

1: Exodus 19 Commentary - Peter Pett's Commentary on the Bible

Exodus Tree of Life Version (TLV) Theophany at Sinai. 19 In the third month after Bnei-Yisrael had gone out of the land of Egypt, that same day they arrived at the wilderness of Sinai.

They asked each other about their welfare, and went into the tent. Why sit by yourself, alone, with all the people standing around from morning until evening? You cannot do it alone, by yourself. You, represent the people before God, and bring their cases to God. Appoint them to be rulers over thousands, hundreds, fifties and tens. Then let every major case be brought to you, but every minor case they can judge for themselves. Make it easier for yourself, as they bear the burden with you. The hard cases they brought to Moses, but every small matter they judged themselves. Israel camped there, right in front of the mountain. Let them wash their clothing. For on the third day Adonai will come down upon Mount Sinai in the sight of all the people. Whoever touches the mountain will surely be put to death. Whether it is an animal or a man, it will not live. Do not draw near your wives. All the people in the camp trembled. The smoke ascended like the smoke of a furnace. The whole mountain quaked greatly. Adonai called Moses to the top of the mountain, so Moses went up. You are to come back up, you and Aaron with you. But do not let the kohanim and the people break through to come up to Adonai, or He will break out against them. In it you shall not do any workâ€”not you, nor your son, your daughter, your male servant, your female servant, your cattle, nor the outsider that is within your gates. Thus Adonai blessed Yom Shabbat, and made it holy. When the people saw it, they trembled and stood far off. You yourselves have seen that I have spoken to you from heaven. Ger an outsider sham there. Eli my God etzer help.

2: Theophany - Wikipedia

This paper will explore the three different theophanies that occur on Sinai: the commissioning call of Moses (Exodus), the establishment of the Mosaic covenant (Exodus , 24), and the renewal of the covenant after the rebellion of the golden calf (Exodus).

Casper Labuschagne 1 Exodus Let the unprejudiced readers judge for themselves. Abstract The purpose of the present article is to shed new light on Exodus , the passage dealing with the Book of the Covenant and the ratification of the covenant; more specifically to address two crucial questions: On neither of these issues has any accordance of opinion been reached. The great variety of scholarly opinion can be explained as based on subjective considerations by which the objective criteria provided by the text itself are disregarded. I shall argue that the key to finding objective criteria lies in a fresh approach to the literary analysis of a biblical text, based on the Masoretic layout markers and the crucial insight that these writings are numerical compositions constructed with the help of specific numbers which function as structural devices. This insight, which has been substantiated by the numerical analysis of a large number of texts, stems primarily from the fact that the transmitters of the Hebrew text diligently counted verses, words, and even letters, and that they located and marked the centre of books and groups of books in terms of verses, words, and even letters. I shall demonstrate that Exodus is positioned at the centre of the book of Exodus and that it is a meticulously designed numerical composition with clear-cut edges not only at its outer boundaries but also at the seams between its subsections. They represent the two numerical values of the letters YHWH: The discovery of the high density of occurrences of the divine name numbers and their multiples has incontrovertibly substantiated the Jewish tradition that the name of God has been woven into the fabric of the Torah as in a piece of textile, the so-called arigah tradition. The centre is flanked on either side directly by 34 words: The passage is delimited by 8 words at the beginning and 8 words at the end, functioning as an inclusion. The most important divine decision is positioned in pride of place at the centre: Such sudden shifts are typical literary devices used in the Psalms to draw special attention to what follows. A closer examination shows that these 3 words, which constitute the gist of the poem, are positioned in the mathematical centre, flanked by 26 words: It is a jewel of compositional craftsmanship. Reading the psalm, it immediately meets the eye that v 9 is conspicuously short, having only 4 words. A count of the verses and words shows that the psalm without the heading, which is not part of the poetical body is made up of 15 verses and words, with the 4 words of v 9 at the mathematical centre, flanked by 7 verses and 52 words: The central positioning of verse 9 is reinforced by the 7 occurrences of the name YHWH, arranged in such a way that the central 4th instance falls exactly in v 9: Let us now return to Exodus Before examining its positioning in the context, I first want to give the reader an idea of the numerical aspects of the Book of Exodus as a whole and divulge a few of its features, of which I must say that they are only the tip of the iceberg: The overall framework of the book has a heptad sevenfold structure based on the image of the six-branched menorah, a very popular structuring model frequently used by the biblical writers, not only in the Hebrew Bible but also in the New Testament. The larger component parts of the book can be delimited with a great measure of certainty with the help of specific numerical aspects of the text determining its architecture as I shall explain below: Its status is numerically underlined by the fact that it is made up of a significant number of words: Within the sevenfold framework, it is only matched by Part II Here follows some examples of specific sections of the text composed in this way, all taken from Part I 1: The Masoretic layout markers and the delimitation of the passage Ex 6: The passage is delimited by a Setumah after 6: Moreover, it is finalized and sealed by its conspicuous number of 7 x 26 words and 43 x 17 letters. It gives me the opportunity to illustrate the importance of the Masoretic layout markers Petuchah and Setumah as effective tools to determine the boundaries of a given text and its subsections. They are generally not taken seriously by scholars, much to the detriment of the correct delimitation of a text and its compositional structure. In my opinion, they have two different functions: Werner Schmidt sees a break in the text after v. However, there are other considerations in support of this delimitation. The outer boundary at In much the same way, the initial boundary of Part IV at In any case its initial boundary at The proposed delimitation of

Part III is the result of having weighed different options in answering the question as to where the passage ends: The first significant feature that meets the eye in the present delimitation of the Theophany passage as This means that Chapter 20 has 26 verses by which it is finalized and sealed as a distinct subsection in addition to the fact that the chapter is made up of words 12 x The decisive factor that tipped the scales in favour of the present delimitation of Part III, The Book of the Covenant and the ratification of the covenant are inextricably linked together. After the theophany The narrative in This speech is in two sections: Then Moses and Joshua set off up the mountain to receive the stone tablets which YHWH had renewed in the meantime Moses goes up the mountain. It is important to note that the concluding section Let me give a few examples, once again only from Part I: The Compositional Structure of Exodus Keeping in mind that, in addition to their delimiting function, the layout markers have also the function of drawing attention to and highlighting a specific verse or verses, I came to the following insight on the basis of a word-count. Twenty-one instances of Setumah and two of Petuchah function as highlighting devices: The remaining layout markers have a demarcating function dividing our text into 12 paragraphs one for each tribe? The proposed delimitation and compositional structure of Exodus are firmly based on the use of objective criteria. Therefore, we may conclude with unreserved confidence that this resolves the two literary problems of our passage in a decisive way. I hope the reader will understand that at this stage it is not appropriate for me to enter into a discussion with scholars who have other views on the delimitation and the structure of this passage. What I intend here is solely to present the results of the numerical analysis of the present passage in order to illustrate a supplementary approach to its literary problems. Moreover, it is to elicit a discussion on the insight - substantiated by massive evidence presented in a large number of publications -, that the study of the numerical features of biblical texts is of paramount importance for understanding their compositional architecture. There you will find a general introduction to logotechnical numerical analysis as well as a pdf-version of my book Numerical Secrets of the Bible. Especially recommended is the Torah Project, a numerical analysis of the five books of the Pentateuch:

3: Exodus Specimen of a numerical composition | Casper Labuschagne - www.enganchecubano.com

- The theophany was indeed an awe-inspiring spectacle to behold. While the seismic and meteorological phenomena were frightening in themselves, it was the voice of God that was most fearful.

