From Slavery to Divine Service
The Foundation of Israel as a Liturgical Community in Exodus

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A. The Nature and Purpose of Founding Stories

1. The founding stories and documents for the USA
   • Pilgrim fathers
   • Declaration of independence
   • Constitution with Bill of Rights

2. God's foundational acts in the OT
   • God’s provision of natural, religious, social and political order by his word in his r’ishōnōth for Israel (Isa 1:26)
   • God’s institution of Israel’s institutions by his word: ordinances
     ♦ Authorisation: working with God
     ♦ Empowerment: blessing by God
     ♦ Provision: safe access to God’s gifts
     ♦ Sanctification: participation in God’s life

3. Moses as the cult-founder
   • Call by God in 19:2 and 20 with summons in 24:1-2 and 12 to receive the tablets and the law
   • Recognition by people as God’s spokesman to them (20:18-21)
   • Reception of God’s ritual legislation for the institution of the divine service in seven speeches in 25-31
   • Moses as the founder of the divine service
     ♦ Construction of altar at Sinai with consecration of Israel and participation with Israel’s leaders in the holy meal as God’s guests in 24:4-17
     ♦ Construction and consecration of the tabernacle
     ♦ Ordination of the priests, consecration of the altar for burnt offering, and the inauguration of the divine service in Leviticus 9
   • The status of Moses as God’s spokesman in 34:29-35
     ♦ Shining face: halo with rays
     ♦ Reflection of God’s glory
     ♦ Veiled face to protect the Israelites
     ♦ Unveiled only when speaking to God or speaking God’s words to them
     ♦ Disclosure of God’s radiance through His word: God’s mandate
4. The book of Exodus as Israel's divine constitution
   - What makes a group of people a nation?
     ♦ Ethnicity
     ♦ Language and culture
     ♦ Geography: land and territory
     ♦ Political system
     ♦ Religion
   - Why was Israel a holy nation?
     ♦ Redemption by the Lord from slavery to Egypt and its gods
     ♦ God's covenant with vassal Israel as her divine overlord
     ♦ His sanctifying presence with Israel in the tabernacle
   - For what purpose did it become God's holy people?
     ♦ Access to God and his blessings in the divine service: 20:24
     ♦ Priestly mediation between God and nations: 19:6

5. Liturgical goal of the deliverance from Egypt
   - Pun on "serve" and "service": slavery ► divine service
   - Service of pagan gods as enslavement to them: 20:5: 23:34
   - God's promise to bring the Israelites to Sinai to serve him there: 3:15
   - God's demand for Pharaoh to release Israel for service in 4:23: Let my son go that he may serve me.
     ♦ See also 7:16; 8:1, 20; 9:1, 13; 10:3, 7, 8, 11, 24-25; 12:31
     ♦ Pilgrimage to holy place: 5:1; see also 10:9
     ♦ Sacrifice animals for holy meal: 5:3; see also 3:18; 5:9, 17; 8:7, 25-29
   - Passover as service of God: 12:25-26; cf. 13:5.
   - Service of the LORD for the reception of blessings from him in 23:25-26: You shall serve the LORD your God, and he will bless your bread and water: “I will take away sickness away from among you. None of you shall miscarry or be barren in your land; I will fulfil the number of your days.”
   - Journey with God from Egypt to God's royal sanctuary in the Promised Land in 15:17: You will bring them in and plant them on your own mountain, the place, O LORD, which you have made for dwelling, the sanctuary, O LORD, which your hands have established.
   - God’s dwelling with his people as the goal of the exodus in 29:46: And they shall know that I am the LORD their God, who brought them out of the land of Egypt that I might dwell among them.
   - City building for Pharaoh ► sanctuary building for the LORD

6. Exodus as Israel’s foundational story
   - The foundational acts of its deliverance from slavery in Egypt and the covenant at Mt Sinai
   - God’s institution of the divine service with all its parts
B. Structure of Exodus: Two part division with the climax in 40:34-38

