

Road to Redemption



MIDWEEK SERIES

- From Lamb to Lamb (Upper Room)
Text: Exodus 12
- From Garden to Garden (Gethsemane)
Text: Genesis 3:15
- From Silence to Silence (Trial, council)
Text: Isaiah 42: 1-4
- From King to King (Pilate)
Text: Deuteronomy 17:18-20
- From Pole to Pole (Crucifixion)
Text: Numbers 21:4-8
- Seal to Seal (Death/ Burial)
Text: Daniel 6: 16-23

Holy Week

- Ride to Ride (Palm Sunday)
Text: 1 Kings 1:38-40
- Meal to Meal (Maundy Thursday)
Text: Exodus 24:4-11
- Pardon to Pardon (Good Friday)
Text: Leviticus 16
- Rescue to Rescue (Easter Sunday)
Text: Jonah 2

A Lenten Series

Road to Redemption – 2021 Lenten Series

This series is a collaborative effort of the pastors of the New Ulm North Circuit of the Minnesota River Valley Conference of the Minnesota District of the WELS. The goal of this series is to use the historic, prophetic and typological¹ material from the Old Testament to highlight the grace and glory of the Passion of our Lord Jesus Christ. This series works best with the order of Vespers in *Christian Worship: A Lutheran Hymnal*.

*CAVEAT EMPTOR! 90% of this Lenten Series textual studies and sermon suggestions are from the New Ulm North Circuit. The life of a parish pastor is a busy one, and despite the best efforts of our circuit, there are places in the study portions of this series that have been “plugged” with outside sources. Much of the parsing of the Hebrew is taken from Bible Hub, and some of the comments come from free Bible commentary. Not all the sources are WELS and there are a few that are not Lutheran, however, the portion quoted is doctrinally sound. All external sources have been cited to the best of my knowledge.

Texts and Themes for the *Road to Redemption*

Theme	Text
Lamb to Lamb	Exodus 12:1-14
Garden to Garden	Genesis 3:15
Silence to Silence	Isaiah 42:1-4
King to King	Deuteronomy 17:18-20
Pole to Pole	Numbers 21:4-8
Seal to Seal	Daniel 6:16-23
<u>Holy Week</u>	
Palm Sunday – Ride to Ride	I Kings 1:38-40
Maundy Thursday- Meal to Meal	Exodus 24:6-11
Good Friday- Pardon to Pardon	Leviticus 16:15-22
Easter Sunday- Rescue to Rescue	Jonah 2

¹ We hold that the entire nature of the Old Testament is Typological. Everything in the Old Testament points to Jesus Christ. Some types are directly referred to as types by the New Testament: The Passover Lamb, the Scapegoat, and even Jonah. Other material, like the legislative prerogatives of the future king, find their ultimate fulfillment in Christ, but also highlight for us the nature of Christ’s behavior as the True King in the face of worldly kings like Herod and Pilate. The same can be said of Daniel and the Special Meal given by the Lord following the ratification of the Old Covenant. These are not directly identified as Types in the New Testament, but they serve to illustrate aspects of the Lord’s Supper and the Passion of Jesus.

Collects for the *Road to Redemption*

These collects can be used in the order of Vespers in place either the Prayer for Peace or the General prayer after the opening versicles.

FROM LAMB TO LAMB

Great Liberator of the Soul, in ancient times you, by the blood of the Passover lamb, caused death to Passover your people and lead them into freedom. We praise you know for providing yourself as the Lamb of God who takes away the sin of the world. Let the precious blood of your covenant, which you have painted upon the doorposts and doorframes of our heart in Holy Baptism, which you have delivered to us in, with and under the bread and wine of the Lord's Supper, which you announce to us again and again in the preaching of your holy Gospel, always keep us within the household of faith, your church, as we are lead out of death and through the desert to the promised land. Amen

FROM GARDEN TO GARDEN

We give thanks O Lord, holy Father, almighty, everlasting God, that on the tree of the cross you did give salvation unto mankind who had been condemned to death when Satan overcame our first parents and they ate of the Tree of the Knowledge of Good and Evil in unbelief. By the Tree of the Cross, the door is opened again by grace to life eternal and we have access to the "rest" that God has planned for us, eternal life in heaven. Though the Devil in the garden of Eden by a tree once overcame Adam and Eve and all mankind, in the Garden of Gethsemane, Christ rise to take hold of the tree that will crush the serpent's head and bring life and immortality to light to all men. In your name we pray, Amen.

FROM SILENCE TO SILENCE

Dearest Redeemer, in faithfulness you brought forth justice, and that you did not falter and were not discouraged as you establish justice on the earth. Your weapons were not armies or battle cries, but quiet and humble obedience to the will of your Father. As a lamb before the shearers is silent, so you did not open your mouth. I pray that you will continue to be a light for the Gentiles, that you will open eyes that are blind, free captives from prison, and release from the dungeon those who sit in spiritual darkness. I ask you to march out like a mighty man, and like a warrior stir up your zeal. Raise the battle cry and triumph over your enemies. In your name we pray. Amen,

FROM KING TO KING

Lord Jesus Christ, your kingdom is not of this world. Yours is a kingdom of truth. Your weapons were not armies, swords or spears. You did not use your position for your own advantage and glory. Rather, you chose the shame of the cross. Your weapons were obedience to the Word of God that commanded that you go in the way that your Father had planned from eternity. And the truth of your submission is that all mankind is declared not guilty in the sight of God through it. Lord, let me never be found mocking your humility as Herod did, or dismiss it casually as did Pilate. Rather, let me take up my cross each day and follow you. In your name I pray. Amen.

FROM POLE TO POLE

Heavenly Lord and Savior, should we give way to an impatient and grumbling spirit, please convict us of this sin. By your Law and through the pain of the cross, lead us to confess our sin, and then lead us to lift our eyes to your cross as the Israelites looked to the bronze serpent Moses raised upon a pole. May we be forgiven by you, and receive fresh life and healing from you. In your name we pray. Amen.

FROM SEAL TO SEAL

Mighty Savior, faithfulness to your Word comes at a price: the rejection by the World. The world seeks to bury and kill all who chose to follow you in faith over the world in her madness. But the grave holds no terror, for just as you were sealed in your tomb and came forth unharmed, so too will we come forth from our grave to receive the fully glory that you have won for us. Lord, keep us bold in the face of death, for she holds no terror over us anymore in you. Amen.

Behold, Redemption's Road

A sermon hymn for The Roads of Redemption Lenten Series. The first verse should be sung in the place of the *Seasonal Response* in the Order of Vespers. After the sermon, in place of the *Song of Mary*, the congregation should sing the appropriate verse of that matches the sermon text and the eighth verse.

**1) Behold, redemption's road
On which our Savior strode-
To death and grave He goes
To pay the debt we owe.
The price our souls to gain
Was cross, and lash and shame.**

FROM LAMB TO LAMB

2) Recall the ancient feast!
The bread made without yeast!
Christ is the Pascal Lamb!
The seed of Abraham.
His blood is on the door
In Him death passes o'er!

FROM GARDEN TO GARDEN

3) Through serpent's lying breath
All men have tasted death.
But now, in tempting hour,
Though bruised by Satan's power,
Christ stands to crush his head,
And raise men from the dead.

FROM SILENCE TO SILENCE

4) No angry shouts He hurled,
Nor waved a flag unfurled.
He 'fore the jury stands
To bring salvation planned.
His Father He obeys
And silent He does stay.

FROM KING TO KING

5) The King has heard our plea.
He does submit for me.
He, mocked in vi'lent hour,
Obeys a higher power.
The King, for us, now stands
To do what Law demands.

FROM POLE TO POLE

6) A serpent bronze was raised
So those with faith who gazed
Upon it would not die.
But now the Crucified
Eternal life displays
For all who fear the grave.

FROM SEAL TO SEAL

7) The King does signet place
To seal the faithful's fate,
But vain it is to rage
Against those God has saved.
The grave has lost its power
Wait the appointed hour!

**8) How wondrous are the ways
That God his people saves
And what does God us owe?
And who His mind has known?
With humble praise now shout
these paths he has traced out!**

Holy Week Verses

PALM SUNDAY

On royal mount he rode
To let the people know
The chosen heir is King.
And, now, we too may sing
The Greater King is here
Whom God to all made clear.

MAUNDY THURSDAY

God draws his people near
To eat without dread fear.
To seal his covenant
With promises he meant!
Christ has before us set
This precious sacrament.

GOOD FRIDAY

The blood propitiates!
Your pardon celebrate!
The priest sends off the goat
To a place remote.
As far is east from west
So far our sin He's sent.

EASTER SUNDAY

The sign that Jesus gave
Was that of Jonah saved.
As prophet was at sea,
So long entombed He'll be.
But after all the strife,
He will return to life!

Tune: *The Whole Book of Psalms*, London, 1592

Text: Paul Meitner (1976-)

Meter: 66.66.66

OLD 120TH (Hymn #454 in *Christian Worship: A Lutheran Hymnal*)

New Ulm North Circuit Members

Pastor Chris Cordes St. John's Evangelical Lutheran Church, Sleepy Eye, MN.

Pastor John Paustian St. John's Evangelical Lutheran Church, Morgan, MN

Pastor Paul Meitner Zion Evangelical Lutheran Church, Winthrop, MN

Pastor Steve Bauer Immanuel Evangelical Lutheran Church, Gibbon, MN

Pastor Ethan Boese Zion Evangelical Lutheran Church, Sanborn, MN

*Pastor Emeritus Peter Nauman

*Pastor Gary Wong Zion Evangelical Lutheran Church, Brighton Township, MN

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן בְּאֶרֶץ מִצְרַיִם לֵאמֹר 12

הַחֹדֶשׁ הַזֶּה לָכֶם רֵאשׁ חֳדָשִׁים רֵאשׁוֹן הוּא לָכֶם לְחֹדְשֵׁי הַשָּׁנָה 2

דַּבְּרוּ אֶל־כָּל־עַדְתַּת יִשְׂרָאֵל לֵאמֹר בְּעֶשֶׂר לַחֹדֶשׁ הַזֶּה וַיִּקְחוּ לָהֶם אִישׁ שֶׁה לְבֵית־אֲבֹתָיִךְ לְבֵית־3

וְאִם־יִמְעַט הַבֵּית מִהֵיִת מִשְׁהָ וְלָקַח הוּא וּשְׂכֵנו הִקְרַב אֶל־בֵּיתוֹ בְּמִכְסַּת נִפְשֹׁת אִישׁ לְפִי אֲכָלוּ תִּכְסּוּ עַל־4
הַשָּׁה

שֶׁה תָּמִים זָכַר בְּן־שָׁנָה יִהְיֶה לָכֶם מִן־הַכֹּבָשִׁים וּמִן־הַעֲזִים תִּקְחוּ 5

וְהִיָּה לָכֶם לְמִשְׁמֶרֶת עַד אַרְבַּעַה עָשָׂר יוֹם לַחֹדֶשׁ הַזֶּה וְשִׁחֲטוּ אֹתוֹ כָּל קָהַל עַדְת־יִשְׂרָאֵל בֵּין הָעֲרָבִים 6

וְלָקַחוּ מִן־הַדָּם וְנָתְנוּ עַל־שִׁתֵּי הַמִּזְוָזָת וְעַל־הַמִּשְׁקֹף עַל הַבָּתִּים אֲשֶׁר־יֹאכְלוּ אֹתוֹ בָּהֶם 7

וְאֲכָלוּ אֶת־הַבָּשָׂר בְּלִילָה הַזֶּה צְלִי־אֵשׁ וּמִצּוֹת עַל־מַרְרִים יֹאכְלֶהוּ 8

אֶל־תֹּאכְלוּ מִמֶּנּוּ נָא וּבָשָׂל מִבָּשָׂל בַּמַּיִם כִּי אִם־צְלִי־אֵשׁ רֵאשׁוּ עַל־כְּרַעְיוֹ וְעַל־קִרְבּוֹ 9

וְלֹא־תוֹתִירוּ מִמֶּנּוּ עַד־בֹּקֶר וְהִנְתֵּר מִמֶּנּוּ עַד־בֹּקֶר בְּאֵשׁ תִּשְׂרְפוּ 10

וְכֹכָה תֹּאכְלוּ אֹתוֹ מִתְּנִיכֶם חֲגָרִים גַּעְלִיכֶם בְּרִגְלֵיכֶם וּמְקַלְכֶם בְּיַדְכֶם וְאֲכַלְתֶּם אֹתוֹ בְּחִפְזוֹן פֶּסַח הוּא לִיהוָה 11

וְעִבְרַתִּי בְּאֶרֶץ־מִצְרַיִם בְּלִילָה הַזֶּה וְהִפִּיתִי כָל־בְּכוֹר בְּאֶרֶץ מִצְרַיִם מֵאֲדָם וְעַד־בְּהֵמָה וּבְכָל־אֱלֹהֵי מִצְרַיִם 12
אֲעֲשֶׂה שְׁפָטִים אֲנִי יְהוָה

וְהִיָּה הַדָּם לָכֶם לְאֹת עַל הַבָּתִּים אֲשֶׁר אַתֶּם שֹׂם וְרֵאִיתִי אֶת־הַדָּם וּפְסַחְתִּי עֲלֵיכֶם וְלֹא־יְהִיָּה בְּכֶם נִגְף 13
לְמִשְׁחִית בְּהַכְּתִי בְּאֶרֶץ מִצְרַיִם

וְהִיָּה הַיּוֹם הַזֶּה לָכֶם לְזִכְרוֹן וְחִגְתֶּם אֹתוֹ חַג לִיהוָה לְדֹרֹתֵיכֶם חֻקַּת עוֹלָם תִּחְגְּלוּ 14

GRAMMA, SYNTAX, NOTES AND COMMENTS:

12 The LORD told Moses and Aaron this in the land of Egypt: [a]

<p>וַיֹּאמֶר way-yō-mer</p>	<p>And spoke</p>	<p>Conj-w V-Qal- ConseclImperf- 3ms</p>	<p>According to the Biblical record, neither Moses nor Aaron introduced any legislation of their own, either at this time or later. The whole system, religious, political, and ecclesiastical, was received by Divine Revelation, commanded</p>
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			by God, and merely established by the agency of the two brothers.
יְהוָה Yah-weh	Yahweh	N-proper-ms	The God of free and faithful grace is the one who establishes this meal.
אֶל 'el-	to	Prep	
מֹשֶׁה mō-šeh	Moses	N-proper-ms	As with Genesis, there is little question as to the identity of the holy writer. Internally portions of Exodus are directly attributed to Moses (17:8-14; 20:1-17; 24:4,7,12; 31:18; 34:1-27). Externally, the prophet Malachi (Malachi 4:4), the disciples (John 1:45), and the Apostle Paul (Romans 10:5) attribute this writing to Moses. Christ Himself also testifies to this (Mark 7:10; 12:26; Luke 20:37; John 5:46f). Mosaic authorship of Exodus would place the recording of the book in the 1400's BC. It seems that Moses kept a running journal of these things by God's direction and inspiration (cf. 17:14)
וְאֶל wə-'el-	and	Conj-w Prep	
אַהֲרֹן 'a-hă-rōn,	Aaron	N-proper-ms	Aaron is important not only as the spokesman for Moses, but as the future High Priest of the nation.
בְּאֶרֶץ bə-'e-reṣ	in the land	Prep-b N-fsc	By the words, "in the land of Egypt," the law of the Passover which follows is brought into connection with the giving of the law at Sinai and in the fields of Moab, and is distinguished in relation to the former as the first or foundation law for the congregation of Jehovah. The creation of Israel as the people of Jehovah (Isaiah 43:15) commenced with the institution of the Passover. – Keil and Delitzstche

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מִצְרַיִם miṣ-ra-yim	of Egypt	N-proper-fs	
לֵאמֹר: lê-mōr.	saying	Prep-I V-Qal-Inf	

² This month is to be the beginning of your calendar. It is to be the first month of the year for you.

הַחֹדֶשׁ ha-ḥō-deš	month	Art N-ms	calendar months, (1) with names הָאָבִיב n' Exodus 13:4; Exodus 23:15; Exodus 34:18 (twice in verse) (all J E; = 1st month Exodus 12:2 P), Deuteronomy 16:11; 1 ח' ז' Kings 6:1 (= 2nd mo. ib.; = 1 ז' ז' Kings 6:37); compare 1 Kings 8:2 (הַשְּׁבִיעִי ה'ח = יָרֵךְ הָאֲתָנִים), 1 Kings 6:38 (הַשְּׁמִינִי ה'ח = יָרֵךְ בּוֹל); in the post-exilic books occur Babylonian names (see the several words). - Brown Driver Brings, 2b
הַזֶּה haz-zeh	this	Art Pro-ms	
לְכֶם lā-ḵem	your	Prep 2mp	
רֹאשׁ rōš	[shall be] beginning	N-msc	The Hebrews followed neither the Egyptian nor the Babylonian custom. The Egyptians began the year in June, with the first rise of the Nile; the Babylonians in Nisannu, at the vernal equinox. It was this month which was now made, by God's command, the first month of the Hebrew year; but as yet it had not the name Nisan: it was called Abib (Exodus 13:4), the month of "greenness." Henceforth the Hebrews had two years, a civil and a sacred one (Joseph., <i>Ant. Jud.</i> , i. 3, § 3). The civil year began with Tisri, in the autumn, at the close of the harvest; the sacred year began with Abib (called afterwards

			Nisan), six months earlier. It followed that the first civil was the seventh sacred month, and <i>vice versa</i> .
חֳדָשִׁים ḥo-dā-šim;	of months	N-mp	
רִאשׁוֹן ri-šō-wn	the first	Adj-ms	
הוּא hū	it	Pro-3ms	
לְכֶם lā-kem,	[shall be] to you	Prep 2mp	The Lord makes all things new to those whom he delivers from the bondage of Satan, and takes to himself to be his people. The time when he does this is to them the beginning of a new life.
לְחֹדֶשׁוֹ lə-ḥā-də-šê	month	Prep-l N-mpc	
הַשָּׁנָה: haš-šā-nāh.	of the year	Art N-fs	

³Tell the entire Israelite community that on the tenth day of this month, they are to take a lamb or a young goat^(b) for themselves, according to their fathers' households, one lamb per household.

דַּבְּרוּ dab-bə-rū,	Speak	V-Piel-Imp-mp	
אֶל- 'el-	to	Prep	

כָּל־ kāl-	all	N-msc	
עֵדוּת ‘ă-dat	the congregation	N-fsc	Standing expression for Israel, as an organized religious community, or ‘church.’ It occurs in P more than 100 times, usually alone (‘the congregation’), sometimes with the addition of ‘of Israel’ (as here, vv. 6, 47, Leviticus 4:13), or ‘of the children of Israel’ (Exodus 16:1-2, &c.).
יִשְׂרָאֵל yis-rā-’êl	of Israel	N-proper-ms	
לֵאמֹר lê-mōr,	saying	Prep-l V-Qal- Inf	
בְּעֶשְׂרִי be-‘ā-śōr	On the tenth [day]	Prep-b, Art N-ms	Palm Sunday for Christ was the tenth day of Nisan, the day the Passover lambs were chosen for sacrifice
לְחֹדֶשׁ la-ḥō-deš	month	Prep-l, Art N- ms	
הַזֶּה haz-zeh;	of this	Art Pro-ms	
וַיִּקְחוּ wə-yiq-ḥū	and shall take	Conj-w V- Qal- ConjImperf- 3mp	
לָהֶם lā-hem,	for himself	Prep 3mp	

אִישׁ ’iš	every man	N-ms	
שֶׁה śeh	a lamb	N-ms	
לְבֵית־ lə-bêt-	according to the house	Prep-l N-msc	According to the later Jews, fewer than ten (cf. Jos. BJ. vi. 9. 3; and Targ. Ps.-Jon. here), in accordance with the Rabb. exegesis of Numbers 14:27, that ten was the smallest number the could constitute a ‘congregation’ (the ‘congregation’ there being interpreted of the ten murmuring spies).
אָבֹת ’ā-bōt	of [his] father	N-mp	
שֶׁה śeh	a lamb	N-ms	
לְבַיִת: ləb-bā-yit.	for a household	Prep-l, Art N-ms	

⁴ But if the household is too small for a whole lamb, then that person and his neighbor next door to him must select one, based on the number of people. Determine what size lamb is needed according to how much each person will eat.

וְאִם־ wə-’im-	And if	Conj-w Conj	
יְמַעַט yim-’at	is too small	V-Qal-Imperf-3ms	But if "the house be too small for a lamb" (lit., "small from the existence of a lamb," מן comparative: מִשֶׁה הַיּוֹת is an existence which receives its purpose from the lamb, which answers to that purpose, viz., the

			consumption of the lamb, i.e., if a family is not numerous enough to consume a lamb), "let him (the house-father) and his nearest neighbour against his house take (sc., a lamb) according to the calculation of the persons." מְכַסָּה computatio (Leviticus 27:23), from כָּסַס computare; and מְכַס, the calculated amount or number (Numbers 31:28): it only occurs in the Pentateuch. "Every one according to the measure of his eating shall ye reckon for the lamb:" i.e., in deciding whether several families had to unite, in order to consume one lamb, they were to estimate how much each person would be likely to eat. Consequently more than two families might unite for this purpose, when they consisted simply of the father and mother and little children. A later custom fixed ten as the number of persons to each paschal lamb; and Jonathan has interpolated this number into the text of his Targum. – Keil and Deiliztsch
הַבַּיִת hab-ba-yit	the household	Art N-ms	
מִהֵינָת mih-yōt	-	Prep-m V-Qal-Inf	
מִשֶּׁה mis-śeh	for the lamb	Prep-m N-ms	
וְלָקַח wə-lā-qah	and let take [it]	Conj-w V-Qal-ConjPerf-3ms	And if the household be too little for the lamb,.... That they cannot eat it up at once: let him and his neighbour next unto his house take it according to the number of the souls; which Josephus (e) says were never fewer than ten, and were often twenty, but no man might feast alone;

			<p>with which agrees the Jewish canon (f),"they do not kill the passover lamb for a single person, nor even for a society consisting of one hundred, that cannot eat the quantity of an olive:"</p> <p>every man according to his eating shall make your count for the lamb: that is, a man must reckon up how many he has in his own house to eat of the lamb, and what their appetites be, by which he will be able to judge whether he can dispense with a lamb himself, or whether he must take in some of his neighbours, and how many, so as to eat up the whole lamb, for, for such persons the lamb was to be slain. The rule is,"if a man slays it for those that do not eat of it, or for those that are not counted, for the uncircumcised, and the unclean, it was wrong, and not allowed of (g)."The taking in his neighbours may respect the call of the Gentiles to partake of Christ with the Jews, see Ephesians 3:5.</p> <p>Gill's Exposition of the Entire Bible</p>
הוא hū,	him	Pro-3ms	
ושכנו ū-šə-ḵê-nōw	and his neighbor	Conj-w N-msc 3ms	
הקרב haq-qā-rōḇ	next	Art Adj-ms	
אל- 'el-	to	Prep	
ביתו bê-tōw	his house	N-msc 3ms	

בְּמִסְפַּר bə-miḵ-saṭ	according to the number	Prep-b N-fsc	
נַפְשֹׁתַי nə-ḵā-šōṭ;	of the persons	N-fp	
אִישׁ ’iš	man	N-ms	
לְפִי lə-ḵî	according to	Prep-l N-msc	
אֲכָלוֹ ’ā-ḵə-lōw,	his eating	V-Qal-Inf 3ms	
תַּכְּסֹוּ tā-ḵōs-sū	you shall make your count	V-Qal-Imperf- 2mp	
עַל- ’al-	for	Prep	
הַשֶּׁה: haś-šeh.	the lamb	Art N-ms	

⁵Your lamb must be unblemished, a year-old male. You may take it from the sheep or the goats.

שֶׁה śeh	Lamb	N-ms	
תְּמִים tā-mîm	without blemish	Adj-ms	Key word in the Old Testament - Brown, Driver, Briggs: 1 adjective complete, sound; — ת’ Genesis 6:9 +; feminine תְּמִימָה Leviticus 3:9 +;

		<p>construct תָּמִים Job 36:4; Job 37:16; plural תְּמִימִים Ezekiel 43:25 +; תְּמִימֹת Leviticus 23:15; construct תְּמִימִי Psalm 119:1; Proverbs 11:20; —</p> <p>1 complete, whole, entire, Job 36:4 תָּמִים דְּעוֹת, Job 37:16.</p> <p>2 whole, sound healthful, of men Proverbs 1:12 (תְּמִיִּם); vine Ezekiel 15:5; usually of sacrificial P, P; Exodus 12:5 40t., so Ezekiel 43:22 10t.</p> <p>3 complete, entire, of time: day Joshua 10:13; year Leviticus 25:30; Sabbaths Leviticus 23:15.</p> <p>4 sound, wholesome, unimpaired, innocent, having integrity: of God's way Psalm 18:31 = 2 Samuel 22:31; work Deuteronomy 32:4; law Psalm 19:8; elsewhere of man Genesis 6:9; Genesis 17:1 (P; both תָּמִים) (הַתְּהִלָּה אֶת) לְפָנָי Deuteronomy אֱלֹהִים; (עַם י' ת' 18:13; Psalm 18:24, with ל in תָּמִים 2 Samuel 22:24; often with דָּרָךְ way: ת' דָּרָךְ Psalm 101:2; תְּמִימִי Ezekiel 28:15; בְּדַרְכֵיךָ ת' דָּרָךְ Proverbs 11:20; Psalm 119:1; 2 Samuel 22:33 דַּרְכֵיךָ וְיִתְרֵךָ ת' Psalm 18:33; ת' דָּרָךְ Psalm 101:6; הַלֵּךְ תָּמִים, Proverbs 28:18; Psalm 15:2; לֵב ת' Psalm 119:80; = noun (late), man of integrity Proverbs 11:5; Job 12:4; plural Proverbs 2:21; Proverbs 28:10; Psalm 37:18.</p> <p>5 as neuter adjective = substantive what is complete, entirely in accord with truth and fact: דָּבָר ת' Amos 5:10; עֲשִׂיתֶם אִם-בְּאֵמֶת וּבֵת Judges 9:16,19; עֲבַדוּ וּבְאֵמֶת בְּת' י' Joshua 24:14 (E); אִגְבַּר ת' Psalm 18:26 (construct Ges§ 93s; תָּמִים 2 Samuel</p>
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			22:26 2), גבוֹת, Sam 84:12; 1 —. הַלְכִים בֵּת. Samuel 14:41 see 4 תם
זָכָר zā-ḵār	a male	N-ms	The sex of the animal was important!
בֶּן־ ben-	of the first	N-msc	As the lamb was intended as a sacrifice (Exodus 12:27), the characteristics were significant. Freedom from blemish and injury not only befitted the sacredness of the purpose to which they were devoted, but was a symbol of the moral integrity of the person represented by the sacrifice. It was to be a male, as taking the place of the male first-born of Israel; and a year old, because it was not till then that it reached the full, fresh vigour of its life. – Keil and Deilztzch
שָׁנָה šā-nāh	year	N-fs	
יְהִי! yih-yeh	shall be	V-Qal-Imperf-3ms	
לְכֶם lā-ḵem;	Your	Prep 2mp	
מִן־ min-	from	Prep	
הַבְּשִׂים hak-kə-ḅā-šîm	the sheep	Art N-mp	
וּמִן־ ū-min-	or from	Conj-w Prep	

הַעֲזִים hā-‘iz-zîm	the goats	Art N-fp	
תִּקַּח: tiq-qā-hū.	You may take [it]	V-Qal-Imperf- 2mp	

Further notes:

⁶You are to keep it until the fourteenth day of this month. Then the whole assembly of the Israelite community is to slaughter the lambs at sunset.^[c]

וְהָיָה wə-hā-yāh	And you shall	Conj-w V-Qal- ConjPerf-3ms	
לָכֶם lā-ḵem	it	Prep 2mp	
לְמִשְׁמֶרֶת lə-miš-me-ret,	keep	Prep-l N-fs	cf. Exodus 16:23; Exodus 16:32- 34, Numbers 17:10 [Heb. 25], Exodus 19:9.
עַד ‘ad	until	Prep	
אַרְבָּעָה ‘ar-bā-‘āh	four	Number-ms	Jesus and his disciples witnessed the slaughtering of the Passover lambs and celebrated Passover on the 14 th Day of Nisan. – Maundy Thursday.
עֶשְׂרִים ‘ā-śār	[and] ten	Number-ms	
יוֹם yō-wm	the day	N-ms	

לַחֹדֶשׁ la-ḥō-deš	of month	Prep-l, Art N-ms	
הַזֶּה haz-zeh;	this	Art Pro-ms	
וַיַּשְׁחֲטוּ wə-šā-ḥă-tū	and shall kill	Conj-w V-Qal- ConjPerf-3cp	
אֹתוֹ 'ō-tōw,	it	DirObjM 3ms	
כֹּל kōl	the whole	N-msc	
קְהָל qə-hal	assembly	N-msc	
עֲדַת־ 'ă-dat-	of the congregation	N-fsc	
יִשְׂרָאֵל yiś-rā-'ēl	of Israel	N-proper-ms	
בֵּין bên	at	Prep	Literally, between the evenings. In Exodus 29:39; Exodus 29:41 'between the two evenings' is also assigned as the time at which the daily burnt-offering was to be offered: when the two collided, the daily burnt-offering was offered an hour earlier (slaughtered, half-an-hour after the 7th hour, and sacrificed half-an-hour after the 8th hour).
הָעֶרְבָּיִם: hā-'ar-bā-yim.	twilight	Art N-md	

⁷ They shall take some of the blood and put it on the two doorposts and the lintel of the houses where they eat the lamb.