This section is introduced by a summary Exodus. It was possibly the opening of a new papyrus scroll or tablet in his source to bring back to mind the stage reached in the last scroll. Compare here Exodus 6: Opening Summary Exodus. And when they were departed from Rephidim and were come to the wilderness of Sinai, they pitched in the wilderness, and there Israel camped before the mount. About seventy to ninety days have thus passed since they began their journey. This brief summary connects back to the previous chapters, probably indicating the beginning of a new papyrus scroll. Now Moses has come to meet with Him there again for one of the greatest events in history. Note on the whereabouts of Sinai. The traditional Mount Sinai is Jebel Musa the mount of Moses, part of the granite range of mountains in the south-central part of the peninsula of Sinai. It is one of three large peaks in that area. Tradition has pointed to this mountain as Mount Sinai, although the tradition is rather late only going back sixteen hundred years. It has a plain at its base which ties in with the Biblical description. Some have argued against this identification on the grounds that: The mountain is not volcanic and they consider what follows to suggest volcanic action. That the Sinai peninsula lay within the jurisdiction of Pharaoh and that therefore the children of Israel would avoid it. But in the case of 1. The vivid pictures of the glory of Yahweh fit better with a violent storm rather than a volcano. In the case of 2. They would therefore not be around at this time. And in the case of 3. The presence of the Amalekites at Rephidim to defend it demonstrates that this territory was seen as Bedouin territory. The Midianites and the Amalekites tended to live at peace with one another acknowledging that each had a right to be there. Thus Midianites may well have travelled and encamped in the Sinai region. Be that as it may what happened there was considerably more important than its identity. This may be analysed as follows: These are the central promises of the covenant. And as he ascended Yahweh spoke to him from the mountain above. The words that follow are in the form of a covenant. They are addressed to the people, they declare what Yahweh has done for them and how He has cared for them, they further declare what privileges will be theirs if they hear and obey Him. And Moses is then called on to report His words to the people, to which they make a specific covenant response. This is preparing them for the greater experience that they will shortly have, a kind of preparation before the main event. They are of the household of Jacob, one people. Thus are the mixed multitude Exodus. The reference back to the wonders He wrought in Egypt and the way He had brought them through the wilderness is preparatory to this covenant but is also preparing for the great covenant that is coming. These events are the basis of the covenant, the reason why He demands that they accept it. Thus it stresses that Moses was moving into a higher sphere, where he met God. But it is Yahweh Who speaks to him. So has Yahweh borne His people through the wilderness. They have been brought to Him as His own chosen people. And now, as a result of His sovereign choice, revealed by His actions on their behalf, He will have dealings with them. For all the earth is mine. We stress the commandments as permanent principles and tend to ignore the covenant. There for His joy and delight and cared for as none other. That is why what He is doing will affect all peoples. These are the words that you will speak to the children of Israel. If the whole world was to be blessed through them, and through His covenant with them, there had to be some means of it reaching to the world and in those days this would be accomplished through teaching priests. They were to be holy to Yahweh, separated and true to Him, and finally to minister to the nations. No other description of a whole people who were to evangelise the world would have been conceivable at that time. Compare 2 Chronicles. What Moses at present did for them acting as their priest they would do for the nations. The later fulfilment of this through the ministry of the cross and the true Christian church is the quite remarkable result 1 Peter 2: From the beginning they are shown the distant objective and their glorious destiny. Before the detail they are shown the final overall plan. The people themselves were then informed and brought together en masse. And there they declared their intent to do what Yahweh had said. Then Moses returned into the mountain and told Yahweh what the response the people had made. There was an offer, and an acceptance, and the acceptance of

the covenant was now communicated to the offerer. Perhaps it had already gone to the top of the mountain when Moses went there. Now Yahweh promises that when He speaks the words of His great covenant the cloud will appear so that all the people will see that He is speaking to Moses and will hear His words. Then their faith will not just rest on what Moses tells them but also on what they themselves have heard and seen. Possibly it was like the responses in a consecration service, with the replies often repeated compare Exodus. This passage is also based on a chiasmic construction as follows: Thunders and lightning and a thick cloud on the mount, and the sound of a trumpet, all the people tremble Exodus. The mount is on smoke, Yahweh descends in fire, smoke rises, the mount quakes, the voice of a trumpet sounds long, when Yahweh comes down on the top of the mount, and Moses goes up to meet Yahweh Exodus. The chiasmus is powerful. The opening and closing statements show Moses in total control over the whole situation, while b at both ends stresses in contrast the need for the people not to approach the mount. They are not worthy. So the people tremble, while Moses goes boldly up to meet Yahweh. Note also the stress on each side of the description of the mount in c of their need to be sanctified, both people and priests in order to face this experience of Yahweh. And in the midst of all this, trembling and afraid are the people brought forth to meet God and at the bottom of the mount e. Whoever touches the mount will surely be put to death. No hand shall touch him for he shall surely be stoned or shot through. Whether it be beast or man it shall not live. When the trumpet sounds a long note they will go up the mount. He Himself is going to descend in the full reality of His presence, although hidden by a cloud. So intense will be His presence that the mountain will be so holy that nothing earthly must touch it while He is there manifested to such an extent. Only Moses, and then Aaron, the men whom He has set apart to Himself, will be able to enter it. So Moses is to set a boundary, some kind of physical indicator, beyond which the people may not come. That boundary and all above it will be sacred and must not be touched from the border upwards. This must then be followed by them washing their clothes and avoiding contact with anything seen as ritually unclean, which included abstention from sexual intercourse Exodus. It may well have included bathing themselves daily as a preparatory act, for the removing of earthiness in view of their approach to God Exodus. The period of sanctifying demonstrated how pure they had to be. Nothing that touches the mount at that time shall be allowed to live, even if it be a stray animal. Thus his death must be by stoning or by arrow shot, not by contact. The purpose of all these restrictions is to bring home the supreme holiness and otherness of God and to prevent the people from treating His approach too lightly. God is not to be treated lightly, something we need to be more aware of in the present day. Alternately, but more unlikely, this may mean that the mount will no longer be seen as holy once there has been an extra long blast of the trumpet. The point at which a mountain begins is always an open question as there will be slopes leading up to it. The boundary is to be decided by Moses. This then refers to coming up to that point. Do not come near a woman. From then on they had to avoid anything that would make them ritually unclean, including sexual intercourse. Sexual intercourse produced uncleanness on the body Leviticus. It is significant that sexual intercourse was seen as an earthly activity excluded from the heavenly. There were thunders and lightning and thick cloud on the Mount, and the sound of an exceedingly loud trumpet. And all the people who were in the camp trembled. There was thunder and lightning and thick cloud. And from it came the sound of what seemed like an exceedingly loud trumpet.

