerain.
 - 2) Hist. Prologue: Identify previous relations between the king and his vassal. Primarily these are the deeds that the king has done in the past for the benefit of the vassal.
 - 3) Requirements of the vassal
 - a) Vassal gives unwavering allegiance to the Suzerain.
 - b) Vassal gives unwavering respect for other vassals under the Suzerain.
 - c) Vassal gives unquestioning response to defending the Suzerain against enemies.
 - d) Vassal gives confession of allegiance. Voicing of dissension against Suzerain is death sentence.
 - e) Vassal reports to Suzerain at least once a year to give tribute.
 - f) Vassal's respect for other vassals requires that differences be judged by the Suzerain and not by each vassal from his own value system.

- 4) Written form of Treaty to be kept with the Suzerain and vassal and regular public reading to be established. Normally there were two copies of the covenant (treaty) that were deposited in the sanctuary of the vassal and the sanctuary of the suzerain.
- 5) Witnesses: Many variations of the witnesses appear; the Suzerain, the vassals, the gods, as well as mountains, heavens, waters, etc.
- 6) Punishment and reward for disobedience and obedience (blessings/cursings): There were provisions for penalties and rewards should the vassal disobey or obey. These may be implemented by the suzerain or by the gods in front of whom, they took the oath.
- 7) The oath: The vassal is the one who takes an oath.

6. The 10 words

The first four commandments were vertical. It was from seeing this self-revealing God that man would be in awe of His gracious character and would desire to imitate Him. His response must be only that YHWH was beyond Him in holiness and separation and was by no means similar to man and his character.

The last six commandments expressed opportunities for man to represent YHWH. As such, he should be looking for opportunities (as YHWH was) to express this sacrificial love. Since YHWH had provided him the opportunity, his only glory was to give YHWH glory for allowing him to be beneficial as YHWH.

a. “You shall have no other Gods before Me”:

- YHWH to be the only God.
- Worship of other gods would be a worship of oneself since other gods would be created by man’s human wisdom. Only the God of Israel had the ability to create and establish Man.

Application:

God is the self-revealing God of the Scriptures. To give any credibility to any other god is a violation of this commandment. Today, pagans, and sometimes even believers say that “we all worship the same God” or “there is a common good in every religion”. Note that there is no “good” except that which is done for the sake of the only

God and His Son, Jesus Christ. To admit to anything else is to be “ashamed” and will be met with Jesus being “ashamed” of that person before the Father in heaven. It is no less than a presumptuous sin, a sin which met with the death penalty under the Law. For this, there was no sacrifice.

Mark 8:32: For whoever is ashamed of Me and My words in this adulterous and sinful generation, the Son of Man will also be ashamed of him when He comes in the glory of His Father with the holy angels."

b. "You shall not make for yourself an idol . . ." ¹⁷

- YHWH only known through Self-revelation
- To vary from the self-revelation of YHWH was to live in death since one would be operating on human wisdom which always led to self-glorification.

Application:

An “idol” is any representation of God that is not from His revelation. Thus, if one states that “God is . . .” or “God has revealed . . .” and this is not the case, then one is worshipping a god of their imagination. God is a self-revealing God and anything other than the Scriptures is an idol.

Ephesians 5:5 For this you know with certainty, that no immoral or impure person or covetous man, who is an idolater, has an inheritance in the kingdom of Christ and God.

Note here that Paul is speaking of pagans who have a system derived from human wisdom (imagination) and thus he labels their covetousness, which is the source of their system, as idolatry (worshipping a god of their imagination).

1 John 5:21 Little children, guard yourselves from idols.

In 1 John the issue is that the Jews have proclaimed that there is another avenue to God, one apart from Jesus Christ. John is claiming that any revelation apart from Jesus Christ is idolatry.

c. "You shall not take the Name of YHWH thy God in vain"

¹⁷ Refer to 1 John 5:21 where John warns believers to "keep yourselves from idols". Idols in Johannine terms are anything that falsely represents God (false teachings) particularly as they result in straying from the Word (Jesus Christ).

- YHWH's Name shall not be used except as designated by Scripture in its place of honor. It is not simply the casual use of His Name but assigning deeds or purposes to YHWH that is not specifically designated in His self-revelation.
- Identification as a representative of This God was a great privilege, and thus His Name would be used only in that purpose with the great worship which was to be between honored representative and His Great Beneficial God.