וְלָקְחוּ wə-lā-qə-ḥū	And they shall take	Conj-w V-Qal- ConjPerf- 3cp	
מִן- min-	[some]	Prep	
הַדָּם had-dām,	of the blood	Art N- ms	
וְנָתְנוּ wə-nā-tə-nū	and put [it]	Conj-w V-Qal- ConjPerf- 3cp	
עַל- ‘al-	on	Prep	
שְׁתֵּי šə-tê	two	Number- fdc	They shall take of the blood. The blood, which, according to Hebrew ideas, "is the life," and so the very essence of the sacrifice, was always regarded as the special symbol of that expiation and atonement, with a view to which sacrifice was instituted. As by the Paschal sacrifice atonement was made for the house, which was therefore to escape unscathed, the sign of atonement was to be conspicuously placed upon it. And strike. The "striking" was to be by means of a bunch of hyssop dipped in the blood (ver. 22). The selection of the doorway as the part of the house to receive the stains of blood is probably to be connected with the idea that the secondary

			<p>agency producing death, whatever it was, would enter by the door - and if the door showed the house to have been atoned for, would not enter. The upper door-past. The word used is elsewhere translated "lintel" (Exodus 12:22, 23); but it seems properly to mean the latticed window which was commonly placed over a doorway in Egyptian houses, and which is often represented in the facades of tombs. (See Lepsius, Denkmaler, pt. 2. pls. 16,17, 147, etc.) It is derived from a root signifying "to look out." Exodus 12:7 – Pulpit Commentary</p>
<p>הַמְּזוֹזֹת ham-mə-zū-zōt</p>	<p>the doorposts</p>	<p>Art N-fp</p>	
<p>וְעַל- wə-‘al-</p>	<p>and on</p>	<p>Conj-w Prep</p>	<p>Some of the blood was to be put (נתן as in Leviticus 4:18, where יתן is distinguished from הזה, to sprinkle, in Leviticus 4:17) upon the two posts and the lintel of the door of the house in which the lamb was eaten. This blood was to be to them a sign (Exodus 12:13); for when Jehovah passed through Egypt to smite the first-born, He would see the blood, and would spare these houses, and not permit the destroyer to enter them (Exodus 12:13, Exodus 12:23). The two posts with the lintel represented the door (Exodus 12:23), which they surrounded; and the doorway through which the house was entered stood for the house itself, as we may see from the frequent expression "in thy gates," for in thy towns (Exodus 20:10; Deuteronomy 5:14; Deuteronomy 12:17, etc.). The threshold, which belonged to the door quite as much as the lintel, was not to be smeared with blood, in order that the blood might not be trodden under foot. But the smearing of the door-posts and lintel with blood, the house was expiated</p>

			<p>and consecrated on an altar. That the smearing with blood was to be regarded as an act of expiation, is evident from the simple fact, that a hyssop-bush was used for the purpose (Exodus 12:22); for sprinkling with hyssop is never prescribed in the law, except in connection with purification in the sense of expiation (Leviticus 14:49.; Numbers 19:18-19). In Egypt the Israelites had no common altar; and for this reason, the houses in which they assembled for the Passover were consecrated as altars, and the persons found in them were thereby removed from the stroke of the destroyer. In this way the smearing of the door-posts and lintel became a sign to Israel of their deliverance from the destroyer. Jehovah made it so by His promise, that He would see the blood, and pass over the houses that were smeared with it. Through faith in this promise, Israel acquired in the sign a firm pledge of its deliverance. The smearing of the doorway was relinquished, after Moses (not Josiah, as Vaihinger supposes, cf. Deuteronomy 16:5-6) had transferred the slaying of the lambs to the court of the sanctuary, and the blood had been ordered to be sprinkled upon the altar there. – K and D</p>
<p>הַמִּשְׁקוּף ham-maš-qō-wp̄;</p>	the lintel	Art N- ms	
<p>עַל 'al</p>	of	Prep	
<p>הַבָּתִּים hab-bāt-tîm,</p>	the houses	Art N- mp	

אֲשֶׁר 'ă-šer-	which	Pro-r	
יֹאכְלוּ yō-ḵə-lū	they eat	V-Qal- Imperf- 3mp	
אֹתוֹ 'ō-tōw	it	DirObjM 3ms	
בָּהֶם: bā-hem.	in	Prep 3mp	

⁸That night they shall eat the meat that has been roasted over a fire, along with unleavened bread. They shall eat it with bitter herbs.

וַיֹּאכְלוּ wə-'ā-ḵə-lū	And they shall eat	Conj-w V- Qal-ConjPerf- 3cp	
אֶת־ 'et-	-	DirObjM	
הַבָּשָׂר hab-bā-śār	the flesh	Art N-ms	
בַּלַּיְלָה bal-lay-lāh	on night	Prep-b, Art N-ms	In that night , i.e. the night following the fourteenth, and beginning the fifteenth day. The lamb was killed upon the fourteenth day, in the evening or close thereof, but it was eaten upon the fifteenth day, to wit, in the beginning of it; whence the passover is said to be offered sometimes upon the fourteenth, and sometimes upon the fifteenth day, which may serve for the reconciliation of some seemingly contrary scriptures.

הֶזֶה haz-zeh;	this	Art Pro-ms	
צָלִי- ṣə-lî-	roasted in	N-msc	Roast with fire; partly for expedition, Exodus 12:11; and principally to be a type of the Lamb of God, Christ, and of the sharp and dreadful pains which he suffered, not only from men, but from God too, and from the fire of his sore displeasure against sinners, whose place and person Christ sustained in his sufferings.
אֵשׁ 'êš	fire	N-cs	
וּמִצֹּת ū-maṣ-ṣō-wt,	and with unleavened bread	Conj-w N-fp	Unleavened bread; partly, as a monument of their speedy departure out of Egypt, which gave them not time to leaven their bread, Exodus 12:34, which is the reason alleged for it, Deu 16:3; partly, to teach us how men should be qualified that come to the sacrament, they should be purged from error, and pride, and malice, and hypocrisy, which are called and compared to leaven, Matthew 16:6,11 Lu 12:1 1 Corinthians 5:8; and partly, to signify the singular purity of Christ from all kind of spiritual leaven.
עַל- 'al-	[and] with	Prep	
מְרִירִים mə-rō-rîm	bitter [herbs]	N-mp	And with bitter herbs; both to remind them of their hard service and bitter usage in Egypt, Exodus 1:14, from which God delivered them, Deu 16:3; and to prefigure the further crosses and troubles

			<p>which they were to expect between their going out of Egypt and coming to Canaan. Or, <i>with bitternesses</i>, i.e. with great bitterness, or with grief of heart, that together with faith in God and in Christ, and hope and joy for their approaching deliverance, they might exercise bitter and hearty repentance for their idolatries, and other sinful practices whereof they were guilty in Egypt. And this instructs us as well as them of the absolute necessity of true and bitter repentance in all those that would profitably feed upon Christ our Passover.</p>
<p>יאכלהו: yō-ḵə-lu-hū.</p>	<p>they shall eat it</p>	<p>V-Qal-Imperf- 3mp 3ms</p>	

Keil's comments are useful here on this verse –

With regard to the preparation of the lamb for the meal, the following directions were given: "They shall eat the lamb in that night" (i.e., the night following the 14th), and none of it נא ("underdone" or raw), or בישל ("boiled," - lit., done, viz., במים מבישל, done in water, i.e., boiled, as בישל does not mean to be boiled, but to become ripe or done, Joel 3:13); "but roasted with fire, even its head on (along with) its thighs and entrails;" i.e., as Rashi correctly explains it, "undivided or whole, so that neither head nor thighs were cut off, and not a bone was broken (Exodus 12:46), and the viscera were roasted in the belly along with the entrails," the latter, of course, being first of all cleansed. On כרעים and קרב see Leviticus 1:9. These regulations are all to be regarded from one point of view. The first two, neither underdone nor boiled, were connected with the roasting of the animal whole. As the roasting no doubt took place on a spit, since the Israelites while in Egypt can hardly have possessed such ovens of their own, as are prescribed in the Talmud and are met with in Persia, the lamb would be very likely to be roasted imperfectly, or underdone, especially in the hurry that must have preceded the exodus (Exodus 12:11). By boiling, again, the integrity of the animal would have been destroyed, partly through the fact that it could never have been got into a pot whole, as the Israelites had no pots or kettles sufficiently large, and still more through the fact that, in boiling, the substance of the flesh is more or less dissolved. For it is very certain that the command to roast was not founded upon the hurry of the whole procedure, as a whole animal could be quite as quickly boiled as roasted, if not even more quickly, and the Israelites must have possessed the requisite cooking utensils. It was to be roasted, in order that it might be placed upon the table undivided and essentially unchanged. "Through the unity and integrity of the lamb given them to eat, the participants were to be joined into an undivided unity and fellowship with the Lord, who had provided them with the meal" (cf. 1 Corinthians 10:17).

(Note: See my Archologie i. p. 386. Baehr (Symb. 2, 635) has given the true explanation: "By avoiding the breaking of the bones, the animal was preserved in complete integrity, undisturbed and entire (Psalm 34:20). The sacrificial lamb to be eaten was to be thoroughly and perfectly whole, and at the time of

eating was to appear as a perfect whole, and therefore as one; for it is not what is dissected, divided, broken in pieces, but only what is whole, that is eo ipso one. There was not other reason for this, than that all who took part in this one whole animal, i.e., all who ate of it, should look upon themselves as one whole, one community, like those who eat the New Testament Passover, the body of Christ (1 Corinthians 5:7), of whom the apostle says (1 Corinthians 10:17), "There is one bread, and so we, being many, are one body: for we are all partakers of one body." The preservation of Christ, so that not a bone was broken, had the same signification; and God ordained this that He might appear as the true paschal lamb, that was slain for the sins of the world."

They were to eat it with מצות (ἄζυμα, azymi panes; lxx, Vulg.), i.e., (not sweet, or parched, but) pure loaves, nor fermented with leaven; for leaven, which sets the dough in fermentation, and so produces impurity, was a natural symbol of moral corruption, and was excluded from the sacrifices therefore as defiling (Leviticus 2:11).

"Over (upon) bitter herbs they shall eat it." מררים, πικράδες (lxx), lactucae agrestes (Vulg.), probably refers to various kinds of bitter herbs. Πικράς, according to Aristot. Hist. an. 9, 6, and Plin. h. n. 8, 41, is the same as lactuca silvestris, or wild lettuce; but in Dioscor. 2, 160, it is referred to as the wild σέρις or κυχώριον, i.e., wild endive, the intubus or intubum of the Romans. As lettuce and endive are indigenous in Egypt, and endive is also met with in Syria from the beginning of the winter months to the end of March, and lettuce in April and May, it is to these herbs of bitter flavor that the term merorim chiefly applies; though others may also be included, as the Arabs apply the same term to Scorzonera orient., Picris scabra, Sonchus oler., Hieracium uniflor., and others (Forsk. flor. cxviii. and 143); and in the Mishnah, Pes. 2, 6, five different varieties of bitter herbs are reckoned as merorim, though it is difficult to determine what they are (cf. Bochart, Hieroz. 1, pp. 691ff., and Cels. Hierobot. ii. p. 727). By על (upon) the bitter herbs are represented, both here and in Numbers 9:11, not as an accompaniment to the meat, but as the basis of the meal. על does not signify along with, or indicate accompaniment, not even in Exodus 35:22; but in this and other similar passages it still retains its primary signification, upon or over. It is only used to signify accompaniment in cases where the ideas of protection, meditation, or addition are prominent. If, then, the bitter herbs are represented in this passage as the basis of the meal, and the unleavened bread also in Numbers 9:11, it is evident that the bitter herbs were not intended to be regarded as a savoury accompaniment, by which more flavour was imparted to the sweeter food, but had a more profound signification. The bitter herbs were to call to mind the bitterness of life experienced by Israel in Egypt (Exodus 1:14), and this bitterness was to be overpowered by the sweet flesh of the lamb. In the same way the unleavened loaves are regarded as forming part of the substance of the meal in Numbers 9:11, in accordance with their significance in relation to it (vid., Exodus 12:15). There is no discrepancy between this and Deuteronomy 16:3, where the mazzoth are spoken of as an accompaniment to the flesh of the sacrifice; for the allusion there is not to the eating of the paschal lamb, but to sacrificial meals held during the seven days' festival.

⁹ Do not eat it raw or boiled in water, but roasted over a fire—with its head, its legs, and its internal organs.

אֶל- 'al-	Not	Adv	
תֹאכְלוּ tō-kā-lū	do eat	V-Qal-Imperf-2mp	

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מִמֶּנּוּ mim-men-nū	it	Prep 3ms	
נָא nā,	raw	Adj-ms	
וּבִשָּׁל ū-bā-šēl	nor boiled	Conj-w Adj-ms	
מִבִּשָּׁל mə-buš-šāl	boiled at all	V-Pual-Prtcpl-ms	
בַּמַּיִם bam-mā-yim;	with water	Prep-b, Art N-mp	
כִּי kī	-	Conj	
אֲדָמָה 'im-	but	Conj	
צָלִי ṣə-lī-	roasted	N-msc	
אֵשׁ 'ēš,	in fire	N-cs	
רֹאשׁוֹ rō-šōw	its head	N-msc 3ms	
עַל 'al-	with	Prep	
כַּרְעָיו kə-rā-'āw	its legs	N-fpc 3ms	
וְעַל wə-'al-	and	Conj-w Prep	
קִרְבּוֹ: qir-bōw.	its entrails	N-msc 3ms	

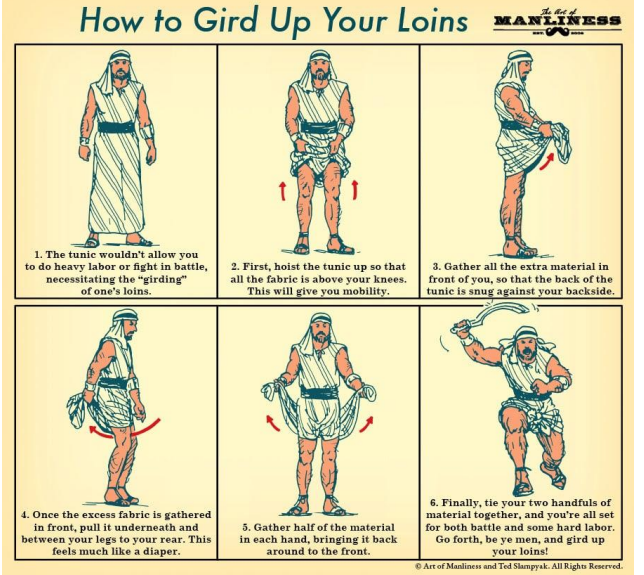
¹⁰You shall not leave any of it until the morning. Whatever remains until the morning, you shall burn in the fire.

וְלֹא wə-lō-	And none	Conj-w Adv-NegPrt	Nothing of it to be left over to the morning. An injunction given generally in the case of sacrifices, and intended to guard against profanation of the sacred flesh: Exodus 23:18 = Exodus 34:25; Deuteronomy 16:4 (of the Passover); Leviticus 7:15.
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			*Aside – This is one of the historic reasons why Lutheran pastors placed the wafer on the tongue of the communicant. They were afraid that if it was not taken and eaten at the rail, it would be hoarded for superstitious reasons.
תֹּוּתִירִי tō-w-tî-rū	You shall let remain	V-Hifil-Imperf-2mp	
מִמֶּנּוּ mim-men-nū	of it	Prep 3ms	
עַד 'ad-	until	Prep	
בֹּקֶר bō-qer;	morning	N-ms	
וְהִנָּתַר wə-han-nō-tār	and what remains	Conj-w, Art V-Nifal-Prtcpl-ms	
מִמֶּנּוּ mim-men-nū	of it	Prep 3ms	
עַד 'ad-	until	Prep	
בֹּקֶר bō-qer	morning	N-ms	
בְּאֵשׁ bā-'êš	with fire	Prep-b, Art N-cs	
תִּשְׂרֹפּוּ: tiś-rō-ḡū.	you shall burn	V-Qal-Imperf-2mp	

¹¹This is how you are to eat it: with your cloak tucked into your belt ready for travel,^[d] your sandals on your feet, and your staff in your hand. Eat it in haste. It is the LORD's Passover.

וְכָכָה wə-kā-kāh	And thus	Conj-w Adv	
תֹּאכְלוּ tō-kə-lū	you shall eat	V-Qal-Imperf-2mp	
אֹתוֹ 'ō-tōw	it	DirObjM 3ms	
מִתְּנִיבֵיכֶם mā-tə-nê-kem	your waist	N-mdc 2mp	

<p>הַגִּירָם hă-gīu-rîm,</p>	<p>[with] a belt on</p>	<p>V-Qal- QalPassPrtcpl- mp</p>	
<p>בְּעֵלְיָכֶם na-’ă-lê-kem</p>	<p>your sandals</p>	<p>N-fpc 2mp</p>	<p>sandals, not commonly worn inside the house, were to be put on the feet, and a walking-stick was to be held in one hand.</p>
<p>בְּרַגְלֵיכֶם bə-raġ-lê-kem,</p>	<p>on your feet</p>	<p>Prep-b N-fdc 2mp</p>	
<p>וּמַקְלָכֶם ū-maq-qel-kem</p>	<p>and your staff</p>	<p>Conj-w N-msc 2mp</p>	
<p>בְּיָדְכֶם bə-yed-kem;</p>	<p>in your hand</p>	<p>Prep-b N-fsc 2mp</p>	
<p>וְאִכְלֶתֶם wa-’ă-kal-tem</p>	<p>so you shall eat</p>	<p>Conj-w V-Qal- ConjPerf-2mp</p>	
<p>אֹתוֹ ’ō-tōw</p>	<p>it</p>	<p>DirObjM 3ms</p>	
<p>בְּחִפְזוֹן bə-ḥip-pā-zō-wn,</p>	<p>in haste</p>	<p>Prep-b N-ms</p>	
<p>פֶּסַח pe-saḥ</p>	<p>Passover</p>	<p>N-ms</p>	
<p>הוּא hū</p>	<p>it</p>	<p>Pro-3ms</p>	
<p>לַיהוָה: Yah-weh.</p>	<p>[is] Yahweh</p>	<p>Prep-l N- proper-ms</p>	

¹²For on that night I will pass through the land of Egypt. I will strike down every firstborn in the land of Egypt, both people and animals. Against all the gods of Egypt I will execute judgment. I am the LORD.

<p>וְעָבַרְתִּי wə-‘ā-bar-tî</p>	For I will pass	Conj-w V-Qal-ConjPerf-1cs	In Exodus 12:12 and Exodus 12:13 the name pesach is explained. In that night Jehovah would pass through Egypt, smite all the first-born of man and beast, execute judgment upon all the gods of Egypt, and pass over (פסח) the Israelites. In what the judgment upon all the gods of Egypt consisted, it is hard to determine.
<p>בְּאֶרֶץ bə-‘e-res-</p>	through the land	Prep-b N-fsc	The meaning of these words is not exhausted by Calvin's remark: "God declared that He would be a judge against the false gods, because it was most apparent then, now little help was to be found in them, and how vain and fallacious was their worship."
<p>מִצְרַיִם miṣ-ra-yim</p>	of Egypt	N-proper-fs	The gods of Egypt were spiritual authorities and powers, δαιμόνια, which governed the life and spirit of the Egyptians.
<p>בַּלַּיְלָה bal-lay-lāh</p>	on night	Prep-b, Art N-ms	Hence the judgment upon them could not consist of the destruction of idols, as Ps. Jonathan's paraphrase supposes: <i>idola fusa colliquescent, lapidea concidentur, testacea confringentur, lignea in cinerem redigentur..</i>
<p>הַזֶּה haz-zeh</p>	this	Art Pro-ms	For there is nothing said about this; but in v. 29 the death of the first-born of men and cattle alone is mentioned as the execution of the divine threat; and in Numbers 33:4 also the judgment upon the gods is connected with the burial of the first-born, without special reference to anything besides.
<p>וְהִכִּיתִי wə-hik-kê-tî</p>	and will strike	Conj-w V-Hifil-ConjPerf-1cs	From this it seems to follow pretty certainly, that the judgments upon the gods of Egypt consisted in the slaying of the first-born of man and beast.
<p>כָּל־ kāl</p>	all	N-msc	But the slaying of the first-born was a judgment upon the gods, not only because the impotence and worthlessness of the fancied gods were displayed in the consternation produced by this stroke, but still more directly in the fact, that in the slaying of the king's son and many of the first-born animals, the gods of Egypt, which were worshipped both in their kings and also in certain sacred animals, such as the

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			bull Apis and the goat Nendes, were actually smitten themselves – K and D
בְּכוֹרֵי bə-kō-wr	the firstborn	N-ms	
בְּאֶרֶץ bə-'e-res	in the land	Prep-b N-fsc	
מִצְרַיִם miṣ-ra-yim,	of Egypt	N-proper-fs	
מֵאָדָם mê-'ā-dām	from man	Prep-m N-ms	
וְאֶדְוֶה wə-'ad-	and to	Conj-w Prep	
בְּהֵמָה bə-hê-māh;	beast	N-fs	The fact that all the animals as well as the houses is a two-fold strike! One, it destroyed the “totem” of their worship, for the animals were hailed as faces of the gods. But it also affirmed that the Lord, the God of Israel, was no limited god of a particular pantheon. He was the only true God.
וּבְכָל־ ū-bə-kāl	and against all	Conj-w, Prep-b N-msc	
אֱלֹהֵי 'ē-lō-hê	the gods	N-mpc	
מִצְרַיִם miṣ-ra-yim	of Egypt	N-proper-fs	
אֶעֱשֶׂה 'e-'ē-śeh	I will execute	V-Qal-Imperf-1cs	

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שִׁפְטִים šə-pā-tîm	judgment	N-mp	
אֲנִי 'ă-nî	I	Pro-1cs	
יְהוָה: Yah-weh.	[am] Yahweh	N-proper-ms	

¹³The blood will be a sign for you on the houses where you are. When I see the blood, I will pass over you. There will be no plague among you to destroy you when I strike down the land of Egypt.

וְהָיָה wə-hā-yāh	And shall be	Conj-w V-Qal- ConjPerf- 3ms	
הַדָּם had-dām	the blood	Art N-ms	
לָכֶם lā-kem	for you	Prep 2mp	
לְאוֹת lə-'ōt.	a sign	Prep-l N-cs	Exodus 13:9; Exodus 13:16, Exodus 31:13; Exodus 31:17; Genesis 9:12-13; Genesis 9:17; Genesis 17:11; Joshua 2:12.
עַל 'al	on	Prep	
הַבָּתִּים hab-bāt-tîm	the houses	Art N-mp	

אֵשֶׁר 'ă-šer	where	Pro-r	
אַתֶּם 'at-tem	you [are]	Pro-2mp	
שָׁם šām,	-	Adv	
וְרָאִיתִי wə-rā-'î-tî	and when I see	Conj-w V-Qal- ConjPerf- 1cs	
אֶת־ 'et-	-	DirObjM	
הַדָּם had-dām,	the blood	Art N-ms	
וַיַּסַּחֲטֵנִי ū-pā-sah-tî	and I will pass	Conj-w V-Qal- ConjPerf- 1cs	The Heb. is pāsah, cognate with pēsah, 'passover.' Except here, and vv. 23, 27, the word occurs only in Isaiah 31:5 'As birds flying, so will Jehovah protect Jerusalem: he will protect and deliver, he will pass over and rescue.' The word is not found in this sense in the cognate languages: there is a presumption that it is the same word as pāsah, to limp (1 Kings 18:21; 1 Kings 18:26.
עֲלֵיכֶם 'ă-lê-kem;	over you	Prep 2mp	
וְלֹא־ wə-lō-	and not	Conj-w Adv- NegPrt	

יְהִי yih-yeh	shall be	V-Qal-Imperf-3ms	
בָּכֶם bā-kem	on you	Prep 2mp	
נֶגֶף ne-ḡeḡ	the plague	N-ms	
לְמַשְׁחִית lə-maš-hîṭ,	to destroy [you]	Prep-l N-ms	To the Israelites, on the other hand, the blood upon the houses in which they were assembled would be a sign and pledge that Jehovah would spare them, and no plague should fall upon them to destroy (cf. Ezekiel 21:31 ; not "for the destroyer," for there is no article with למשחית).
בְּהִכֹּתִי bə-hak-kō-tî	when I strike	Prep-b V-Hifil-Inf 1cs	
בְּאֶרֶץ bə-'e-res	the land	Prep-b N-fsc	
מִצְרַיִם: miṣ-rā-yim.	of Egypt	N-proper-fs	

¹⁴This day shall be a memorial for you, and you are to celebrate it as a festival to the LORD. Throughout your generations you must celebrate it as a permanent regulation.

