

RUF Bible Study – The Book of Exodus
Doug Serven, RUF Campus Minister¹
April 4, 2007
Exodus 19-24 – The Law

We've come to what is most likely the most well-known part of Exodus, the 10 Commandments. God gives Moses the law. What do you think of the law?

Many people don't like it. Can't we just get past this sort of thing and love each other?, they say. Isn't this retrograde? All this law is oppressive. They want to throw it all out.

Other people think this is it, the most important thing, the essence of religion. Their whole lives are built around law-keeping and they want to make this the only thing this book is about. Finally, we've arrived, they say. This is true religion.

Most of us have one of those two relationships to the law. Some of you are law-keepers, very diligent about the things you do and don't do. Others of you have thrown it all out. Some of you think you might become moral again after college. Others are just glad to be done with all the rules.

What is the law all about? Why do we have it? How should we treat it? As we look at this, let's see that this is how God treated his people after their redemption in Exodus. We are to understand the nature of God and what he requires of his people, what Jesus later summarized as loving God and treating your neighbor as yourself. To help us, we're going to try to keep together three concepts or principles: Redemption, Worship and Law.

Redemption

The order of things here is so immensely important. The Ten Commandments come in chapter 20. In chapter 19, which is preceding 20, God talks to his people and shows up on the mountain for worship. At the beginning of the chapter, God tells them this: "You have seen what I did to the Egyptians. You know how I carried you on eagles' wings and brought you to myself." (v. 4). What does that mean? God had already saved them.

They were saved and then given the law. The law is what is expected of a people already redeemed

Most of us live, think and experience exactly the opposite. If I am good, I will be saved. If I am good, I will be accepted. If I am obedient, I will survive. I heard this just this past week from a woman who was asking about how much she had to obey before God would bless her with a husband. It's ingrained in us to the very core.

But here God is telling his people something that couldn't be more different. I saved you, now be good. I brought you out of slavery, therefore you should obey me.

You have to get this order. If you think the Bible should say "If you obey, then I will save you on eagles' wing" then you have to realize there would be no exodus. What did Israel do to get saved? Did they fight? No. Did they protest and have a sit down strike? No. Did they argue their way out? No. God led them out, and he alone gets the credit. There are no good people in heaven. Only sinners saved by grace.

This order thing is the essence of different religions. This is our first subpoint – *eagles*. God saved his people, plucked them out of misery on the wings of an eagle, reminding them of what he has done for them. Think of the Return of the King, when Frodo has finally gotten rid of the ring and he and Sam are stuck on a rock with the lava from the mountain all around them, Trapped. Hopeless. And you hear the screech of eagles as they swoop down, pick up the two hobbits and carry them to safety. That's what God has done with his people.

There's more. He says they will be his *treasured possession*. This is a special designation of the king's riches. The king, especially in those days, would everything in his kingdom. It was *all* his. But imagine in the king's bedroom, he has some of his special things that he likes the best. He owns all the paintings, but he wants one of them close. He owns all the coins, but he has some favorites. He has a chest under his bed of jewelry, things of inordinate worth and sentimental value. They aren't inherently more valuable, but they are his and close to him and he loves them. That is what God's people are to God. By virtue of his desire, they are made special. They are the crown jewels.

We also see that God's people are to be a *kingdom of priests*. This is an interesting phrase since there has been no priesthood established yet officially. What does this mean?

First we have to ask What does a priest do? Priests stand in between the people and God. They intercede for the people. Intermediate. But if everyone is a priest, then who are they "priesting" for?

¹ © Doug Serven, 2007 You are permitted and encouraged to reproduce and distribute this material in any format provided that you do not alter the wording in any way, you do not charge a fee beyond the cost of reproduction, and you do not make more than 500 physical copies. For web posting, a link to this document on our website is preferred. Any exceptions to the above must be explicitly approved by Doug Serven.

Please include the following statement on any distributed copy: By Doug Serven, © Doug Serven, 2007, website: www.ouruf.org. For this series, I used commentaries on Exodus from Cole, Ryken, Enns, Childs, Pink, Cassuto, Motyer and Currid, as well *A House for My Name* by Leithart, *From Paradise to the Promised Land* by Alexander, and *The Gospel According to Moses* by A Dickson. I listened to sermons from Tim Keller and Les Newsom. The reader should assume that none of the ideas expressed are original to me.

God is saying that his people will be priests as they bring the nations to a knowledge of him. They are not for themselves only, but they are to be a light to the world, as they show forth the nature of this saving God.