1. Procession of Israel from Egypt to Sinai: 1-18
   • Commission of Moses and Aaron: gift of God’s name: 1-4
   • Contest between God and Pharaoh: 5:1–12:36
     ♦ Demand for release of the Israelites (5:1–6:1)
       ➢ Underworld
         ▶ Blood: copied by magicians
         ▶ Frogs: copied by magicians with Pharaoh’s request for intercession for its removal in 8:8-15
         ▶ Gnats: acknowledged as God’s acts by magicians
       ➢ Earth
         ▶ Mosquitoes: distinction between Egyptians and Israelites in 8:22-23 with Pharaoh’s request for intercession for its removal in 8:28-32
         ▶ Cattle plague: distinction between Egyptians and Israelites in 9:4-6
         ▶ Boils: inflicted on Egyptians and magicians
       ➢ Sky
         ▶ Hail: distinction between Egyptians and Israelites in 9:26 with confession of sins by Pharaoh and his request for intercession for its removal in 9:27-35
         ▶ Locusts: confession of sin by Pharaoh and his request for intercession in 10:16-19
         ▶ Darkness: separation of Israelites from Egyptians in 10:23: final rejection by Pharaoh in 10:28
       ➢ Death of Egyptian first-born male humans and animals: Passover with Pharaoh’s request for blessing in 12:32
   • Exodus from Egypt and deliverance at Red Sea: 12:37–15:21
     ♦ Departure from Egypt with the institution of the Passover (12:37–13:22)
     ♦ God's victory at the Red Sea (14)
     ♦ Celebration of God's victory: the Song of the Sea (15:1-21)
   • Guidance and preservation in the desert: 15:22–18:27
     ♦ Three episodes of grumbling (15:22-17:7)
       ➢ Water at Marah
       ➢ Food in the desert: quails, manna and Sabbath
       ➢ Water as proof of God’s presence at Meribah
     ♦ Destruction of Amalekites (17:8-16)
     ♦ Institution of court system with seventy elders (18)

2. Consecration of Israel and its tabernacle at Mt Sinai: 19-40
   • God's theophany and his covenant with Israel: 19-24
     ♦ Preparation for God's appearance (19)
     ♦ God’s speaking of the Decalogue to Israel (20:1-21)
     ♦ Law of the altar (20:22-26)
     ♦ Covenant code for Israel (21-23)
Consecration of Israel and theophanic meal with God (24:1-11)
Ascent of Moses on Mt Sinai (24:12-18)

• Seven speeches: institution of tabernacle and divine service: 25-31
  • The divine service
    ➢ Tabernacle and its furnishing (25-27)
    ➢ Consecration of priests and altar with the divine service (28-29)
    ➢ Most holy incense altar (30:1-10)
  • Holy shekel (30:11-16)
  • Basin for washing (30:17-21)
  • Most holy anointing oil (30:22-33)
  • Most holy incense (30:34-38)
  • Bezalel and Oholiab as holy artisans (31:1-11)
  • Observance of Sabbath: gift of two tablets (32:12-18)

• Threat to God’s presence by idolatry: access by name: 32-34
  • Construction of a golden calf (32:1-6)
  • Four intercessions of Moses (32:7-34:9)
  • Liturgical ordinances of the covenant (34:10-28)
  • Shining face of Moses (34:29-35)

• Building and the consecration of the tabernacle: 35-40
  • Instruction by Moses on observance of the Sabbath (35:1-3)
  • Contributions of Israelites to Moses for the builders (35:4-36:7)
  • Making of tabernacle, its furniture and vestments (36:8-39:43)
  • Establishment and consecration of tabernacle in 7 stages (40:1-33)
    ➢ Instruction by God (40:1-15)
    ➢ Fulfilment by Moses (40:16-33)
  • God’s dwelling in the tabernacle with the glory cloud (40:34-38)

C. Main Themes

1. The deliverance of Israel by God
   • The status of the Israelites
     ➢ People of God before the covenant at Sinai
     ➢ God’s firstborn son: 4:22-23
       ➢ Holy to God: service of God
       ➢ Heir of God: land as inheritance
     ➢ Servants of God ▶ slaves of Pharaoh
   • God’s involvement in their oppression
     ➢ Accompaniment of them to Egypt (Gen 46:4)
     ➢ Visitation of them: 3:8,16
   • Reasons for deliverance: 2:23-25: The Israelites groaned from the slavery and cried out for help and their cry came up to God from their slavery. Then God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob, and God saw the Israelites and God knew.
     ➢ See God’s response to their lament in 3:7-9
     ➢ His four acts
➢ Hearing of groaning
➢ Remembrance of covenant with Abraham
➢ Seeing: their affliction (3:7) and their oppression (3:9; 4:31)
➢ Knowing: their suffering (3:7)

• Call of Moses
  ♦ Commission for deliverance from slavery in Egypt: 3:10
  ♦ Equipment for task
    ➢ Promise of presence: 3:11-12
    ➢ Gift of holy name YHWH: 3:13-15