Application:

Today the phrases which include the Names of God are not only prolific among pagans but also, sad to say, among believers. **ANY** casual (not revealed as regarding God's holiness) use of the multiple Names of or references to God are violations of this Law and were given a death sentence in Israel.¹⁸

Using God's Name or His authorization to anything that He has not authorized is a violation of this Law. When one says, "God has led them" when He has not or "God's will is . . ." when He has not revealed that to them violates this.¹⁹

d. "Remember the Sabbath Day to keep it holy"

- YHWH to be worshipped uniquely through His Self-revealed designated days, and means.
- The uniqueness of YHWH would be seen in the unique differences that He Himself declared that He was to be worshipped.

Application:

¹⁸ Today this is fairly frequent, even in the pulpit. Any casual or "throw-off" use of God's name is a serious violation. Frequently one hears the following: "Bless G-d," "L-rd have mercy", "Help me L-rd", "Thank you J-s-s", "Oh my G-d", "Oh my L-rd", "G-d", "Oh my L-rd". These have been used by the men who hold some of the most respected pulpit positions in evangelical America. What it does is bring God down to be used as something common by these people, essentially raising themselves up and making God under their feet for their use as something worthless or common. Using any Deity, angel, or their appointed prophets or apostles, in humor, casually, or in less than a respectful manner also fits this category.

¹⁹ Frequently one hears this used to authorize building programs, sermons, etc. Another one that is used without authorization is "the call". If one has not been called, but uses this then they are in violation.

The Sabbath Day (and year and year of Jubilee) were days and years set apart by God so that He would be selectively worshipped apart from the regular toils of one's days. It pictured a future Kingdom when mercy would be totally effective. One thus enters His Sabbath rest when He trusts Christ, but awaits the realization of it in the Kingdom.

The Sabbath Day (or year) was a unique mark of Judaism and the Law. It was a unique Day that God would provide totally for man apart from their harvesting or reaping. It identified Israel as unique to the other nations. It was a particular part of the Law and is not applicable to the church during this time of Israel's being set aside. It will be re-celebrated in the Kingdom.²⁰

e. "Honor your father and your mother that your days may be prolonged in the land which YHWH your God gives you."

- Parents to be honored as representatives of YHWH. God would judge those who did not honor their parents with death (Ex. 21:17, Deut. 21:18-21). In addition the rebellion against parents would indicate a rebellion against the authority of God, and thus ultimately exile would occur as a judgment.
- To dishonor one's established authority was to identify self-interest against the interest of the parents in rebellion.
- The honor of parents was a specific opportunity for a man to show His love for YHWH as YHWH had specifically assigned them to act on His authority.

f. "Thou shalt not murder"²¹

- Life preserved as men are the representatives of YHWH (YHWH the sole delegator of life. He alone gives and He alone takes).
- Murder was a judgment from one's own perspective of self-righteousness. Man was to always to attempt to

²⁰ Sunday is not the Christian Sabbath. The Sabbath has always been sundown on Friday to sundown on Saturday and will always be.

²¹ A word should be said here regarding the objection to capital punishment when this is quoted as "thou shalt not kill". First of all, the word used here (only once in Exodus) is used only in the case of murder or manslaughter (unjust taking of life). Secondly, if one simply read Exodus, in 21:12-17, only one chapter further, there are listed multiple reasons why men are to be executed. Thus it is clear that those who advocate elimination of capital punishment on the basis of this verse do not have basis in this text.

reconcile his differences in light of YHWH's gift of righteousness.

- The opportunity to look out for one's brother's life at the cost of his own life was the greatest of the gifts man could express. To bring forth life in YHWH would be the greatest sacrifice. Thus a man would give up his own life to see one have life in YHWH (as Jesus did).

g. "Thou shalt not commit adultery"

- Adultery was the violation of God's provision of Genesis 2:24, one man, one woman, for life in the covenant of marriage. Any operation outside of that, in heart, or deed, was a violation of God's unique gift to each man and woman in the partner He had given them. Adultery is considered a violation of the covenant, which is for life. The combination of this with the heart requirement of keeping the Law was what Jesus described in Matthew (5:27-28).
- Marriage was authorized as the particular means in which man could express the one-way love of God to another as a symbolic representation on earth. Marriage was the only parallel which matched God's commitment to Israel (Gen. 22) in an oath and of Christ's love for the church. To express an interest for another outside of that unique revealed form was adultery (divorce, remarriage, pre-marital, extra-marital or other relationships outside of a one-man, one-woman marriage).
- Man was to use the opportunity of marriage (as well as women) to provide as YHWH had provided and look out for her at his own sacrifice. Man was to rejoice with his brother (or sister) in the gift of his spouse, as opposed to envy or coveting.

h. "Thou shalt not steal"

- Personal property to be regarded as having been given by YHWH unique and exclusive choice and not to be taken by others.
- Man was to rejoice in the gifts that YHWH had uniquely given to his brother. To steal would be to oppose YHWH's sovereign right.

i. "You shall not bear false witness against your neighbor":

- Other Israelites were to be honored and their best interest desired above one's own.