Now we must acknowledge Israel's repeated failure on this point; Israel in some sense became a laughingstock. But that wasn't a result of the calling, but of their sinfulness. They were not to be only *from* the nations, but also *for* the nations.

And as a part of God's redemption we see that his people are to be a *holy nation*. They are to be set apart, to be different, to be operate with a different set of values from the world. This is the beginning of Israel being constituted as a people. And he's about to show them how radically different *his* people should be. God didn't redeem them one by one. He did it as a group, as a community. And now he is going to show each of them, individually, how they should treat each other and even the nations around them. A holy nation is a group activity. You can't be a city by yourself. You can't be a community unto yourself. How will you love others? That is what a holy nation does and cares about.

The first thing we see is the order of redemption. Many of you ask, "If God has saved me, why do I need to know about these laws?" And when you ask that questions, you just don't get it. Neither did I for a long, long time. I thought this stuff was no good. But this is what God gave his people after he saved them, because he loved them. Because I love you, you should obey me.

Do you see his love? Do you see how he saved his people with eagles' wings, how he loves his people as a treasured possession, a nation of priests and a holy nation? Can you say he loves you like that? Are you his treasured possession? What might it change for you if you understood how he has you in his own room and he has you there because he loves and treasures you so much? Might you live differently if you saw how he has a call for you to multiply over all the earth, increasing the benevolent reign of God the King? That you, knowing these things, might want to see what it is he wants you to do, how he wants you to treat people and how he wants you to treat him? That would seem natural for someone you love and appreciate.

Worship

The next strand, never apart from Salvation and Law is Worship. Exodus has shown us that God sets us free to worship. That is what Moses told Pharaoh: Let my people go that they may worship me. That is what we've been saying the theme of Exodus is – from slavery to worship by a redeemer. To Worship. And here they are for the first time, gathered to worship.

What are you expecting to happen? The screen to come down, the projector to light up, the pretty girls to start swaying, the uber cool guy to throatily lead us in some choruses? Is that worship?

What we see in 19:9-25 is not that. Not by a long shot.

What we see instead is that the people of God, gathered as a nation to hear from and worship God, are completely freaked out. There is real fear here.

We have smoke and clouds. These obscure things, and have to do with God since he's been leading them as a cloud by day.

We have thunder and lightening. These show the dramatic presence of God in all his awesome nature-controlling glory.

We have loud trumpet blasts. From where? From God and his angels. These are announcements that the king is coming, the king has come.

God tells them that preparation has to be made before they can approach. He says that they must wash their clothes, which is a picture of uncleanness. And they must refrain from sex, which is a time for self-restraint and sober reflection, not because sex is bad, but because it is so much a part of what we think we need.²

It's a scary time for Israel. They have been invited to come to God and yet they are held away at arm's length. God has just told them how special they are, and then he tells them they have to make preparations even to get close to him. He has been speaking in intimate, nearness terms, and now he seems so terribly Other, so far away, so awesome in his terror. There are limits placed on entering God's presence. You don't just walk up anyway you want. The way is barred. You must prepare yourself first.

At our church we sometimes sing a hymn with a title that many people don't like: God the All Terrible! It's from verses like this where we get that title. He strikes terror in our hearts when we see his holiness and awesomeness.

God the All-terrible! King, who ordainest Great winds thy clarions, lightnings thy sword, Show forth thy pity on high where thou reignest; Give to us peace in our time, O Lord.

God the Omnipotent! Mighty Avenger, Watching invisible, judging unheard, Save us in mercy, O save us from danger; Give to us peace in our time, O Lord.

God the All-merciful! Earth hath forsaken Thy ways of blessedness, slighted thy Word; Bid not thy wrath in its terrors awaken; Give to us peace in our time, O Lord.

God the All-righteous One! Man hath defied thee; Yet to eternity standeth thy Word; Falsehood and wrong shall not tarry beside thee; Give to us peace in our time, O Lord.

² "Although there is nothing polluting or contaminating in the marriage bed, ye the Israelites were to be reminded that all earthly cares were, as much as possible, to be renounced, and all carnal affections to be put away, that they might give their entire attentions to the hearing of the Law." Calvin: commentary on the Four Last Books of Moses, Calvin's Commentaries (Edinburgh; repr. Grand Rapids, Michigan: Baker, 1999) found in Ryken, 506

God the All-wise! By the fire of thy chastening, Earth shall to freedom and truth be restored; Through the thick darkness thy kingdom is hastening; Thou wilt give peace in thy time, O Lord.