4: An Argument of the Book of Exodus | www.enganchecubano.com

It starts with narrative - ; then comes a section that is called 'laws' - ; and it finishes again with narrative - The central part of that section, the Decalogue, is the culmination of God's Theophany.

Although the descendants of Jacob multiplied in Egypt and were under the oppression of the King of Egypt, the Lord delivered them out of their bondage by raising up a deliverer, Moses, demonstrating His power upon the Egyptians to such an extent that they hurried them to flee the land, delivering them from the Egyptians through the Reed Sea and providing for them through their wilderness wanderings until they arrived at Mount Horeb 1: Although those who came down to Egypt with Jacob were only seventy, they were fruitful and multiplied to such an extent that a new King of Egypt who did not know Joseph became threatened by their number and thus subjected them to hard labor and ordered the murder of their male children 1: Those who came down to Egypt with Jacob and their households were seventy, whereupon they died, but the Israelites were fruitful and filled the land 1: Names of Those Who Came to Egypt: The tribal offspring of Jacob was seventy persons with Joseph already being in Egypt 1: Although Joseph, his brothers and all that generation died, the Israelites were fruitful and prolific multiplying and increasing greatly so that the land was filled with them 1: Because the Israelites had become so numerous and a new king over Egypt who did not know Joseph was fearful that they would become a threat to the Egyptians, he had them oppressed and ordered that their male children be murdered 1: Fear Leads to Oppression: Because the Israelites had become so numerous and a new king over Egypt who did not know Joseph was fearful that they would become a threat to the Egyptians, they oppressed them with forced labor, but they increased all the more causing the Egyptians to loath them and oppress them with heavy work 1: Fear Leads to Murder: Because the Israelites were continuing to multiply, Pharaoh ordered the midwives to kill all of the male children and to let the female children live, but when they did not do this, Pharaoh ordered the Hebrews to throw the boy children into the river, but to let the girls live 1: The Separation of a Deliverer unto God--Moses: Moses was separated unto God as a deliverer of the Israelites through a protected birth, experience in the house of Pharaoh until he had to flee for slaying an Egyptian for brutalizing a Hebrew, through a call from YHWH at Mount Sinai where he was tending sheep for his Median Father-in-law, through a return to Egypt where he and Aaron speak for God urging a rebellious Pharaoh to release the Israelites, and through a renewed call from YHWH to speak again to Pharaoh 2: The Birth and Protection of Moses: A man from the house of Levi married the daughter of Levi and they bore a son who was so beautiful that she hid him in her home? Moses Slays an Egyptian and Flees to Midian: Some time after Moses grew up he slew an Egyptian who was beating one of his people, was exposed, fled to Midian where he met and married Zipporah, the daughter of the priest of Midian Reuel whom he worked with, and bore a son, after which time Pharaoh died and the cries of Israel were heard by the Covenant God of Abraham, Isaac and Jacob 2: Slaying of an Egyptian: Some time after Moses grew up and went out to his kinsmen to look on their toil, he saw an Egyptian beating a Hebrew, struck down the Egypt and hid his body in the sand 2: On the next day when Moses saw two Hebrews struggling together he tried to mediate, but the one in the wrong rebuked him as not being ruler and judge over him and asked if he intended to kill him as he had the Egyptian causing Moses to be afraid that his act was known 2: When Pharaoh heard of the matter he tried to kill Moses, but Moses fled from Pharaoh and settled in the land of Midian sitting down beside a well 2: Acquiring a Wife and Son: At the well Moses met the daughters of the priest of Midian, helped them water their flock, was invited to their house by their father Reuel, agreed to stay with the man and married his daughter Zipporah who bore him a son named Gershom because he said that he has been a stranger in a foreign land 2: A long time after Moses had fled, the king of Egypt died and the Israelites groaned under bondage and cried out for help whereupon God heard and remembered his covenant with Abraham, Isaac, and Jacob 2: The Call of Moses: The Appearance of God to Moses: The Mighty God of Promise: When Moses asked for the character of God name which he was to reveal to the Israelites, the Lord proclaims Himself to be the covenant God who sees their oppression, will fulfill His promises YHWH and bring the nation back to the Land of Promise by displaying His might to a resistant Pharaoh so that the Egyptians will not only free the

Israelites, but allow the Israelites to plunder them of their riches 3: The Return of Moses to Egypt: From Horeb to Egypt: When the Israelite foremen asked Pharaoh why he was treating his servants so harshly, Pharaoh answered that it was because the people were lazy wanting to go out and sacrifice to the Lord whereupon the foremen left Pharaoh and finding Moses and Aaron waiting to meet them prayed that the Lord would see and punish them for turning Pharaoh against them 5: The Renewed Call of Moses: Moses and Aaron who are historically tied to the generation of promise once again received a call from YHWH proclaiming that He will deliver the Israelites out of bondage to the Egyptians, and exhorting Moses to go to Pharaoh, even though the Israelites are not listening and tell him to let his people go from this land 6: The Israelites would not listen to Moses because they were impatient from their cruel slavery 6: Although Moses was hesitant to speak to Pharaoh in view of the Israelites response, God commanded him to tell Pharaoh to let the Israelites go from his land 6: Through a genealogy Aaron and Moses who received the revelation and spoke to Pharaoh are demonstrated to be historically tied to the covenant people 6: Go to Pharaoh Again: Again although Moses was hesitant to speak to Pharaoh because he was a halting speaking and Pharaoh would not listen, the Lord told Moses that He will make him as God to Pharaoh and Aaron as his spokesman, and they shall speak to Pharaoh, but YHWH will harden his heart so that He might increase His signs and wonders in the Land of Egypt and thus lead out his people with great acts of judgment; Moses was 80 and Aaron was 83 when they spoke to Pharaoh 6: Introduction to the Plagues--Staff to Serpents: First Plague--Water to Blood: The last plague culminates all the other plagues in that because of it Pharaoh will let Israel go The Israelites are to prepare for their departure by asking for gold and silver which on the Passover night the Egyptians will be glad to pay for them to leave Moses was highly esteemed by the Egyptians The Deliverance of a People from Egypt: The Lord delivered the Israelites from Egypt by motivating Pharaoh to let them go through the slaying of the first born, by enabling the people to pass through the Reed Sea while destroying the Israelites in it, and by showing Himself to be their God through providing for them on their journey through the wilderness to Mount Horeb The Redemption of a People--Passover and Exodus: Exhorting Israel to keep the Passover as a sacred feast both before and after the event, the Lord killed all of the first born in Egypt, passing over the Israelites, and Pharaoh and the people of Egypt hurried Israel out of their land whereupon they traveled to Succoth After the Lord instructed Moses and Aaron how to keep the Passover, and they instructed the elders of Israel how to keep the Passover, the Lord passed over Egypt killing all of the first born from Pharaoh to the prisoner to the cattle whereupon Pharaoh summoned Moses and Aaron and exhorted them to leave with their cattle and the people of Egypt out of fear hurried them along so that the Israelites left without putting leaven in their bread and with gold, silver and clothes from the Egyptians The Lord instructed Moses concerning how to keep this Passover and to set it up as a perpetual feast to remember that the Lord brought them out of Egypt Each household, or group of households, was to pick a lamb on the tenth of the month according to what they could eat from among the sheep or goats with which was without blemish and was a one year old male and they were to slaughter it on the fourteenth day of the month at twilight and apply its blood to the house and eat all of it Each household or grouping of households of the community of Israel was to pick a lamb on the tenth of this month according to what it could eat Each household was to pick a lamb from either the sheep or the goats which was without a blemish, was a male, and was one year old On the fourteenth day of this first month the assembled community of Israel was to slaughter the lamb at twilight and then take some of the blood and smear it on the two doorposts and lintel of the houses in which they were to eat the lamb and on that same night they were to eat the lamb--roasted, with unleavened cakes, bitter herbs, not raw or cooked in water, but roasted with its head, legs and entrails not leaving any of it over until morning, or at least burning that which is left over The Lord commanded Moses and Israel that this day was to be a memorial for them which they were to continually celebrate as a feast which included not eating unleavened bread from the fourteenth day to the twenty-first day with a sacred assembly on the first and seventh days when no work may be done as remembrance that the Lord brought them out of Egypt Moses and Aaron then instructed all of the elders of Israel about how to keep the Passover in accordance with the instructions which he received, and they worshiped the Lord and did as they were instructed In the middle of the night the Lord struck dead all the first-born in the land of Egypt from Pharaoh to the prisoner to the cattle Pharaoh responded to the plague by