- To lie was to look out for one's own benefit above the neighbor's. Thus one would tell the truth regarding one's neighbor so as to look out for his neighbor's best interests.

i. "You shall not covet"

- Individual identity with respect to YHWH to be preserved in YHWH's giving of gifts.
- To covet was the essential problem with man in all of the commandments, for he sought to have glory for himself, instead of God, and for himself instead of his neighbor. Thus Paul identifies even his righteousness under the Law as being done for his own glory (Romans 7).

7. Sanctification/Salvation under the Mosaic Law.

By and large the Mosaic Law was sanctificational. While man did approach God through the sacrifices that were essentially traced back to Genesis 3:15, they also established his "walking" relationship with God. Salvation was always through the promise which was unilateral. Sanctification was through the Law and the sacrifices would provide man's constant relationship. Note in the following that the "Law" includes the sacrifices and the experience of the mercy of God through them.

- a. Life: The ability to represent God (Lev. 18:5)
- b. Sanctificationally, he could never attain a status of continual life (cf. Romans 7).²² He must turn to the sacrifices for his shortcomings in order to achieve a mercy that would allow him to continue in a walk of life. But it was only through those sacrifices that he would walk with God. And these sacrifices could never ultimately and continually keep him in a relationship. These would be replaced by the once for all sacrifice that establishes the relationship of the believer forever.
- c. Salvation: Abraham was the pattern of faith for all to follow as he believed in the provision of God through the promise of seed (Genesis 3:15). This would be demonstrated through the Passover and circumcision.
- d. Sanctification: The Israelite would keep the Law from a desire to please and glorify God (to keep them as a self-

²² This should be emphatically noted that this is not referring to eternal security, which the Old Testament believer had as well as the New Testament believer. This is only referring to the practical outworking of his ability to represent God. The difference is, that in the New Testament, one represents God by walking in his imputed righteousness, which does achieve sanctification with God, though the believer still sins (Romans 6).

justifying work was sin) and participate in the sacrifices for the mercy of God.

8. Purpose of the Law
 - a. Revealed sin fully (Romans 5) and man's condemnation.
 - b. Revealed righteousness, purification/forgiveness only as future, represented by the partial, symbolic, anticipatory (Schoolmaster, tutor: Galatians).
 - b. Indicator of God's holiness (Matthew 5--7).
 - c. Condemner of the Adamic self (Romans 2--3).
 - d. Means for priesthood: blessing/cursing of the nation under covenant (Ex. 19:5-8).

- 9.. Clarification of terms used in N.T. regarding Law.
 - a. Flesh (Philippians 3): Flesh was "self-interest" or self-glorification. It was opposed to the glorification of God through serving God's interest. Under the Mosaic Law man will demonstrate that not only is he of evil deeds, he will modify what the word says (God's interest) so as to show his own greedy interests as God's interests (cf. Romans 2).
 - b. Slavery (Romans 6): Slavery was the description of man under the Law. He could never become righteous sanctificationally, since he was always condemned and righteousness was not granted through the Law. Thus he would attempt to be good (obey the Law) but God's holiness always exceeded his own attempts (cf. Romans 7). The alternative is under the New Covenant, where righteousness is provided fully, imputed through Christ. Under this declaration man is a son. Righteousness is no longer proven by man's works (since it could not be under the Law) and now is only proven in Christ.
 - c. Purity (1 John 3:1ff.): Purity was never received through any of the Old Testament rituals. It was imputed symbolically only. Thus in the New Testament purity is only imputed through Christ's imputation. Defilement moved from the unclean, and made the clean unclean. Only God could make the unclean clean. Thus, while man can 'keep' himself pure (avoid the defilement of sin) he cannot purify himself, except through belief in imputed purity through Christ (cf. Titus).
 - d. Righteousness (Rom. 3--4, John 5, 1 John 3). Full and real righteousness, unknown except by anticipation²³ in the

²³ This is not to say that the O.T. believers did not have righteousness on their account. Abraham most certainly did (Genesis 15:6). However, while righteousness was on his account, it was not fully realized until Christ died and imputed fully what was given previously (cf. Romans 3:25), where God "passed over" the sins previously committed. This indicates that God took the anticipatory as valid until the fullness of His Son's sacrifice came.