Do you know God the All Terrible? Don't all of us deep down understand the we have to do some things to meet in the presence of God. If you were invited to OU President Boren's house, wouldn't you take a shower, put on some deodorant, gel your hair, and iron your clothes?

Many of us have been taught to come to God as a buddy. God as buddy seems casual, familiar, fun even. But God as buddy is not the God of the Bible.

If you understand this side, this part, this aspect, this true nature of God, then you are right to be terrified even. And you will have a response much like the people of God did here in Exodus. Moses – *you go!* They want a mediator. They want a go-between. They don't think they can handle God on their own. They want a representative. *19 And they said to Moses, "You speak to us, and we will listen. But don't let God speak directly to us, or we will die!"* Often we think we want an unmediated experience with God. Just me and God. If God would just speak to me directly we say, or think. God's people didn't want that, not at all.

So Moses goes for them. And he tells them something interesting. He tells them not to fear. *20 "Don't be afraid," Moses answered them, "for God has come in this way to test you, and so that your fear of him will keep you from sinning!"* *21 As the people stood in the distance, Moses approached the dark cloud where God was.*

Don't fear because God has come so that your fear of him will keep you from sinning. Does that make you scratch your head? I don't totally understand it but I think what Moses is saying is that God is our Father and our Judge. He is both, and that is important. Most of us place him in one category or the other. We think of him as Judge only, and he sits up in heaven telling people what they're doing right and wrong and handing out punishments or rewards. Or we think of him as Father only, and we think of God as someone whose lap we can crawl into and suck our thumbs and he'll carry us to bed and play catch with us and buy us what we want.

God isn't either of those. For his children, he's both. My kids know this I hope. There is nothing they can ever, ever do to make me not love them. But I will spank them too. I am their father and their judge, a shadow of what God is for them and for me.

The fear of God still operates in our lives to keep us from sinning. It comes from the place where we know that we have a mediator who will intercede for us. Who stands in our place much better than Moses did. We need that or else we could never stand in God's presence. And that is what Moses did for his people. They didn't have an unmediated experience – they wanted and got one through Moses and God's word. You can never make yourself holy enough to enter God's presence. You have to have a mediator. Do you have one? Oppositely, are you too aware of your faults to ever come before God? If so, then you need a mediator and through him you need to approach God. Don't stay away.

Law

Let's now add our third strand. We have Redemption. We have Worship. And we have Law.

Again, let me reiterate that the law here is a response to redemption, not a precondition to redemption. This is God showing his people how they can love him and each other.

So let's say first that the law is for our God. Commentator Peter Enns write, "This God has brought the Israelites out of Egypt. The relationship between them has already been established. Now they are to learn what a redeemed life should look like. The law, in other words, is connected to grace."³ It is a positive undertaking for Israel. The law is not a burden, but a liberation. It shows us how we were designed to live with God and each other. And wouldn't you want to know that?

For those who think that we should just get past all this, you haven't thought about societies very much. All newly formed groups soon find that they need rules in order to function. Some of them operate on unspoken rules to be sure, but they all have them.

For instance, I was looking around online and found the Oklahoma State University Student Conduct Code Book for 2006-07. There are 28 prohibited activities. There are other sections that explain what actions will be taken for students breaking these rules. The codes include gambling, stalking, disruptive parties, cheating, harassment, sexual misconduct, using tobacco and all sorts of other things. I've attached it at the bottom as an appendix. It seems like a reasonable list. But – it's 2007 and a secular university has 28 rules for attending college. We haven't "gotten past" rules.

Any time you throw a group of people together, you're going to need some understanding of the way you are supposed to relate to each other, and also the ways we should act when these things break down which they will. In that sense, these chapters 20-24 are remarkably concise. Think of all the things that could have been said, and yet here we have only a few pages directed to a huge nation regarding their conduct and how they should handle cases.

It is crazy for me to summarize the law in only a few paragraphs, but I do want to keep going in Exodus and cover other things too. I spent a whole semester on the 10 Commandments at RUF a few year ago, and those can be found here: <http://ouruf.org/messageandinfo.html>.

³ Enns, 412

So some sweeping statements will have to suffice. Our first thought was the *law is for our good*.

