

- = 5 Courses of Punishment (Lev. 26)
- 1-5** = 5 Installments of the 5th Course of Punishment
- = 5 Mandates of the Davidic Covenant (Redeemer, Deliverer, Avenger, King, & Blessor)

TIMES OF THE GENTILES



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ISRAEL - "The Circumcision" - "nigh unto God"

THE LAW serves as a "middle wall of partition."

Israel's Program is Resumed and Fulfilled

GENTILES - "Uncircumcision" "far off" "without God"

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|---------|---|-------|-------------------------------|----------------------------------|-------------------------|---------------------------|-------------------------------|--|-------------------|--------------------------|---|-------------|--|
| Genesis | Exodus Leviticus Numbers Deut. | Josh. | Jud. Ruth 1 Sam 1-16 | 1 Sam 16 to 1 Kgs 12 | 1 Kgs 12 to 22 | 2 Kgs 1 to 10:31 | 2 Kgs 10:32 to 16:20 | 2 Kgs 17:1 to 25:30 | Ezr Neh Est | The Silence of God | Matthew Mark Luke John | Acts 1-8 | Hebrews James 1 & 2 Peter 1, 2 & 3 John Jude The Book of the Revelation |
| | | | | 1 and 2 Chronicles | | | | Isa, Jer, Lam, Ezk, Dan, Hos, Joel, Amos, Oba, Jon, Mic, Nah, Hab, Zeph, Hag, Zec, Mal. | | | | | |
| | | | | | | | | | | | Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon | | |

Israel's Idolatry

Pt. 2

Jn. 1:14-18

1. Jn. 1:17a/Ex. 19: In rebellion against God and the grace resident in His Jehovah Name, Israel entered a relationship with God based on the power of the works of their own flesh. We will do all, and they failed the final exam!

--If they had learned the lessons of the Exodus they would have rather than YOU MUST DO ALL FOR US, and passed the final exam!

2. They spent the next 1500 years under the curses of the Law, esp. beginning at the Golden Calf Incident where under the Law all God could do is consume them (Ex. 32).

3. Jn. 1:16, 17b/Ex. 32-33: If Israel was to survive, Moses had to find a way whereby God could relate with Israel outside the Law.
 - a. He fell on the grace resident in His Jehovah Name and the Abrahamic Cov.
 - b. On that basis God could “repent” and could extend His mercy and grace to those who only deserved His wrath and judgment.

4. Jn. 1:14, 18/Ex. 33-34: Moses wanted to know how God could do this? He wanted to know what was true of God’s Being and Nature, His Glory, that allowed Him to operate in this way. God can’t just overlook sin! So, how could He be merciful and gracious to rebellious sinners?

5. God agrees to show Moses His Glory, although only partially.
 - a. He does this by proclaiming the Grace resident in His Jehovah Name but Moses couldn't see it or know it fully (Ex. 33:
 - b. What Moses desired to see 1500 years before but could only participate in partially, Jesus and His followers participated in fully in the earthly ministry of Christ.

6. Jn. 1:17: The Lord Jesus Christ, the eternal Word incarnate, the Son of David who is also the Son of God, is the very source of the grace and truth that allowed God to deal mercifully and graciously with those who only deserved His wrath and judgment.

--This can only be participated in by faith. It is the only answer to Israel's idolatry.

7. God partially revealed to Moses an aspect of His divine Being and Nature, His Glory, whereby He could continue to deal with Israel, even in the midst of their idolatry, by mercifully and graciously reversing the order of curse and blessing as delineated in the Law.
 - a. The Law demanded that for idolatry and the abusing of His Jehovah Name was vengeance first and immediate then mercy (Ex. 20:1-7; 32:10; Deut. 5:8-10).
 - b. For idolatry the Law brought about automatic, immediate and violent rejection by God based on His Jehovah Name—He is a jealous God—then language of love to the faithful.

8. What God revealed to Moses—the Grace resident in His Jehovah Name—however, reversed the Law’s order. The jealous God can first respond with mercy and then vengeance (Ex. 34:6-7).
 - a. 34:7a—Now mercy is first for idolatry based on His Jehovah Name.
 - b. 34:7b—Now the issue becomes rejecting His Jehovah Name.
 - c. 34:7c—This is what bring vengeance and wrath.

--He tempers His emotional rage with longsuffering patience, holding back His wrath and judgment while revealing the Glory of His mercy and grace, steadfast love (hesed).
9. In the Law, hesed was reserved for thos who obey God. Here it is broadened to the disobedient, treating rebellious Israel mercifully (by placing them under the education of the Courses of Punishment rather than consuming them)

10. Now vengeance is not the spontaneous emotion of a jealous God but the means to safeguard the abuse of His Jehovah Name.

--Ex. 20:7 cp. 34:7: Yet by no means does He acquit is not tied to the command about idolatry but to the command about misusing the gift of His Jehovah Name.

11. This ensured that God's relationship with Israel would endure forever (1,000s of generations) although for limited times (3-4 generations) they would be under His wrath and judgment—the Courses of Punishment; Daniel's time schedule.

12. While God revealed to Moses “how” He could do this (based on the grace resident in His Jehovah Name), He did not reveal to Moses “who” and “what” would be the source of that mercy and grace: The Person and Work of the Lord Jesus Christ on behalf of national Israel.

--He revealed this 1500 years later in Christ’s earthly ministry and that is what His followers saw: God’s Glory in its fullness: Glory upon Glory, Grace upon Grace and Truth upon Truth.

13. On this basis, Moses interceded for the rebellious nation at the Golden Calf Incident (Ex. 34:8-9) and when they rejected the promised land (Num. 14:10-20).
- a. And it continues in the prophets throughout their whole history: Jonah 4:2; Joel 2:13; Ps. 86:15; 103:8; 111:4; 112:4; 145:8.
 - b. One day the whole nation will respond to God by falling on the grace resident in His Jehovah Name in faith and then the whole nation will be saved and restored (Joel 2:13; Hos. 14:2; Mal. 1:9).
14. Everything that has happened in Israel's history and God's dealings with them mercifully and that has allowed Him to preserve them in the midst of their rebellion and idolatry reaches its fullness in the Lord Jesus Christ's earthly ministry in which all can be forgiven except not believing in His Name (Jn. 1:12).