

# PROMISES, PROMISES...

God as  
Promise  
Giver  
&  
Promise  
Keeper

Session 6 • The Mosaic Covenant

## I II III

- I. In all circumstances, the revelation of God to Moses entails a close connection between covenant and commandments.
  - A. In the event of Exodus, freedom is enunciated—*Exodus 19:1-9*.
    - The theophany at Sinai is a foreshadowing of the commandments, being offered as a gift of life.
  - B. Note who dictates the going up and coming down between YHWH, Moses, and the people.
    - *Exodus 19:3; Exodus 10:12-14; Exodus 19:20-25*.
- II. The Ten Commandments (Decalogue) and the covenant with Moses and God's chosen—*Exodus 20:1-21*. (*Deuteronomy 5:6-21*. *Moses as mediator—Deuteronomy 20:18-21*.)
  - A. The Sinai Covenant outlines God's will for the people in the shortest possible form.
    - The people addressed understood the revelation of the commandments to be a saving event of the first rank.
  - B. The close connection between commandments and covenant.
    1. The covenant is made, and with it Israel receives the revelation of the commandments—*Deuteronomy 27:9-10*. (*You have become, therefore...*)

2. These signposts on life unfolding in community are principally negative imperatives—*Thou shalt not...*—to which he/she who belongs to YHWH must pay heed.
3. Written from the perspective of what is utterly displeasing to God.
4. The commandments were, in fact, a sign/guarantee of Israel's election as God discloses God's will with his people—the commandments are given for life. (*Deuteronomy 4:1-8; Deuteronomy 7:12-13; Deuteronomy 8:1-20.*)

III. Sealing of the covenant corresponds to the people's pledge of obedience—*Exodus 24:1-8.*

- A. In *Exodus 25-30*, the covenantal code—instructions on the Tabernacle, the Ark of the Covenant, Table of the Bread of Presence, Lampstand, priesthood ordination ending in Sabbath Law.
  - A perpetual covenant—*Exodus 31:12-18.*
- B. The people disobey the covenant/commandments—*Exodus 32:1-24; 30-35.*
  1. The people choose other gods against the commandment and the covenant—*Exodus 32:7-10.*
  2. Moses again acts as intermediary between the people and God—*Exodus 32:11-14:* God changes his mind, while Moses atones for their sins—*Exodus 32:30-35.*
- C. The people's disobedience of *Exodus 32:1-6* creates the problem that *Exodus 32-34* and, later, the rest of the Bible will address.
  1. God promises, God makes covenant; while we disobey, refuse life, and choose death.
  2. The covenant is divine action that seeks a faithful covenant people, who turn out to be divinely perplexing.

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