The law also *shows who God is*. As he is revealing how he wants his people to act with each other, he is also showing us about himself and his character. In this sense, you are on the wrong track if you only come to the law to see what you are to do. Sure that is certainly in there, for it is for our good. But the law shows us who God is. Again Peter Enns: “[The law is] Not guidelines of how we are to act, but means by which we as God’s people come to understand God better. They are reflections of him, and since we in Christ are re-created in his image, we ought to honor and keep these laws.”⁴

Think of it this way – you are dating a girl. You realize you love her. You want her to be happy. Wouldn’t it make sense that you would want to ask and know what it is she likes, what her passions are, what she cares about? You would want to know what makes her tick. Those values show something about her.

We need to be thinking that when we follow God’s laws, we are better understanding what it means to be God’s treasured possession, his holy priesthood nation. We don’t do those things to attain that status. Since we have that status, we do these things to show what sort of God it is that we’re serving. Again, we’re not talking right now primarily about personal, private morals. Individuals keep them, but it is not reduced to a sort of individual righteousness. There is a corporate dimension. Our sins and our righteousness affect each other and show something to the world about our god.

With that in mind, that the law shows us primarily who God is and what he cares about, we see next that the law does *teach us how to live* (it is a lamp).

It shows us how to love God and our neighbor as ourselves, exactly what Jesus tells us to do as a summary of the law. God is creating a new society here, a new city, with different values and distinctives. The Hebrew people have just come out of Egypt. They are about to formulate rules and ways of interacting. What will those be?⁵

The old city uses this model: I use what you have for my benefit. The new city uses this model: I use what I have for your benefit. These are not the same thing. They’re coming from completely different places.

For instance, the old city has this model: We should be stingy with our money and promiscuous with our sex. But the new city, God’s people, should have the opposite values: We should be stingy with our sex and promiscuous with our money. We should give as much away as possible, pursuing a radical generosity. We should keep our bodies only for our spouses, pursuing a chastity that this world doesn’t and really never has known (don’t fall into the trap of the ‘golden age’ which was always long ago. Things were bad then too.).

God’s laws reveal that adultery is wrong for men too, and there is protection for women. That is not normal, even today. God’s laws protect the powerless, giving power and status to the orphan, slave and widow. He tells them that once they too were aliens and strangers, and he has laws that promote and protect the marginalized. There is to be no forced permanent slavery.

Did you come to OU to use the university, to use your professors and your friends, and all that is around you? Or did you come with your gifts to serve them? Are you using your boyfriend or girlfriend or are you serving him or her? The law teaches us how to live.

It also is a *restraint on sin* (a bridle). When we see the laws and the punishment for them, we should be wary of breaking them. If adultery is so bad, and the punishment is so serious, then maybe when I am thinking about how great it might be, how it feels so right, then I would think of what would happen and decide it’s just not worth it. It acts as a deterrent. This is the way law works, or at least how it has been constructed. Many people disagree with this model, to be sure, but I think it still is valid. Not as the only reason, but as a reason.

I have seen church discipline only a few times, and they have been in the context of church as worship and church as a court. My first church, within the first year, had a case that we saw the fruition of. The husband had left his wife and family, was sleeping with other women, was non repentant and wouldn’t come back. The session had dealt with him for a long, patient time on this. One Sunday, after church, the pastor declared him as outside the church and no longer in the family of God. We were to treat him as a nonbeliever in every way and extend to him the gospel in that way.

I was dumbstruck. I remember thinking first that they hadn’t really done anything at all. Why would this man care about what these few people thought and said about him? And then I thought – I never, ever, ever want anyone to say this about me. The declarative power of this struck me hard. This isn’t the best and only reason for me to remain faithful to my wife, but it is a reason. Fear of a ticket isn’t the only reason to drive the ticket, but it is a reason. The law restrains sin.

And it *points us to Christ* (a mirror). As we hold us the demands of the law on our lives, we see how deeply we fall short and how much we need payment for our sins. Can you really always tell the truth? Can you really, deeply honor your parents? Have you completely obeyed the Sabbath in every instance? Have you loved your neighbor in the ways described in the law? If you think you have done a good job, then you don’t truly understand the depth of the law and the nature of your sin. Read through the Westminster Larger Catechism on the 10 Commandments and see how radically they saw the law and how far reaching it went into areas of life that you probably wouldn’t have thought of on your own.