יְהִי wə-hā-yāh	So shall be	Conj-w V-Qal-ConjPerf-3ms	
הַיּוֹם hay-yō-wm	day	Art N-ms	

<p>הַזֶּה haz-zeh</p>	<p>this</p>	<p>Art Pro-ms</p>	
<p>לְכֶם lā-kem</p>	<p>to you</p>	<p>Prep 2mp</p>	
<p>לְזִכְרוֹן lə-zik-kā-rō-wn,</p>	<p>a memorial</p>	<p>Prep-l N-ms</p>	<p> noun masculine^{Ecclesiastes 1:11} memorial, remembrance (compare Lg^{BN 199, 200}) — absolute זָכַרְוֹן Joshua 4:7 +; זָכַרְוֹן Exodus 28:12 (twice in verse); Exodus 28:29; construct זָכַרְוֹן Ecclesiastes 1:11 2t.; suffix זָכַרְוֹן־ Isaiah 57:8; plural הַזְּכָרוֹת Esther 6:1; suffix זָכַרְוֹנֵיכֶם Job 13:12; —</p> <p>1 memorial, reminder:</p> <p>a. memorial-day Exodus 12:14 (P).</p> <p>b. memorial-usage Exodus 13:9 (JE).</p> <p>c. memorial-objects, altar-plates Numbers 17:5 (P); stones in Jordan Joshua 4:7 (JE); crowns in temple Zechariah 6:14; ז' in Isaiah 57:8 is symbol of strange god (Di), or perhaps phallus-image, as sign of harlot (Che), compare > Du (who proposes זָכַרְוֹן, from זָכַר).</p> <p>d. memorial-record; in a book Exodus 17:14 (E); compare זָכַרְוֹן סֵפֶר Malachi 3:16, ז' הַזְּכָרוֹת דְּבַרֵי הַיָּמִים ס', memorial, as proof of citizenship Nehemiah 2:20 ("חֲלֵקָה, צִדְקָה"); reminder of Israel, ז' לְפָנַי, of הַבְּמָרִים Exodus 30:16; spoils of war Numbers 31:54; inscribed stones of ephod Exodus 28:12,29, called ז' אֲבָנֵי ז' Exodus 28:12 = Exodus 39:7; blowing of trumpets Numbers 10:10 (foregoing all P), compare זָכַרְוֹן תְּרוּעָה Leviticus 23:24 (H; where, however, no ז' לְפָנַי, see Di); מְנַחֵת ז' (ה) Numbers 5:15,18 (P); <i>memorial-sentence, apophthegm</i> Job 13:12. *זָכַרְוֹנֵיכֶם *זָכַרְוֹנֵיכֶם Job 13:12 <i>your memorial words are ashen sayings</i> (i.e. worthless), compare Bu Du; Margolis (privately) suggests that ז'5 seems to</p>

			<p>have read יִמְשַׁל לְאַפְרָ [? > רְנָנְכֶם רְנִיבְכֶם] <i>your exultation shall be like ashes.</i></p> <p>Brown, Driver, Briggs.</p>
<p>וְהִגַּתֶּם wə-hag-gō-tem</p>	<p>and you shall keep</p>	<p>Conj-w V-Qal-ConjPerf-2mp</p>	
<p>אֹתוֹ 'ō-tōw</p>	<p>it</p>	<p>DirObjM 3ms</p>	
<p>חַג haġ</p>	<p>as a feast</p>	<p>N-ms</p>	
<p>לְיְהוָה Yah-weh;</p>	<p>to Yahweh</p>	<p>Prep-l N-proper-ms</p>	
<p>לְדֹרֹתֶיכֶם lə-dō-rō-tê-kem,</p>	<p>throughout your generations</p>	<p>Prep-l N-mpc 2mp</p>	
<p>חֻקַּת huq-qat</p>	<p>by an ordinance</p>	<p>N-fsc</p>	<p>The Passover is continued in the Eucharist (1Corinthians 5:7-8); and the Easter celebration, which the Church makes binding on all her members, exactly corresponds in time to the Paschal ceremony, and takes its place. In this way the Passover may be regarded as still continuing under Christianity, and as intended to continue, “even to the end of the world.” - Ellicott</p>
<p>עוֹלָם 'ō-w-lām</p>	<p>everlasting</p>	<p>N-ms</p>	
<p>תִּחְגַּגְהוּ: tə-hāg-gu-hū.</p>	<p>You shall keep it as a feast</p>	<p>V-Qal-Imperf-2mp 3ms</p>	

FROM *FROM EGYPT TO SINAI: A DEVOTIONAL COMMENTARY ON EXODUS*. A NPH PUBLICATION DUE OUT LATE 2021. USED BY PERMISSION OF THE AUTHOR.

Chapter 9: “The Passover Lamb that was slain.” (Exodus 12:1-30)

Prayer: Christ Jesus, give us enlightenment from the Holy Spirit that we might rejoice in the shadow that you cast the night you released your Old Testament people from their bondage. In the blood of the Passover Lamb, death passed over your people in Egypt; in your blood shed on Calvary, you caused death to pass over all who believe. Those who did not hide beneath the blood of the lamb, those who refuse to partake of the feast, wailed and mourned, for they were powerless to stop death and judgment with their own might and power. Those who do not hide beneath the blood of the Lamb, those who refuse the gracious invitation to eat the flesh and drink the blood of the Son of Man who has come down from heaven, will be powerless before the judgment seat of God when the books are opened. Lord, keep us steadfast in your Word, and may we always partake of you with the sincerity and truth that comes with faith. Open our hearts to others to find solace under the cross; and finally, make us ready to follow you out of bondage into victory. Amen.

Is there a more glorious and important chapter in the Old Testament than this one? Not only is this the great shadow of Christ Jesus’ atoning sacrifice on Calvary, but it is also the great shadow of the Lord’s Supper, the life-giving meal that gives us freedom from bondage and a glimpse of heaven. On the night of great devastation, as the angel of death slew the firstborn sons of Egypt, a song of victory rose in Goshen. While pride and unbelief are rewarded with death and judgment, faith and obedience are rewarded with life and freedom.

On the night of Passover, the children of Israel become the embodiment of their Father Abraham, for they, as a nation, follow the Lord out of Egypt by faith. The Passover was the Children of Israel’s Fourth of July. Yet it was not by force of arms that they won their freedom. Their freedom was a gift. Passover reminded them that they existed as a nation only because of the gracious deliverance of the Lord.

Preparation for the Passover

What is often missed in the discussion of Passover is the chronology. The preparations for the Passover were already in the works during the eighth plague. While the divine judgment of darkness immobilized Egypt, the children of Israel chose the sacrifice. Fifteen days before Moses announced the last plague fearlessly in the presence of Pharaoh, the Lord had told Moses, “This month is to be the beginning of your calendar. It is to be the first month of the year for you.”² On the tenth day of that month, they were to select the Passover lamb from either the sheep or the goats.

The paschal victim was to be a year-old male without defect that was large enough for the family to consume. They were not, however, to immediately sacrifice the animal, but instead were to care for it for until twilight on the fourteenth day of the month. They were to get to know the lamb that was to be sacrificed for them. He was not to be just a nameless animal that would be slaughtered, but one whose face they knew. Even in the days where men killed the animals they ate instead of buying them in neatly packaged Styrofoam trays with cellophane wrapping, this act made the killing personal.

² Exodus 12:2

It was not, however, by the blood of lambs or goats themselves that the nation of Israel was saved. The author of Hebrews says of Moses, “By faith he left Egypt, not fearing the king’s anger; he persevered because he saw him who was invisible. By faith he kept the Passover and sprinkling of blood, so that the destroyer of the firstborn would not touch the first born of Israel.”³

No rite saves by the performance itself. The power of Passover was the promise God attached to it. The Passover meal was a visible expression of a spiritual reality. This nation was saved by the blood of the one who will be born of it: The Messiah. The Passover was a rejoicing that the Lord had saved his people from the bondage of slavery, so that he may save the world from the bondage of sin.

The Lord was teaching his people to look for and choose the substitute that meets his standards, not their standards. These standards may seem silly and weak to our human reason? The blood of a lamb was going to bring Pharaoh to his knees? How on earth could that be! This is the theology of the cross. God reveals his true power and might through the weak and despised things of the world. Indeed, God actually places us in a position where we have to choose between his Word and our reason. Our reason says “Impossible!” but the Spirit brings us to day, “With God all things are possible. Jesus makes his disciples choose between his Word and their reason.

When they heard it, many of his disciples said, “This is a hard teaching! Who can listen to it?” But Jesus, knowing in himself that his disciples were grumbling about this, asked them, “Does this cause you to stumble in your faith? What if you would see the Son of Man ascending to where he was before? The Spirit is the one who gives life. The flesh does not help at all. The words that I have spoken to you are spirit and they are life.”⁴

Jesus Christ carried out a three-year ministry before his blood was shed on Calvary to reveal that God’s salvation was real, that he was the God-man promised to Eve, to Abraham and to David. How personal the face of Christ became to John! “The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the Only-Begotten who came from the Father, full of grace and truth.”⁵ It was beyond our reason to comprehend. It can only be grasped through the gift of faith!

Certainly, Christ Jesus was fit to be the sacrifice of atonement at any time. It was important, however, that those who would receive redemption would recognize their Redeemer. The entire ministry of Jesus was the revelation that he was the spotless Lamb the Lord had provided. From his baptism at the Jordan River, where John identifies him as the Lamb of God who takes away the sin of the world, to his trial before the Sanhedrin, all was a revelation he and he alone was the paschal victim that the Lord had provided. Peter makes this point to the crowd at Pentecost, “Men of Israel, listen to this: Jesus of Nazareth was a man accredited by God to you by miracles, wonders and signs, which God did through him, as you yourselves know.”⁶

³ Hebrews 11:27-28

⁴ John 6:60-63

⁵ John 1:14

⁶ Acts 2:22

Note the significance of Palm Sunday! It was the tenth of Nisan when crowds gathered to choose the Passover lambs that would be slaughtered on Thursday.⁷ On that very day Jesus rode into Jerusalem, fulfilling Zechariah's prophecy,⁸ presenting himself as the Lamb of God that takes away the sin of the World. Jesus, who normally shunned such mass attention and adulation, allowed it that day. It was the day that type became antitype. It was the day that the shadow became a reality.

On Palm Sunday, the Lord Jesus would not silence the crowd,⁹ for he was the Lamb who had been provided by God himself.¹⁰ Peter says of Christ Jesus, "For you know that it was not with perishable things such as silver and gold that you were redeemed from the empty way of life that was handed down to you from your forefathers, but with the precious blood of Christ, a lamb without blemish or defect. He was chosen before the world but was revealed in these last times for your sake."¹¹

The fathers of the Lutheran Church did not abandon the pericopic tradition, though in Christian freedom they had every right to do so, because they understood the wisdom of walking with Christ from the moment of his conception until his ascension into heaven. It is how we get to know Christ. There are those high-minded scholars who will talk about a getting to know Christ "from above" and "from below," but there is only one way in which we get to know Christ – through the Word of Christ. St. John makes this clear, "These words are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name."¹²

Now comes the day of sacrifice. On the very day that Pharaoh threatened Moses, and Moses revealed the last and most terrible plague, at twilight of that very day the lamb would be sacrificed. The victim's throat would be slit and the blood captured. With a bunch of hyssop as a brush, the lamb's blood was painted over the doorframes and door posts of the houses within which the Passover was celebrated. Here is the fundamental principle upon which all Old Testament sacrifice rested – the principle of expiation. Blood was life, and life was demanded as a payment for sin. Expiation is a blood payment made to appease the wrath of God.

Many unbelieving scholars will talk about the God of the Old Testament as an angry "blood god." But here is what they fail to see: The Lord is providing the blood that he demands. The Lord already revealed this in Genesis. Abraham did not have to offer his son Isaac. The Lord provided a substitute. On that very spot where Isaac was redeemed from death, the Lord would give his own Son. The Lord cannot demand of man what man is incapable of giving, for there is no one righteous, not even one. So instead he sends his Son, born of a woman, born under law, to redeem those under law, so that we might receive the full rights of sons.¹³ Luther so eloquently sings about the riches of God's promise of salvation in Christ Jesus,

But God beheld my wretched state
Before the world's foundation,
And, mindful of His mercies great,
He planned my soul's salvation.

⁷ Luke 22:7. Working backwards from Maundy Thursday, which must be the fourteenth of Nisan, Jesus rides in to Jerusalem on the tenth day of Nisan.

⁸ Zechariah 9:9-10

⁹ Luke 19:39-40

¹⁰ Genesis 22:13-18

¹¹ I Peter 1:18-20

¹² John 20:31

¹³ Galatians 4:4-5

A father's heart He turned to me,
Sought my redemption fervently:
He gave His dearest Treasure.

He spoke to His beloved Son:
"Tis time to have compassion.
Then go, bright Jewel of My crown,
And bring to man salvation.
From sin and sorrow set him free;
Slay bitter death for him, that he
May live with Thee forever."¹⁴

Now the meal would commence.

The whole Lamb would be roasted over the fire, not boiled or raw.

Blood was not to be consumed, so the lamb was neither boiled nor eaten raw. No one could share in the work of expiation. The salvation was the Lord's alone. Not one could add to it. It was the victim's blood alone, given in the furnace of suffering that saved the house from death. It is as St. John says, "If anybody does sin, we have one who speaks to the Father in our defense, Jesus Christ, the Righteous one. He is the atoning sacrifice for our sins, and not only ours but also for the sins of the whole world."¹⁵

They would eat it with bitter herbs and bread eaten without yeast.

The bitter herbs were to remind the children of Israel of their bitter life under slavery.¹⁶ Here in the meal is contrast. The savory smell and pleasing taste of the Lamb contrasted with the burning and bitter herbs. Their life under slavery had become bitter. Though when their ancestors had come to Egypt it was a Godsend, in subsequent generations it had been bitter. Not only had the lash of Pharaoh been brutal, but so had their helplessness been under it. The memory stung, but it was never to be forgotten. For the only thing that would remove the tears and bitterness was the lamb.

In addition to the bitter herbs, they were to eat unleavened bread. They were not to dally for three hours while the dough rose. Now was the day of salvation! They were to eat bread without yeast for tonight they would leave. This was not only to emphasize haste, but also repentance. The Lord calls the people to cut off any who eat of yeast at all for the next seven days in what in future generation would be called the "Festival of Unleavened Bread." St. Paul reminds us of this meaning when he warns the Corinthians about the danger of tolerating sin in their midst,

Don't you know that a little yeast works its way through the whole batch of dough? Get rid of the old yeast that you may be a new batch without yeast – as you really are. For Christ, our Passover Lamb has been sacrificed. Therefore let us keep the Festival, not with the old yeast of malice and wickedness, but bread without yeast, the bread of sincerity and truth.¹⁷

¹⁴ Christian Worship: A Lutheran Hymnal #377:4-5

¹⁵ I John 2:1-2

¹⁶ Tradition tells us that the bitter herbs eaten were *Charzeret*, a lettuce. It is visually appealing, but it is bitter at the root; *Karpas*, a parsley that is usually associated with spring and new life. It too is bitter, yet it cleanses the palate; and *Maror*, raw horseradish. Its burning quality reminds one of the tears under the yoke of slavery.

¹⁷ I Corinthians 5:6-8

The meal was an act of repentance. This meal could only be properly consumed in repentant faith. And there can be no faith in the God who delivers them without a recognition and sorrow over their condition (contrition), and a trust in the power of the blood of the lamb to rescue them (repentance).

When the Passover was replaced with the Lord's Supper, Christ Jesus did not wish his Supper to be taken without a repentant sigh. Thus St. Paul instructs all who come to the Lord's Supper, "For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes. Therefore, whoever eats the bread and drinks the cup of the Lord in an unworthy manner is guilty of sinning against the body and blood of the Lord. A man ought to examine himself before he eats of the bread and drinks of the cup. For anyone who eats and drinks without recognizing the body of the Lord eats and drinks judgment on himself."¹⁸

The Passover Lamb was to be consumed in its entirety

The entire lamb was to be consumed – every part. Why? All who had a share in this salvation were in faith to partake of this meal. Everyone – whether native born or alien, whether man or woman, whether slave or free, whether young or old – every one of the households of faith was to partake of the meal. All who sought the redemption of the blood of the lamb were to partake of the lamb. The entire Lamb was to be consumed. Every part. Whatever was left over was to be burned in the fire.¹⁹

I'm sure there was grumbling and complaining that the choicest pieces were not dished on to their plate. But one must remember that even the lowliest morsel of the lamb meant life and salvation for the partaker. How clearly the Canaanite woman reveals the true attitude of faith. When Jesus seems to ignore her and belittle her, telling her that it is not right to "take the children's bread, and toss it to their dogs," she replies, "Yes, Lord, but even the dogs eat the crumbs that fall from their master's table."²⁰

The Passover Lamb was to be consumed in the household of the faithful

The third-century church father Cyprian of Carthage once said, "He can no longer have God for his Father, who has not the church for his mother." His point is clearly illustrated by Passover. Passover could not be celebrated wherever one wished or whenever one wished. Salvation was found only in the houses that adhered to the Word of the Lord. One could not desire to have the protection of the blood of the Lamb without partaking of the lamb in faith where the lamb had been provided.

God cannot be approached apart from the means where he has promised to approach us. It is amazing how this simple truth that one finds God only where God promises to be found is so lost in our modern world. No one will find God in transcendental meditation, good works and noble ideals. One only finds God where he can be approached: Word, Water and Meal. The Church is the gathering of the saints around Christ. That gathering only appears where his Gospel is preached and taught. The Augsburg Confession makes this clear.

To obtain such faith God instituted the office of preaching, giving the gospel and the sacraments. Through these, as through means, he gives the Holy Spirit who produces faith, where and when he wills, in those who hear the gospel. It teaches that we have a gracious God, not through our merit, but through Christ's merit.²¹

¹⁸ I Corinthians 11:26-29

¹⁹ Exodus 12:10

²⁰ Matthew 15:26-27

²¹ Augsburg Confession, Article V- The Ministry of the Word, 1-3. 41.

They were to eat it in haste.

This meal was a meal of substitution; a meal of repentance; a meal of fellowship in faith; and it was also a meal of vigilance. The signs for deliverance had been stark. The plagues of Egypt had woken them from apathy and returned them to the promise that had been given to them as a nation. With this meal, the end of bondage was near. They would soon be on their way. They ate it in haste, ready to go.

They did not know the hour of their Exodus, but they knew it was coming. Our American nation has existed as a nation for only 243 years. The Israelites had been in Egypt 430 years. Egypt, even in bondage, felt like home. Indeed, sometimes it felt too much like home, as we shall see when they bitterly complained on the way to Sinai! But it was never their home. Their home as a nation was in Canaan, the land the Lord had promised to Abraham, Isaac and Jacob. It was in the hope of going home with his people that Joseph had left his sarcophagus to stand silent vigil among the people until the day the Lord would take the nation to its true home. The Lord had brought them to Egypt to make them into a great nation. But now the time had come to take that nation to its proper place. And they needed to be ready for it.

I find it no accident that the Lord Jesus' calls to watchfulness for a Christian come in the midst of his dialogues about the signs of the end of the age. As the plagues the Lord visited on Egypt caught their attention, so the plagues the Lord sets in our world are to be constant reminders to us of our impending exodus from this life to the next. A war, rumors of wars, earthquakes, famines, pestilence and fearful signs in heaven above the Lord Jesus has placed all around us. These are not to worry or terrify us. Rather, they are to hasten us, to quicken our step! We do not know the day or hour of our Lord's return, and each of us lives only one heartbeat away from eternity! The signs of the times are calls to vigilance. Indeed, Christ says that when we see these things, we should, "Stand up and lift up you head, for your redemption is drawing near."²²

Just as the Israelites ate with their eyes fixed firmly upon their exit from Egypt, so Christians must live each day with their eyes on heaven, paying attention to the signs he has left for us and holding firmly to his Word. That is why the Church always looks to the sky with eager expectation for deliverance as she utters the prayer, "Amen. Come, Lord Jesus!"²³

With their cloaks tucked in and staff in their hand.

The meal was to be eaten not lounging on couches but standing with sandals on and dressed for the journey with a staff in hand. The Passover eater had more in common with the laborer grabbing a donut for a coffee break than the leisurely eating of the Thanksgiving feast. He was to be ready to go at a moment's notice.

Christ told his disciples in the garden of Gethsemane, "Watch and pray so that you will not fall into temptation. The spirit is willing, but the flesh is weak."²⁴ The Lord remembers that we are but dust! In his grace he gives the means to maintain vigilance. In the book of Revelation, the church is pictured as a woman who is being chased by a dragon (Satan) in the wilderness. The dragon spews forth a mighty

²² Luke 21:28

²³ Revelation 22:20

²⁴ Matthew 26:41

torrent to drown the woman and her children (believers), yet she is given two wings of a great eagle to escape these torments.²⁵ What are these but the Gospel in Word and Sacrament?

The Lord Jesus Christ has established the public ministry to dress the believer for the journey out of bondage and into glory. Through these means of grace, especially the Lord's Supper, Christ Jesus dresses the believer for his journey. The believer can never stop coming to the table and pulpit. He is constantly in need of clothes to fit and insulate him for the changing journey that he is on. Can you imagine the foolishness of a child trying to wear his favorite pair of pajamas into adulthood? Can you imagine the foolishness of wearing shorts and sandals during a blizzard? We grow, we change, and so does the world around us – but Christ is ever vigilant. At his table he will dress you for the journey so you are ready to go at a moment's notice! St. Paul encourages the believer,

Finally, be strong in the Lord and in his mighty power. Put on the full armor of God, so that you can stand against the schemes of the Devil. For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the world rulers of this darkness, against the spiritual forces of evil in the heavenly places. For this reason, take up the full armor of God, so that you will be able to take a stand on the evil day and, after you have done everything, to stand.²⁶

It was to be a lasting ordinance in Israel.

Finally, this was to be a lasting ordinance in Israel. This was not a one-time celebration. It was to be carried out for every generation yet to come. They were to remember this night. This was the event they were to build their year around. This was the event that defined them as a people. For over 1500 years, the Israelites would have this meal define them. And it still defines us.

“But wait,” one might object, “I am a Christian and I have never celebrated the Passover.” True, you have not experienced the Old Testament sacrificial meal. You have experienced instead a meal that has fulfilled and far surpassed it. For instead of waiting once a year to relive and recall the shadow of Christ, each time you draw near to the Lord's Table YOU PARTAKE OF CHRIST – the Lamb that was slain.

On Maundy Thursday, when the Passover Lambs were slaughtered, Jesus said to his disciples, “I have eagerly desired to eat this Passover with you before I suffer, for I tell you, I will not eat it again until it is fulfilled in the kingdom of God.”²⁷ This was the final Passover. This was the final time that the great shadow of Christ would be just a shadow. For by that time tomorrow, the true Passover Lamb would be slain. Christ, our true paschal victim would be,

**It was because of our rebellion that he was pierced.
He was crushed for the guilt our sins deserved.
The punishment that brought us peace was upon him,
and by his wounds we are healed.
We all have gone astray like sheep.
Each of us has turned to his own way,
but the Lord has charged all our guilt to him.**

²⁵ Revelation 12

²⁶ Ephesians 6:10-13

²⁷ Luke 22:15-16

**He was oppressed, and he was afflicted,
yet he did not open his mouth.
Like a lamb he was led to the slaughter,
and like a sheep that is silent in front of its shearers,
he did not open his mouth.²⁸**

The shadow had ended, but the meal would continue - no longer in type, but in reality. In Holy Communion, Christ Jesus, in bread and in wine, is giving us his true body and blood as a guarantee that the world has indeed been reconciled to God through the expiation of his blood. On our lips and in our mouths we receive the purchase price of our salvation- the body and blood of Christ - to assure us that our sins are forgiven. And how long are we to eat this bread and drink this cup? Until he comes again!

St. John, in the book of Revelation, sees standing in the center of the throne of heaven “a Lamb, looking as if it had been slain.”²⁹ It is Christ the one true Passover Lamb! He rules the Church from the right hand of God. When John sees heaven filling with people of every tribe and nation, they are those who have been washed clean in the blood of the Lamb. The Passover Lamb rules his church and the world victoriously.

The Passover ordinance was like the picture given to a wife by a soldier going off to war. It is to remind her of his love and keep her heart longing until the day he returns to take her into his arms. On Maundy Thursday, and until the end of time, whoever gathers at the rail comes to take Christ into his arms. As the beloved communion hymn sings,

Lord Jesus Christ, you have prepared
This feast for our salvation;
It is your body and your blood,
And at your invitation
As weary souls, with sin oppressed,
We come to you for needed rest,
For comfort, and for pardon.³⁰

The Plague on the Firstborn

It would be anachronistic to say that at the stroke of midnight all the firstborn in Egypt died. In our modern world, we have become so dependent upon machines to tell the time. However, from the earliest of times, men were able to tell the time of day not merely by the course of the sun during the day, but by the course of the stars at night.

The wail that went through Egypt at midnight is almost impossible to imagine. Often times we think that merely the young were affected by this plague – that death primarily struck infants, children and teenagers. But there is nothing to warrant such a limitation. All first born sons! Even if you were the firstborn of your mother and you were eighty years-old, you would have been struck dead. Even the animals were affected! And when the midnight star rose to its zenith, there was not a house in Egypt without someone (and most likely something) dead in it.

²⁸ **Isaiah 53:5-7**

²⁹ Revelation 5:6

³⁰ Christian Worship: A Lutheran Hymnal #312:1

Though the judgment was deserved, one can feel the heart of God breaking as he unleashes his wrath. Even after all the plagues, even after all the warnings, the leaders and the nation still ignored the Word of God and wrapped themselves in a sense of false security. They still did not know the Lord or heed his Word.

The final plague reminds one of the sad refrain in the book of Revelation when the Lord pours out the seven plagues upon the earth.³¹ There are painful sores are poured out on the nation; the sea is turned to blood; the rivers and the springs become blood; the sun scorches the earth with fire; the false prophets are exposed as the lying charlatans that they are; demonic spirits plague the earth; great natural disasters strike the earth – earthquakes, lightning and thunder, and great hailstones fall. Yet “they refused to repent and glorify him...they refused to repent of what they had done.”