• Use of holy name
  ♦ Announce God’s deliverance to the Israelites (3:16)
  ♦ Demand for their release from Pharaoh (3:18)
  ♦ Introduce God and proclaim his presence to the Israelites (6:6-8)
  ♦ Access to him in prayer (8:8)

• Nature of deliverance
  ♦ Act of redemption by kinsman (Hebrew gōel): 6:6
    ➢ Ransom from captivity and slavery
    ➢ Righting injustice: genocide
    ➢ Restoration of land and livelihood
  ♦ Act of emancipation
    ➢ Formula: *I am the Lord who brought you out of Egypt* (20:2)
    ➢ *Going out = going free* (Hebrew yātzā: “go out free” in Qal and “bring out free” in Hiphil)
    ➢ God’s demand: *release* (Hebrew: shīlāḥ)
    ➢ Liberation by force of arms: *strong hand* in 6:1 and *out-stretched arm* in 6:6
  ♦ Victory over powers of chaos: divine warrior
    ➢ Pharaoh as incarnation of sun god: duty of care for cosmic order
    ➢ Violation of just order by oppression of Israel
    ➢ Lord as divine champion (15:3)
    ➢ Defeat of Pharaoh’s magicians
    ➢ 10 plagues = 10 battles: Lord v gods of Egypt (12:12)
    ➢ Tribes of Israel as His 12 divisions (6:26; 7:4; 12:14, 51)
    ➢ Task of God’s army in 14:13-14: *Do not be afraid, stand firm and see the victory of the LORD that he will accomplish for you today...The LORD will fight for you; and you must only keep still.*
      ▪ Witness of victory (14:30-31)
      ▪ Plunder of enemy (3:21-22; 12:35-36)
    ➢ Final battle and victory at the sea: rescue through the sea v drowning by the sea
    ➢ Journey: victory march of God with his army

• Exodus as divine theophany
  ♦ Use of formula of recognition (6:7; 7:5)
Disclosure of glory to Israel, Pharaoh and world (14:4,18)
- Salvation to Israelites
- Wrath to Pharaoh and Egyptians

Glory: radiance from visible presence
- Cloud: concealed glory (13:21-22)
- Paradoxical nature: darkness to Egyptians but light to Israelites (14:19-20)

Twofold effect
- Pharaoh: defiance and hardening of heart
- Israel: prostration (4:31), obedience (12:28) and faith (14:31)

Seven stage theophany in Exodus and Leviticus: burning bush ► journey from Egypt ► Sea ► desert of Sin ► Mt Sinai ► face of Moses ► tabernacle

- Close association with the last plague in 12:28-30 and the exodus in 12:31-42
  - Protection of Israelite families from the death of their first born sons and male animals
    - Holiness of first born sons and domesticated male animals
    - Presentation of firstborn sheep, goats and cattle as offerings
    - Redemption of first born son and donkeys
  - Culmination in the deliverance from slavery
- Time of the Passover
  - Month of Passover as first month in liturgical calendar
  - Selection of unblemished lamb/kid for each household on 10 Nissan
  - Slaughter of animal on evening of 14 Nissan/Abib
  - Passover on the evening of 15 day
  - The night of the Passover as a “night watch/vigil” (shimmurim) for the Lord and for the Israelites in 12:42
- The ritual of the Passover
  - Application of blood to door-frames of house for the meal rather than the altar for burnt offering
  - Eating of roasted meat with bitter herbs and unleavened bread as an evening meal for the extended family and invited guests: connection with meal from peace offerings
  - Eating dressed for travel
  - Staying in the house until morning
- The ongoing observance of the Passover
  - Mandatory observance of the Passover as an annual commemoration (12:14)
  - Passover meal as a ‘divine provision/portion/due’ (hōq) for the Israelites and their children in 12:24
  - Observance of the Passover meal as an annual service in the Promised Land (12:24-27; 34:18-20, 25)
♦ Ritual instruction: recitation of the story of the Passover and deliverance from Egypt for the children
♦ Observance of the day after the night of the Passover as a “pilgrim festival/feast” (hag), a day of rest from work (12:14): called the Feast of Unleavened Bread (23:15; 34:18) and the Feast of the Passover (34:25)
♦ Beginning of seven days of unleavened bread in the Promised Land: 12:15-30 and 13:3-7
♦ Beginning of the liturgical calendar at the spring equinox: 12:2
♦ Institution as first of the three pilgrim festivals: 23:14-15,18