The law slays you. That is what Paul says in Romans 7. As a Pharisee, he thought he was obeying everything to the letter. He was vigilant. Serious about keeping the law. It was everything to him. And then he saw “Thou shall not covet” in its

⁴ Enns, 431

⁵ From Keller’s sermon on this text

true form and realized that was a matter of the heart. He couldn't keep it. He was undone. Even he needed atonement, needed a sacrifice, needed payment. And that blew him away.

Jesus anticipated this response when he taught through the law in the Sermon on the Mount. He showed the real understanding of the law, and how far-reaching it was, even getting into the heart. Not just murder, but hatred. Not just adultery, but lust.

The law points us to Christ. We cannot fulfill it really. Let's take the first law as an example, as our paradigm. Martin Luther taught that we really only needed the first law. It would be sufficient. Because all of the other ones flow from this one. You shall have no other gods before me. How does this show everything else?

Why do you get angry, upset, depressed? Why are you not going good? Because you over-love things. You have allowed something in your life to take over as a functional first love, a god in your heart. This is an idol. But it's not a Buddha sitting in a corner. It's an over-love in your life.

You have a problem with time management. A new Palm Treo organizer won't ultimately help you. You have a problem in saying no to people because you over love their approval of you. You have a problem with sex. Sure keeping your pants zipped is a good step, but you have to realize that you over-love the feeling of approval and closeness you get when you wrongly open your body for someone who isn't committed to you.

To see what your functional idols are ask yourself the question, What do I get really angry about? What, if I didn't or don't have it, would make me not want to get up in the morning? What is always in the back of your mind? Those are your idols. We all have them. They can be grades, the 4.0, a great resume or internship, a boyfriend or girlfriend, marriage, being well thought of, having power, a certain position, a feeling of security, being in the cool crowd, being on the cutting edge – it could be anything.

God continually slays our idols, using the law to point these out to us. The law isn't there to make better citizens, or more well-behaved children. They are to lead us to Christ and show the world the radically different nature of Christ's love.

This is the place to mention that what follows are chapters of specific laws given to God's people, and they are envisioning concrete situations, some of which will only be realized in the future when they reach the Promised Land (there are no vineyards as of yet in their possession). It is best to look at these and think about what God is teaching his people, though sorting all of this out is admittedly difficult. In a sweeping way, we see:

Matters of worship

Social responsibility – no forced perpetual slaver, no mistreatment

Personal injury – accidental, intentional

Dignity and worth of human life

Matters of property – stealing, negligence, trust, restitution

Worship and social responsibility – sorceresses, bestiality, sacrificing to other gods

Aliens among you, the needy

Firstborns are his, best is his

Legal issues, case laws

Sabbath and festivals

This is also the best time to speak of three categories about the law (and these also are not cut and dry all the time):

Ceremonial Law – these are the laws about sacrifices, cleanliness and the activities associated with that – these laws are fulfilled and abrogated by Christ because they pointed to him.

Moral Laws – these are the laws, like the 10 Commandments, that teach Israel how to live – the New Testament never declares an end to this. Shows the character of God.

Civil Laws – these laws deal with the nation of Israel functioning as a kingdom/state – these also expired because the church is not a state. We have king but his kingdom is spiritual.

I was talking to Rev. Mike Biggs recently (pastor of Christ the King PCA here in Norman), and he explained things this way. Think of the way a sermon works. He tells you the exposition principle, what he wants you know. That is the moral law. Then he illustrates it for you, putting the moral principle in another way that paints a picture of it for you. That is what the ceremonial law does for us. Then he applies it to his people in their context, but of course not every person individually. He gives some examples of how this would work out in real time and space. That is the civil law, applying the moral law to God's people at that time.

Don't be too hard and fast with those categories. It is helpful to think them through, but if you rigidly work them, placing each law in a category, you will have trouble.

What would it be like if we all lived according to this law? Could you imagine being able to leave your bike unlocked on campus while you were in class and finding it there when you came out? What if you could leave your computer on the desk in the Great Reading Room and it wouldn't be taken? What if you never had to worry about your husband or wife cheating on you? What if you had never ever seen a naked woman before your wife took off her clothes for you? What if you knew other people were really always honest? What if you never had to wonder if someone was using you?

Wouldn't that be amazing? Wouldn't the law be a great thing if we followed it?

Redemption

God gives the law through these chapters. Then notice what happens at the end, in chapter 24: *7 Then he took the Book of the Covenant and read it aloud to the people. Again they all responded, "We will do everything the Lord has commanded. We will obey."*

What do the people say? We can do it! What do you think about that response? I chuckle. Silly Israelites. Shouldn't they say, "We'll try!"? or "Let's see how it goes?" or "We'll give it a good try but don't expect perfection here"?