The Passover was the great meal of salvation that shielded the people of Israel from death. But those who refused it received the due penalty for their unbelief. It is as Jesus told Nicodemus during the first Passover of his public ministry,

For God so loved the world that he gave his only-begotten Son, that whoever believes in him shall not perish, but have eternal life. For God did not send his Son into the world to condemn the world, but to save the world through him. The one who believes in him is not condemned, but the one who does not believe is condemned already, because he has not believed in the name of the only-begotten Son of God. This is the basis for the judgment: The light has come into the world, yet people loved the darkness rather than the light, because their deeds were evil.³²

***Here the true Paschal Lamb we see,
Whom God so freely gave us;
He died on the accursed tree--
So strong his love--to save us.
See, his blood now marks our door;
Faith points to it; death passes o'er,
And Satan cannot harm us. Hallelujah!***

***So let us keep the festival
To which the Lord invites us;
Christ is himself the joy of all,
The sun that warms and lights us.
Now his grace to us imparts
Eternal sunshine to our hearts;
The night of sin is ended. Hallelujah!³³***

³¹ Revelation 17

³² John 3:16-19

³³ Christian Worship: A Lutheran Hymnal #161:3-4

Basic outline with parts:

A Meal that Saves

Part I – Given by a Gracious God who saves us from his wrath

Part II – Received by dear children who take his Word seriously

Hymn Suggestions:

#161:3,4; Any Communion Hymn or Maundy Thursday Hymn

Text Study/Sermon Notes/Preaching Suggestions – Garden to Garden

Pastor Ethan Boese – Zion Evangelical Lutheran Church, Sanborn, MN

וְאִיבָהָ אִשִּׁית בֵּינֶךָ וּבֵין הָאִשָּׁה וּבֵין זַרְעֶךָ וּבֵין זַרְעָהּ הוּא יְשׁוּפֶךָ לְאִשׁ וְאֶתְהָ תִשׁוּפְנוּ עִקְבֵּי: 15

I will put hostility between you and the woman,
and between your seed and her seed.^[a]

He will crush your head,
and you will crush his heel.

Text Study for Genesis 3:15-19 (NIV 11, NIV 84, EHV, ESV, NASB, KJV)

- seed or offspring
- desire shall be contrary for your husband

Verse 15: (JPS) I will put enmity between you and the woman, and between your offspring and hers; they shall strike your head, and you shall strike at their heel.

Hebrew: וְאִיבָהָ אִשִּׁית בֵּינֶךָ וּבֵין הָאִשָּׁה וּבֵין זַרְעֶךָ וּבֵין זַרְעָהּ הוּא יְשׁוּפֶךָ לְאִשׁ וְאֶתְהָ תִשׁוּפְנוּ עִקְבֵּי: 15

Translation: Then enmity- I will set, between you and between the woman; and between your seed and between her seed. He will crush your head; and will bite (strike) the heel.

- וְאִיבָהָ – noun. fem. sig – (hostility) a state of deep-seated ill-will.
- Note the number of בֵּינֶיךָ
- זַרְעָהּ – noun sig. 3rd person fem – a descendant, understood as the scattering of seed which will grow and bear fruit.
- יְשׁוּפֶךָ – Qal. imperf. 3rd mas, 2nd mas sig – to compress with violence, out of natural shape or condition
- תִשׁוּפְנוּ – Qal. imperf. 2nd mas sig, 3rd mas sig – to deliver a sharp blow, as with the hands, fist, or weapon.
 - Same verb, but two very different outcomes.

Notes:

- A great deal of importance in one small verb that not only promises the coming of the “seed” of a woman, but the tension between God and the Devil’s children, and the conclusion with Satan striking the heel, but the Savior crushing his head.
- Satan is doomed, salvation is secure already at this moment.

- Now the focus shifts to the changes that will take place in a sinful world for us.

Verse 16: And to the woman he said, “I will make most severe your pangs in childbearing; in pain shall you bear children. Yet your urge shall be for your husband, and he shall rule over you.”

Hebrew: אֶל-הָאִשָּׁה אָמַר הַרְבֵּה אֲרַבָּה עֲצֻבוֹנָךְ וְהָרְנָךְ בְּעֵצָב תֵּלְדִי בָנִים וְאֶל-אִישׁךָ
תִּשְׁוֶקְתִּיךְ יְהוּא יִמְשָׁל-בָּךְ: ס

Translation: To the woman he said, “I will make very great your pain in pregnancy; in pain you will bring forth sons. Your desire (will be) for your husband; and he will rule over you.”

- הַרְבֵּה אֲרַבָּה – intensity and emphasis – I will make very very very great...
- עֲצֻבוֹנָךְ – a somatic sensation of acute discomfort (pain)
- תִּשְׁוֶקְתִּיךְ – noun fem. sig. 2nd per. fem – an inclination to want things (desire)

Notes:

- For women sin would affect two main things
 - First a role exclusively for woman – giving birth would be incredibly painful. Anyone who has given birth or was with their wife while she gave birth can testify to this.
 - Second – the roles of men and woman are now messed up. Before there was a perfect understanding about being equal before God, but not created equally. Now the relationship is violated by sin – ample examples of this in our world

Verse 17: To Adam He said, “Because you did as your wife said and ate of the tree about which I commanded you, ‘You shall not eat of it,’ cursed be the ground because of you; by toil shall you eat of it all the days of your life:

Hebrew: וּלְאָדָם אָמַר כִּי-שָׁמַעְתָּ לְקוֹל אִשְׁתְּךָ וַתֹּאכַל מִן-הָעֵץ אֲשֶׁר צִוִּיתִיךָ לֵאמֹר לֹא
תֹאכַל מִמֶּנּוּ אֲרוּרָה הָאֲדָמָה בְּעֵבוּרְךָ בְּעֵצְבוֹן תֹּאכַל לָנָה כָּל יְמֵי חַיֶּיךָ:

Translation: Then to the man he said, “Since you listened to the voice of your wife and ate from the tree; which I ordered you, to say; ‘You do not eat from it.’ The ground has been cursed on account of you; by toil, you will eat; all the days of your life.

- צִוִּיתִיךָ – Piel, perf. 1st pers sig, 2nd pers mas – (intense case: I commanded, ordered) – to command against
- אֲרוּרָה – Qal pass. part – to have divine harm or evil invoked upon.
 - serpent was cursed this way
 - Abel was cursed this way

Notes:

- Adam also suffered from the impact of sin, which goes on later in the next verse.
- Adam was not the leader he should have been and listened to his wife.
- His role as the provider would be much more difficult now that the ground would not co-operate as willingly as before.

Verse 18: Thorns and thistles shall it sprout for you. But your food shall be the grasses of the field.

Hebrew: וְקוֹץ וְדִרְדָּר תִּצְמִיחַ לָךְ וְאֹכְלֶתְךָ אֶת־עֵשֶׂב הַשָּׂדֶה:

Translation: Thorn and thistles will cause to sprout for you. You will eat the herbs of the field.

- וְאֹכְלֶתְךָ – vav cons. perf. – translated as the imperf.

Verse 19: By the sweat of your brow shall you get bread to eat, until you return to the ground – for from it you were taken. For dust you are, and to dust you shall return.”

Hebrew: בִּזְעַת אֶפְיֶיךָ תֹאכַל לֶחֶם עַד שׁוּבְךָ אֶל־הָאֲדָמָה כִּי מִמֶּנָּה לָקַחְתָּ כִּי־עָפָר אַתָּה וְאֶל־עָפָר תָּשׁוּב:

Translation: By the sweat of your nose (brow/anger) you will eat bread; until you return to the ground; for from it you were taken for dust you are; and to dust you will return.

- לָקַחְתָּ – pual per. 2nd mas sig (taken)
- בִּזְעַת – noun fem. sing. – sweat

Notes:

- Here death is introduced, something feared by all men – and unavoidable. We are dust, and now our sins will return us back to dust, how useless are the toys and trinkets of the world. How foolish to invest in our sinful lives on earth – in the end it is all, including us, dust.

Extra Sources:

People’s Bible

- This passage contains in itself everything noble and glorious that is to be found anywhere in the Scriptures – Luther, Genesis 3:15

- As it was through the woman that Satan brought sin and death into the world, so it was through the woman's offspring that God would conquer sin, death and Satan. "The reason the Son of God appeared was to destroy the devil's work." (1 John 5:8).
- Because he had submitted to his wife instead of leading in love and had gone contrary to God's command not to eat of the forbidden fruit, he would experience insubordination on the part of the soil (which up to now had been under his complete control.)
- God's human creatures, originally, designed to exercise God-like dominion over creation, now take advantage of it and exploit it.
- Death is something that should never have been, something totally unnatural, a violent intrusion into God's good plan.

Hymnal

- 151 – Triumphant from the Grave
 - Triumphant from the grave rose Jesus strong to save. He crushed – O Christian mark it well – sin, Satan, death and hell.
- 376 – Jesus, Your Blood and Righteousness
 - When from the dust of death I rise to claim my mansion in the skies, e'en then this shall be all my plea: Jesus has lived and died for me.

Book of Concord

- Death and other bodily ills, together with the tyranny of the devil, are penalties in the proper sense. For human nature is enslaved and held captive by the devil, who deceives it with ungodly opinions and errors and incites it to all sorts of sins.
- Used in the Marriage Booklet as a reminder of the cross that God has placed upon this estate.

Lutheran Study Bible

- There is no way back to Eden. The only way for Adam and Eve and their descendants is forward to the cross.

Possible Themes/Parts

Garden to Garden

"My Will be Done"

"Your Will be Done"

Garden to Garden

Look to the Coming Seed who will Crush

Look back to the Seed who has Crushed

Garden to Garden

Suffering to Rely on our Savior

Suffering to Save from Sin

Garden to Garden

Dust to Death

Death to Life

Text Study/Sermon Notes/Preaching Suggestions – Silence to Silence

Pastor Chris Cordes, St. John's Evangelical Lutheran Church, Sleepy Eye, MN

הֵן עַבְדִּי אֶתְמַרְבּוֹ בְּחִירִי רִצְתָה נְפֹשִׁי נְתַתִּי רוּחִי עָלָיו מִשְׁפָּט לְגוֹיִם יוֹצִיא 42

לֹא יִצְעַק וְלֹא יִשָּׂא וְלֹא יִשְׁמִיעַ בְּחוּץ קוֹלוֹ²

קִנְיָה רְצוּץ לֹא יִשְׁבֹּר וּפְשֵׁתָה כֹּהֵה לֹא יִכְבְּנָה לְאֶמֶת יוֹצִיא מִשְׁפָּט³

לֹא יִכְהֶה וְלֹא יִרוּץ עַד־יֵשִׂים בְּאֶרֶץ מִשְׁפָּט וּלְתוֹרַתוֹ אַיִם יִיחִילוּ: פ⁴

Here is my servant, whom I uphold,
my chosen one in whom I delight.
I am placing my Spirit on him.
He will announce a just verdict^[a] for the nations.
² He will not cry out.
He will not raise his voice.
He will not make his voice heard in the street.
³ A bent reed he will not break,
and a dimly burning wick he will not snuff out.
He will faithfully bring forth a just verdict.
⁴ He will not burn out, and he will not be broken
until he establishes justice on the earth.
The coastlands will wait for his law.^[a]

Notes and Comments:

V.1 הֵן -- With this, the reader/hearer knows God is presenting something about which he wants to especially grab the attention. He has been speaking about his chosen tool, who turns out to be Cyrus. Now he is presenting something special. Though he used עַבְדִּי in the previous chapter (vs. 8, 9) in talking about his people, whom he there calls Jacob/Israel, now we will see him saying things that will not fit the nation of the Jews but only someone else, an individual especially chosen...

אֶתְמַרְ -- qal, impf, 1 sg from שָׁמַת -- grasp securely, hold fast; uphold

בּוֹ -- prep w/ 3 sg m pron -- We don't need the pronoun to make "him" the object of the above verb, but the Hebrew does, since the basic meaning is to "hold on to" something.

בְּחִירָי -- noun ryxiB' in cs + suff (1st sg) -- from the root rx;B' -- to take a keen look at; to choose, elect.
The choosing is done after careful deliberation.

רָצְתָה -- qal pf, 3 sg fem (making נַפְשִׁי the subject of the verb) -- from hcr -- to be pleased with, favorable toward

נַפְשִׁי -- here would refer to his inner being, his deepest self

נִתְּתִי -- qal pf -- It expresses a finalized action, as though accomplished already -- prophetic perfect, as good as done because there is not possibility it will not be

רוּחִי -- The servant God is speaking about here is being given the Spirit of God, which means he didn't have Him already, which means this Servant will be human. Most would naturally read and assume this, but given we are talking about the God-Man, it's good to recognize the Lord is referring to this Chosen One in his humanity.

מִשְׁפָּט לְגוֹיִם -- jP'v.mi is not just a single judgment or legal decision, but the whole subject of ruling, governing

God says this Chosen Servant will not just provide good governing over the Jews but for the entire world of humanity.

יֹצִיא -- hiph impf, 3 sg m of acy -- Hiphil shows him making/causing the just governing to go out/take place.

V. 2

יִצְעַק -- qal impf, 3 sg m -- The basic meaning of q[c is to cry out in anguish, cry out for help. It could have this meaning here, but when Mt (12:19) quotes it, he does not appear to use it as a call in distress. In fact, Mt's rendering presents the first of the three verbs of what the Servant won't do as "quarrel". The second is "cry out," but the Greek word κραυγάζω can be any manner of crying out, including what the crowds did when they shouted that this Servant be crucified. The NIV84's "shout" seems to be a fine translation.

יִשָּׂא -- Notice there's no object for the verb *afn* -- which is in its *qal pf 3 sg m* form. It could mean he will not rise up in the streets, but the verbs surrounding this one make us lean toward borrowing the 3rd verb's object, *קולו* voice.

יִשְׁמָע -- hiph form of [*mv* , cause to be hear

prep *ב* + the noun #*Wx* -- outside; streets (as opposed to being inside a structure)

V. 3

קִנְיָה -- This is not the grassy rush or a marsh plant, but a hollow stalk or cane (It is even once used as a bone, *Jb 31:22*.) Egypt is called a staff of cane the Jews should not lean on, lest it splinter and harm the one leaning on it.

When *רָצוץ* is used to describe the "reed"/cane, the adjective's basic mean of "crushed" or even "broken in pieces," would mean too much here, given the Servant will not *שָׁבַר* , "break it down" or "break it up". So we should imagine the stalk of the plant in some wounded form (NIV's "bruised" works fine).

hT'v.Pi -- flax; linen; wick

כֹּהֵה -- This adjective means colorless, also weak, ineffective. Eyes that are colorless are "clouded" and "dull" looking. Since the text says this Servant will not *יִכַבֵּה*! (*piel impf, 3 sg m of hbk* -- extinguish) the flax, we need to picture a wick made out of flax having no color of fire on it. It's still got something going with it that he will not stop by extinguishing, so NIV's "smoldering" works well.

לְאִמְתָּה -- *tm,a/* is firmness, certainty, faithfulness; truth. With *ל* prefixed, translate this woodenly as "for the sake of truth" or "to certainty" Without the article, however, I hesitate to think he is saying the Servant will bring forth good governance (*יִצְיֵא מִשְׁפָּט*) "for the sake of truth". Instead, "in terms of faithfulness" or "for certainty" will carry the idea that this Servant will bring good governance out with complete certainty, that is, it will surely happen. And it will happen because truth/faithfulness is so perfectly associated with him.

V. 4

Given that the two verbs here are the same root words for the "smoldering wick" and the "bruised" stalk, it doesn't take much to make us remember how it is said of him as our great High Priest (He 4:15), "We do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are..." In this verse, we can easily take the meanings of the verbs in their more basic meanings, as below:

יִקְהָה -- Now hkh (be dim, colorless; weak, ineffective) is used of the Servant: He will not be weak/ineffective (qal, impf, 3 sg m), like the colorless wick.

יִרְוַץ -- qal impf, 3 sg m, of #cr -- Now this concept is also used of the Servant. He will not be crushed or broken, like the bruised cane.

עַד־יִשִׁים בְּאֶרֶץ מִשְׁפָּט -- Until he puts (יִשִׁים -- qal impf, 3 sg m of ~yf) [true/good] governance in the land / on the earth

ל -- לתורתו + hr'AT (instruction; "Law") + m sg suffix : "to/for his instruction/teaching"

אֵימ -- "(the) coastlands" represent the farthest, most remote peoples of the earth

יִחַלּוּ -- piel impf, 3 pl m of lxy -- wait in expectation; trust in

The remotest peoples will be affected by his ministry, converted to his truth. From this position as ones rescued even from nearly total loss (if it weren't for his patient, tempered, loving handling of them), they will look for, hunger for, wait in eager expectation to hear his teachings. Ps 119 is loaded with expression of this attitude toward the words of God. In 66:2, the LORD expresses his deep approval of this attitude: "This is the one I esteem: he who is humble and contrite in spirit, and trembles at my word."

Basic outline with parts: From Silence to Silence Is 42:1-4

INTRODUCTION

Series takes us down multiple roads, stretching from OT to NT.

Not to say there are many roads to heaven! There is only one, and it is narrow! (Mt 7:14)

This series shows same single road, sometimes by its layers, other times different stretches.

Always narrow, but absolutely sure, guaranteed to arrive in heaven for any who want to, need to, crave to travel all the way to redemption. Tonight the road travels from a powerful silence in the OT to the silences of our Savior in the NT.

I. SILENCES THAT STUNNED

before Sanhedrin:

- picture him – bound, standing before High Council,

– they’re looking for anything to pin on him, even false evidence

– many false witnesses, trying to spin his holy words

- but his silence finally unnerves chief priest, Caiaphas: “Are you not going to answer? What is this testimony that these men are bringing against you?’ But Jesus remained silent.” (Mt 26:62)

before Herod:

- picture it – Herod gleeful to finally see Jesus in person

– Jewish leaders surround, vehemently accusing Jesus

– Herod plies him w/ many questions,

- “but Jesus gave him no answer” (Lk 23:9)

before Pilate:

- see him – standing, bound, before the Roman governor

– handed over to him by Jewish leaders, after they pronounce him worthy of death

– They accuse him before Pilate, all the charges they can think of

- more silence – Pilate asks, “Don’t you hear the testimony they are bringing against you?”

– “But Jesus made no reply, not even to a single charge – to the great amazement of the governor.” (Mt 27:13-14)

– more silence when Pilate asks him, “Where do you come from?” (Jn 19:9)

Trans. What was going on with Jesus? Do you just take it when people accuse you, especially when libelous? He wasn’t deaf, was he? Overwhelmed? Frozen in fear? Speechless at injustice?

No, this was all prophesied. Listen to our [text].

II. SILENCE TO SAVE

Introducing: the servant

- How do you picture him when God calls him “my” + “chosen”? (A: deep personal interest, protection)

- “delight” – cf. your delight in new power tool, new combine, new vehicle

– But this delight never wears off. This servant never diminishes in strength, quality.

His work is more important than working in shop, combining peas, driving to

town! (cf. Father’s words at Son’s baptism and transfiguration, Lk 3:22; Mt

17:5.)

- no wonder: “I will uphold him.” (includes putting Holy Spirit on him!)

- Do you think Jesus needed the Holy Spirit? (A: as human, didn’t have Spirit naturally, esp not in “state of humiliation”)

- Advantage of having Holy Spirit? (A: ensured Jesus would have everything he needed for absolute, stunning success)

humiliation included strange style of ministry: silence [v. 2]

- This is about quarreling, wrangling, having shouting matches, self-serving recognition (How does this compare with political figures today!)
- doesn't mean he never said anything, but when he did speak during his trials: calm composure (cf. Jn 18:19-23, "I spoke openly; ask those who heard me if you wish to know what I taught." When struck in face for this "rudeness," "Testify to my error. If I spoke truth, why strike me?")
- got especially silent during beatings, crucifixion

Is 53:7,

1 Pe 2:23,

Do you understand the purpose of his silences? A: He was to give a distinct approach to evil.

- calmly teach against it (vs. shouting matches, angry exchanges)
- take it when dished out, because he was taking all evil onto himself
- included distinct approach to sinners: quiet, calm compassion
- "bruised reed" = bamboo-type cane staff, damaged, unable to hold self up
- "smoldering wick" = maybe little glow, or just smoking before going out completely
- Do you feel this describes life when we get under its pressures, including temptations, doubts? when faith is so weak it's about to just die out? like person who hasn't been to church in long time or caught up in sin and feeling like "there's no hope for me"?
- His approach?

> not: "Oh, never mind. This person is too weak, frail, foolish, incompetent. No point working on him/her anymore."

> instead: careful tending, binding up broken-hearted, healing wounds, shoring up faith, fanning back into flame, even miraculously, rescuing from sin, giving second (third +) chance

Trans. This was to be Messiah's ministry, and look at his commitment: [v. 3b-4a]

Result: "justice"

- not smashing down all who deserve wrath, anger
- but the Hebrew word means "governing," ie righteous ruling, helping subjects be healthy/happy
- God's method: • rescue by forgiveness

- entrance to kingdom of love, peace, joy, light

CONCLUSION.

What do you think the last sentence means? [v. 4b]

- "islands" = Hebrew means "coastlands," ie. remotest places

- "law" = Hebrew "Torah," instruction, teaching

cf. a person, waiting in silence for word from a loved one, ear always tuned to sounds nearby, heart pounding at possible approach even of messenger, breath held in anticipation.

That's you and me, from this remote place so far from Judea, coming to church (tuning in on computer/TV): "I want to hear the word of my Jesus, his teaching that soothes me, fills me, thrills me, takes me away! 'Oh, how I love your word! I meditate on it all day long! (Ps 119:97)"

Hymn Suggestions: Jesus, I will ponder now; He stood before the Court 115; A Lamb Goes Uncomplaining Forth 100; In Silent Pain the Son of God - 713

Text Study/Sermon Notes/Preaching Suggestions – King to King

Pastor Paul Meitner – Zion Evangelical Lutheran Church, Winthrop, MN

וְהָיָה כִשְׁבָתוֹ עַל כִּסֵּא מַמְלַכְתּוֹ וְלֹא אֶת־מִשְׁנֵה הַתּוֹרָה הַזֹּאת עַל־סֵפֶר מִלְפְּנֵי הַכֹּהֲנִים הַלְוִיִּם¹⁸

וְהָיְתָה עִמּוֹ וְקָרָא בּוֹ כָּל־יְמֵי חַיָּיו לְמַעַן יִלְמַד לִירְאֵה אֶת־יְהוָה אֱלֹהָיו לְשָׁמֵר אֶת־כָּל־דְּבָרֵי הַתּוֹרָה הַזֹּאת¹⁹
וְאֶת־הַחֻקִּים הָאֵלֶּה לַעֲשׂוֹתָם:

לְבַלְתִּי רוּם־לִבְבוֹ מֵאֹחָיו וּלְבַלְתִּי סוּר מִן־הַמִּצְוָה יְמִין וּשְׂמָאוֹל לְמַעַן יֵאָרֶיךָ יְמִים עַל־מַמְלַכְתּוֹ הוּא וּבְנָיו²⁰
בְּקֶרֶב יִשְׂרָאֵל: ׀

¹⁸When he sits on his royal throne, he is to have a copy of this law written for him on a scroll in the presence of the priests, who are from the tribe of Levi. ¹⁹It is to remain with him, and he is to read it all the days of his life so that he learns to fear the LORD his God by being careful to carry out all the words of this law and these statutes, ²⁰so that his heart does not grow haughty toward his brothers and turn away from this set of commands, either to the right or the left, so that the days of his royal reign in Israel, as well as that of his sons, may be many.

Deuteronomy 17:18 Grammar notes and analysis

Hebrew	English	Analysis	Notes/Significance
וְהָיָה wə-hā-yāh	And it shall be	Conj-w V-Qal- ConjPerf-3ms	Previous verses have said that a king would 1) Be allowed at the proper time in response to Israel’s request.
כִּשְׁבָתוֹ kə-šib-tōw,	when he sits	Prep-k V-Qal-Inf 3ms	2.) He must be an Israelite chosen from the tribes. He could not be a foreigner.
עַל ‘al	on	Prep	3) He was forbidden to amass horses (military might) or to hold slaves (economic might)
כִּסֵּא kis-sê	the throne	N-msc	4) He was to be the husband of but one wife.

ממלכתו mam-lak- tōw;	of his kingdom	N-fsc 3ms	5) He was forbidden from amassing great wealth. KEY POINT: IT should be clear to see from these first five qualifications that the role of King was to be typical of the Messiah and atypical from worldly conceptions of kingship. Luther, “The appointment of a king properly denotes Christ, who comes after the law. He has been made a king among His people not by our choosing but by God’s ordinances. He has not been brought from some strange nation, but was made in our likeness and became our brother, like one of us.”
וְיָכֹתֵב wə-kā-ṭab	that he shall write	Conj-w V-Qal- ConjPerf-3ms	The priority of the king was the priority of Psalm 1: Blessed is the man who studies the Word of God day and night.
לָו lōw	for himself	Prep 3ms	KEY!!! The ruling of a king is not pro forma. Just as faith cannot be pro forma, the king is to do this first out of love for God and his own soul.
אֶת־ 'eṭ-	-	DirObjM	Quote from Thomas More in <i>A Man for All Seasons</i> , “I think that when statesmen forsake their own private conscience for the sake of their public duties, they lead their country by a short route to chaos.”
מִשְׁנֵה miš-nêh	a copy	N-msc	“Every copy of a book is a reptition of its truth.”
הַתּוֹרָה hat-tō-w- rāh	of law	Art N-fs	Torah in the wide sense of the word. Not merely the legal portions, but the whole Law including the Gospel portions.
זֶה haz-zōṭ	this	Art Pro-fs	

עַל- 'al-	in	Prep	
סֵפֶר sê-ṗer,	a book	N-ms	This word can be used in many different contexts, but here it is referring to the books Moses that are before the Levites and Priests, therefore it is shorthand for the Canonical Scriptures.
מִלִּפְנֵי mil-liṗ-nê	from [the one] before	Prep-m, Prep-l N-cpc	The only evidence that this was ever done, and even then, it was not done as proscribed, was during the reign of Josiah when the Book of the Law was discovered during the renovations of the temple. When it was read to Josiah, he burst into tears and tore his garment.
הַכֹּהֲנִים hak-kō-hă- nîm	the priests	Art N-mp	Luther, "That this prospective king might be of God, Moses instructs him to rule with trust in God alone and with the knowledge that he has been appointed and preserved by His Word."
הַלְוִיִּם: hal-wî-yim	the Levites	Art N-proper- mp	

Deuteronomy 17:19 Grammar notes and analysis

Hebrew	English	Analysis	Notes/Significance
וְהָיָה wə-hā-yə- tāh	and it shall be	Conj-w V-Qal- ConjPerf-3fs	This was not to be a "confirmation is graduation" type mindset. The purpose of the personal copy was to cherish it. How sad it is to see a pristine condition Confirmation bible of a delinquent member or a pastor who has forgotten how to read his Greek and Hebrew. What testament to the warning of Paul about those who have "a form of godliness, but deny its power."