• Purpose: ritual exodus and transition each year: see 13:4: On this day you are going out/going free in the month of Abib.
  ♦ Reliving of the exodus by each new generation: 13:8
  ♦ Old liturgical year to new liturgical year ► old age to new age
  ♦ Old harvest to new harvest: new leaven
  ♦ Slavery to freedom of divine service
  ♦ Ritual impurity to ritual purity
  ♦ Death to life
  ♦ Sorrow to rejoicing in God’s grace

3. The covenant at Sinai
• Theory of Sinai covenant as suzerain-vassal treaty
  ♦ Structure of these Hittite treaties
    ❦ Preamble: identification of parties
    ❦ Historical preamble: past dealings
    ❦ Stipulations about alliances, attacks, and annual appearance before overlord
    ❦ Public deposition and reading
    ❦ Gods as witnesses
    ❦ Blessings and curses
  ♦ Problems with this treaty
    ❦ Israel’s status as God’s people
    ❦ Historical remoteness
    ❦ No historical preamble
    ❦ No deposition or witnesses
    ❦ No list of blessings and curses
  ♦ Deuteronomy as vassal treaty?
• Nature of covenant at Sinai
  ♦ Mention of covenant in four contexts in Exodus: 19:5; 24:7,8; 34:10=34:27
  ♦ Enactment by a theophany
    ❦ Covenant of Israel’s priesthood (19:5)
    ❦ Lawgiving for Israel’s vocation as a holy nation
  ♦ Two sides
    ❦ Lord: self-presentation and self commitment to Israel to be their God (19:4-6; 20:2, 24)
Decalogue as God's requirements for Israel as his holy people (20:3-17)

- Five elements of its enactment
  - God’s announcement (19:3-6) and Israel’s agreement with his proposal (19:8; 24:2, 7)
  - Giving of Decalogue, altar law and covenant code for Israel’s mission as a holy nation (20:23)
  - Consecration of Israel for service (24:1-11)
  - Institution of tabernacle, priesthood and divine service (25-31)
  - Reaffirmation of covenant with rebellious Israel after the golden calf (34:10)

- The nature and function of the Decalogue
  - Ten words of God's covenant with Israel (34:28)
    - Direct address by God to Israel (Deut 4:12-13; 5:4)
    - Relevance for all times and places
  - God’s gifts as the foundation for his demands
    - Gift of holy name for access to him and His grace
    - Self-commitment to Israel as their God
    - Liberation from slavery in Egypt
  - The promulgation of the commandments in the Lord’s name
    - Transgression as desecration of His name (Lev 22:31-32) ► experience of God’s wrath (Rom 4:15)
    - Observance as sanctification of His name
  - Link of Decalogue with worship
    - Gift in God’s theophany at Sinai and repeated in the service (cf. Ps 50; 81)
    - Use in entrance liturgies at the temple for scrutiny by the priests (Ps 15; 24:3-6)
    - Deposit of tablets in the ark (25:21-22)
    - First table: desecration of God's holiness
    - Second table: defilement of Israel's purity

- The first commandment
  - Statement of fact as well as demand: There will/shall not be other gods before My face
    - Gift of panim: face and presence of the LORD
    - Exclusion of other “gods” from his presence
    - Presence in divine service at altar
  - Demand for exclusive allegiance and service rather than denial of other “gods”
  - Prohibition of idols
    - Idol as a wood, stone, or metal statue for the LORD, as with the golden calf, or for another god
    - God’s identification of all idols with other gods
    - Idol as the "face" of a god: means of access
      - Presence of a god’s spirit in it rather than identification with it (Hab 2:18-19)
      - Opening the eyes, ears, nose, mouth and hands of the statue at their consecration
Prohibition of three things
- Manufacture of idols
- Prostration before them
- Performance of service to them: offerings and prayers

Extension in 23:24: you shall not bow down to their gods nor serve them, nor do as they do, but you shall utterly overthrow them and break their pillars to pieces.
- Prohibition of Canaanite rituals (cf. Deut 12:4, 30-32)
- Rabbinical teaching on unauthorised service
- Demolition of idols and pillars in Promised Land

Reasons for the prohibition of idolatry
- Avoidance of enslavement by them: note the pun on serve with Hophal in 20:5 and 23:24
- Gift of God’s holy name as the means of access
- Institution of the altar as the place for the Lord to come and bless His people (20:23-24)
- Theophany of God by his voice from heaven (Deut 4:15-18)
- Association of idols with evil spirits (Deut 32:16-17; Ps 106:36-38; 2 Kgs 21:1-6,10-11)

Idolatry as unauthorised service in 1 Kgs 12:28-33
- Use of forbidden idols for the Lord: golden calves
- Service in an unauthorised place: Bethel
- Service by unauthorised priests: non-Levites
- Service at an unauthorised time: Feast of tabernacles on eighth rather than the seventh month
- Service led by an unauthorised chief priest: Jereboam