exhorting Moses and Aaron to leave Egypt with their people and animals and by the Egyptians fearfully pressuring them to speed up their departure so that the Israelites left without leaven in their bowls and the Egyptians gave to them their silver, gold and clothing. The Egyptians put pressure on the Israelites to speed up their departure out of fear causing the Israelites to leave before their bread was leavened, and resulting in the plunder of the Egyptians who let them have what they wanted to leave. The Lord gave regulations for the Passover stating that those who were uncircumcised strangers, foreigners, sojourners, natives, and hired servants may not eat of it, but those who were circumcised may eat of it in a single house without bringing forth any of the flesh outside and without breaking any bone and Israel followed the commands and the Lord brought them out of Egypt. The Lord ordered Moses to sanctify for Him the first born among people and animals remembering the deliverance the Lord has brought about and continuing to celebrate this event on the first month Abib when they come to the Promised Land with a seven day feast of unleavened bread to be explained to the next generation as a part of the Law. The Deliverance at the Sea: After the Lord prepared and then actualized the pursuit of the Egyptians, His deliverance of the Israelites through the Reed Sea, and His destruction of the Egyptians in the Sea, the people worshiped the Lord by praising Him for his mighty deliverance and proclaiming the fear which the people in the Promised Land have of the Lord. The Israelites responded to the sight of the Egyptians by crying to the Lord and criticizing Moses, but Moses urged them not to be afraid and to stand by and see the deliverance which the Lord will work for them that day because He will fight for them and they will never see the Egyptians again. The Lord told Moses to stop crying to Him and predicted His deliverance of the Israelites through the sea and His destruction of the Egyptians in the sea whereupon Moses stretched out his hand over the sea, the Lord drove it back with a strong east wind all night turning it into dry land, the Israelites went across, the Egyptians pursued them, the Lord fought against the Egyptians, returned the water upon them and destroyed them causing the Israelites to fear the Lord and have faith in Him and his servant Moses. The Song of the Sea--Praise: After their deliverance from the Egyptians by the Hand of the Lord, Moses the Israelites and Miriam a prophet, the sister of Aaron and all the woman sang a song to the Lord praising Him for his great salvation of them from the hand of the Egyptians through the Reed Sea and for causing the nations in the Land of Promise to fear. Healer of the Waters of Marah and Israel: When Moses led Israel out into the wilderness of Shur for three day and they were without water and they came upon to Marah bitter but were unable to drink the water which was bitter, they murmured against Moses who cried to the Lord and was told to take a tree ¹² and throw it in the water whereupon it became sweet and the Lord ordered the people to obey Him to over the infliction which He imposed upon Egypt and to experience Him as their healer as he healed the water ; then they came to Elim and encamped by the water of the twelve springs and seventy palm trees. Provider--Water at Massah and Meribah: When the Israelites set out from the wilderness of Sin by stages they camped at Rephidim and quarreled with and murmured against Moses because they thirsted whereupon the Lord had Moses, with some of the elders of the people, strike the rock at Horeb with his rod and water poured out so that the people could drink; and they named the place Massah test and Meribah quarrel because the Israelites quarreled and tested the Lord questioning whether or not He was among them. Warrior--War with the Amalekites: Wisdom to Moses--The Visit of Jethro: The Setting for the Revelation--Theophany at Sinai: Israel arrived at Sinai and encamped. God announced his covenant with Israel. Conditions of the Covenant: Preparations Prior to the Third Day: Instructions for Purification fro two days. Guarding the people from the Mountain: Commands Executed by Moses. Preparations on the Third Day: Moses leads the people out to the foot of the mountain. Moses Speaking with God: Moses Summoned for Further Instructions: Instructions Reported to the People: The Revelation at Sinai--Granting of Covenant: The Lord presented through the mediation of Moses the stipulations of the covenant which were incumbent upon Israel as it bound itself in relationship to the Lord as their Suzerain. The following are the words that God spoke. The Lord God who brought Israel out of the land of Egypt ordered them to have no other gods before Him. The Lord ordered the nation not to make and worship false images because he will bring about judgment upon them as a nation if they do so and will show loyal love to those who love Him and obey Him. The Lord ordered the nation not to abuse the name of the Lord for He will punish those who do. Do Not Work on Sabbath: The Lord ordered the people to rest on the Sabbath because of

THE THEOPHANY AT SINAI : 19.1-25, 20.18-21 pdf

his work of creation The Lord ordered the people to honor their mother and father in order that they may live long in the land The Lord ordered the people not to kill The Lord ordered the people not to commit adultery The Lord ordered the people not to steal The Lord ordered the people not to falsely testify against their neighbor Because of the frightful Theophany when the Lord spoke to Moses the people asked Moses to speak as a mediator to them from God rather than God Himself speaking to them

5: Habakkuk 3 Commentary - Arno Gaebelein's Annotated Bible

Overview. The Old and New Testament Library series offers authoritative commentary on many Old and New Testament books and provides additional theological works that closely examine major aspects of both testaments.