<p>יְחַוּ ‘im-mōw,</p>	with him	Prep 3ms	<p>*Application point: Notice how Paul longed for his scrolls in prison, how constant the refrain of the apostles and the prophets call to walk according to the Word; and how the Hebrew title of Deuteronomy is Davarim – The Words. The King was to be the first and foremost example and practitioner of the command of the Lord – Search the Scriptures.</p>
<p>וְיִקְרָא wə-qā-rā</p>	and he shall read	Conj-w V-Qal- ConjPerf-3ms	<p>Contra Joel Osteen and his “Bible as Rabbit’s foot” mantra. How more fitting is the prayer in the old Lutheran Agenda, “May we so read, hear, learn, and inwardly digest” the Holy Scriptures.</p>
<p>בּוֹ bōw</p>	it	Prep 3ms	
<p>כָּל- kāl-</p>	all	N-msc	<p>Not a day without! Anecdote of Pablo Cassales, “For the past eighty years I have started each day in the same manner. It is not a mechanical routine, but something essential to my daily life. I go to the piano, and play two preludes and fugues of Bach. I cannot think of doing otherwise. It is a sort of benediction on the house. But that is not its only meaning for me. It is a rediscovery of the world of which I have the joy of being a part. It fills me with awareness of the wonder of life, with a feeling of the incredible marvel of being a human being.” IF ONLY WE FELT THE SAME WAY ABOUT DAILY BIBLE STUDY AND ATTACKED IT WITH THE same vigor!!!</p>
<p>יָמֵי yə-mê</p>	the days	N-mpc	
<p>מֵחַיָּוֵי ḥay-yāw;</p>	of his life	N-mpc 3ms	<p>Is it not interesting and humbling how much joy the author of Scripture took in the study of</p>

			Scripture, even as a boy, when he walked and talked on this earth in the days of his humiliation!
לַמָּעַן lə-ma-'an	that	Conj	
יִלְמַד yil-maḡ,	he may learn	V-Qal-Imperf-3ms	
לִירְאֵה lə-yir-'āh	to fear	Prep-I V-Qal-Inf 3fs	Consider Psalm 1; 19; 119; and Proverbs 1.
אֶת־ 'eṭ-	-	DirObjM	
יְהוָה Yah-weh	Yahweh	N-proper-ms	
אֱלֹהָיו 'ē-lō-hāw,	his God	N-mpc 3ms	KEY! His God. Note again that faith is personal.
לִישְׁמֹר liš-mōr	and be careful	Prep-I V-Qal-Inf	Jesus on the careful keeping of the law: 1“Amén, Amén, I tell you: The Son can do nothing on his own, but only what he sees the Father doing. Indeed, the Son does exactly what the Father does.” John 5:19
אֶת־ 'eṭ-	-	DirObjM	“I did not come to abolish the law but fulfill it.”
כָּל־ kāl-	all	N-msc	

דְּבָרָי dib-rê	the words	N-mpc	“Not my will, but yours be done.”
הַתּוֹרָה hat-tō-w- rāh	of law	Art N-fs	
הַזֹּאת haz-zōt	this	Art Pro-fs	
וְאֵת wə-’et-	and	Conj-w DirObjM	“How then would the Scriptures be fulfilled.”
הַחֻקִּים ha-ḥuq-qîm	statutes	Art N-mp	Notice how specific Jesus was in keeping the law – from Circumcision to holy observances – to even the paying of the temple tax. It is interesting during his passion that his enemies had to use false witnesses because there was literally no evidence of any wrongdoing on his part, not even in the slightest, according to the law and statutes of Moses.
הָאֵלֶּה hā-’êl-leh	these	Art Pro-cp	
לְעִשְׂתָּם: la-’ă-sō- tām.	to observe	Prep-l V-Qal-Inf 3mp	“It is finished.”

Deuteronomy 17:20

Hebrew	English	Analysis	Notes/Significance
לֹא-בִּיל-תִּי lə-bil-tî	That not	Prep-l	Here again is the fundamental point of the attachment to the Word of God- It transforms the heart to be in obedience to the will of God.
רוּם- rūm-	may be lifted	V-Qal-Inf	
לְבָבוֹ lə-bā-bōw	his heart	N-msc 3ms	Note: It was always a temptation to place pride in oneself that always led to the destruction of all the kings recorded in Scripture, even good kings like Hezekiah who boasted of his wealth before envoys from Babylon (II Kings 20:12-19), and Josiah, who ignored the Word of the Lord to do battle with Egypt (II Chronicles 35:22). Christ was tempted with the same temptation in the wilderness when Satan said, “If you are the Son of God, turn these stones into bread.” Here Christ is directly being tempted to uses his position for his own advantage. But Christ, in obedience to the Word of God, stood fast. How fitting are the words of Paul in Philippians, “ ⁵ Indeed, ^[a] let this attitude be in you, which was also in Christ Jesus. ⁶ Though he was by nature God, ^[b] he did not consider equality with God as a prize to be displayed, ^[c] ⁷ but he emptied himself by taking the nature ^[d] of a servant. When he was born in human likeness, and his appearance was like that of any other man, ^[e] ⁸ he humbled himself and became obedient to the point of death—even death on a cross. ⁹ Therefore God also highly exalted him and gave him the name that is above every name, ¹⁰ so that at the name of Jesus every knee will bow, in heaven and on earth and under the earth, ¹¹ and

			every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.
מֵעַל mê-'e-hāw,	above his brothers	Prep-m N-mpc 3ms	Note: We are warned in Scripture against pride on numerous occasions, not the least of which is Proverbs 16:18, “Pride goes before destruction, and a haughty spirit precedes a fall.” Jesus tells us that the necessary consequence of faith is bearing a cross, not to add to the redemption he has given us, but to keep our pride from leading us away from such redemption.
וְלֹא ū-lə-bil-tî	and not	Conj-w, Prep-l	
סוּר sūr	that he may turn aside	V-Qal-Inf	It is interesting that Christ, according to his human nature during the days of his humiliation needed to fight against the temptation to self-glory (Cf. Matthew 4). His stress and agony in the Garden of Gethsemane were proof positive that though Christ won the victory, it was no cakewalk. The necessary consequence to Jesus state of humiliation is that he had to lean alone upon the Word of God for the victory. What is seen so clearly in the Temptation of Jesus, where Jesus alone resorts to the words of Deuteronomy to best the devil’s temptation , is also at work as Jesus is tormented in his passion for our sake. He won the victory by holding fast alone to the Word of God.
מִן min-	from	Prep	

הַמִּצְוָה ham-miṣ- wāh	the commandment	Art N-fs	
יְמִין yā-mîṅ	[to] the right hand	N-fs	
וּשְׂמֹאל ū-śə-mō-wl;	or [to] the left	Conj-w N-ms	
לְמַעַן lə-ma-‘an	that	Conj	
יַאֲרִיךְ ya-‘ă-rîḵ	he may prolong	V-Hifil-Imperf- 3ms	It is interesting, is it not how much this passage is reflected in Isaiah 53: He will prolong his days, and the LORD’s gracious plan will succeed in his hand. ¹¹ After his soul experiences anguish, he will see the light of life. ^[g] He will provide satisfaction. ^[h] Through their knowledge of him, my just servant will justify the many, for he himself carried their guilt. ^[i] ¹² Therefore I will give him an allotment among the great, ^[j] and with the strong he will share plunder, because he poured out his life to death, and he let himself be counted with rebellious sinners. He himself carried the sin of many, and he intercedes for the rebels.
יָמָיו yā-mîm	[his] days	N-mp	And Psalm 22 ²² I will declare your name to my brothers. In the midst of the congregation I will praise you.

			<p>²³ You who fear the LORD, praise him! All you descendants of Jacob, honor him! Stand in awe of him, all you descendants of Israel! ²⁴ For he has not despised nor detested the affliction of the afflicted. He has not hidden his face from him, but when he cried out to him, he heard. ²⁵ You are the source of my praise in the great congregation.^[g] I will fulfill my vows in the presence of those who fear him. All who go down to the dust will kneel before him— those who cannot keep themselves alive.^[i]</p>
<p>עַל- ‘al-</p>	in	Prep	<p>The Glory of Messiah’s Kingdom</p> <p>²⁶ The poor will eat and be satisfied. Those who seek him will praise the LORD— may he live in your hearts forever!^[h]</p>
<p>מַמְלַכְתּוֹ mam-laḵ- tōw</p>	his kingdom	N-fsc 3ms	<p>²⁷ All the ends of the earth will remember and turn to the LORD, and all the families of the nations will bow down before you. ²⁸ For the kingdom belongs to the LORD, and he rules over the nations. ²⁹ All the rich of the earth will eat and bow down. ³⁰ Descendants will serve him. For generations people will be told about the Lord.</p>
<p>הוּ hū</p>	he	Pro-3ms	<p>³¹ They will come and proclaim his righteousness to a people yet to be born— because he has done it.</p>
<p>וּבָנָיו ū-bā-nāw</p>	and his children	Conj-w N-mpc 3ms	

בְּקֶרֶב bə-qe-reḇ	in the midst	Prep-b N-msc	
יִשְׂרָאֵל: yiś-rā-’êl.	of Israel	N-proper-ms	
ס s	-	Punc	

Comments of the text proper:

It is interesting to note that the position of King in Israel was the most restrictive. It can be truly said that long before Magna Carta in England, Israel was the first limited monarchy. But the limitations of the monarchy were not imposed from below, that is, from the ruled, but from above, from God, who endowed the ruler with the right to rule. There are chapters devoted to the rights of the priests and Levites, the power, duty and authority of prophets and judges; but one searches in vain to find anything of the “rights of kings” in the Torah. Indeed, 17:15 in the Hebrew (som tasim aleicha Melech) is literally rendered, “You may set, yes set, over you a king.” It is an optional appointment.

While verses 15-17 are not in our text, it is important to make note that a king could not be a foreigner, but had to be a native-born Israelite. He was to keep himself from everything that would divert him from the proper rule of God’s people. A reading of Samuel, Kings and Chronicles should suffice to show the danger of what happened when the kings and the people promptly ignored these injunctions and the catastrophe that followed.

It is also interesting to see that the king, just like the prophet and the priest, were chosen by God. And while the purpose of the king was to rule, he was to be ruled, or he was to rule his ruling by the Word of the Lord, the Torah, of which he was to make himself a copy, and then read it and keep its words upon his heart all the days of his life. It is interesting that David was a king “After God’s own heart” and that all good kings “walked in the footsteps of their father David.”

It is not too small a point to make that if a king was to properly rule his people, he needed to be ruled by God. He was to be a living example to his subjects of how he an Israelite was to walk before the Lord. It is a fascinating scene when David dances before the Lord with the people when the ark is brought to Jerusalem. He divests himself of the badges of office and dances in plain dress with his fellow people. He worships and makes offerings with the people. Michal,

Saul's daughter and David's wife, despises him for it and rebukes him when he returns from the worship.

Yet David says, "I did this before the Lord, who chose me above your father and all his house, when he appointed me leader over the people of the Lord, over Israel. I will rejoice before the Lord, and I will make myself even more lowly than this. I will be humble in my own eyes, but among the servant girls you have spoken about, among them I will be honored." (1 Samuel 6:21-22). As a punishment for her haughty unbelief and despising the Lord's anointed, Michal never bears a child.

It is a more subtle point, but this section of Scripture does confirm the inviolability of Scripture. Scripture is the Word of God. That is the reason it is before the Priests and Levites. It is the reason that the King should have it upon his heart. There is no authority above it. Men can and do, in their darkness, make and pass laws that violate the Scriptures. But in truth they are but planting the seeds of their own destruction. The wise ruler never uses his reason in a magisterial way, but in a ministerial way. This distinction between magisterial and ministerial uses of reason is not limited to the theologian at the Seminary or the pastor in his study. It is equally applied to the statesman that God raises up to rule his people.

Comments regarding this text in connection to Christ and his trial before Pilate and Herod

We have often treated the words that Jesus says to Pilate in his first interview atomistic. But if we truly believe that the offices of Prophet, Priest and King were shadows of the Messiah, then we needed to see the words of Jesus in his interview as a reflection of his kingly demeanor according to the Old Testament. It can be seen that ONLY Jesus truly fulfilled the kingly ideal set forth in Scripture.

While it is true that David was a man after God's own heart, even David failed, and failed grossly to live up to the kingly ideal. His son, Solomon, was indeed the wisest man who ever lived and made God happy for his desire for divine wisdom to rule God's people Israel, failed even more miserably. For all the kings failed in regards to the marriage requirements, the amassing of horses and slaves, and amassing great wealth.

Yet Jesus, though born of royal blood, was always one after God's own heart. We tend to forget that from the very beginning, Jesus characterized his ministry in terms of a kingdom. The earliest picture of Jesus is one that is obedient to the law of Moses – in the circumcision, naming and dedication. At the age of 12, he is there in the temple about his father's business. We tend to think of this in terms of prophetic and priestly terms, but we must not neglect the kingly aspect of this statement. The kingdom he came to establish was a kingdom of grace unto salvation. To that end, he never veered to the right or to the left of the Law of Moses or its statutes. He came to fulfill the law, not to abolish it. Indeed, Jesus always refused the kingly presumptions of the masses. The only time he would be hailed as a king would be according to the Scriptures which demanded it (Matthew 21).

When Pilate questions him and Jesus answers, the idea of kingship was not invented out of whole cloth. The charge of the Jews was to mischaracterized Jesus as a threat to earthly power – which they knew he

was not. This brings us to the interview before Pilate. Pilate, as a Roman, as an unbeliever, was incapable of seeing kingship in any other way than that of the world. He is seeking to establish if Jesus is an actual threat to the government of Caesar or merely a harmless philosopher/religious zealot.

What Jesus is doing then with Pilate is enticing him to see his kingship with the eyes of faith, but Pilate, the cynic, refuses. And though he makes mockery of Jesus with crown of thorns and purple robe, though he needles the Jews with the placard above his head, he in truth is uttering the truth he failed to grasp. He truly was the king that the Lord promised – the one whose obedience to the law of God redeems all mankind. However, before the end of that day, some of the soldiers who mocked, tortured and crucified him will. “Surely he was the Son of God!”

The difference between a true king and false king that is made in the Old Testament is clearly seen when Jesus stands before Herod. Herod is the epitome of earthly kingship when it is corrupted from his divine ends to serve only human lust. Here is a man who is and adulterer, drunk, schemer and murderer of God’s own prophet. Jesus is for him but sport and entertainment. Jesus is mocked and returned because he did not behave the way that he wished. Herod believed religion was at best something to be used to control the people (See Plato’s *Republic* or Cicero’s *On Religion*). What his power and pride had blind him to was that Jesus, according to his kingdom and his power was always in control of all things. But he stood here in this manner, both before Herod and Pilate, as a display of his love and as an offer of his grace that they too might believe and be saved.

It was Christ’s active obedience to the Law of God that accomplished our salvation. The immutable justice of God demands perfect obedience to his law and pronounces damnation on all transgressors. This verdict of God could only be fulfilled by King Jesus. When Jesus says to Pilate that everyone on the side of truth listens to the King of truth, he is saying this: Whoever would be saved must believe that I, the king before you, have satisfied the justice of God and the wrath of God on your behalf. If you recognize that truth, you are part of my kingdom.”

Telic Note: The true King of God submits his will completely to God for the good of God’s people.

Basic outline with parts:

KING TO KING

PART I: HE SUBMITS COMPLETELY TO THE ONE WHO CROWNED HIM.

Specific Law: The heart must be restrained from pride and temptation or disasters will result. (Example: The reign of King John of England; Reign of Manasseh in the Scriptures; Exile to Babylon)

Specific Gospel: A true king lays his heart before the one who can form and fashion it. Jesus submitted alone to the Word of God during the days of his flesh to accomplish his mission. Jesus only went as far as the Scriptures allowed, and no further, though his heart struggled, such as in Gethsemane. (Stress that Jesus’ active obedience was no cakewalk, but consumed his entire, heart, mind and soul in the most difficult of situations.)

PART II: HE SUBMITS COMPLETELY FOR THE SAKE OF HIS SUBJECTS.

Specific Law: A worldly king does all things for his glory (Presidential library; monuments; legacy) A king wants to be praised and feared by men long after he is gone. (Read Byron's poem *Ozymandias* to see the folly of this)

Specific Gospel: A true king knows that lasting blessing must be according to God's will. (A true leader suffers so that his people will survive and thrive. For the joy set before him, Christ embraced the cross, scorning its shame. Paul's statement is key here: Here is a trustworthy statement deserving full acceptance, Christ Jesus came into this world to save sinners, of whom I am the worst. (Stress how Christ always kept his eyes on the prize, even before men like Pilate and Herod.)

Hymn Suggestions:

- 93 Hail to the Lord' Anointed
- 373 O Jesus, King Most Wonderful
- 100 A Lamb Goes Uncomplaining Forth – vs 2,3

וַיִּסְעוּ מֵהַר הָהָר דֶּרֶךְ יַם־סוּף לְסָבֵב אֶת־אֶרֶץ אֲדוֹם וַתִּקְצַר נַפְש־הָעָם בַּדֶּרֶךְ⁴

וַיִּדְבַר הָעָם בְּאֵלֵהֶם וּבַמִּשְׁהָ לָמָּה הֶעֱלִיתֵנוּ מִמִּצְרָיִם לָמוֹת בַּמִּדְבָּר כִּי אֵין לָחֶם וְאֵין מַיִם וּנְפָשֵׁנוּ קָצָה⁵
בַּלָּחֶם הַקָּלָקָל

וַיִּשְׁלַח יְהוָה בְּעַם אֵת הַנְּחָשִׁים הַשָּׂרְפִים וַיִּנְשְׁכוּ אֶת־הָעָם וַיָּמָת עִם־רַב מִיִּשְׂרָאֵל⁶

וַיִּבְאֹ הָעָם אֶל־מִשְׁהָ וַיֹּאמְרוּ חֲטֹאֵנוּ כִּי־דִבַּרְנוּ בְּיְהוָה וְנָבֵא הַתַּפְּלִל־אֶל־יְהוָה וַיִּסַּר מַעֲלֵינוּ אֶת־הַנְּחָשׁ וַיִּתְּפֹלֵל⁷
מִשָּׁה בְּעַד הָעָם

וַיֹּאמֶר יְהוָה אֶל־מִשְׁהָ עֲשֵׂה לְךָ שָׂרָף וְשִׂים אֹתוֹ עַל־גֹּס וְהָיָה כָל־הַנְּשׁוּרָה וְרָאָה אֹתוֹ וַחֲיִי⁸

⁴ They set out from Mount Hor along the road to the Red Sea to go around the land of Edom, but the people became very impatient along the way.

וַיִּסְעוּ <u>way-yis-’ū</u>	And they journeyed	<u>Conj-w V-Qal-ConseclImperf-3mp</u>	Because it was going back instead of going forward to Canaan's land, and because of the length of the way; it was a round about way they were going;
מֵהַר <u>mê-hôr</u>	from Hor	<u>Prep-m N-proper-fs</u>	when, could they have been admitted to have passed through the country of Edom, the way would have been short;
הָהָר <u>hā-hār</u>	Mount	<u>Art N-ms</u>	or had they pursued their victory over the Canaanite, they would have gone directly into the land;
דֶּרֶךְ <u>de-rek</u>	by the Way	<u>N-csc</u>	and this perhaps was what fretted, vexed, and discouraged them, that they were obliged to go back, and take such a circuit, when they had such an opportunity of entering;
יַם־ <u>yam-</u>	of the Sea	<u>N-msc</u>	and they might be distressed also with the badness and the roughness of the way, the borders of Edom being rocky and craggy: it is in the original text, "their soul or breath was short
סוּף <u>sūp,</u>	Red	<u>N-ms</u>	they fetched their breath short, being weary and faint with travelling, or through anger, as angry persons do, when in a great passion:
לְסָבֵב <u>lis-bōb</u>	to go around	<u>Prep-l V-Qal-Inf</u>	so the people of God travelling through the wilderness of this world are often discouraged, because of the difficulties, trials, and troubles

			they meet with in the way, from sin, Satan, and the world, and are fretful and impatient;
אֶת 'et-	-	<u>DirObjM</u>	but though they are led about and walk in a round about way, and in a rough way, yet in a right way to the city of their habitation, <u>Psalm 107:7</u> .
אֶרֶץ 'e-res	the land	<u>N-fsc</u>	
דִּמְיוֹ 'ě-dō-wm;	of Edom	<u>N-proper-ms</u>	
וַתִּקְצַר wat-tiq-sar	and became very discouraged	<u>Conj-w V-Qal- ConseclImperf-3fs</u>	
נַפְשָׁהּ ne-pěš-	the soul	<u>N-fsc</u>	
הָעָם hā-'ām	of the people	<u>Art N-ms</u>	
בַּדְרֶךְ bad-dā-rek.	on the way	<u>Prep-b, Art N-cs</u>	

⁵ The people spoke against God and against Moses, “Why have you brought us up out of Egypt to die in the wilderness? Look, there is no food! There is no water! And we are disgusted by this worthless food!”

וַיִּדְבֹר way-dab-bêr	And spoke	<u>Conj-w V-Piel- ConseclImperf- 3ms</u>	And the people spake against God,... Who went before them in the pillar of cloud and fire, for leading them in such a way; that is, against Christ, as the apostle has taught us to interpret it, <u>1 Corinthians 10:9</u> , and is no inconsiderable proof of the deity of Christ;
הָעָם hā-'ām,	the people	<u>Art N-ms</u>	
בְּאֵלֹהִים bê-lō-hîm	against God	<u>Prep-b N-mp</u>	
וּבְמֹשֶׁה ū-bə-mō-šeh	and against Moses	<u>Conj-w, Prep-b N-proper-ms</u>	and against Moses; his servant, for obeying the orders of the Lord, and leading and guiding the people as he directed him:
לָמָּה lā-māh	why	<u>Interrog</u>	

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הֲעֵלִיתֶנּוּ <u>he-’ē-lī-tu-nū</u>	have you brought us up	<u>V-Hifil-Perf-2mp</u> <u> 1cp</u>	
מִמִּצְרַיִם <u>mim-miṣ-ra-yim,</u>	out of Egypt	<u>Prep-m N-proper-fs</u>	
לָמוּת <u>lā-mūt</u>	to die	<u>Prep-l V-Qal-Inf</u>	
בַּמִּדְבָּר <u>bam-mid-bār;</u>	in the wilderness	<u>Prep-b, Art N-ms</u>	
כִּי <u>kî</u>	for	<u>Conj</u>	
אֵין <u>’ên</u>	no	<u>Adv</u>	
לֶחֶם <u>le-ḥem</u>	[there is] food	<u>N-ms</u>	<u>Verse 5.</u> - There is no bread, neither is there any water. The one of these statements was no doubt as much and as little true as the other.
וְאֵין <u>wə-’ên</u>	and no	<u>Conj-w Adv</u>	There was no ordinary supply of either; but as they had bread given to them from heaven, so they had water from the rock, otherwise they could not possibly have existed
מַיִם <u>ma-yim,</u>	water	<u>N-mp</u>	. Our soul loatheth this light bread. <u>הִקְלַקְלָה</u> , a stronger form than <u>קָלָה</u> from <u>קָלַל</u> . Septuagint, <u>διακένω</u> .
וְנַפְשֵׁנוּ <u>wə-naṣ-šê-nū</u>	and our soul	<u>Conj-w N-fsc 1cp</u>	They meant to say, as their fathers had (chapter 11:6), that it was unsavory and unsubstantial in comparison with the heavy and succulent diet of Egypt (see note on chapter Numbers 20:3). Numbers 21:5
קָצָה <u>qā-šāh,</u>	loathes	<u>V-Qal-Perf-3fs</u>	
בֶּלֶם <u>bal-le-hem</u>	bread	<u>Prep-b, Art N-ms</u>	
הַקְלָקְלָה: <u>haq-qā-lō-qêl.</u>	this worthless	<u>Art Adj-ms</u>	

⁶The LORD sent venomous^[6] snakes among the people, and the snakes bit the people. As a result many people from Israel died.

וַיִּשְׁלַח <u>way-šal-lah</u>	So sent	<u>Conj-w V-Piel-ConsecImperf-3ms</u>	God's response in this situation was swift and fatal for Israel; many of
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			them perished from the poisonous venom of deadly snakes God sent upon His murmuring people. It was about time.
יְהוָה <u>Yah-weh</u>	Yahweh	<u>N-proper-ms</u>	Many, many times before this the sinful and unreasonable complaints of the people of God had long ago exceeded the merciful and understanding forbearance of God.
בְּאִמָּם <u>bā-’ām,</u>	among the people	<u>Prep-b, Art N-ms</u>	The exact description of these snakes is not given, nor would it be helpful if we had it. Speculations about the exact species, or whether or not it can be identified with any of the snakes in that area today are worthless.
אֶת <u>’ēt</u>	-	<u>DirObjM</u>	As always, intelligent people are capable of responding to justly deserved punishment, and Israel promptly repented, apologized to Moses, confessed their sins, and requested Moses' prayers on their behalf.
הַנְּחָשִׁים <u>han-naḥ-šîm</u>	serpents	<u>Art N-mp</u>	For once, they were on exactly the right track.
הַשָּׂרָפִים <u>haś-šə-rā-pîm,</u>	fiery	<u>Art N-mp</u>	The word appears to denote a particular kind of serpent, as in the following verse. Some think that they were so called because of the bright fiery red upon their heads; others because of the blazing sunbeams on their scales; and others because of their inflammatory and poisonous bite. Venomous snakes are said to abound still in the Arabah.
וַיִּנְשְׁכוּ <u>way-naš-šə-kū</u>	and they bit	<u>Conj-w V-Piel- ConsecImperf-3mp</u>	
אֶת <u>’et-</u>	-	<u>DirObjM</u>	
הָעָם <u>hā-’ām;</u>	the people	<u>Art N-ms</u>	

וַיָּמָת <u>way-yā-māt</u>	and died	<u>Conj-w V-Qal- ConseclImperf-3ms</u>	
עַם <u>'am-</u>	The people	<u>N-ms</u>	
רַב <u>rāb</u>	many	<u>Adj-ms</u>	
מִיִּשְׂרָאֵל: <u>mî-yiś-rā-'êl.</u>	of Israel	<u>Prep-m N-proper-ms</u>	

⁷ The people went to Moses and said, “We have sinned, because we have spoken against the LORD and against you. Pray to the LORD to take the snakes away from us.” So Moses prayed on behalf of the people.

