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- 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"

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. 3)

Becoming Like What You Believe

Jn. 1:1-18

1. God partially revealed to Moses an aspect of His divine Being and Nature, His Glory, whereby based on the grace resident in His Jehovah Name 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.

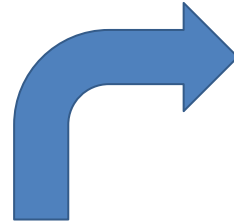
2. What God revealed to Moses—the Grace resident in His Jehovah Name—however, reversed the Law’s order. The jealous God can first respond with mercy and then vengeance (Ex. 34:6-7).
 - a. 34:7a—Now mercy is first for idolatry based on His Jehovah Name.
 - b. 34:7b—Now the issue becomes rejecting His 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).
3. 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)

Grace In
Jehovah Name



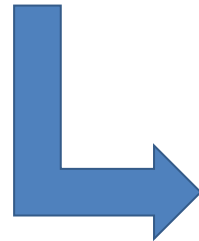
Mercy to
idolatrous
nation



Continued
rebellion:
Take Name
in Vain in
unbelief



Vengeance,
wrath,
judgment



Repent and
return to the
LORD in faith



More mercy
and grace.

4. 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.

5. God was present with Israel to demonstrate His glorious attributes, which Israel was to reflect to the rest of the world.
 - a. The Glory of God that Moses could only see indirectly and reflect imperfectly regarding the external expression of God's inner being (Ex. 33:20).
 - b. The Glory of God that the incarnate Word, the Lord Jesus Christ, revealed perfectly because He was God the beloved Son who existed in the bosom of the Father, seeing all He did, thought, said and showed (Jn. 1:18; 3:35).

6. Saving Faith: Believing in His Name means receiving Him: Seeing Jesus and believing in who He is: The Christ, the Son of God: The (I AM) Jehovah LORD of Israel, declared over 30 times in the Book of John (1:12-14, 18; 20:31).

--Believing in His Name—SEEING GOD IN JESUS IS SAVING FAITH--seeing only the works and miracles but not Jesus is not saving faith (ie., 2:23-25).

Whatever one's heart reveres in place of the one true God is idolatry.

--Paul sums idolatry up with one word: coveting (Col. 3:5).

8. In leaving God and going to the “gods” of the gentiles, they became reflectors of those vain and empty idols, having eyes and ears but unable to see or hear. They exchanged being reflectors of God’s Glory for being reflectors of inglorious likeness of their idols (Ps. 106:19-48; Rom. 1:23-25).
 - a. Stiff-necked—Ex. 32:9; 33:3,5; 34:9.
 - b. Not hearing/obeying and are let loose.
 - c. Quickly turn aside--Ex. 32:8.
 - d. Gathered in the gate—Ex. 32:26.
 - e. Moses tries to lead them—Ex. 32:34.

9. While gods and idols may be doorways to the demonic world, mostly they are viewed as the vain work of human hands devised by our own fallen and rebellious imaginations (Rom. 1:21-25).

10. Humans were created to be dependent reflectors. They reflect and resemble what they revere unto their ruin or restoration (Rom. 1:18-32; Ps. 106:19-20; 115:1-15; 135:13-21).

11. It is not just that they exchanged one God for another god (although that is true), but that they exchanged being the glorious reflectors of the nature of one true living God—God's presence, word and attributes--to be the shameful reflectors of false lifeless god's nature (Ps. 106:19-20).

Ex. 32-34 contrasts the two reflections:

- a. Israel revered idols and reflected their shame (Ex. 32:1-10)
- b. Moses revered God and reflected His glory (Ex. 34:28-35)

. Is. 6:1-10 contrasts the two reflections:

- a. Isaiah revered God and reflected and resembled His holiness and proclaimed His glorious Word (6:1-8).
- b. Israel revered idols and reflected and resembled them. They had eyes, ears and hearts, but could not see, hear or understand unto their destruction in the 5th COP (Is. 6:9-11). (Is. 42:17-20; 43:7-8, 10-15; 44:6-11, 18). Even the remnant that returns will become apostate (Ezra 9:1-2; but God can still give the light (Ezra 9:8).