The second commandment
- Question of rabbi: what is God’s greatest gift to His people?
  - Answer: The Name
  - Gift of Himself and access to Him
  - Assured access to grace through this name rather than an idol
  - Frequent mention in the Psalter

Proper name rather than common name or title
- Most holy thing: gift to all Israel rather than just priests
  - Peril of desecration
  - Right use at the sanctuary in the divine service
  - Abuse by unauthorised use
  - Replacement by Adonay = Kyrios = LORD

Gift to Moses at his call in 2:13-15
- Request by Moses: authority to speak and act
- God’s answer
  - Riddle: I am/will be who I am/will be
  - Name: YHWH
  - Declaration: This is my name for ever, my remembrance from generation to generation
- Remembrance as liturgical term: mode of address
- Use of the name
by Moses with promise to the leaders of Israel (3:16-17)
by Moses and them with the request to Pharaoh for release for service as the LORD’s guests in the desert (3:18)

♦ Instruction to Moses in 6:2-8 to use it as His spokesman
♦ Self-introduction to whole people at Sinai in 20:2: I am YHWH your God

➢ Gift of personal name with declaration of commitment
➢ Repeated use for His self-presentation through the words of Moses: 6:2, 6, 8, 29; 29:46; cf. Lev 11:44; 18:2, 4, 5, 6, 21, 30; 19:3, 4, 10, 25, 31, 34, 36; 20:7, 24; 23:22, 43; 24:22; 25:17, 38, 55; 26:1, 13, 44.

♦ God’s proclamation of his name to Moses in 33:12-34:7
➢ God’s answer to the requests by Moses to teach him his way (33:13) and to show him his glory (33:18)
  ➢ God’s parade of his goodness before Moses by proclaiming his name (33:19-20)
  ➢ God’s disclosure of back rather than face (33:21-23)
➢ LORD’s proclamation of His name in 34:6-7: YHWH YHWH, the compassionate and gracious God, slow to anger and great in mercy (chesed) and faithfulness, keeping mercy for thousands (of generations), bearing/removing iniquity and rebellion and sin, but by no means exempting from guilt, visiting the iniquity of the fathers upon the children and children’s children to the third and fourth (generations).

➢ Unusual use of idiom: qārā bēshem YHWH
➢ Gift of name by repetition: use for invocation
➢ Personal credentials in three adjectival phrases as authorisation for appeal and proclamation: compassion and grace, longsuffering patience, faithful generosity
➢ Personal policy with three participial clauses
  § Ongoing generosity to 1000 generations of those who love Him (20:6)
  § Forgiveness/removal of all sins
  § Visitation of iniquity up to 3 or 4 generations of those who hate Him (20:5)
  § Contrast between limited judgment and limitless grace
➢ LORD’s authorisation for the use of his name to proclaim His grace and access it in meditation, prayer, and praise as happens in the psalms
➢ Foundation for the Psalter: frequent allusion

• Third commandment
  ♦ God’s creation of humans for rest with him
Contrast with pagans as the temple slaves of their gods: provision of food, drink, and entertainment
Contrast with pagan gods as a leisured aristocrats

The Sabbath as a holy day free from work
Israel as God’s royal sons
Prohibition of farm work and work at any trade
Contrast with pagan rituals as work for the gods
Central ritual: ritual leisure rather than ritual work

Two kinds of Sabbaths in the OT
Weekly Sabbaths
Seven festive Sabbaths
First day of Unleavened Bread
Seventh day of Unleavened Bread
Pentecost
New Year’s Day: first day of seventh month
Day of Atonement: tenth day of seventh month
First day of Tabernacles: fifteenth day of seventh month
Eighth day of Tabernacles

God’s gift of the Sabbath (16:29)
Reason for rest in 20:11
God’s rest after six days of creation (31:17)
God’s blessing and sanctification of the day: holiness to Him (16:23; 31:15; 35:2)

Purpose
Refreshment for animals and workers (23:12)
Blessed as a time for the reception of God’s blessing
Sign and means of sanctification: see 31:12-17 as the culmination of God’s institution of the tabernacle, the priesthood and divine service
Sabbath as the day without end, eternity in time: sign of the age to come, the day that is all sabbath and rest in eternal life (Mishnah Tamid 7:4)