September 26, by fjmorgan Introduction and Scope The purpose of this paper is to offer an interpretation of Exodus 19. This passage has been selected because it serves as a pivotal passage in the canon and as the climactic event in the narrative of the people of God in the Hebrew Scriptures. Moreover, the themes introduced here echo throughout the canon and provide a foundational leitmotif for biblical theology. For the sake of simplicity, the textual analysis section is presented in a verse-by-verse commentary style. Author Numerous theories have been proposed regarding the composition of the Pentateuch, the analysis and finer nuances of which are beyond the scope of this paper. Literary Analysis This text provides a significant turning point in the narrative of Exodus. In it God reveals the purpose for His redemptive act of liberating the Israelites from their Egyptian captivity, reveals Himself in a powerful new theophanic form, communicates immediately with the people, discloses their intended vocation, and enters into a covenant relationship with them. This begins with the evidential citation by Yahweh of what He has done for the people in history, proceeds to the divine requirements incumbent on the people, and culminates in the explicit response of Israel to the requirements set forth. The passage contains a variety of literary genres, including narrative prose, poetry, and apodictic law. Thematically, it also includes strong echoes of the creation motif of Genesis 1 and 2 as well as a foreshadowing of the later cultic practices of Judaism the latter topic will be explored in the Biblical Theology section of this paper. The text also indicates that three months after their departure from Egypt, the Israelites entered the wilderness of Sinai and encamped before the mountain of God. While much scholarly debate revolves around the geographical location of this mountain, the best we can conclude at present is that the data for the precise determination of the location is insufficient. Wells More important than location, however, is theological significance. The author is not concerned with describing the locale or any distinguishing physical characteristics of the mountain. On the contrary, the only thing that makes this mountain special is that it is the place where God has chosen to manifest His presence in a unique way. Davies has also identified several characteristics which are indicative of poetic style, including parallelismus membrorum, paratactic syntax, and metaphorical imagery. While the people had an intellectual knowledge of Yahweh during their Egyptian captivity, they now know Him in an experiential way through the events of the Exodus. The Exodus has been accomplished and God has brought the people to Himself for the purpose of establishing His covenant with them. This highlights the inherent tension in the passage as God not only accompanies the people on their journey, but is also the goal of the journey. Not only has God manifested Himself through powerful deeds in delivering the people from captivity and leading them to Sinai, He now will display His presence in a new way, heightened by His proximity to the people. If they do so, the Israelites will enjoy a special relationship with Yahweh: Now that the Israelites have come to the mountain of God, man is once again in the immediate presence of God and is charged with the same function that Adam surrendered through sin: Moreover, as Adam was holy before the fall, so the Israelites will be a holy people before their God if they live within His covenant. Following this line of reasoning, what appears, at least prima facie, to be a quid pro quo proposition is instead a conditional definition. Davies. On the other hand, the reaction is in response to what God has done for them in history and is indicative of faith. Israel is not yet holy, therefore they must prepare for their encounter with a holy God. Accordingly, God directs Moses to consecrate the people over the course of the next two days. The process of consecration involves the washing of their garments and abstinence from sexual relations. It is interesting to note that no sacrifice of atonement is involved in the consecration process. Moses had told Pharaoh that the Israelites must journey into the wilderness that they may offer sacrifices to the Lord. Ex. Since Israel is to be a kingdom of priests, one would expect some sort of sacrifice to be part and parcel of the consecration of the people for this most holy event. However, the offering of sacrifice would not occur until the ratification of the covenant in chapter. If anyone should disregard this injunction, they were to be killed from a distance stoned or shot with an arrow lest the

offender spread his contamination to the rest of the community Carpenter However, when the people hear a long blast of the trumpet they are permitted to draw near to the mountain. Accompanying the theophany is a variety of meteorological, aural, and seismic phenomena. The experience was at once awesome and terrifying to the people. Since the sound appears to be emanating from the mountain and people were prohibited from that locale, it would seem logical to assume that angelic beings were responsible for the sound, but the text itself gives no explicit indication. In reference to this event and in an attempt to harmonize Ex This exegetical gloss indicates the extent to which this event was indelibly etched upon the minds of the Hebrew people. This, of course, foreshadows what has yet to be revealed, that man cannot gaze upon the Lord and live Ex Moreover, it indicates that God is not a God of disorder cf. Accordingly, God insists that Moses follow His instructions but also tells him that Aaron should accompany him on his return. Also of interest here is that God instructs Moses that the priests should be consecrated as well. Since the formal priesthood had not yet been established it also raises questions about exactly who these men were and how they were serving in the priestly office. The people having been thus prepared are ready to receive the content of the covenant. It is interesting to note that the commandments are spoken by God before they are written by Him on the tablets. Although the laws are given in a covenantal context, as Carpenter points out, they are essentially transcultural and timeless; indeed they are laws given to humankind The commandments are apodictic in nature, the first four demonstrating how to love God, the balance demonstrating how to love people who are made in His image. Although there are similarities between the Decalogue and other ANE law codes, there are no exact parallels Wells Carpenter makes the astute point that this is simultaneously a legal text and a wisdom text, and if the Israelites were to live in accordance with these dictates it would demonstrate wisdom and understanding before the other nations of the earth ; cf. At this point there appears to be a strong quid pro quo implication: I have done this thing for you, now you will do these things. Later biblical texts are quite dogmatically monotheistic e. Although grammatical arguments are well taken, given the fact that the speaker is God, it would be logical to conclude that this statement is monotheistic in essence. In fact, in light of Deuteronomy According to Childs, Obbink suggested that this proscription was not in reference to images of Yahweh, but only to images of foreign deities. However, the events of Exodus 32 would seem to clearly contradict this thesis. Aaron fashioned the golden calf and attributed it explicitly to Yahweh When Moses returned to camp, his first order of business was to destroy the idol. Thus, the idea expressed in this commandment is thoroughly aniconic Wells It is also important to consider that Yahweh is the Creator God. In other ANE cosmogonies, the gods did battle with preexisting matter in order to form the cosmos. This is not so with Yahweh; He is the source of material origins and is consequently transcendent of the created order. Nothing in creation has the potential to represent Him iconically. Moreover, the only thing in the created order that does have the potential to represent Him is humankind, which He made in His image. In other words, human beings are incapable of fashioning an image of God because God Himself has already fashioned man to serve that purpose. Hence , any image thought to represent Yahweh would essentially be a false witness to His character and attributes ibid. God will not be defined or controlled by names or images; God will be what He will be. While it may carry these undertones, the meaning is not exhausted by false oath taking. This stands to reason and illustrates how this commandment is formally connected to the preceding one. God has revealed Himself to the Israelites through His actions on their behalf, His words, and His name. Just as He cannot be represented by an image, His name which is a symbol of His character must also not be abused. This of course would have been a clear contravention of the priestly vocation God had called Israel to. Essentially, properly bearing the name of God is one of the ways that human beings properly image Him. This understanding is quite different from the interpretation of this command common in the church today. Moreover, it is strikingly different from the application common in contemporary Judaism where we find a refusal to speak or write the divine name in any way. The pattern of six periods of work followed by a period of rest is established in the rhythm of the creative work of Yahweh in the creation poem of Genesis 1. Wells explains that this is totally unique in the context of the ANE The rest that was denied to the Israelites in Egypt is now gifted to them by their new Suzerain as an act of grace. While most of the commands follow a negative formulation, the implementation of the Sabbath is formulated positively. The primary concern is the positive act of keeping the Sabbath holy.