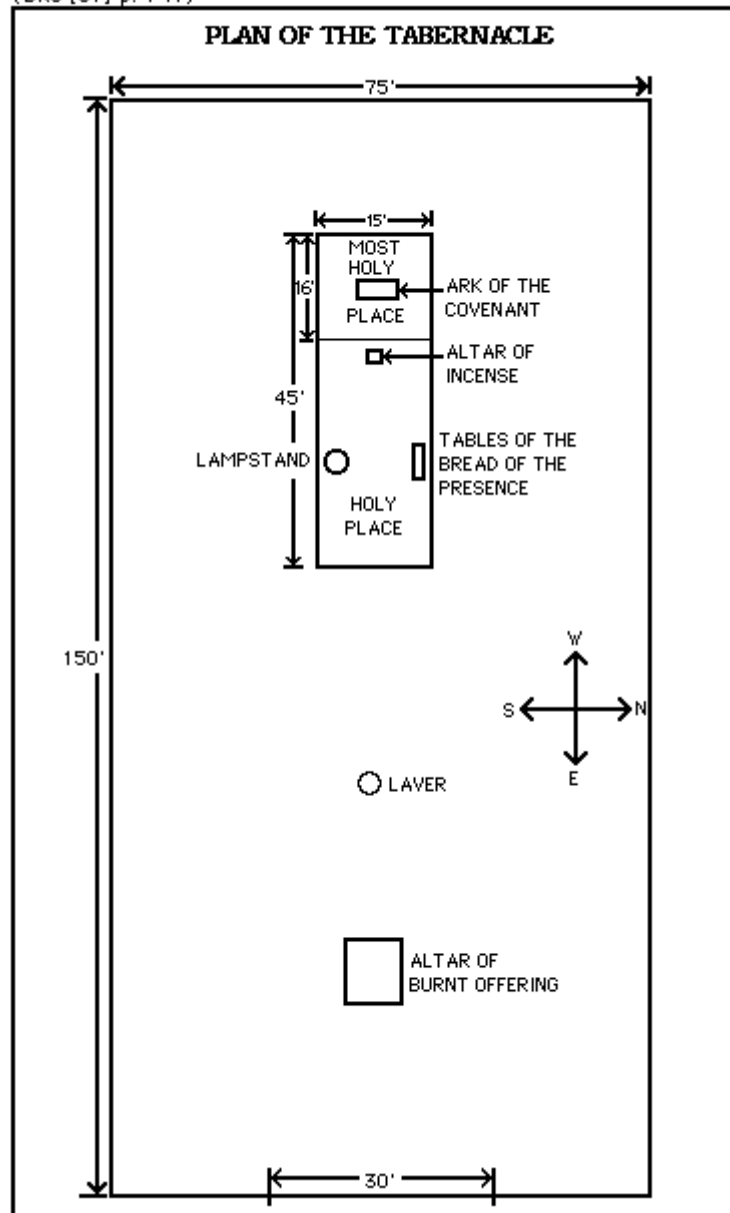
Old Testament comes to N.T. believers through faith in Christ, who then receive imputed righteousness.

- e. Repentance: This is the “turn” from one’s own perception/direction to an understanding/direction based on God’s revelation. Thus it is primarily used for Israel to ‘return’ back to covenant relationship having discovered that they were not perceiving that relationship based on revelation. Thus, repentance will be asked of Israel by God because they do not realize they are apart from God and need to “turn”.

IV. Dwelling of YHWH in the tabernacle (25--40)

- A. Establishes YHWH as the ultimate Ruler of the people and the One whom the covenant represented.
- B. Structure of the revelation of the relationship
 - 1. Plans for the tabernacle (25--31)

(BKC [OT] p. 147)



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2. Historical Interlude (32--34)

This historical interlude is sandwiched in between the description of the building of the tabernacle. It demonstrates the failure of the people to observe what God was revealing to them. God was about to dwell with the people in a tabernacle. Yet the people asked for a representation in a golden calf, failing to obey one of

²⁴ From The Bible Knowledge Commentary, OT Edition, Electronic Version, p. 147.

the first commandments. Yet God is faithful and continues His work on the tabernacle, not failing to dwell with them as prescribed.

- a. Broken Covenant (32:19)
 - b. Destroy People (32:9,10)
3. Building of the Tabernacle (35--40)