4. The consecration of Israel as God’s holy nation
• God’s purpose to make Israel a holy nation in 19:4-6: You have seen what I did to the Egyptians and how I bore you on eagle’s wings and brought you to myself. Now therefore, if you indeed listen to my voice and keep my covenant, you shall be my treasured possession among the nations, for all the world is mine; and you shall be to me a kingdom of priests and a holy nation.
  ♦ Eagle as bird with access to the heavenly realm
  ♦ God as the emperor with the world as His empire
  ♦ Israel as God’s private property, His royal fiefdom
  ♦ Israel’s vocation: holy nation
    Access to heavenly King
    Royal priests, heavenly courtiers
    Mediation between the LORD and the nations
• Israel's consecration in 24:1-11
Israel’s agreement to God’s proposal: 19:9; 24:3, 7
Construction of altar with 12 stone pillars: 12 tribes
Consecration of Israel with blood like the priests in 29:21
Sapphire pavement: heaven on earth
Vision of God in the holy meal on the mountain

- Means of sanctification for the tabernacle and the priests
  - The most holy anointing oil: 30:22-23
  - The altar for burnt offering: 29:37
  - The blood from the altar mixed with the oil: 29:21
  - The meat from the ram and the bread for ordination: 29:32-34. See also the regular grain offering in Lev 6:14-18.

- Israel’s ongoing reception of God’s holiness
  - Through the altar for burnt offering that sanctified their offerings: 29:37
  - Through their eating the holy food from their offerings: 28:38
  - Through their participation in the divine service: 29:43-44
  - Through resting on the Sabbath: 31:13
  - Through God’s sanctifying ordinances (Lev 20:7-8) and most holy name (Lev 22:31-33)

5. The institution of the altar in 20:22-24
- Altar: place for presentation of offerings rather than slaughter
  - Pagan altars before idols of gods as tables for their meals
  - Altar as table for God’s provision of holy food for Israel
  - Name rather than idol as means of access
- Location of altar at places that the LORD has appeared to introduce Himself by name: double sense of ḫizkîr
- The altar as place for the LORD’s advent to His people on earth
- LORD’s speaking His blessing from heaven to His people in the divine service: see also 23:25-26 and Num 6:22-27

6. The institution of the tabernacle in 25-27
- Institution by God on the mountain in 25-27
  - Seven speeches like seven days of creation
  - Construction in 36:8-38:20
  - Establishment in 40:1-33
  - Echoes of God’s work in creation in 39:43b and 40:33b
- Mount Sinai as the archetypal sanctuary with three zones
  - Top of mountain with LORD’s glory: approach by Moses
  - Enclosed mountain with cloud: approach by priests
  - Foot of maintain with altar: approach by people
- Arrangement of the tabernacle
Two squares with two focal points

East-west access

- Tabernacle as mobile Mount Sinai with three zones
  - The Holy of Holies as God's private quarters: throne made up of the **mercy seat**, the **cherubim** as the throne-bearers and the **ark** as the footstool
  - The Holy Place as God's audience room for priests with the altar for incense, the lampstand and the table for the showbread.
  - The courtyard with the altar for burnt offering as the place for public assembly and meeting

- Tabernacle with lamp as earthly copy of heavenly model (25:9, 40)
- Tabernacle as the LORD's earthly **residence** (*mishkan*: 25:9) for him to **reside** (*shakan*: 25:8; 29:45-46) with his people
  - The cloud resided over it (40:35; cf. 24:16)
  - The glory of the LORD filled the dwelling place (40:35)

- Tabernacle as the LORD’s sanctuary (*miqdash*: 25:8)
  - Sanctified by His presence
  - Circles of decreasing sanctity

- Tabernacle as the Tent of Meeting (‘*ohel mo’ed*
  - Holy Place where the LORD **met** (*no’ad*) with Moses and the priests on duty to speak with them (25:22; 30:6; 36; Num 7:89)
  - Altar for burnt offering where the Lord **met** with Israel during the daily performance of the burnt offering (29:42-43)
  - **Congregation** that meets there with the LORD: ‘*edah* (35:1, 4, 20; 38:25)
  - **Time of meeting** by the whole congregation: **mo’ed** (9:5; 13:10; 23:15)

7. The institution of divine service

*See 29:38-36: This is what you shall do on the altar as a regular enactment each day: two lambs a year old. Do one in the*
morning and do the other at twilight. With the first lamb (do) two litres of fine flour mixed with a litre of oil from pressed olives, and a litre of wine as a drink offering; and do the second lamb at twilight with the same grain offering as the morning and its drink offering. Do it as an aroma that puts at rest, a gift belonging to the Lord, a regular burnt offering throughout your generations at the entrance to the tent of meeting before the Lord, where I will meet with you (Israelites), to speak to you (Moses) there. I will meet there with the children of Israel, so that it (Israel/tent) may be sanctified by my glory. I will sanctify the tent of meeting and the altar and will also sanctify Aaron and his sons to serve me as priests. I will dwell among the children of Israel and will be their God. Then they will know that I am the Lord who brought them out of the land of Egypt, so that I might dwell among them; I am the Lord their God.