וַיָּבֹא <u>way-yā-bō</u>	Therefore came	<u>Conj-w V-Qal- ConseclImperf-3ms</u>	He sent fiery serpents among them, which bit or stung many to death. It is to be feared that they would not have owned the sin, if they had not felt the smart; but they relent under the rod. And God made a wonderful provision for their relief. The Jews themselves say it was not the sight of the brazen serpent that cured; but in looking up to it, they looked up to God as the Lord that healed them. There was much gospel in this.
הָעָם <u>hā-'ām</u>	the people	<u>Art N-ms</u>	Our Saviour declared, Joh 3:14,15, that as Moses lifted up the serpent in the wilderness, so the Son of man must be lifted up, that whatsoever believeth in him, should not perish.
אֶל- <u>'el-</u>	to	<u>Prep</u>	Compare their disease and ours. Sin bites like a serpent, and stings like an adder. Compare the application of their remedy and ours. They looked and lived, and we, if we believe, shall not perish.
מֹשֶׁה <u>mō-šeh</u>	Moses	<u>N-proper-ms</u>	It is by faith that we look unto Jesus, Heb 12:2. Whosoever looked, however desperate his case, or feeble his sight, or distant

			his place, was certainly and perfectly cured. The Lord can
וַיֹּאמְרוּ <u>way-yō-mə-rū</u>	and said	<u>Conj-w V-Qal- ConseclImperf-3mp</u>	relieve us from dangers and distresses, by means which human reason never would have devised. we perish! Nor would any abuse the freeness of Christ's salvation, while they reckoned the price which it cost him.
חָטָאנוּ <u>hā-tā-nū,</u>	we have sinned	<u>V-Qal-Perf-1cp</u>	Oh that the venom of the old serpent, inflaming men's passions, and causing them to commit sins which end in their eternal destruction, were as sensibly felt, and the danger as plainly seen, as the Israelites felt pain from the bite of the fiery serpents, and feared the death which followed!
כִּי <u>kī-</u>	for	<u>Conj</u>	Then none would shut their eyes to Christ, or turn from his gospel. Then a crucified Saviour would be so valued, that all things else would be accounted loss for him; then, without delay, and with earnestness and simplicity, all would apply to him in the appointed way, crying, Lord, save us;
דִּבַּרְנוּ <u>dib-bar-nū</u>	we have spoken	<u>V-Piel-Perf-1cp</u>	
בַּיהוָה <u>Yah-weh</u>	against Yahweh	<u>Prep-b N-proper-ms</u>	
וְבָךְ <u>wā-bāk,</u>	and against you	<u>Conjunctive waw :: Preposition :: second person masculine singular Conj-w Prep 2ms</u>	
הִתְפַּלֵּל <u>hit-pal-lêl</u>	pray	<u>V-Hitpael-Imp-ms</u>	
אֶל <u>'el-</u>	to	<u>Prep</u>	

יְהוָה <u>Yah-weh,</u>	Yahweh	<u>N-proper-ms</u>	
וַיִּסַּר <u>wə-yā-sêr</u>	that He take away	<u>Conj-w V-Hifil- ConjImperf.Jus-3ms</u>	This punishment brought the people to reflection. They confessed their sin to Moses, and entreated him to deliver them from the plague through his intercession with the Lord. And the Lord helped them; in such a way, however, that the reception of help was made to depend upon the faith of the people.
מֵעַלֵּינוּ <u>mê-‘ā-lê-nū</u>	from us	<u>Prep-m 1cp</u>	
אֶת־ <u>‘et-</u>	-	<u>DirObjM</u>	
הַנָּחָשׁ <u>han-nā-hāš;</u>	the serpents	<u>Art N-ms</u>	
וַיִּתְפַּלֵּל <u>way-yit-pal-lêl</u>	so prayed	<u>Conj-w V-Hitpael- ConseclImperf-3ms</u>	
מֹשֶׁה <u>mō-šeh</u>	Moses	<u>N-proper-ms</u>	
בְּעַד <u>bə-‘ad</u>	for	<u>Prep</u>	
הָעָם: <u>hā-‘ām.</u>	the people	<u>Art N-ms</u>	

⁸ The LORD said to Moses, “Make a venomous snake and put it on a pole. If anyone who is bitten looks at it, he will live.”

וַיֹּאמֶר <u>way-yō-mer</u>	And said	<u>Conj-w V-Qal- ConseclImperf- 3ms</u>	The great significance of this derives from Jesus' mention of it as follows: "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth may in him have eternal life" (John 3:14-15). Also John 12:32-33, "And I, if I be lifted up from the earth, will draw all men unto myself. But this he said, signifying by what manner of death he should die."
יְהוָה <u>Yah-weh</u>	Yahweh	<u>N-proper-ms</u>	It is nothing short of amazing that the Christ should have found foreshadowings in this

			event of his own redemptive work on the Cross, but there cannot be any doubt of it, and we therefore receive this event in certain particulars of it as a Type of Christ, "Not through the discernment of man, but by the preordination of God, being one of the typical histories, applied by the Saviour to himself."
אל־ <u>'el-</u>	to	<u>Prep</u>	
מֹשֶׁה <u>mō-šeh,</u>	Moses	<u>N-proper-ms</u>	TYPICAL OF CHRIST A. Man's enemy, Satan, appears here in the form of the venomous serpents, which like "That Old Serpent" (Revelation 12:9), were the cause of sin and death.
עָשָׂה <u>'ā-šêh</u>	Make	<u>V-Qal-Imp-ms</u>	
לְךָ <u>lə-kā</u>	to you	<u>Prep 2ms</u>	B. The uniqueness of the remedy God here proposed is like that of Christ himself, being no other.
שָׂרָפִים <u>šā-rāp̄,</u>	a fiery [serpent]	<u>N-ms</u>	C. The lifting up of the serpent foretold the manner of Jesus' death on Calvary.
וַיִּשֶׂם <u>wā-šîm</u>	and set	<u>Conj-w V-Qal-Imp-ms</u>	D. Just as the brass serpent had the likeness and form of the serpents themselves, Jesus also was "made in the likeness of sinful flesh" (Romans 8:3). And just as the brass serpent which was lifted up was without any evil whatever; so was Christ
אֵת <u>'ō-tōw</u>	it	<u>DirObjM 3ms</u>	E. Faith in what God commanded, demonstrated by "looking unto" the serpent was like the faith that obeys the Word of God with reference to what Christ commanded. Healing
עַל־ <u>'al-</u>	on	<u>Prep</u>	in both cases resulted from hearing, believing, and obeying the Divine commandments.
עֵשֶׂה <u>nês;</u>	a pole	<u>N-ms</u>	F. Some have equated "looking unto" with "faith alone" as the means of appropriating healing and salvation, but there is a fatal flaw in that analogy. "Looking unto" was a

			positive and obedient objective action. "Saving faith" as understood by solifidians is none of this!
וַיִּהְיֶה <u>wə-hā-yāh</u>	and it shall be that	<u>Conj-w V-Qal-</u> <u>ConjPerf-3ms</u>	G. The "lifting up of the serpent upon the standard" is typical of the "Lifting up of Christ," not solely restricted to this death on a cross, but also applicable to the worldwide, and perpetual "lifting up" of the Saviour himself in the worship and adoration of all nations and tribes and tongues and peoples.
כָּל־ <u>kāl-</u>	everyone	<u>N-msc</u>	The student is invited to contrast the marvelous richness of this great event set forth in the above analogies with the snide comments that see nothing here except, "that of sympathetic magic - the belief that the fate of an object or person can be governed by the manipulation of its exact image!" [13] This of course gives the same status to this event as that encountered in the Voodoo cults of Africa and the West Indies.
הַנִּשְׁוֶה <u>han-nā-šūk,</u>	who is bitten	<u>Art V-Qal-</u> <u>QalPassPrtcpl-ms</u>	
וַיִּרְאֶה <u>wə-rā-'āh</u>	and when he looks at	<u>Conj-w V-Qal-</u> <u>ConjPerf-3ms</u>	
אֹתוֹ <u>'ō-tōw</u>	it	<u>DirObjM 3ms</u>	One other question of interest is that of "What became of the brass serpent?"
וַיִּחַי <u>wā-hāy.</u>	and shall live	<u>Conj-w V-Qal-</u> <u>ConjPerf-3ms</u>	The brazen image of the serpent was taken by the Israelites to Canaan, and preserved until the time of Hezekiah, who had it broken in pieces because the idolatrous people presented incense-offerings to this holy relic (2 Kings 18:4)

Pericopic usage

Lent 4 - ILCW-b

Lent 5 - Historical, Eisenach, Thomasius

Trinity 14 - Synodical Conference

Outlines

Look Up in Faith

I. Know your need

II. Behold your Savior

Keep Looking Up

I. See God's loving discipline

II. See God's divine mercy

God's Remedy for Sin and Death - Jesus Christ

I. Recognize the problem

II. Trust God's care

Hymns - preferred:

108 *Jesus, Refuge of the Weary*

113 *Upon the Cross Extended*

391 *God Loved the World*

(if four hymns, then in third place: #99 *Oh, Come, My Soul*)

- others:

99 *Oh, Come, My Soul, Your Savior See*

122 *Sing, My Tongue, the Glorious Battle*

125 *When I Survey the Wondrous Cross*

127 *Stricken, Smitten, and Afflicted*

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Text Study/Sermon Notes/Preaching Suggestions – Seal to Seal

Pastor Steven Bauer, Immanuel Evangelical Lutheran Church, Gibbon, MN

באד'ין גבר'יא אלה הרגשו על-מלכא ואמרין למלכא דע מלכא די-דת למדי ופרס די-כל-אסר וקיים די-¹⁶
מלכא יהקים לא להשגיה

באד'ין מלכא אמר והיתו לדניאל ורמו לגבא די אריותא ענה מלכא ואמר לדניאל אלהך די 'אנתה' "אנת"¹⁷
פלח-לה בתדירא הוא ושיזבגר

והיתו אבן חדה ושמת על-פם גבא וחתמה מלכא בעזקתה ובעזקת רברבנוהי די לא-תשגא צבו.¹⁸
בדניאל

אד'ין אזל מלכא להיכלה ובת טות ודחן לא-הנעל קדמוהי ושנתה נדת עלוהי.¹⁹

באד'ין מלכא בשפרפרא יקום בנגהא ובהתבהלה לגבא די-אריותא אזל.²⁰

וכמקרה לגבא לדניאל בקל עצב זעק ענה מלכא ואמר לדניאל דניאל עבד אלהא חיא אלהך די.²¹
'אנתה' "אנת" פלח-לה בתדירא היכל לשיזבותך מן-אריותא

אד'ין דניאל עם-מלכא מלל מלכא לעלמין חיי.²²

אלהי שלח מלאכה וסגר פם אריותא ולא חבלוני כל-קבל די קדמוהי זכו השתכחת לי ואף קדמיה.²³
"קדמיה" מלכא חבולה לא עבדת

⁶ Then the king gave the order, and Daniel was brought and thrown into the lions' den. The king said to Daniel, "May your God, whom you serve continually, rescue you."¹⁷ A stone was brought and placed over the mouth of the pit. The king sealed it with his signet ring and the signet rings of his nobles so that nothing could be changed with regard to Daniel's situation.¹⁸ Then the king went to his palace. He spent the night without food, and no entertainment was brought before him. But he could not sleep.

¹⁹ At dawn the king arose as soon as it was light and hurried to the lions' den. ²⁰ As he came near the pit, he cried out in a fearful voice. The king said to Daniel, "Daniel, servant of the living God, was your God, whom you serve continually, able to rescue you from the lions?"

²¹ Then Daniel spoke with the king. "Your Majesty, may you live forever! ²² My God sent his angel and shut the mouth of the lions. They have not hurt me because he found me innocent in his presence. Also before you, Your Majesty, I have committed no crime."

²³ Then the king was very glad and said that Daniel should be brought up from the pit. So Daniel was brought up from the pit, and he was unharmed because he trusted in his God.

Dan. 6:16

בִּ	בִּי	Particle prep	in, at, with
אֲדִין	אֲדִין־	Particle adv	then
אֲדִין (Or. <i>b^eedayin</i>) then Da 2 ₁₄ -7 ₁₁ (26 times)			
גְּבָרִי	גְּבָרִי	Noun comm masc plur deter	man
אֵ	אֵ	Particle art	the
אֵלֶּה	אֵלֶּה	Adjective both plur abs	these
אֵלֶּה: demonstrative pronoun pl., those Da 3 _{12f} -21-23-27 6 ₆ -12-16.			
הִרְגִּישׁוּ	הִרְגִּישׁוּ	Verb haph perf 3 masc plur	to throng

haf: pf. הִרְגִּישׁוּ to enter in a crowd, גְּבָרִיא אֵלֶּה Da 6₁₂, with הִרְגִּישׁוּ עַל-מַלְכָּא סַרְכִּינָא, 6₇-16 על ... satraps 6₇, Sept. προσήλθοσαν, Theodotion παρέστησαν, Pesh. qrbw, Vulgate subriperunt, 6₁₆

”אִזְיָהוּ” (Dan. 6:16 PESHOT-T)

cf. also Syr. اِزى cry, shout, Aph. also quarrel noisily, اِزى shouting, clamour

—The note in the apparatus is what to make of this verb. It only appears in the OT here three times in this chapter. The LXX translate the verb with variations of παρίστημι (they presented, stood before). The Syriac goes with the more expressive aphel of اِزى. (They thronged while shouting.)

עַל־	עַל־	Particle prep	upon, over, above
מַלְכִּי	מַלְכִּי	Noun comm masc sing deter	king
אֵ	אֵ	Particle art	the
וְ	וְ	Particle conj	and
אָמְרוּ	אָמְרוּ	Verb peal part masc plur abs	to say
לְ	לְ	Particle prep	to
מַלְכִּי	מַלְכִּי	Noun comm masc sing deter	king
אֵ	אֵ	Particle art	the

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דַע	יִדַע־ו	Verb peal imper masc sing	to know
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—1. to know, with **דִי** [Da 2_{8f} 4₆ 6₁₆](#),

מֶלֶךְ	מֶלֶךְ־ו	Noun comm masc sing deter	king
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אֵ	אֵ־ו	Particle art	the
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דִי־	דִי־ו	Particle rel	who, which
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—c) as an object **דִי־הַלְמָא דִי־חֻזִית** [Da 2₂₆; 2₁₁₋₂₄ 4₆ 6₁₄ Ezr 4₁₀](#); **that which, what:**

דָת	דָת־ו	Noun comm fem sing abs	law
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—2. state legislation, public law **דִי־פִרְסָא דִי־מְדִיָא** [Da 2₁₆ 6₉₋₁₃₋₁₆](#)

לְ	לְ־ו	Particle prep	to
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מְדִיָא	מְדִיָא־ו	Noun gent	Medes, Media
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ו	ו־ו	Particle conj	and
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פִרְסָא	פִרְסָא־ו	Noun proper	Persian
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דִי־	דִי־ו	Particle rel	who, which
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כָל־	כָל־ו	Noun comm masc sing constr	all
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אַסְרָא	אַסְרָא־ו	Noun comm masc sing abs	injunction
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אַסְרָא: prohibition, interdict (NRSV) [Da 6_{8f-10-13f-16}](#). †

ו	ו־ו	Particle conj	and
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קְיָמָא	קְיָמָא־ו	Noun comm masc sing abs	statute
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statute [Da 6₈₋₁₆](#). †

דִי־	דִי־ו	Particle rel	who, which
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מֶלֶךְ	מֶלֶךְ־ו	Noun comm masc sing deter	king
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אֵ	אֵ־ו	Particle art	the
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יִהְיֶה־וּ	יִהְיֶה־וּ	Verb haph imperf 3 masc sing	to arise, stand
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Haph. (K^{§45, 4}) ... *Impf.* 3 ms. **יְהִי־קִיָּם!** (K^{§45, b}) 5:21, **6:16**, **יְהִי־קִיָּם** ...
3. establish, c. acc. **6:16** **יְהִי־קִיָּם** (= Pa.), **אֲסַרְא** v:9.

לֹא	לֹא־	Particle neg	not
לְ	לְ־	Particle prep	to
הִשְׁנִיָּה	שִׁנְיָה־	Verb haph infinitiveConst	to change

haf. (see pa., Bauer-Leander *BArm.* 274n): *impf.* **יְהִי־שִׁנְיָה**; *inf.* **הִשְׁנִיָּה**, variant^{Secunda} **הִשְׁנִיָּה** (Bauer-Leander *BArm.* 160 !); *pt.* **מְהִשְׁנִיָּה**.
 —1. to alter, **אֲסַרְא** Da 6⁹.16

Notes:

OT --> NT Parallels:

—*You can't change it:*

—In OT here the laws of the Medes and Persians were binding

—On the Cross:

—When the Chief Priests try to change the charge against Jesus, Pilate responds,

“οσσεγραφαεγραφα” (John 19:22)

—Pilate makes sure that they make the tomb as secure as they knew how, adding a seal: **“Εφη αὐτοῖς ὁ Πειλᾶτος· ἔχετε κουστωδῖαν· ὑπάγετε ἀσφαλίσασθε ὡς οἴδατε.” (Μαθθαῖον 27:65 THGNT-T)**

Dan. 6:17

בְּ	בְּ־	Particle prep	in, at, with
אִיָּן	אִיָּן־	Particle adv	then
מֶלֶךְ	מֶלֶךְ־	Noun comm masc sing deter	king
אֵ	אֵ־	Particle art	the
אָמַר	אָמַר־	Verb peal perf 3 masc sing	to say
וְ	וְ־	Particle conj	and
הִיָּתִיָּן	אָתֵּם־	Verb haph perf 3 masc plur	to come, bring

haf: (Bauer-Leander *BArm.* 141e, 169e): pf. הִיְתִי (EgArm.), pl. הִיְתִיּוּ; inf. הִיְתִיּהּ: to **bring:** a) persons Da 3₁₃ 5₁₃; 6₁₇₋₂₅

לְ	לִּי	Particle prep	to
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—1. to express the direction or purpose of an action: with אֶל Da 2₁₇, 3₂ אֵת, הַיְבִיל, 6₁₁ עַל Ezr 5₁₄, רַמָּה Da 6₁₇,

דַּנְיֵאל	דַּנְיֵאֵלִי	Noun proper	Daniel
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וְ	וְ	Particle conj	and
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רָמוּ	רָמָה־	Verb peal perf 3 masc plur	to cast, throw
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—1. to **throw**, with לְ of place Da 3₂₀ 6₁₇₋₂₅, with 3₂₄ לְגֹאֵל, passive 3₂₁.

לְ	לִּי	Particle prep	to
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גַּב	גַּב־	Noun comm masc sing deter	den
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gubbu A: “the context of the Assurbanipal passage suggests a loan word from Syriac”; ... det. גַּבָּא: **pit** for lions, the den of lions Da 6₈₋₁₃₋₁₇₋₁₈₋₂₀₋₂₁₋₂₄₋₂₄₋₂₅. †

” **גַּבָּא** ” (Dan. 6:17 PESHOT-T)

(cf. Aram. גַּבָּא *den*, and **גַּבָּא**, Ar. جُبٌّ, Eth. *img.* *As. gubbu, well, cistern*, v. **גַּב**)

אֵ	אֵ־	Particle art	the
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דִּי	דִּי־	Particle rel	who, which
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אֲרִיֹת	אֲרִיֹת־	Noun comm masc plur deter	lion
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pl. det. אֲרִיֹתָא, Bauer-Leander *BArm.* 233i: **lion:** sg. Da 7₄, pl. Da 6_{8-13-17-20f-23-25-28}. †

אֵ	אֵ־	Particle art	the
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עֲנָה	עֲנָה־	Verb peal part masc sing abs	to answer
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מֶלֶךְ	מֶלֶךְ־	Noun comm masc sing deter	king
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אֵ	אֵ־	Particle art	the
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וְ	וְ	Particle conj	and
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אָמַר	אָמַר־	Verb peal part masc sing abs	to say
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לְ	לִי	Particle prep	to
דָּנִיֵּאל	דָּנִיֵּאלִי	Noun proper	Daniel
אֱלֹהֵי	אֱלֹהֵי	Noun comm masc sing constr	God
יְ		Suffix pronom 2 masc sing	
דֵּי	דֵּי	Particle rel	who, which
אַנְתָּהּ	אַנְתָּהּ	Pronoun indep 2 masc sing	you (sing.)

2nd. sg. masc. personal pronoun: **you** Da 2²⁹-6²¹ (13 times), Ezr 7²⁵. †

פְּלַח־	פִּלַּח־	Verb peal part masc sing abs	to serve
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pe: impf. וּפְלַחוּ; pt. פָּלַח, pl. פְּלַחוּ, cstr. פְּלַחֵי; to **serve** God (cf. EgArm., *Corpus Inscr. Sem.* ii: 141, 4) parallel with **סגד**, with acc. Da 3¹⁷, with 6¹⁷-21 3¹²-14-18-28 לְ

לְ	לִי	Particle prep	to
הֶ		Suffix pronom 3 masc sing	
בְּ	בְּ	Particle prep	in, at, with
תְּדִיר	תְּדִירִי	Noun comm fem sing deter	constantly

continually; אֱלֹהֵי דֵּי אַנְתָּהּ פְּלַח־לָהּ בְּתְדִירָא Da 6¹⁷-21. †

אֵ	אֵ	Particle art	the
הוּא	הוּא	Pronoun indep 3 masc sing	he, it
יְשִׁיבְנֵי	יְשִׁיב־	Verb shaph imperf 3 masc sing jussiveM	to deliver

שִׁיבֵי: loanword < Akk. *šūzubu*, *ušēzib*, pt. *mušēzib*, šaf. from *ezēbu* (AHw. 268b; CAD E: 416), corresponding to Heb. **עזב**

to **rescue**, someone Da 3¹⁷-28 6¹⁵-17,

יְ		Suffix pronom 2 masc sing energeticN	
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Notes:

We note the contrast between the Lion’s den scenario and the cross. Here the king cries out a prayer for Daniel, asking that God would rescue him. There, on the cross, Jesus cries out for himself, and at least for a time, he is not rescued. It is only when he dies that his Father does not abandon his body to decay.

Here Daniel is put in immanent danger of death because he follows the Lord. There on the cross, Jesus puts himself in immanent danger of death of his own choice for us.

Dan. 6:18

!	וְ	Particle conj	and
הִיָּתִיבְ	אתה־ו	Verb hoph perf 3 fem sing	to come, bring

hof. (Bauer-Leander *BArm.* 169f-h): pf. 3rd. fem. sg. **Da 6₁₈** הִיָּתִיבְ, read with variant הִיָּתִיבְ, ... to be brought Da 3₁₃ 6₁₈,

אֶבֶן	אֶבֶן־ו	Noun comm fem sing abs	stone
חֶדְוָה	חֶדְוָה־ו	Adjective fem sing abs card	one

—c) the indefinite article Da 2₃₁ 6₁₈ Ezz 4₈ 6₂.

—in Aram. ‘one’ is used as an indef. art.

!	וְ	Particle conj	and
שָׂמַתְ	שִׁים־ו	Verb peil perf 3 fem sing	to set, make

pe: pf. שָׂם Da 5₁₂, 3₁₀ שָׂמַתְ, variant 3 ... שָׂמַתְ rd. fem. שָׂמַתְ Da 6₁₈ (on the form cf. West Arabian *sūṭa*, Rabin 159 :: Bauer-Leander *BArm.* 145k): to **place, lay**; passive אֶבֶן Da 6₁₈,

—like pual
—PASSIVE

עַל־	עַל־ו	Particle prep	upon, over, above
פִּי	פִּי־ו	Noun comm masc sing constr	mouth

—1. **mouth** Da 4₂₈ 6₂₃ 7₅ 8₂₀.

—2. **entrance, opening, mouth** (of גִּבְרָא, the den of lions, cf. JArm., Syr.) Da 6₁₈. †

גב	גב־0	Noun comm masc sing deter	den
—Again, a loanword from Syriac: “well” ”ܟܠܡܐ“ (Dan. 6:17 PESHOT-T)			
א	א־0	Particle art	the
ו	ו־0	Particle conj	and
חתם	חתם־0	Verb peal perf 3 masc sing	to seal

pe: pf. sf. חתמה, variant חתמה- (Bauer-Leander *BArm.* 81z, see BHK): to seal [Da 6:18](#). †

ה		Suffix pronom 3 fem sing	
מלך	מלך־0	Noun comm masc sing deter	king
א	א־0	Particle art	the
ב	ב־0	Particle prep	in, at, with
עזקת	עזקה־0	Noun comm fem sing constr	signet ring

signet-ring [Da 6:18](#). †

ה		Suffix pronom 3 masc sing	
ו	ו־0	Particle conj	and
ב	ב־0	Particle prep	in, at, with
עזקת	עזקה־0	Noun comm fem sing constr	signet ring

רב־רבנו	רב־רבנו־0	Noun comm masc plur constr	noble
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tantum pl.: lords, magnates at the Babylonian and Persian courts [Da 5₁₋₃.9f.23](#), sometimes in a series of dignitaries, [6:18](#),

הי		Suffix pronom 3 masc sing	
די	די־0	Particle rel	who, which
—c) with a final clause, so that Da 4₃ 5₁₅ , [vol. 5, p. 1852] (alternatively for an inf.) Ezr 6₁₀ , so that ... not, lest לא די Da 2₁₈ 3₂₈ 6:18 , and מה (→ די־למה Ezr 7₂₃ .			

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לֹא־	וֹלֹא־	Particle neg	not
תִּשְׁנֶה	שִׁנְהֶה	Verb peal imperf 3 fem sing	to change

—2. to be changed **צָבוּ** Da 6¹⁸,

צָבוּ	וֹצָבוּ	Noun comm fem sing abs	thing, matter
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matter, concern, thing, לֹא ... צָבוּ nothing (Pehl.; Bauer-Leander *BArm.* 349d) Da 6¹⁸. †

בְּ	וּבְּ	Particle prep	in, at, with
דָּנִיֵּאל	וּדָנִיֵּאל־	Noun proper	Daniel

Notes:

One can only imagine the layers of potential terror. Daniel is thrown to the lions, not for doing wrong, but for following the Lord. After he is thrown in the cistern/den all the light is removed. He won't even see the attack from lions coming. And, after he and his nobles seal the mouth of the cave with their own rings, there is no hope of rescue. But Daniel does not put his hope in the king. He puts his hope in the Lord, knowing that either way, it will work out. If he will die, he will be with the Lord. If he is unharmed, he will be preserved by the Lord.

There is a beautiful parallel here. They sealed up Daniel's den so that there would be no hope of Daniel being saved. But it didn't matter. They could have put dozens—even hundreds more seals on the mouth of the cave. It wouldn't have kept the Lord from watching out for Daniel. We see much the same in the NT. The Jewish leaders wanted to make sure that Jesus would stay dead. They then ordered Pilate to make the tomb "safe and secure." ("ἀσφαλίσασθε" ([Matt. 27:65](#) GNT-ALEX)) So they did the best they could. They even put a seal on the tomb. ("σφραγίσαντες" ([Matt. 27:66](#) GNT-ALEX)) But, just as they could not stop the Lord from helping Daniel, so also, the seal on Jesus' tomb could not stop Jesus rising from the dead.

Dan. 6:19

אָזְיִן	וְאָזְיִן	Particle adv	then
אָזַל	אָזַל־	Verb peal perf 3 masc sing	to go

pe: pf. אָזַל, אָזַלְוּ, אָזַלְוּ, אָזַלְוּ; impv. אָזַל־ Ezr 5¹⁵ (Bauer-Leander *BArm.* 67p; Rosenthal *Gramm.* §122); impf. of → הלך (EgArm.): to go.