Nonetheless, it would seem the real overarching principle behind this command is the emulation of God Himself as the people are called to image His behavior. The Israelites have congregated at the foot of the mountain, which has been demarcated as holy space. Now we see that holy time intersects with holy space. This commandment also has the promise of blessing for those who would keep it. While Wells sees this as primarily a natural sociological outworking, the immediate context rather seems to indicate supernatural blessing. Consequently, children are to honor and reverence their parents as they honor and reverence God. Since the family unit is the fabric of society, establishing such principles creates a social structure that is healthy and stable. This command deals specifically with voluntary homicide and does not include other types of killing. While other law codes in the ANE exhibit a stratification of justice based on the social standing of the parties involved, this is not so in biblical law. All people are of equal standing and value before God because all are made in His image. Deuteronomy would later expand the legal corpus related to the act of adultery, and Ancient Near Eastern law commonly addressed the issue. Deuteronomy, however, places equal culpability on both adulterer and adulteress, prescribing capital punishment for both parties. Interestingly, here we find more threads linking back to creation as we find the serpent giving false testimony about God. Of course, this was not yet a forensic scenario, however, the serpent deceived Eve by giving false testimony about the character of God. The scene would quickly turn to a judicial setting, however, as God began to interrogate Adam and pronounced His judgment upon the man, the woman and the serpent regarding the sin that had been committed. Adam would also attempt to mitigate his culpability in the situation by blame-casting. God is the source of truth and it is impossible for Him to lie. A society that reflects the image and character of God must be marked by honest speech and faithful testimony.

6: The Old Testament Library Series: Exodus - Logos Bible Software

18 Now Jethro, the priest of Midian and Moses' father-in-law, heard about everything God had done for Moses and for His people Israel, and how Adonai had brought Israel out of Egypt. (2 Jethro, Moses' father-in-law, had taken in Moses' wife Zipporah, after he had sent her away 3 with her.

This was a common form of execution cf. Apparently it refers to shooting arrows. Notice the one who or animal who touches the mountain becomes "holy" and cannot remain among the people similar to "under the ban," herem, BDB , i. His their execution must be done in such a way as to not touch the person or animal, so, therefore, stones or arrows. Also, no horns of the cow or oxen could be used because they said it would remind God of the golden calf cf. This is not a proof text for the uncleanliness of sex. Sex is a gift from God and a command for mankind cf. This is based on the view of Semitic cultures regarding the ritual uncleanliness of any bodily emissions cf. Leviticus ; 1 Sam. This may also possibly be an attempt of radical distinction between Israel and the surrounding fertility cults. This is an attempt to express in language that which is inexpressible cf. The Creator of the world uses its power and majesty to reveal Himself i. Here, it reflects a powerful thunder storm i. This imagery is recurrent of theophanies cf. The LXX translates this verse so that it is the people who "quake. Moses had unique access to YHWH. Rotherhams Emphasized Bible, p. Notice there are consequences for disobedience even if inadvertent, cf. Each of us must walk in the light we have. You, the Bible, and the Holy Spirit are priority in interpretation. You must not relinquish this to a commentator. These discussion questions are provided to help you think through the major issues of this section of the book. They are meant to be thought-provoking, not definitive. How is this covenant different from the covenant of Genesis 12? Why did God want to reveal His law at Mt. What is its significance? Why were sexual relations considered unclean? Is this a universal truth or a cultural situation? How could the people know what "a kingdom of priests" meant if there was no priesthood at the time?

7: The Covenant at Mount Sinai (Exodus). Moses Bible Study.

The theophany at Biblical Mount Sinai is related in Exodus Yahweh 's manifestation is accompanied by thunder and lightning; there is a fiery flame, reaching to the sky; the loud notes of a trumpet are heard; and the whole mountain smokes and quakes.

Identity Statement Exodus Although the whole earth is mine, 6 you will be for me a kingdom of priests and a holy nation. Sadly, the Israelites did not live up to this high calling. That remained for fulfillment under the New Covenant that was to come with Jesus the Messiah. Initial Agreement to Enter into Covenant Exodus Sinai and received these words from God to speak to Israel. Moses the Go-Between Exodus People will trust leaders who they believe are talking to God and who hear from God! This can be faked. This can be phony. But I believe that people can smell out the fake and phony. As a ten-year-old boy I can remember my Presbyterian pastor, who would give an invitation to receive Christ at the close of the service each Sunday at our small, tourist-area church. One Sunday, when no one responded to the invitation immediately, he said to us: There I was, a young boy seeing a man of God who prays and listens to God. I trusted the pastor because I knew he heard from God. Leader, are you willing to pay the price Moses paid to hear from God? If you do, God will anoint your leadership with his sign of approval before the people. Consecrate the People Exodus Abstain from sexual relations. God is pure, holy, full of glory. To approach God, man must prepare himself. To be a priest, the bar was higher and required a higher level of holy living. To be high priest, the standard was even higher. Indeed, we are all priests. But with this blurred line we have come to believe that spiritual leaders are no different than anyone else, that there are no special qualifications, and that the standard of behavior for leaders is no greater than for the members of the congregation. This is wrong and unscriptural! If anyone sets his heart on being an overseer, he desires a noble task. Now the overseer must be above reproach Is there anything wrong with wearing shoes? Is it morally wrong to go without a shower? Do taking these actions actually make you holy? No, but they are gestures of contrition and desire to make oneself right before God. Ultimately, we are helpless to atone for our own sins, but these are signs and symbols of our allegiance to the Lord. Take the Sabbath, for example: This is a sign between me and you throughout your generations, given in order that you may know that I, the LORD, sanctify you. The New Testament also shows believers taking special steps to sanctify themselves before the Lord 1 Corinthians 7: Nevertheless, we acknowledge the truth that we are accepted before the Lord by his grace, not our works Ephesians 2: We hold two truths side by side: The Lord sanctifies us: The people are to hold high standards of holiness as a community as they live their lives before the Lord and one another. Everyone in the camp trembled. But do not have God speak to us or we will die. God has come to test you, so that the fear of God will be with you to keep you from sinning. Rather they say to Moses: We must fear God in the sense that we are afraid to displease him by sinful actions. But we are not to let terror rule the relationship. The Apostle John says: But perfect love drives out fear, because fear has to do with punishment. The one who fears is not made perfect in love. I have a rule when driving: Healthy fear is good, but it is not the ultimate step. That step is love. We find that love for God is a much more powerful motivator for keeping from sin than fear ever was. But note that these commandments are the core of the covenant being made between God and the people of Israel. They are "the words of the covenant" Exodus When they are eventually written on tablets of stone, they are placed in the ark Deuteronomy The Book of the Covenant Exodus The Ten Commandments are primarily moral principles that form the basis of our actions. In Exodus God gives Moses civil and religious laws to govern the nation of Israel. Based on that initial acceptance, Moses prepares the covenant documents in writing for a public reading later. It is strange that some scholars deny that Moses was the author of the five "Books of Moses," the Pentateuch, the Torah. These commandments were not orally transmitted, only to be recorded generations later as some historical sections of the Bible probably were , but written down soon after they were given on Mt. The Formal Ratification of the Covenant Exodus Blood was also shed in ratifying the Abrahamic Covenant Genesis Now Moses reads from the "Book of the Covenant," the Ten Commandments and ordinances that Moses had told the people about previously Exodus That was preliminary; this is the formal acceptance of a