• Use of tamid as ritual term = regular enactment (29:38 ► 25:30; 27:30; 28:29, 30, 38)
  ♦ The regular burnt offering (29:42; Num 28:3, 6, 10)
  ♦ The regular grain offering (Lev 6:20)
  ♦ The regular fire (Lev 6:6)
  ♦ The regular light (Lev 24:2)
  ♦ The regular bread (Num 4:7; cf. Ex 25:30
  ♦ The regular incense (30:8)
• Times for the public burnt offering: morning and evening
  ♦ Times for meals: link of sacred meal with home meals
  ♦ Turning points of the day
  ♦ God’s provision of holy bread for his priests on service
  ♦ God’s provision and blessing for Israel’s work and sleep
• Material for the daily service
  ♦ Basic produce of the land: livestock, grain, olive oil and wine.
  ♦ Basic foodstuff: meat, flour and olive oil for bread, wine
  ♦ Sanctification of food from the offerings: meat, flour with incense, and wine
  ♦ Burnt offering of meat with a grain offering of flour mixed with olive oil and incense and a drink offering of wine
• Location of the divine service
  ♦ The altar at the entrance to the Tent of Meeting
  ♦ God’s public meeting with the congregation at the altar rather than in a private audience with the high priest or national leader in the Holy of Holies
  ♦ God’s theophany in the divine service (cf. Lev 9:6,23-24)
  ♦ God’s provision of “bread” for them rather than their provision of “bread” for Him (Lev 6:16-18; Num 28:2)
• The purpose of the daily burnt offering
  ♦ Note the use of the formula for divine approval in 29:41: for an aroma that puts at rest, a gift belonging to the Lord
  ♦ The smoke from the burnt offering and the incense of the grain offering as a sweet aroma around the altar
  ♦ By means of the aroma God showed that he accepted the offering and the people who presented it
• God’s activity in the divine service
  ♦ His meeting with Moses/Aaron/high priest to speak to him
  ♦ His meeting with the Israelites at the altar so that they could have access to his glory
  ♦ His sanctification with his glory of the tent of meeting and the altar as well as the priests for their service before him there
  ♦ His dwelling with the Israelites so that he could act as their God in fulfilment of his promise in Gen 17:7-8
• Result: recognition of the LORD as their God who dwells with them
• Function of the concluding declaration in 29: 46b
  ♦ Two formulae: self-introduction by name with self-commitment
  ♦ LORD’s gift of access to Himself by His name and His commitment to them as their God