That's not what they say. They give full assent to all of the Book of Covenant and then what happens? Moses splatters them with blood. This is a sprinkling of the blood of the covenant, the picture of their forgiveness and atonement in the covenantal community. They are made sacrifices for, for something that will occur in the future – their breaking of the covenant. Even before a day has passed, we are shown that they will not be able to do it and yet again we see that it is blood that atones for sin.

Then, something else happens. The elders are invited up the mountain, and they see God. They see his feet, or something like his feet, or something under his feet – and they are not destroyed. His wrath has gone away. What do they do there? They eat and drink together in a fellowship meal. It's a picture of extreme acceptance and unity, especially in this culture.

Friends, we have this same redemption. This is extremely relevant. The law is operative in our lives. By it we see who God is, what he wants from us, how we are to live, and how so much we fall short. But Jesus fulfilled the law for us. We broke it, but he kept it. He was judged so we can be accepted. Who can go up on the holy hill? The mediator goes up for his people, and Jesus is that mediator. It was his blood that was pictured when Moses made sacrifice for his people. Jesus died so we can live

Christ is the fulfillment of God's intention for Israel, what they were meant to be but could never fully achieve. Christ is God's treasured possession, his kingdom of priests, his holy nation. He is perfectly obedient to God.

And because of its union to Christ, the church is a light to the Gentiles just as Jesus himself was. In 1 Peter 2 we read: *9 But you are not like that, for you are a chosen people. You are royal priests, a holy nation, God's very own possession. As a result, you can show others the goodness of God, for he called you out of the darkness into his wonderful light.*

The status assigned to Israel is now assigned to the church. We must be holy; we are a holy people, not separate for its own sake, but in order to better serve the world. We are to be a city on the hill, salt and light to the world around us. Preserving and enhancing the good and illuminating the darkness.

Listen to this from Hebrews 12:18-24: *18 You have not come to a physical mountain to a place of flaming fire, darkness, gloom, and whirlwind, as the Israelites did at Mount Sinai. 19 For they heard an awesome trumpet blast and a voice so terrible that they begged God to stop speaking. 20 They staggered back under God's command: "If even an animal touches the mountain, it must be stoned to death." 21 Moses himself was so frightened at the sight that he said, "I am terrified and trembling."*

22 No, you have come to Mount Zion, to the city of the living God, the heavenly Jerusalem, and to countless thousands of angels in a joyful gathering. 23 You have come to the assembly of God's firstborn children, whose names are written in heaven. You have come to God himself, who is the judge over all things. You have come to the spirits of the righteous ones in heaven who have now been made perfect. 24 You have come to Jesus, the one who mediates the new covenant between God and people, and to the sprinkled blood, which speaks of forgiveness instead of crying out for vengeance like the blood of Abel.

We have so much going on here. Which mountain do you want to worship on? Do you want to hang out on Mt. Sinai or do you want to worship through the Perfect Redeemer on Mt. Zion? Jesus mediates the new covenant, sprinkled with his blood, speaking of forgiveness to those who have broken the law.

Do you see yourself here? Are you trying to be good in order to be saved? It will never, ever work. You have to see that you have broken the law, stand guilty before the awesome, all-terrible God, and cry out for a savior to save you. Feel your need of him. You cannot even keep the first commandment. You have so many idols. You are so angry about so many things. You lust. You hate. You lie. You disobey. You covet. You break the Sabbath. You steal from others and from God.

How will you make it? You have to have Jesus pay for your debts.

But then what? Many of you turn right back to the law to save you. It won't. Flee to Christ. Others of you completely disregard the law. You shouldn't. It shows you how you can show your love for God. Not to earn it, but to display it. Jesus isn't anti law. He loves the law. He believes in its very details, and says it is not to be taken lightly. He says there are consequences for not obeying and teaching others to not obey. He says that true obedience to the law, which Jesus explains in Matthew 5-7, *exceeds* that of the so-called experts who understood the law in an outward, legalistic sense

We sing the song Let Us Love and Sing and Wonder:

Let us love and sing and wonder Let us praise the Savior's name

*He has hushed the law's loud thunder He has quenched Mount Sinai's flame
He has washed us with His blood He has washed us with His blood He has washed us with His blood
He has brought us nigh to God*

Then there is the fourth verse:

*Let us wonder grace and justice Join and point to mercy's store
When through grace in Christ our trust is Justice smiles and asks no more
He Who washed us with His blood He Who washed us with His blood He Who washed us with His blood
Has secured our way to God*

Grace and justice join on the cross, which we celebrate on Good Friday and Easter. There is mercy's store right there on the cross. Jesus fulfilled the law. He is our mediator. When through grace in Christ our trust is, justice smiles and asks no more. It has been paid. His blood secures our way with God. That is what we're singing about. This passage from Exodus 19-24, the Book of the Covenant.