THE THEOPHANY AT SINAI : 19.1-25, 20.18-21 pdf

written covenant. But even while it was in effect, God speaks through his prophet Jeremiah about its replacement in this famous passage: I will be their God, and they will be my people. What is the "blood of the covenant" in the New Testament? How is the Old Covenant similar to the New Covenant? How are they different?

8: Theophany and Covenant: Exodus 19:1-25, 20:18-21 | Everything is Theological

The purpose of this commentary is unabashedly theological. Its concern is to understand Exodus as scripture of the church. The exegesis arises as a theological discipline within the context of the canon and is directed toward the community of faith which lives by its confession of Jesus Christ.

Hardison is an independent scholar in Mesa, Arizona. Mount Sinai looms large in the theological landscape of the Old Testament. It is where Moses enters into the presence of God, not once, but on at least three different occasions. A mere mortal who attempts this must first engage in gestures of approach, religious acts that purify and prepare. However, ritual and spiritual preparation alone do not qualify one to enter into the presence of God. Theophanies are not gratuitous. They have purpose—a prophet is called, truth is revealed, a person is endowed with the power of God. Having encountered the Divine, the person is never—or should never be—the same. This paper will explore the three different theophanies that occur on Sinai: In particular, we will examine the rituals of approach and the ritual responses that accompany these theophanies, the ensuing transformation, and the revelation of the nature of God. In spite of this answer, Moses is not ready to enter into the presence of God. Moses has been tramping through the dusty, dirty wilderness. Undoubtedly, the impurities of the world adhere to his sandals. The act is primarily symbolic. It is a gesture of approach that represents the ritual cleansing that must occur before one enters into the presence of God. At the same time, because only people of means wore sandals in Egypt and Israel, when Moses removes his sandals he demonstrates deference and humility. Moses reacts to the appearance of God with the typical Old Testament response: Too frightened to look upon God, he hides his face. While Moses cowers, God speaks; in doing so, God reveals himself. By this statement, God reveals that he is not a remote God dispassionately observing earthlings. He comes down an idiom for describing divine intervention in human affairs. And he brings them into a spacious and bountiful land. This is a God who cares deeply, who responds to calls of distress and anguish, but not prematurely. This is a God who desires to bless and bestow abundance and above all to take his people out of the world and bring them unto himself, where they may rest in him. Listening to this being of unimaginable power and glory declare that he will deliver the Hebrews from bitter and oppressive bondage would presumably amaze and delight Moses—until Moses learns that he is not to be a mere spectator. He has a key role in this deliverance. He does not remind Moses that he had been raised in the royal courts of Egypt and thus is uniquely prepared for this mission. He does not tell him that he had been foreordained to this role. Moses is not equal to the task at hand. Rather, he swears that he will empower Moses and will give him what he needs to succeed. It is not clear exactly what this token is. One possibility that Meyers does not mention is that the token might be a physical gesture intentionally left unrecorded because of its sacredness. Moses has received a divine promise and a token confirming the promise. William Propp suggests another possibility: It revealed the very essence and nature of a person. This name-title recurs in Exodus 3: God reveals a second name when Moses asks what he should say to the children of Israel when they ask him for the name of the God who has sent him. The main function of this rhetorical device is to be vague, whether to convey infinite potentiality or to conceal information, by defining a thing as itself. In ancient Near Eastern thought, the god of creation subdued the violent, primordial powers of chaos and death and imposed peace, stability, and order on the earth. Such a powerful god definitely has power to overthrow one small pharaoh. It is an assertion of authority, a confession of an essential reality. However absent he may have seemed to the oppressed Israelites in Egypt, at one point in his encounter with God, Moses expresses his concern that the children of Israel will not believe that God has appeared to him. These signs fill multiple purposes. They assure the children of Israel that Moses comes with the power of God. They may also accompany and confirm the bestowal of priesthood power. The cobra was the patron goddess of Lower Egypt, and the uraeus a stylized rearing cobra with a flared hood was worn on the forehead by all the pharaohs as a symbol of their imperial sovereignty. In a similar vein, the Nile was the source of fertility for Egypt. Not surprisingly, the Nile was regarded as a deity, the god Hapi, who unceasingly blessed the land. To threaten or destroy the Nile was to destroy Egypt itself. Having stood in the presence of God and having received sacred promises confirmed by tokens, names, and signs, Moses is