8. The institution of the priesthood
• Purpose of vesting
  ♦ Covering their nakedness
  ♦ Covering with God’s holiness
  ♦ Acting in their office
• The institution of the holy vestments in 28
  ♦ Terms
    ➢ Sanctuary vestments: 28:4; 29:29; 31:10; 35:19, 21; 40:13
    ➢ Woven vestments: 31:10 for ministry in the Holy Place: 35:19; 39:1, 41.
    ➢ Vestments for priestly service: 28:4; 35:19; 39:41; 40:30
  ♦ The over-vestments for Aaron as the officiating priest
    ➢ Ephod with names of the 12 tribes on two onyx stones
    ➢ Breast-piece over the ephod with 12 stones for the names of the 12 tribes and the two holy lots
    ➢ Robe with pomegranates and bells on its hem
    ➢ Diadem: gold plate attached by a blue cord and inscribed with the words: Holiness to YHWH
  ♦ The vestments for all priests
    ➢ Tunic
    ➢ Girdle
    ➢ Turban/cap
    ➢ Undergarment
  ♦ Symbolism
    ➢ Aaron: tabernacle
    ➢ Priests: courtyard
• The institution of ordination in 29
  ♦ Terms for ordination
  ♦ Washing of Aaron and sons ► daily washing of hands and feet in 40:30-32
♦ Dressing of Aaron and anointing of his head with most holy oil
♦ Dressing of his sons with their vestments
♦ Sin offering of a bull for Aaron and his sons: blood smeared on the horns of the altar and poured out at its base for atonement
♦ Burnt offering of a ram for Aaron and his sons: blood splashed against the sides of the altar for its consecration
♦ Ram for ordination of Aaron and his sons
  ➢ Blood on their right ears, thumbs and big toes
  ➢ Splashing of leftover blood against the altar
  ➢ Consecration of priests and their vestments by sprinkling them with blood from the altar
  ➢ Smoking up of right hindquarter, liver, kidneys and fat from the ram and some of the bread on the altar
  ➢ Assignment of breast to Moses as the celebrant
  ➢ Assignment of left hindquarter to Aaron and his sons
♦ Eating meal with holy meat and holy bread in the sanctuary
♦ Repetition of ritual for seven days
♦ Consecration of the altar with the priests for service at it
• The location and work of the priest in the divine service
  ♦ The most holy places: altar for burnt offering, the laver at the entrance to the tent and the incense altar, lamp and table in the Holy Place
  ♦ Two technical terms: enter and approach in 28:43; 30:20; 40:32
• The main tasks of the priest in the divine service
  ♦ Splashing of blood against the outer altar for atonement
  ♦ Burning of incense in the Holy Place for acceptance
  ♦ Smoking of offerings on the outer altar for sanctification
• The purpose of the divine service as shown by the vestments of Aaron and their location
  ♦ Shoulders with ephod with memorial stones in 28:12: So Aaron shall bear their names before the LORD on his two shoulders for remembrance.
    ➢ Bearing the names of the twelve tribes
    ➢ Representation
    ➢ God’s remembrance of them by caring for them
  ♦ Heart with breast-piece of judgment with names and two lots in 28:30: So Aaron shall bear the judgment of the Israelites upon his heart before the LORD regularly.
    ➢ Bearing the judgment of the Israelites before God
    ➢ Obtaining his judgment of them and for them
    ➢ Decision: favourable v unfavourable verdict
    ➢ Positive sense: their vindication by acceptance of them and their offerings ► their justification
  ♦ Head with diadem with inscription of the holy name in 28:38: It shall be on Aaron’s forehead, so that Aaron may bear/remove/forgive the iniquity of the holy offerings which the Israelites consecrate, all their holy gifts, and it
shall be on his forehead regularly for their acceptance before the LORD.

- Inscription of the pure gold: Holiness to the LORD
- Use of seal by kings: part of him
- Forehead: whole person as His property
- Holy name: priest as His shrine and His agent
- Purpose
  - Liability for desecration of His holiness by the Israelites with their offering: see the teaching on bearing iniquity in Num 18:22 ► Num 18:1 ► Lev 16:22 as well as Ex 34:7
  - Assurance of His acceptance and grace (rātzōn)

Body with robe in 28:35 and 43: It shall be upon Aaron when he ministers, so that its sound is heard when he goes into the Holy Place before the LORD and when he comes out, lest he die...They shall be on Aaron and his sons when they come into the tent of meeting or when they approach the altar to minister in the Holy Place, so that they do not bear/incur iniquity and die.

- Consecration of vestments with most holy blood and anointing oil
- Covering with His purity and holiness
- Averting the death penalty from the desecration of the most holy things

Sense of zikkārōn in 28:12 and 29

- Term for ritual enactment: sacrificial and sacramental
- Four divinely instituted commemorations with promises of divine help
  - The blood of the Passover Lamb in 12:14
  - The ephod with the names of the 12 tribes
  - The breast-piece of judgment with the names of the twelve tribes
  - The holy trumpets in Num 10:10
- God’s remembrance of them by acting to vindicate and help them

Priestly mediation

- Standing in for the people before God: bringing their names, their needs, and their offerings to Him in an act of intercession
- Standing in for God with the people: bringing His name, His vindication and His acceptance of them and their offerings ► purification, sanctification and blessing

D. Conclusion

- Our sevenfold legacy from the Old Testament in Rom 9:4-5
  - The sonship: 4:22-23
  - The glory: 40:34-38
  - The covenants: Abraham and Sinai
  - The law-giving: 20:1-17
♦ The service: 29:38-46
♦ The promises
♦ The patriarchs
• Most from Exodus
• Fulfilment by Jesus
  ♦ Redemption from sin, death and the devil
  ♦ Our Passover, our sanctification, our place of rest (Sabbath)
  ♦ New covenant that fulfils the covenants with Abraham and Israel
  ♦ Theophany of Father’s glory with his new name in Jesus
  ♦ New law with two new commandments: faith and love
  ♦ Tabernacle/temple: Christ and the church
  ♦ High priest with us as his priesthood performing the heavenly service on earth

E. Reading List
• Basic Reading
• Further reading