—2. used with preposition: with לְ of place Da 2¹⁷ 6^{19f} Ezr 5⁸; with לְ of place and עַל of the person Ezr 4²³. †

—azazel: goat of sending

מֶלֶךְ	מֶלֶךְ־	Noun comm masc sing deter		king
אֲ	אֲ־	Particle art	the	
לְ	לְ־	Particle prep	to	
הַיְכָל	הַיְכָל־	Noun comm masc sing constr		temple, palace
הַ		Suffix pronom 3 masc sing		
וְ	וְ־	Particle conj	and	
בַּת־ night	בַּת־	Verb peal perf 3 masc sing		to spend the night

pe: pf. בַּת־: to spend the night, the king spent the night fasting Da 6₁₉. †

טוֹת־ hungrily	טוֹת־	Particle adv	fasting	
בַּת־				he spent the night fasting (NRSV; REB) Da 6 ₁₉ . †
וְ	וְ־	Particle conj	and	
דַּחְוָה	דַּחְוָה־	Noun comm fem plur abs		diversion (?)

* דַּחְוָה, pl. דַּחְוָה, Or. *dahwān*: Da 6₁₉; a word with an uncertain meaning.

—a) the versions vary, see e.g. Montgomery *Daniel* 277; Gesenius-Buhl; KBL; Vogt *Lexicon* 37a; BHS: *מִן־הַלֶּחֶם לֹא־הֵנִיעַל*, Theodotion *ἐδέσματα οὐκ εἰσήνεγκαν αὐτῷ* = Vulgate *cibi* and Pesh. *mē'k^elātā*, cf. Sept. only *καὶ ἠύλισθη νῆστις* = טוֹת־ וְבַת־ and he spent the night without food.

—b) for various other suggestions, including the Rabbinic ones, see the bibliography in Montgomery *Daniel* 277; Ibn Ezra, [vol. 5, p. 1850] musical instruments; Rashi, tables; see also Kraeling *Arm. Pap.* 242 under דחה (14: 9; and Hoftijzer-Jongeling *Dictionary* 244 s.v. *dhy*; Segert *ArchOr* 24: 384f); for Rashi cf. MHeb. דַּחְוָה table-tops (Dalman *Wb.* 94a; but see now Sokoloff, *DSD* 7 (2000), 86); on this see Beyer *Arm. Texte* 548, a tray of food (?), perfumes, from Arb. *duḥān* “smell”, so Rosenmüller (see Gesenius-Buhl; KBL; Vogt *Lexicon*).

—c) דַּחְוָה or אַחְוָה perhaps a woman to sleep with, concubine, with reference to Arb. *dahay* an outstretched mat, in an obscene sense (Gesenius-Buhl) > *subegit feminam*, so Levy 1: 388b, and König *Wb.* 571b; cf. also KBL.

—d) this uncertain sbst. can be replaced by the cj.) לַחְנָה (→ * לַחְנָה, so KBL, and especially Vogt *Lexicon loc. cit.*; see also BHS.

It is not easy to decide between the various possibilities; the expressions in Theodotion, Vulgate and Pesh. (food) representing the sbst. appear to be paraphrases of טוֹת־, and so the meaning of the word still remains unknown.

https://accordance.bible/link/search/HALOT;Aramaic_Entry?דָּחַוה־0

“cibique non sunt inlati coram eo” (Dan. 6:18 VULG-T)

“& food was not brought into his presence.”

”מִכֹּחַמְלֵא לֹא אָבֵל” (Dan. 6:19 PESHOT-T)

“ & Food was not brought.”

—The LXX is lacking this phrase. Both the Vulgate (**cibique**) and the Peshitta (מִכֹּחַמְלֵא) take it as ‘food.’ HALOT here has a weird explanation (that the vulgate and syriac are a paraphrase). Paraphrases are expansions usually, not apocoptations. Maybe they meant “elucidations” or “explanations.” From where I sit, the versional support seems the best.

לֹא־	לֹא־0	Particle neg	not
הִנְעִיל	עלל־0	Verb haph perf 3 masc sing	to go in

haf: pf. הִנְעִיל Da 2₂₅ 6₁₉ ... to bring in, introduce 5₇, with ל of the personal object; so also with 2₂₄ קָדַם 4₃ 6₁₉;

קָדַמְי	קָדַם־0	Particle prep	before
הי		Suffix pronom 3 masc sing	
!	ו־0	Particle conj	and
שָׁנַת	שָׁנַת־2	Noun comm fem sing constr	sleep

sleep, with נָדַד Da 6₁₉. †

הי		Suffix pronom 3 masc sing	
נָצַת	נָדַד־0	Verb peal perf 3 fem sing	to flee

pe: pf. 3rd. fem. נָצַת, Bauer-Leander *BArm.* 166d: to flee,)על(→ שָׁנַתְהָ עֲלוּהִי Da 6₁₉. †

עָלוּ	על־0	Particle prep	upon, over, above
הי		Suffix pronom 3 masc sing	

Notes:

Dan. 6:20

בְּ	בִּי	Particle prep	in, at, with	
אֲדִינָן	אֲדִינָן	Particle adv	then	
מֶלֶךְ	מֶלֶךְ	Noun comm masc sing deter		king
אֵל	אֵל	Particle art	the	
בְּ	בִּי	Particle prep	in, at, with	
שָׁפָרָר	שָׁפָרָר	Noun comm masc sing deter		dawn

. שָׁפָרָר: daybreak, dawn Da 620. †

Aram. **ܣܦܪܐ**, morning,

אֵל	אֵל	Particle art	the	
יָקוּם	יָקוּם	Verb peal imperf 3 masc sing		to arise, stand
בְּ	בִּי	Particle prep	in, at, with	
נְגָה	נְגָה	Noun comm masc sing deter		daylight

brightness, 'בְּנִי at daybreak Da 620

אֵל	אֵל	Particle art	the	
וְ	וְ	Particle conj	and	
בְּ	בִּי	Particle prep	in, at, with	
הַתְּבַהֲלָה	הַתְּבַהֲלָה	Noun comm fem sing abs		
haste				

haste, with בְּ hastily (Bauer-Leander BArm. 302i) Da 225 324 620. †

לְ	לְ	Particle prep	to	
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גַּב	גַּב־	Noun comm masc sing deter		den
אֵ	אֵ־	Particle art	the	
דִּי־	דִּי־	Particle rel	who, which	
אַרְיֹנֹת	אַרְיֹת־	Noun comm masc plur deter		lion
אֵ	אֵ־	Particle art	the	
אָזַל	אָזַל־	Verb peal perf 3 masc sing		to go

Notes:

Dan. 6:21

ו	ו־	Particle conj	and	
כִּי	כִּי־	Particle prep	as, like	
מִקְרַב	מִקְרַב־	Verb peal infinitiveConst		to approach

pe. pf. 1, **מִקְרַב** st. sg. **מִקְרַבֹּת**, pl. Da 3₈ 6₁₃, **מִקְרַבֹּת** variant is better instead of **מִקְרַבֹּת**, Or. *q^erabū*; inf. sf. **מִקְרַבֵּה**, Or. *miqirbēh* (Bauer-Leander *BArm.* 45j): to **approach**, abs. Da 3₈ 6₁₃, with לֵּ of place 3₂₆ 6₂₁, with **עַל** of the person 7₁₆. †

הֵ		Suffix pronom 3 masc sing		
לְ	לְ־	Particle prep	to	
גַּב	גַּב־	Noun comm masc sing deter		den
אֵ	אֵ־	Particle art	the	
לְ	לְ־	Particle prep	to	
דַּנְיֵאל	דַּנְיֵאל־	Noun proper	Daniel	
כִּי	כִּי־	Particle prep	in, at, with	
קֶל	קֶל־	Noun comm masc sing abs		sound

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עָצִיב	עֲצִיב־0	Adjective masc sing abs	troubled
troubled, sad (קל) Da 621. †			
זָעַק	זַעֲק־0	Verb peal perf 3 masc sing	to cry out
עָנָה	עֲנֶה־0	Verb peal part masc sing abs	to answer
מֶלֶךְ	מֶלֶךְ־0	Noun comm masc sing deter	king
אֵל	אֵל־0	Particle art	the
וְ	וְ־0	Particle conj	and
אָמַר	אָמַר־0	Verb peal part masc sing abs	to say
לְ	לְ־0	Particle prep	to
דָּנִיֵּאל	דָּנִיֵּאל־0	Noun proper	Daniel
דָּנִיֵּאלִי	דָּנִיֵּאלִי־0	Noun proper	Daniel
עֶבֶד	עֶבֶד־0	Noun comm masc sing constr	servant
אֱלֹהִים	אֱלֹהִים־0	Noun comm masc sing deter	God
אֵל	אֵל־0	Particle art	the
חַיִּים	חַיִּים־1־0	Adjective masc sing deter	life
אֵל	אֵל־0	Particle art	the
אֱלֹהִים	אֱלֹהִים־0	Noun comm masc sing constr	God
ךָ		Suffix pronom 2 masc sing	
דֵּי	דֵּי־0	Particle rel	who, which
אַתָּה	אַתָּה־0	Pronoun indep 2 masc sing	you (sing.)
פָּלַח־	פָּלַח־0	Verb peal part masc sing abs	to serve

pe: impf. **יַפְלִיחִין**; pt. **פָּלַח**, pl. **פָּלַחִין**, cstr. **פָּלַחִי**: to serve God (cf. EgArm., *Corpus Inscr. Sem.* ii: 141, 4) parallel with **סגד**, with acc. Da 3¹⁷, with 6¹⁷⁻²¹ 3¹²⁻¹⁴⁻¹⁸⁻²⁸ לְ

ל	לִּי	Particle prep	to
הַ		Suffix pronom 3 masc sing	
בְּ	בִּי	Particle prep	in, at, with
תָּדִיר	תָּדִירִי	Noun comm fem sing deter	constantly

continually; אָלְהָךְ דִּי אַנְתָּה פֿלח־לֵה בְּתָדִירָא Da 6¹⁷⁻²¹. †

אֵ	אֵי	Particle art	the
הַ	הֵ	Particle interr	(interrogative)
יִכְלֵ	יִכְלֵי	Verb peal perf 3 masc sing	to be able

—1. to be able, with לְ and inf. Da 2¹⁰⁻²⁷⁻⁴⁷ 3¹⁷⁻²⁹ 4¹⁵⁻³⁴ 5¹⁶ 6⁵⁻²¹.

לְ	לִי	Particle prep	to
שִׁזְבוֹת	שִׁזְבוֹ	Verb shaph infinitiveConst	to deliver

שִׁזְבוֹ: ... pt. מְשִׁיב (variant זִיב-) to rescue, someone Da 3¹⁷⁻²⁸ 6¹⁵⁻¹⁷, with 6²¹ 3¹⁷ מִן,

ךְ		Suffix pronom 2 masc sing	
מִן	מִן	Particle prep	from
אַרְיֹת	אַרְיֹתֵי	Noun comm masc plur deter	lion
אֵ	אֵי	Particle art	the

Notes:

Dan. 6:22

אֲדִין	אֲדִיןִי	Particle adv	then
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דְּנִיָּאל	דְּנִיָּאל־0	Noun proper	Daniel
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—As the apparatus notes, Daniel here should have the longer vowel (sere).

עִם־	עִם־0	Particle prep	with
מֶלֶךְ	מֶלֶךְ־0	Noun comm masc sing deter	king
אֵ	אֵ־0	Particle art	the
מִלַּל	מִלַּל־0	Verb pael perf 3 masc sing	to speak

pa: pf. מִלַּל; impf. יִמְלַל; pt. מִמְלַל, מִמְלֵלָה, variant מִמְלֵלָה/ה (Bauer-Leander *BArm.* 166g): to speak Da 7⁸-11-20-25, abs. 6²² עִם. †

מֶלֶךְ	מֶלֶךְ־0	Noun comm masc sing deter	king
אֵ	אֵ־0	Particle art	the
לְ	לְ־0	Particle prep	to
עֲלָמִין	עֲלָמִין־0	Noun comm masc plur abs	forever

remote time, eternity (cf. BibHeb. עוֹלָם); referring to the past: מְרִיּוֹמָת עֲלָמָא Ezr 4¹⁵⁻¹⁹; referring to the future, often pl. (Bauer-Leander *BArm.* 306j; also Pehl., EgArm., Nab., JArm., CPArm.); used when greeting the king חַיִּי לְעֲלָמִין חַיִּי Da 2⁴ 3⁹ 5¹⁰ 6^{7.22};

חַיִּי	חִי־0	Verb peal imper masc sing	to live
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Notes:

Dan. 6:23

אֱלֹהֵי	אֱלֹהֵי־0	Noun comm masc sing constr	God
׳		Suffix pronom 1 com sing	
שְׁלַח	שְׁלַח־0	Verb peal perf 3 masc sing	to send
מִלְאַךְ	מִלְאַךְ־0	Noun comm masc sing constr	angel

הַ		Suffix pronom 3 masc sing	
וְ	וֹ	Particle conj	and
סָגַר	סָגַרְוֹ	Verb peal perf 3 masc sing	to shut

pe: pf. וּסְגַר (Bauer-Leander *BArm.* 263j), Or. *wisgar*: to shut (פִּם אַרְיוֹתָא, Theodotion ἐνέφραξεν to close up) Da 6₂₃. †

פִּם	פִּם־וֹ	Noun comm masc sing constr	mouth
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—1. **mouth** Da 4₂₈ 6₂₃ 7₅ 8₂₀.

אַרְיוֹת	אַרְיֵה־וֹ	Noun comm masc plur deter	lion
אֵ	אֵ־וֹ	Particle art	the
וְ	וֹ	Particle conj	and
לֹא	לֹא־וֹ	Particle neg	not
חָבְלוּ	חָבְלוּ־וֹ	Verb pael perf 3 masc plur	to destroy

pa: pf. pl. sf. חָבְלוּנִי; impv. pl. sf. חָבְלוּהִי; inf. חָבְלָה.

—1. to hurt, inflict injury Da 6₂₃.

נִי		Suffix pronom 1 com sing	
כְּ	כִּי־וֹ	Particle prep	as, like
לִ	לִי־וֹ	Particle prep	to

—לִכְּ here is not “all, each, every” (as in hebrew). This is instead a piling up of prepositions.

- 1) כְּ: according.
- 2) לִ: to
- 3) חָבְלָה: because of.
- 4) דִּי: This [reason]

חָבְלָה	חָבְלָה־וֹ	Noun comm masc sing constr	because, before
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1); forasmuch as, because Da 2_{8-10-40f-45} 3₂₉ 4₁₅ 5₁₂ 6_{4f-11-23}

דִּי	דִּי־וֹ	Particle rel	who, which
קִדְמָו	קִדְמָו־וֹ	Particle prep	before

הִלְ		Suffix pronom 3 masc sing	
זָכוֹר	זָכוֹר־	Noun comm fem sing abs	innocence

—3. In BArm. a sbst. (Bauer-Leander *BArm.* 197g): **innocence** Da 6₂₃. † —3. In BArm. a sbst. (Bauer-Leander *BArm.* 197g): **innocence** Da 6₂₃. †

הִשְׁתַּכַּחַת	שִׁכַּח־	Verb hithpe perf 3 fem sing	to find
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to **be found**, with לְ Da 5_{11f.14} 6₂₄ Ezr 6₂, with עַל Da 6₅, [vol. 5, p. 1994] with לְ (CPArm., Syr., see Bauer-Leander *BArm.* 338 1) 2₃₅ (→ 8 לְ) 6₂₃;

ל	לְ־	Particle prep	to
ִי		Suffix pronom 1 com sing	
וְ	וְ־	Particle conj	and
אֲף	אֲף־	Particle conj	also
קִדְמִי	קִדְמִי־	Particle prep	before
ךָ		Suffix pronom 2 masc sing	
מֶלֶךְ	מֶלֶךְ־	Noun comm masc sing deter	king
אֵ	אֵ־	Particle art	the
חַבּוּלָה	חַבּוּלָה־	Noun comm fem sing abs	crime

hurtful act, crime Da 6₂₃. †

לֹא	לֹא־	Particle neg	not
עֲבַדְתָּ	עֲבַד־	Verb peal perf 1 com sing	to make, do

—2. to **make**, with God as subject, וְתַמְהִין אֲתִין Da 3₃₂ 6₂₈; the gods וְאַרְקָא שְׂמִיָּא Jr 10₁₁ (with לֹא); people צִלְמִים Da 3_{1.15}, אֲשַׁתְּדוּר Ezr 4₁₅, דָּתָא, 6₁₆ חֻנְבָּה to comply with the law 7₂₆, 4₂₂ שְׁלוּ to act carelessly, חַבּוּלָה Da 6₂₃ to commit an offence,

Notes:

Just as the king got up early in the morning, eagerly going to the cistern/well/cave to see what had happened to Daniel, so also the ladies hurried to the tomb of Jesus. But there is where the parallel begins to break down. Daniel can say, “A crime I have not committed.” But the context there is that a crime worthy of being killed like this, he has not committed. Daniel was a sinner as we are. And he confessed his sins. Daniel was saved because of Jesus’ faithfulness—both from the mouths of the lions and from the mouth of death itself. No flimsy seal from Pilate could keep Jesus from keeping his promises. And no seal (or multitude of seals) could keep the Lord from watching over Daniel (even if the worst case scenario were true: that he would have been killed by lions). But the basis for the rescue in Daniel’s day was Jesus’ empty tomb in his own day. God could see Daniel “innocent” in his own (God’s) eyes because of what Jesus did on Good Friday and because of what he accomplished on Easter Sunday.

The same is true of us. We have no promise that we will not face unjust punishment from those outside the church. Sadly, we have no promise that we will not face persecution from those who call themselves, ‘Christian.’ But we do have the promise that no seal was able to cover over the truth that Jesus’ death made us innocent in every way in the eyes of our God above. And his rising from the dead proved it.

Sermon Theme Options:

Who will rescue you?

- God will rescue you by sealing you with his blood
- God will rescue you by sealing you with your baptism

Who will rescue you?

- Not yourself
- Not your governing officials
- Only the living God

Why would I serve the Lord continually?

- He will see me through this life
- I will see him in the next life

What good is a seal?

- Human seals cannot save from sin
- God’s seal on us does save from sin

What does God’s seal mean for me?

- Because of his faithful service, I am sealed
- For his faithful service, I am sealed

Hymn suggestions:

- 446, 13, 13, 108, 113

וַיֵּרֶד צְדוֹק הַכֹּהֵן וְנָתָן הַנָּבִיא וּבְנֵיָהוּ בֶן־יְהוֹיָדָע וְהַכֵּרֶתִי וְהַפְּלִתִי וַיֵּרָכְבוּ אֶת־שְׁלֹמֹה עַל־פָּרֶדֶת הַמֶּלֶךְ דָּוִד
וַיֵּלְכוּ אִתּוֹ עַל־גִּחֹן

וַיִּקַּח צְדוֹק הַכֹּהֵן אֶת־קֶרֶן הַשֶּׁמֶן מִן־הָאֵהָל וַיִּמָּשַׁח אֶת־שְׁלֹמֹה וַיִּתְקַעוּ בַשּׁוֹפָר וַיֹּאמְרוּ כָּל־הָעָם יְחִי הַמֶּלֶךְ
שְׁלֹמֹה

וַיַּעֲלוּ כָּל־הָעָם אַחֲרָיו וְהָעָם מְחַלְלִים בַּחֲלָלִים וְשֹׂמְחִים שִׂמְחָה גְדוֹלָה וְתִבְקַע הָאָרֶץ בְּקוֹלָם

³⁸ So Zadok the priest, Nathan the prophet, Benaiah son of Jehoiada, the Kerethites, and the Pelethites went out. They had Solomon ride on the mule that belonged to King David and brought him down to Gihon Spring. ³⁹ Then Zadok the priest took the horn of olive oil from the Tent and anointed Solomon. After that they blew the ram’s horn, and all the people said, “Long live King Solomon!”

⁴⁰ All the people followed Solomon. The people were playing flutes and rejoicing so greatly that the ground shook from the sound.

Notes and Comments:

Telic Note:

Basic outline with parts:

Hymn Suggestions:

וַיִּקַּח מֹשֶׁה חֲצִי הַדָּם וַיִּשֶׂם בְּאֵגָנֹת וְחֲצִי הַדָּם זָרַק עַל-הַמִּזְבֵּחַ⁶

וַיִּקַּח סֵפֶר הַבְּרִית וַיִּקְרָא בְּאָזְנוֹ הַעָם וַיֹּאמְרוּ כָּל אֲשֶׁר-דִּבֶּר יְהוָה נַעֲשֶׂה וְנִשְׁמָע⁷

וַיִּקַּח מֹשֶׁה אֶת-הַדָּם וַיִּזְרַק עַל-הָעָם וַיֹּאמֶר הִנֵּה דַם-הַבְּרִית אֲשֶׁר כָּרַת יְהוָה עִמָּכֶם עַל כָּל-הַדְּבָרִים הָאֵלֶּה⁸

וַיַּעַל מֹשֶׁה וְאַהֲרֹן נָדָב וַאֲבִיהוּא וְשִׁבְעִים מִזְקֵנֵי יִשְׂרָאֵל⁹

וַיִּרְאוּ אֶת אֱלֹהֵי יִשְׂרָאֵל וַתַּחַת רַגְלָיו כְּמַעֲשֵׂה לַבְּנֵי הַסֹּפֵיר וְכַעֲצָם הַשָּׁמַיִם לְטָהָר¹⁰

וְאֶל-אֶצְיָלֵי בְנֵי יִשְׂרָאֵל לֹא שָׁלַח יָדוֹ וַיַּחֲזֹז אֶת-הָאֱלֹהִים וַיֹּאכְלוּ וַיִּשְׁתּוּ: ¹¹ס

⁶ Moses took half of the blood and put it in bowls, and he splashed half of the blood on the altar. ⁷ He took the Book of the Covenant and read it out loud to the people and they said, “All that the LORD has spoken we will do. We will obey.”

⁸ Moses took the blood and splashed it on the people. He said, “Look, here is the blood of the covenant, which the LORD made with you by means of all these words.”

⁹ Then Moses, Aaron, Nadab, Abihu, and seventy of the elders of Israel went up. ¹⁰ They saw the God of Israel. Under his feet they saw what looked like a pavement of sapphire¹⁰ as clear as the sky. ¹¹ The LORD did not lay his hand on the dignitaries of the people of Israel. They gazed at God, and they ate and drank.

EXEGESIS OF DANIEL 6:16-23 BY PASTOR PAUL MEITNER, ZION EV. LUTHERAN CHURCH, WINTHROP, MN

Verse	Hebrew Grammar/Vocabulary/Syntax	Significance
Exodus 24:6	<p>זָרַק – To sprinkle or splash zā-raq</p> <p>וַחֲצִי – Half wa-hă-śî</p> <p>They type of offering here is a whole burnt offering (Olah) and a thank offering (Zebach). Of all the sacrifices, the peace offering retains most clearly the characteristics of the ancient communion sacrifice, since God and the worshipper</p>	<p>The covenant has been recorded and read to the people. They have agreed to by the people of God. Now the time has come for ratification of that covenant by sacrifice, the sprinkling of blood and a sacramental meal. The blood that is splashed against the altar signifies the blood of the Messiah. The reason for it first being splashed upon the altar and then the people is that it</p>

	were thought to share a common meal together.	was ONLY by the expiation of the Messiah that these people could be made a people of God. God saved us not because of the righteous things we had done, but by his mercy.
Exodus 24: 7	Pastor Valerius Herberger (1562-1627) in his commentary on Exodus, "A covenant was herewith established between God and the Israelites. Here the arrangement of the Divine Service is commenced in a manner now usual with us. For just as we ring the bell to summon the congregation together, then adorn the church; hereupon we begin with prayer, preach the Word of God and lastly distribute the Holy Supper, so in Moses the congregation was sent for in the morning, and altar was erected and adorned with 12 pillars where the Divine Service was to take place; then the service proceeded with a sacrifice, that is, with a prayer, since without prayer nothing can go well; Moses went forward and preached, the Israelites listened devoutly, made sighs of supplication and promised to live according to the proclamation, and lastly, took the blood of the sacrifice and poured in out on the altar and with the other half he sprinkled upon the people. Here we have a beautiful mystery of the blood of Jesus Christ. God makes us his friends and pulls us out of the pit of hell which is forever devoid of comfort."	The people again ratify the covenant. Alfred Edersheim's comments here are useful, "By this one sacrifice, never renewed, Israel was formally set apart as the people of God; and it lay at the foundation of all the sacrificial worship that was to follow. Only after it did God institute the tabernacle, the priesthood, and all its services. Thus, this one sacrifice prefigured the one sacrifice of our Lord Jesus Christ for His Church, which is the ground for our access to God and the foundation of all our worship and service."
Exodus 24:8	<p>וַיִּזְרֹק</p> <p>זָרַק verb to toss or throw (in a volume), scatter abundantly Qal Perfect זָרַק Exodus 24:6; Leviticus 17:6, suffix זָרַקוּ Exodus 9:8, זָרַקָה Hosea 7:9 (12 t. Perfect); Imperfect יִזְרֹק Leviticus 7:2 16t.; Infinitive לְזָרֵק Ezekiel 43:18; Imperative זָרֵק Ezekiel 10:2; Participle זָרֹק Leviticus 7:14, plural זָרְקִים Chronicles 30:16;</p>	<p>Now the other half is sprinkled upon the people</p> <p>The burnt offering is the great shadow of Christ's atonement. Upon the head of this sacrificial animal all the sins of the people were symbolically transferred through confession. The sacrificial victim is then slaughtered to</p>

	<ul style="list-style-type: none"> • 1 <i>toss</i> (in handfuls, see Exodus 9:8; or from a <i>bowl</i>, מִזְרֶק; opposed to הִזָּה to <i>sprinkle</i> with the finger): <ul style="list-style-type: none"> ○ cummin Isaiah 28:25, dust, followed by על 2 Chronicles 34:4; Job 2:12, ashes השמימה, heavenward, Exodus 9:8,10 (P), coals of fire על העיר Ezekiel 10:2. ○ blood, על ה(מזבה) <i>throw</i> (from a bowl) against the altar Exodus 24:6 (JE), Leviticus 17:6 (H), Numbers 18:17 (P), 2 Kings 16:13,15; Ezekiel 43:18, especially in the ritual, על חמזב, against the altar round about Exodus 29:16,20; Leviticus 1:5,11; Leviticus 3:2,8,13; Leviticus 7:2; Leviticus 8:19,24; Leviticus 9:12,18 (all P); followed by על העם Exodus 24:8 (JE), followed by המזבחה 2 Chronicles 29:22 (3 t. in verse); without designation of place Leviticus 7:14 (P), 2 Chronicles 30:16; 35:11. ○ <i>water</i> for purification, followed by על, Ezekiel 36:25. <p>2 intransitive (si vera lectio) Hosea 7:9 גַּם בִּי שֵׂיבָה יִזְרְקֶהּ בּוֹ grey hairs are <i>profuse</i> upon him (? read יִזְרְקֶהּ, as in 2 Chronicles 26:19).</p>	<p>picture the <i>restoration</i> of fellowship with God in Christ. For Christ, having been laden with the sins of the world, offers himself before God as blood sacrifice. It was by the blood of Christ that we have fellowship with God.</p> <p>The other offering that Moses offers is a fellowship offering. This offering <i>expressed</i> the fellowship that had been achieved through the blood that has been shed for atonement. This offering was partially burned, and partially eaten. The fellowship that they as a nation had with the Lord was not because of some quality in them, but because of the grace of God</p> <p>But there was one more vital element of this ceremony. Moses collected the blood and splashed half of it upon the altar and placed the other half in bowls. He read the law for a second time. Again the people answered, “All that the LORD has spoken we will do. We will obey.”³⁴ Moses now took a bunch of hyssop wrapped with scarlet wool, dipped it in the blood mixed with water, and sprinkled it upon the people and the law.³⁵ He then announced, “Look, here is the blood of the covenant, which the LORD made with you by means of all these words.”³⁶</p>
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³⁴ Exodus 24:7

³⁵ Hebrews 9:19 gives additional information about the means and manner Moses used to sprinkle the blood.