now ready to embark on his mission. He goes forth not as a shepherd but as a prophet, a servant appointed to represent God and endowed with power to perform miracles. He has not instantaneously transformed into a spiritual superhero; he is still reluctant and tentative. But his transformation has begun. The next time he stands on Sinai, he will have unflinchingly challenged one of the most powerful rulers in the ancient Near East, taken leadership of the Hebrew multitude, and parted the waters of the Red Sea through the power of the priesthood. The Establishment of the Mosaic Covenant Exodus 19â€”24 Seven weeks after their deliverance from Egypt, the children of Israel arrive at Sinai, where they will remain for the better part of a year. On the very day they arrive, Moses ascends the mountain of God see Exodus This invitation sheds additional light on the nature of God, particularly revealing his desire for an intimate relationship with his people. Here, God employs the image of a mother eagle that is teaching her eaglets to fly, who gently but firmly pushes them out of the nest so they can try their wings. If they falter, she will swoop down and bear them up on her own powerful wings. According to Victor P. Doctrine and Covenants It denotes a treasured possession or a personal treasure. Within this total ownership, he might gather and put to one side things that he specially prized and considered to be his own in a unique way. The great prerogative of priests is that they enjoy a privileged relationship with God. They can enter into sacred space and approach God in a way others cannot. They alone are exclusively dedicated to God and to his service. God is inviting all of Israel to be priests, to have an intimate, personal relationship with him. This is unique in the ancient world. The people sought the gods for protection and assistance, not for relationship. Once they give their preliminary commitment, God agrees to do something spectacular and amazing: It is a unique divine appearance. This time, the Lord requires the people to wash their clothes and to abstain from sexual relations for three days. The washing of clothes clearly represents the removal of impurities and contaminations. Various reasons are suggested for the requirement of sexual abstinence. One reason is that many ancient religions used sexual rites as a way of entreating the gods to bless their lands with fertility. Rather, one subjects oneself to a trial by forgoing a licit pleasurable activity. He does so heralded by thunder, lightning, smoke, trumpets, fire, and the quaking of the mount. It would appear that a volcano is eruptingâ€”except there are no active volcanoes in the area. At this moment of spellbinding wonder and awe, God speaks. He delivers the Ten Commandments. Rather, the children of Israel place the burden and privilege of personally experiencing God on Moses. They prefer a less direct and less demanding experience. In Exodus 24, the people participate in a ceremony to ratify and seal the covenant. They once again verbally assent in unison to the covenant. The next morning, Moses arises early, builds an altar, and sets up twelve pillars. The altar represents Yahweh, and the pillars represent the twelve tribes of Israel. The pillars, or standing stones, also serve as a witness to or a memorial of the covenant. Moses appoints some young men to sacrifice burnt offerings and peace offerings upon the altar. It should be noted that these offerings are not the same as sin or guilt offerings. The peace offering is apportioned between God, the priest, and the offerer. The offerer takes the majority of the sacrifice back to his family and celebrates with a feast that represents fellowship and unity with God and fellow man. Moses next takes the blood of the sacrifices and sprinkles it upon the altar, which represents Yahweh, and upon the people, or more probably upon the pillars that represent the people. Both God and Israel are boundâ€”God to support and defend his people; the people to love and obey their God. In such a manner are they uniquely equipped for their service of guidance and teaching, of leadership. The apparent meaning here is that God did not harm these elders in spite of their proximity to the consuming glory and holiness of God. However, there is another possibility. The effect of this second theophany is that all of Israel has transformed from the descendants of Jacob into a covenant community and a nation dedicated to God, his special treasure. While it is true that as the descendants of Abraham, Isaac, and Jacob, they are children of the covenant, it is also true that this is a new dispensation.

9: Exodus TLV;NIV - Parashat Yitro Jethro's Advice - Now - Bible Gateway

The Sinai theophany was probably an experience in its own right, in which the people as a whole participated, though in varying degrees. The covenant at Sinai, in which the laws were given, was made later, as a mark of reconciliation in the wake of some crisis, the complete story of which has been lost.

The Vision of the Coming of the Lord 1. The coming of the Lord for judgment and redemption Habakkuk 3: The effect upon the prophet Habakkuk 3: Once more we hear the voice of the man of God in prayer. Shigionoth is the plural of Shiggaion, and is found in the superscription of Psalms 7: In that Psalm God appeared to David as the God of judgment, the righteous God who must save His righteous people and condemn the wicked. See Annotations on Psalms 7: The prophet had listened to the message and penned it as we have it in the preceding chapter. It struck terror to his heart and he trembled. He must have taken a hasty glance over the past history of his people, how God had worked in their behalf in Egypt, redeemed them, led them forth, and the many evidences of the display of His power in behalf of the elect nation. And now, in the midst of years, he asks a revival of this work, the interposition of Jehovah, that He may be known in His power. The text is often quoted in pleading a revival among the dead conditions of Christendom. But it is a revival of the work of the Lord in a very different sense of the word, as we have indicated. He knows that wrath is on the way. Not only wrath for the Chaldeans, but for his people, that the unbelieving, the apostates, would also have to face the judgment. Judgment is His strange work, and mercy is mingled with His judgments. The time of wrath will be His time of mercy, the covenant mercies promised to Israel. The great inspired ode which follows is one of the greatest sections of prophecy. It is a wonderful theophany the Spirit of God describes. Thus higher criticism, reduces one of the sublimest inspired prophecies, concerning the future appearing of the Lord, to the level of poetry. The great description of His coming must be linked with similar prophecies Deuteronomy Moses in his prophetic blessing also begins with a similar declaration. He comes from the direction of Edom, for Teman is the southern district of Idumea, while Paran is more southward. Isaiah also beheld him advancing from the same direction. After this opening statement the first Selah is put. This means to pause and to lift up. We are to pause and meditate, and then to lift up our hearts and voices in praise and thanksgiving. It is found seventy-one times in the Psalms and three times in this chapter of Habakkuk. His glory covers the heavens, while the earth is filled with His praise. Heaven and earth reflect the glory of the Coming One. How all this corresponds with the divine statements concerning His coming in the New Testament does not need to be pointed out. He comes in power and great glory, in the clouds of heaven, as Daniel beheld Him in the night vision, and as our Lord testified Himself. Brightness fills the sky as He appears in person, while out of His hand glory rays emanate, the hiding of His power. The picture is evidently taken from the rising sun, which shoots forth great rays, heralding its ascending. May we not have here a hint of His hands pierced once, but now emanating glory? Before Him goes the pestilence, indicating the trouble which precedes His coming, when the four apocalyptic riders bring war, famine, pestilence, and death in judgment for this earth. With the sixth verse He draws nearer. Up to this point in the theophany He is described as coming forth, like the sun out of His chamber, heaven and earth reflecting His glory, but now He stands and measures the earth; He looks and the nations tremble, while all creation is affected, and earthquakes shake down the mountains. Then the prophet sees the tents of Cushan in affliction and the curtains of Midian tremble. The past is seen as a prophecy of the future. As He once came at Sinai, when the mountains shook and the hills trembled, and as once the tidings of the Red Sea disaster inspired terror among the neighboring nations, so will it be, only on a larger scale, when He comes in great power and glory. The verses which follow Habakkuk 3: The rivers and the seas, and the mountains feel His wrath; they represent symbolically the nations and the world-powers. He is seen marching in anger through the earth and in His fury treading down the nations. It is a majestic picture the Spirit of God gives of that coming day of wrath and judgment. But while He comes thus, executing wrath and judgment upon the ungodly, He comes in mercy. He goes forth for the salvation of His people, for the salvation of Thine anointed, that is, the elect nation and the God-fearing, waiting remnant of the last days Psalms And there will be on the earth in that day

the head of the house of the wicked, the ungodly head, the man of sin, the heading up of all apostasy and opposition to God. His doom is predicted in Habakkuk 3: The prophet now speaks of his own feeling, which reflects the feeling of the godly among the Jews when this great theophany becomes history. There is fear and trembling in view of the coming tribulation. When he heard it he trembled; he is completely prostrated. Then faith is triumphant, and in one of the most magnificent outbursts the prophet declares his confidence in his God Habakkuk 3: Such will be the faith of the godly who pass through the time of great trouble. Even so the remnant of Israel will be delivered. We leave the application to the Church-saints with the reader.

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