This story demands a response. In Exodus 19:4, we read: *You yourselves have seen what I did* Can you say that? Have you seen what God has done for you? Do you see yourself as saved by grace alone? Are you trying to achieve acceptance through the law? Have you completely disregarded the law? If so, you don't care about pleasing the very God who saved you, who loves you, who treasures you. As Julie and I say sometimes, "That ain't love." Don't tell me you love me if you purposely do the things I hate. If you consistently ignore the things I love. That ain't love. See the image of the Father through the law. Reengage with the law. Pour over it. The psalms tell us we are to love the law, to delight in the law, to hide the law in our hearts.

God is not safe but good. His law is not safe but good. That's what we read in CS Lewis about Aslan, the great Jesus figure of *The Lion the Witch and the Wardrobe*:

"Aslan a man!" said Mr. Beaver sternly. "Certainly not. I tell you, he is the King of the wood and the son of the great Emperor-Beyond-the-Sea...."

"Ooh!" said Susan, "I'd thought he was a man. Is he--quite safe? I shall feel rather nervous about meeting a lion."

"That you will, dearie, and no mistake," said Mrs. Beaver, "if there's anyone who can appear before Aslan without their knees knocking, they're either braver than most or else just silly."

"Then he isn't safe?" said Lucy.

"Safe?" said Mr. Beaver. "Don't you hear what Mrs. Beaver tells you? Who said anything about safe? 'Course he isn't safe. But he's good. He's the King, I tell you."

Can you sing this verse?

*Let us wonder grace and justice Join and point to mercy's store
When through grace in Christ our trust is Justice smiles and asks no more
He Who washed us with His blood He Who washed us with His blood He Who washed us with His blood
Has secured our way to God*

Appendix A: http://www.okstate.edu/ucs/srr.html#III._Prohibited_Conduct

III. Prohibited Conduct

The following list describes actions which detract from the effectiveness of a University community and for which students are subject to disciplinary action. The list is not all-inclusive but contains examples of prohibited behavior.

1. Academic dishonesty/misconduct including but not limited to cheating, plagiarism, unauthorized collaboration, and fraudulent alteration of academic materials. (See Section X of this document, OSU Academic Dishonesty Policy for detailed definitions and procedures.)
2. Disruption or obstruction of normal University or University sponsored or hosted activities, including, but not limited to studying, teaching, research, University administration, or fire, police or emergency services on University premises or at officially arranged University activities off campus.
3. Fighting or physical abuse of any person, including physically restraining or transporting someone against his/her will, or similar action.
4. Intentionally, recklessly, or negligently engaging in verbal abuse, threats, intimidation, harassment, coercion, and/or other conduct which threatens or endangers the mental or physical health and/or safety of any person or causes reasonable apprehension of such harm.
5. Theft, attempted theft, unauthorized possession, and/or defacement, damage, or destruction of property belonging to the University or others on University property.
6. Hazing is any action or activity which causes or intends to cause physical or mental discomfort or distress, which may demean, degrade, or disgrace any person, regardless of location, intent or consent of participants, for the purpose of initiation, admission into, affiliation with, or as a condition for continued membership in, a group or organization. Apathy or acquiescence in the presence of hazing are not neutral acts; they are violations of this rule. (State law classifies hazing as a crime. See Hazing Statement, Appendix H, for the legal definition.)
7. Sexual misconduct includes but is not limited to unwelcome sexual contact or acts which involve intimidation, coercion, the implied use or threatened use of force, use of intoxicants to substantially impair the victim's ability to give effective consent, engaging in such acts when there is reasonable cause to believe the other person is in a mental state which renders him/her incapable of understanding the nature of the contact, or where the victim is a minor; indecent exposure; and voyeurism. (See Sexual Misconduct Policy, Appendix C, for more details.)
8. Sexual harassment, a form of gender discrimination, includes unwelcome sexual advances, requests for sexual favors, and other verbal or physical contact of a sexual nature when:
 - a. submission to such conduct is made explicitly or implicitly a term or condition of leadership, membership in an organization, student social events, academic standing, or participation in any University activity; or
 - b. submission to or rejection of such conduct by an individual is used as a basis for evaluation, particularly in making employment or academic decisions affecting the individual; or
 - c. such conduct has the purpose or effect of unreasonably interfering with the other individual's performance or creating an intimidating, hostile, or offensive educational and University environment. (See Gender Discrimination and Sexual Harassment Policy, Appendix B in this document.)
9. Stalking - willfully, maliciously, and repeatedly following or harassing another person in a manner that would cause a reasonable person to feel frightened, intimidated, threatened, harassed, or molested.
10. Gambling for money or other things of value on campus or at university sponsored activities except as permitted by law.
11. Failure to comply with the lawful directions of any University employee acting within the scope of their official duties and/or failure to identify oneself to such a person when requested to do so.

12. Violation of published University policies, rules and regulations including, but not limited to Residential Life and Fraternity and Sorority Affairs behavior standards, solicitation, distribution of literature, financial aid policies, etc.
13. Any act which allegedly violates federal, and/or state law, local ordinances or University policies and has an impact on campus safety and/or student success.
14. Forgery or unauthorized use of University documents or records, financial aid documents, computers, electronic mail, telephones, identification, or property or the use of University equipment to perpetrate a violation of the Code of Conduct or to violate local, state, or federal law.
15. Providing false representations to the University in any form, written or verbal. Submission of false information or withholding information at the time of admission or readmission may make an individual ineligible for admission to or continuation in, Oklahoma State University.
16. Possessing, using, or storing firearms, explosives, weapons, or dangerous chemicals on University property or in the course of any University activity, except as specifically authorized under applicable state law. This includes, but is not limited to bb guns, paintball guns, knives, swords, handguns, and rifles. (See OSU Policy and Procedures Letter 1.1301.1).
17. False reporting of a bomb, fire or other emergency.
18. Misuse or unauthorized use of fire fighting, fire sprinkling systems, and other safety equipment or warning devices.
19. Unauthorized entry into or use of any University building, facility, vehicle, equipment room or area. This includes unauthorized possession or use of University keys, computers, lock combinations or other special access codes, including telephone codes.
20. Illegal use, possession, sale, distribution, cultivation or manufacture of any state or federally controlled drug, substance or paraphernalia. Students are expected to know and abide by all applicable laws regarding the consumption of low point beer and alcoholic beverages. (Also see Drug Free Schools and Workplace Policies, Appendices G and H.)
21. Consumption, possession, distribution, sale and the serving of low point beer or alcoholic beverages on the campus, in any of its buildings, and in officially recognized University housing (including residence halls and sorority and fraternity housing) regardless of age, except as expressly permitted by University policy. Exceptions to this policy permit the possession or consumption of low point beer and /or alcoholic beverages by persons of lawful age (21) within the interior living spaces of certain University Apartments and Suites and designated public and non-public places on the OSU campus, properties, and facilities for special events. (See Residential Life policies/calendar or website [<http://www.reslife.okstate.edu/>] for alcohol policies in specific buildings.)
22. Parties and/or large gatherings which disturb the peace of campus residences or off-campus neighborhoods.
23. Disorderly conduct is behavior that is disorderly, lewd, indecent or a breach of peace on University property or at University sponsored activities. Included is any nonconsensual photography, video or audio recording of another person on University premises when such recording causes or is likely to cause injury or distress.
24. The use of tobacco in any form in University classrooms, laboratories, libraries, field houses and other areas on campus except where specifically authorized by posted notice.
25. Violation of University Information Technology policies including, but not limited to, the electronic mail policy, the interim appropriate computer use policy, and the interim network security policy.
26. Attempts and complicity: attempts to or encouraging others to commit acts prohibited by this code will be sanctioned to the same extent as if one had committed the prohibited act.
27. Classroom disruption – behavior a reasonable person would view as substantially or repeatedly interfering with the instructor's ability to teach the class or the ability of other students to benefit from the instructional program.
28. Interfering with the discipline procedures or outcomes, including but not limited to: falsification, distortion or misrepresentation of information before a hearing officer or hearing panel; knowingly initiating a complaint without cause;

harassment and/or intimidation of any member of a hearing panel, witness(es), or university personnel before, during or after a proceeding; failure to comply with the sanction(s) imposed by either a hearing officer or hearing panel.