³⁶ Exodus 24:8

	<p>Pu`al Perfect זָרַק, of water of purification <i>poured</i> over (עַל) one defiled by a corpse Numbers 19:18,20 (P).</p>	<p>The meaning of this is clear. It is the blood of the Messiah that will be born of your people that enters you into this covenant and keeps you in this covenant. The blood was poured upon the altar to make it suitable for service. And the blood was sprinkled upon the people to make them suitable for service. King David cherished this image when he made reference to it in his penitence, "Remove my sin with hyssop, and I will be clean. Wash me, and I will be whiter than snow."³⁷</p>
<p>Exodus 24:9</p>	<p>ו</p>	
<p>Exodus 24:10</p>	<p>וַיֵּרְאוּ אֶת אֱלֹהֵי יִשְׂרָאֵל – They saw the God of Israel.</p> <p>Sapphire Stone:</p> <p>סַפִּיר noun [masculine] sapphire, perhaps also lapis lazuli</p> <ul style="list-style-type: none"> • absolute ס' Exodus 24:10 8t.; • plural סַפִּירִים Isaiah 54:11; Songs 5:14; • with other jewels as ornaments of prince Ezekiel 28:13; • in high priest's breastplate Exodus 28:18; Exodus 39:11; • found in mines Job 28:6, costly Job 28:16 compare Isaiah 54:11; • taking high polish Lamentations 4:7 (in figurative); נֶשֶׁן מְעֻלָּפֶת סַפִּירִים Songs 5:14 <i>ivory covered with sapphires</i> (in figurative); <i>lapis lazuli</i>, according to Hi BU Du and others in Job 28:6 עִפְרַת זָהָב לוֹ being understood of sparkling crystals 	<p>This phrase has greater meaning that we initially understand. The God of Abraham, Isaac and Jacob, the God who promised to make Abraham into a great nation, and reiterated those promises to the patriarchs, this is the God who made himself seen to the elders. The eternal God made himself present to the seventy elders of Israel, plus Moses, Aaron, Nadab and Abihu. What form did he appear? Certainly, it was not in smoke and fire, for that appearance and the sound of the Lord's voice terrified Israel. More likely the Lord appeared in a theophany as he did to Jacob when he wrestled with him before Jacob's meeting with Esau, or as God appeared as a visitor and ate and drank with Abraham a year before the birth of Isaac.</p>

³⁷ Psalm 51:7

	<p>of iron pyrites in this), but see Di;</p> <ul style="list-style-type: none"> • <i>lapis lazuli</i> may be intended in לִבְנֵת הַסַּף Exodus 24:10 <i>pavement of sapphire</i> (in theoph.), compare אֶבֶן־סַף Ezekiel 1:26; Ezekiel 10:1. <p>הַר noun [masculine] purity, purifying — 1 purity, הַר הַטְּהָרָה הַשָּׁמַיִם לְטָהָרָה Exodus 24:10 (JE), <i>as the body of heavens for purity</i>. 2 suffix טְהָרָה יְמֵי טְהָרָה Leviticus 12:4,6 <i>the days of her purifying</i> (menstruation).</p> <p>Or it could be</p> <p>noun [masculine] clearness, lustre</p> <ul style="list-style-type: none"> • only הַשִּׁבְתָּ מִטְהָרוֹ Psalm 89:45; 	<p>In Daniel 9:2, the Lord appears at the Ancient of Days, yet in glorified human form. Ezekiel 1:26 is perhaps the closest parallel, “Above the dome that was over their heads, there was something that appeared to be a sapphire that was shaped like a throne. Seated on that throne-like form there was a figure that looked like a man. 27 I saw something like the gleam of glowing metal[n] with fire in it and all around it. It extended upward from what appeared to be the man’s waist. Below what appeared to be his waist, I saw what appeared to be fire, and a bright light surrounded him. 28 The bright light that surrounded him looked like the rainbow that is in the clouds on a rainy day.”</p> <p>It seems most likely that while the glory of the Lord as it appeared on the heights of Sinai remained, the Lord allowed it to soften to such an extent that the guests could eat and drink and converse with God to affirm and ratify the covenant. The fellowship meal that was eaten was taken from the bulls that had been sacrifices. Edersheim puts it this way, “There God, in pledge of his favor, fed his people upon the sacrifices which he had accepted.” How important was this for the future priests, prophet and leaders of the people. The sacrifices were not mere play acting. In them was the God of Israel really present. In them he truly had fellowship with his people and his people</p>
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		had fellowship in him through Christ Jesus.
Exodus 24:11	The Lord did not lay his hand on the Israelites but ate and drank with them וְאֵל־אֶצִּילִי בְנֵי יִשְׂרָאֵל לֹא שָׁלַח יָדוֹ וַיַּחֲזֹן אֶת־הָאֱלֹהִים וַיֹּאכְלוּ וַיִּשְׁתּוּ: ס	How gracious is the Lord to this people! Though he has every reason to wipe them from the face of the earth, he instead not only tells them but dines with them to show his love. The Means of Grace provides the same miracle to every believer redeemed by the blood of the Lamb! Specifically, the Lord’s Supper is given to us to return us to the New Covenant in His Blood to assure us of his disposition toward us in grace!

CHAPTER FROM *EGYPT TO SINAI: A DEVOTIONAL COMMENTARY ON EXODUS*, AN NPH PUBLICATION DUE OUT LATE 2021, USED BY PERMISSION OF THE AUTHOR.

Chapter 17: “The Covenant Confirmed” (Exodus 24)

Prayer: Gracious Father in Heaven, when you taught us to pray, “Thy Kingdom Come,” you teach us that your kingdom comes even without our prayer. But we pray that by faith not only we may be found in your kingdom through the blood of your Son Christ Jesus, but that we may carry out your will in bringing the kingdom to many others. Lord, we are your workmanship, created and equipped to do good works that you will use to accomplish the salvation you have planned. Lord, let us always take up our labor in gracious thanksgiving and heartfelt zeal for the grace you have shown to us. Amen.

The covenant and the terms of the covenant have been delivered. The time has come to put the covenant into effect. This covenant, unlike the promise given to Abraham, is a bilateral covenant. It requires the people to voluntarily accept the terms of the covenant. Therefore, Moses must bring the priesthood (Aaron and his sons) and the civil representatives (the seventy elders), and the entire people to hear the terms of the covenant and to agree to them.

The nation of Israel must count the cost of entering this special relationship with God. They must willingly enter this covenant knowing both the cost and the reward. The connection between obedience to this covenant and the promise of grace upon which the covenant is built is the connection between justification (the salvation one has received from Christ) and sanctification (the life of salvation in Christ).

The Purpose of the Sinaitic Covenant

The Lord made it clear in the opening words of covenant that all that he was asking them to obey was predicated upon the grace he had shown them in delivering them from bondage in Egypt. In view of this great mercy, they now were to willingly dedicate their lives, and the lives of generations yet to come, to this great cause of being God's holy nation, his special priests, his votive candle giving light to the darkness until the time Christ appears.

The connection between Christ for us (justification) and Christ in us (sanctification) has not ceased for the New Testament believers. It is true that no one is to hold to Old Testament obligations anymore.³⁸ However, the believer who comes to faith is called to serve the Lord with their whole heart and mind and body in a way that truly dwarfs the laws and statutes of the Sinaitic Covenant. Consider Christ Jesus' own words regarding the cost of discipleship.

If anyone comes to me and does not hate his own father and mother, wife and children, brothers and sisters, yes, even his own life, he cannot be my disciple. Whoever does not carry his own cross and follow me cannot be my disciple. For which of you, if he wants to build a tower, does not first sit down and count the cost to see if he has enough to complete it? Otherwise, when he has laid a foundation and is not able to finish, everyone who sees it will begin to ridicule him, saying, 'This fellow began to build, but was not able to finish.' Or what king, as he goes out to confront another king in war, will not first sit down and consider if he is able with ten thousand to oppose the one who comes against him with twenty thousand? And if he is not able, he sends out a delegation and asks for terms of peace while his opponent is still far away. So then, any one of you who does not say farewell to all his own possessions cannot be my disciple. Salt is good, but if the salt has lost its flavor, how will it become salty again? It is not fit for the soil or for the manure pile. It is thrown away. The one who has ears to hear, let him hear.³⁹

Israel entered into the Sinaitic Covenant by faith! The Old Testament believer at the foot of Sinai, and all generations hence until Christ arrived, were to enter in this covenant willingly by faith. The Children of Israel were not to say "yes" out of fear, terror or obligation, but out of love and gratefulness to the Lord for all the great things he had done for them.

In a similar fashion, the New Testament Christian, in view of the mercy he has received from Christ, is to offer his body as a living sacrifice, holy and pleasing to God.⁴⁰ Luther wisely reminds Christians why good works and our life of sanctification is so important to us. "All this God does out of pure, fatherly, divine goodness and mercy, without any merit or worthiness in me; for all which I owe it to Him to thank, praise, serve, and obey Him. This is most certainly true."⁴¹

The great tragedy of both the Old and New Testaments is always when the life of faith is severed from the source of faith. That appeared in the history of Israel in two ways. It appeared whenever the Israelites abandoned the ways of God for their own ways. How vile was it when the sons of Eli fornicated

³⁸ Colossians 2:16

³⁹ Luke 14:26-35

⁴⁰ Romans 12:1

⁴¹ Luther's Small Catechism, Explanation to the First Article of the Apostles Creed. 354.

in the tabernacle and stole both from God and man.⁴² How awful was it when Ahab and Jezebel supplanted the worship of the true God with the worship of Baal!⁴³

But Israel also blasphemed the name of God even though outwardly they appeared to zealously keep the law to the letter. The Lord remarks through Isaiah, “These people honor me with their lips but their heart is far from me. They worship me in vain, teaching human rules as if they are doctrines.”⁴⁴ How proud was the Pharisee in his punctilious keeping of the law! How the Pharisee boasts in Jesus’ parable that he is not like other men.⁴⁵ Yet they had become blind to the first and foremost function of the law - to reveal their sins and their need for the Savior.

The Sinaitic covenant was never a replacement for grace. It was, rather, a chaperone to lead Israel and all the nations who encountered Israel to the grace found alone in the coming Messiah. John the Baptist rightfully saved his harshest condemnation for the self-righteous delegation sent from the religious establishment.

You offspring of vipers, who warned you to flee from the coming wrath? Therefore produce fruit in keeping with repentance! Do not think of saying to yourselves, ‘We have Abraham as our father.’ For I tell you that God is able to raise up children for Abraham from these stones. Already the ax is ready to strike the root of the trees. So every tree that does not produce good fruit is cut down and thrown into the fire.⁴⁶

How often in the Old Testament did the prophets have to remind the people that outward observance was not an end in and of itself? Samuel’s words to King Saul make this clear, “Does the LORD take as much pleasure in burnt offerings and sacrifices, as in obedience to the voice of the LORD? Know this! To obey is better than sacrifice, and to pay attention is better than the fat of rams.”⁴⁷ David echoes this in his great psalm of repentance, “For you do not delight in sacrifice, or I would give it. You do not take pleasure in burnt offerings. The sacrifices God wants are a broken spirit. A broken and crushed heart, O God, you will not despise.”⁴⁸ Indeed, without faith, it is impossible to please God.

Israel’s acceptance of this covenant was not the promise to keep all these laws so that God would love them. God first loved them, so they would love God in return by their obedience. Jesus made this point in his parable of the workers in the vineyard. It is true that the workers who labored for their denarius throughout the day had done yeoman’s work, but it had been for the agreed upon wage. When God invited other laborers, some hired at the very last hour of the work day, and he paid them the same, the first laborers rebelled and grumbled. Over the course of the day, they had changed the terms of the contract. They demanded more for their work than what had been agreed upon. The master, however, reminds them of the terms of the covenant,

Friend, I am doing you no wrong. Did you not make an agreement with me for a denarius? Take what is yours and go. I want to give to the last one hired the same as I

⁴² I Samuel 2:12-25

⁴³ I Kings 16:29-33

⁴⁴ Matthew 15:8-9

⁴⁵ Luke 18:11-12

⁴⁶ Matthew 3:7-9

⁴⁷ I Samuel 15:22

⁴⁸ Psalm 51:16-17

also gave to you. Can't I do what I want with my own money? Or are you envious because I am generous?⁴⁹

It had always been God's plan to use Israel's service to bring to Christ the nations. When Israel decided to use the covenant as a means to exalt themselves, they broke faith with the Lord. For this reason, the Lord took away from Israel her special status. Grace and light can be found only where Christ is proclaimed in his truth and purity.

The Covenant Ratified

Moses announced to all the people the covenant, the Ten Commandments and all its attached statutes and decrees. The answer of the people is an immediate and resounding, "Yes!" With one voice they say, "All the words which the LORD has spoken we will do."⁵⁰ Moses took the words of the covenant and by divine inspiration writes it down. This message is too important to be left to human memory. The exact nature of the words and their meaning is recorded. There will be no playing fast and loose with the words of the covenant in the days to come.

The covenant must be put into effect. This can only be done through the shedding of blood. Moses, after writing down all the laws and statutes of the Lord, sets up an altar to the Lord at the foot of Sinai. Then he sets up twelve pillars, representing the twelve tribes of Israel. He enlists the help of young men of Israel to offer both a burnt offering and a fellowship offering to the Lord.

The burnt offering is the great shadow of Christ's atonement. Upon the head of this sacrificial animal all the sins of the people were symbolically transferred through confession. The sacrificial victim is then slaughtered to picture the *restoration* of fellowship with God in Christ. For Christ, having been laden with the sins of the world, offers himself before God as blood sacrifice. It was by the blood of Christ that we have fellowship with God.

The other offering that Moses offers is a fellowship offering. This offering *expressed* the fellowship that had been achieved through the blood that has been shed for atonement. This offering was partially burned, and partially eaten. The fellowship that they as a nation had with the Lord was not because of some quality in them, but because of the grace of God. Moses reminds Israel of this in his farewell sermon,

The LORD became attached to you by love and has chosen you, not because you were more numerous than all the peoples. Actually you were the fewest of all the peoples. But because of the LORD's love for you and because he was keeping the oath that he swore to your fathers, that is why the LORD brought you out by a strong hand and redeemed you from the house of slavery, from the hand of Pharaoh king of Egypt.⁵¹

But there was one more vital element of this ceremony. Moses collected the blood and splashed half of it upon the altar and placed the other half in bowls. He read the law for a second time. Again the people answered, "All that the LORD has spoken we will do. We will obey."⁵² Moses now took a bunch of hyssop wrapped with scarlet wool, dipped it in the blood mixed with water, and sprinkled it upon the people

⁴⁹ Matthew 20:13-15

⁵⁰ Exodus 24:3

⁵¹ Deuteronomy 7:7-8

⁵² Exodus 24:7

and the law.⁵³ He then announced, “Look, here is the blood of the covenant, which the LORD made with you by means of all these words.”⁵⁴

The meaning of this is clear. It is the blood of the Messiah that will be born of your people that enters you into this covenant and keeps you in this covenant. The blood was poured upon the altar to make it suitable for service. And the blood was sprinkled upon the people to make them suitable for service. King David cherished this image when he made reference to it in his penitence, “Remove my sin with hyssop, and I will be clean. Wash me, and I will be whiter than snow.”⁵⁵

*God had given Israel every advantage. Paul says, “Theirs are the adoption as sons, the glory, the covenants, the giving of the law, the worship, and the promises. Theirs are the patriarchs, and from them, according to the flesh, came the Christ, who is God over all, eternally blessed.”⁵⁶ The Lord says through Isaiah, “What more could have been done for my vineyard that I have not already done for it?”⁵⁷ He had given them the Levites to preach and teach, the Tabernacle to proclaim, and the very revelation of God in the Word – yet they refused to listen. *The Old Covenant proved a burden too great for Israel to bear.**

Israel is described as a stiff-necked and stubborn people. They did not keep the law because they refused to believe in the promise. Their unbelief displayed itself through their open immorality as well as their hypocritical obedience. God, however, was faithful. In spite of all Israel’s unfaithfulness, the Lord kept the faith burning through the long night of waiting. He finally kept the entire law for his people through his Son Christ Jesus. Jesus says, “Do not think that I came to destroy the Law or the Prophets. I did not come to destroy them but to fulfill them. Amen I tell you: Until heaven and earth pass away, not even the smallest letter, or even part of a letter, will in any way pass away from the Law until everything is fulfilled.”⁵⁸

Christ comes to give the obedience to God that was demanded of his people. Though he is not personally subject to the law, he voluntarily subjects himself to the law for our sake. Paul makes this clear in his letter to the Philippians, “Though he was by nature God, he did not consider equality with God as a prize to be displayed, but he emptied himself by taking the nature of a servant. When he was born in human likeness, and his appearance was like that of any other man, he humbled himself and became obedient to the point of death—even death on a cross.”⁵⁹

In the culmination of the priesthood of Christ, the Old Covenant is abrogated, and the Promise is fulfilled. On the day that Christ died on the cross, the words of the Lord through Jeremiah are fulfilled,

Yes, the days are coming, declares the LORD,
when I will make a new covenant with the house of Israel
and with the house of Judah.
It will not be like the covenant I made with their fathers,

⁵³ Hebrews 9:19 gives additional information about the means and manner Moses used to sprinkle the blood.

⁵⁴ Exodus 24:8

⁵⁵ Psalm 51:7

⁵⁶ Romans 9:4-5

⁵⁷ Isaiah 5:4

⁵⁸ Matthew 5:17-18

⁵⁹ Philippians 2:6-8

when I took them by the hand
 and led them out of the land of Egypt.
 They broke that covenant of mine,
 although I was a husband to them, declares the LORD.
 But this is the covenant I will make with the house of Israel
 after those days,
 declares the LORD.
 I will put my law in their minds,
 and I will write it on their hearts.
 I will be their God,
 and they will be my people.
 No longer will each one teach his neighbor,
 or each one teach his brother, saying, "Know the LORD,"
 because they will all know me,
 from the least of them to the greatest, declares the LORD,
 for I will forgive their guilt,
 and I will remember their sins no more.⁶⁰

When the Lord said, "I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people," he was speaking of the perfect righteousness that is given to us as a gift through faith in Christ! Peter refers to this when he describes believers as those "who have been chosen according to the foreknowledge of God the Father, by the sanctifying work of the Spirit, to be obedient and to be sprinkled with the blood of Jesus Christ."⁶¹ The epistle to the Hebrews refers to Christians as, "the church of the firstborn whose names are written in heaven; to God, who is the judge of all; to the spirits of righteous people who have been made perfect; to Jesus, the mediator of a new testament; and to the sprinkled blood that speaks a better message than the blood of Abel."⁶²

The Christian is the one upon whom the sanctifying blood of Christ has been sprinkled. That is why the New Testament describes Christians as those who have, "washed their robes and made them white in the blood of the Lamb."⁶³ As the hymn so beautifully sings,

E'er since by faith I saw the stream
 Your flowing wounds supply,
 Redeeming love has been my theme
 And shall be till I die,
 And shall be till I die.⁶⁴

The righteousness that God demanded from the law is only given through faith in Christ. And that righteousness is the righteousness delivered to us through baptism! For Paul says, "In fact, you are all sons of God through faith in Christ Jesus. Indeed, as many of you as were baptized into Christ have clothed yourselves with Christ."⁶⁵

⁶⁰ Jeremiah 31:31-34

⁶¹ I Peter 1:2

⁶² Hebrews 12:23-24

⁶³ Revelation 7:14

⁶⁴ Christian Worship: A Lutheran Hymnal #112:4

⁶⁵ Galatians 3:26-27

Paul warns the Romans, “What shall we say then? Shall we keep on sinning so that grace may increase? Absolutely not! We died to sin. How can we go on living in it any longer? Or don’t you know that all of us who were baptized into Christ Jesus were baptized into his death? We were therefore buried with him by this baptism into his death, so that just as he was raised from the dead through the glory of the Father, we too would also walk in a new life.”⁶⁶ There is no such thing as believing in Jesus without behaving as Jesus has commanded.

A believer has been set apart from the world and cannot walk as the world would have him walk. Therefore, a believer who has by the atonement of Christ been brought into a relationship with God will celebrate that relationship with God according to God’s ways, not according to his own designs. David says, “Restrain your servant also from deliberate sins. Do not let them rule over me...May the speech from my mouth and the thoughts in my heart be pleasing to you, O Lord, my Rock and my Redeemer.”⁶⁷

The Augsburg Confession reminds us that faith is bound to bring forth good fruits, and that it is necessary to do good works commanded by God, because of God’s will.⁶⁸ One great Lutheran teacher put it this way,

The members of the new people of God are called upon to anticipate, in their bodily activity, the life of the world to come, to assert in action the reality of that world now. They are to be God’s bridgehead in this alien and hostile territory of this world in this age. Consequently, their worship is a constant and embattled “no” of non-conformity to this world, or age, which is an evil age (Galatians 1:4), a world whose “god” is Satan. (II Corinthians 4:4).⁶⁹

The gospel alone makes us God’s holy people and a royal priesthood.

This chapter closes with one of the most awesome sights of the Old Testament. The Lord commands the civil and religious leaders to come up and eat with the Lord. For a moment, the veil between heaven and earth lifted enough for the people of God to see the reality of God’s glorious throne and see the face of God, yet not be consumed by his holiness. But sight is not enough. They share in a meal with the Lord. For a moment, they get to experience visibly what was taking place whenever they shared in a fellowship meal with the Lord.

As powerful as this meal was, it was nowhere near as powerful or efficacious as the meal of the New Covenant: The Lord’s Supper! Here is the true body and blood! We will suffer no sophistic spiritualizing in this meal! This is not symbol of the gospel. It is the gospel in the most beautiful form. For in it we partake of a meal where the Lord is both the host and the guest for the strengthening of our faith in him as our Savior and the grace to live a God-pleasing life.

Remember that important phrase Jesus uses in the Words of Institution, “This is the blood of the New Covenant, which is poured out for you.” To the mortal eye, it is a bit of wafer and a sip of wine. The eyes of faith, however, sees that every time we kneel at the rail to receive the true body and blood of Christ,

⁶⁶ Romans 6:1-4

⁶⁷ Psalm 19:13-14

⁶⁸ Augsburg Confession, Article VI: New Obedience. 47.

⁶⁹ Martin Franzmann, *Romans*. Concordia Commentary. St. Louis: Concordia Publishing House, 1968. 217.

the chasm between heaven and earth is bridged by Christ and he, sitting in power at the right hand of God, delivers to us the medicine of immortality, the purchase price of our forgiveness, the foretaste of heaven.

In Service of Word and Sacrament, following the Preface and Proper Preface of the celebration of the Sacrament of the Altar, we say the words of Revelation 12:10: "Now have come the salvation and the power and the Kingdom of our God and the authority of his Christ." However, the rest of Revelation 12:10 is, "For the accuser of our brothers, who accuses them before our God day and night, has been hurled down. They overcame him by the blood of the Lamb and by the world of their testimony." In this context, there is a strong and overwhelming sense of victory over all the enemies of my soul when I approach the table and take the Lord's body and blood.

At the Supper, we commune with Christ Jesus who has defeated all the enemies that stood arrayed against us. He gives us the pledge of our fellowship with him with the very price of that victory! As wonderful as the sight of God standing on pavement as clear as sapphire was for the leaders of Israel, it is surpassed by the greatness of Holy Communion.

Hasten as a bride to meet him,
And with loving rev'ence greet him,
For with words of life immortal
He is knocking at your portal.
Open wide the gates before him,
Saying, as you there adore him:
Grant, Lord, that I now receive you,
That I nevermore will leave you.⁷⁰

The covenant has been confirmed and ratified. There is, however, more revelation to come. Moses, and Moses alone, must proceed into the glory of God on the mountain to receive from God all the other revelation that will allow Israel to be edified in faith and to edify the rest of the world in faith. So with fearlessness, he leaves the civil matters into the hands of Hur and Aaron, who had so faithfully held up his hands against the Amalekites. Only Joshua his aide comes with him, to stand vigil at the foot of the mountain.

Christ would also go forty days without food, yet would not succumb to the temptation to turn stones into bread.⁷¹ Here we must remember that the Lord is the one who gives us life and will sustain us according to our needs and his purpose. There is no reason to worry or fear when we seek first the kingdom of God and his righteousness. Every need that is required, the Lord will give to us.

Telic Note: The blood of Christ Jesus establishes and confirms God's gracious disposition toward his people

Basic outline with parts: **From Meal to Meal** - Part I: Established by the Lord; Part II: Celebrated with the Lord

Hymn Suggestions: Any Communion hymn will be good for this service.

⁷⁰ Christian Worship: A Lutheran Hymnal #311:2

⁷¹ Luke 4:3

- ¹⁵ וְשָׁחַט אֶת־שְׂעִיר הַחַטָּאת אֲשֶׁר לְעָם וְהֵבִיא אֶת־דָּמּוֹ אֶל־מִבֵּית לַפְּרִכָּת וְעָשָׂה אֶת־דָּמּוֹ כַּאֲשֶׁר עָשָׂה לְדָם הַפָּר וְהִזָּה אֹתוֹ עַל־הַכַּפֹּרֶת וְלִפְנֵי הַכַּפֹּרֶת:
- ¹⁶ וְכִפֵּר עַל־הַקֹּדֶשׁ מִטְּמֵאת בְּנֵי יִשְׂרָאֵל וּמִפְּשָׁעֵיהֶם לְכָל־חַטֹּאתֵם וְכֵן יַעֲשֶׂה לְאַהֲל מוֹעֵד הַשֹּׁכֵן אִתְּכֶם בְּתוֹךְ טְמֵאתֵם:
- ¹⁷ וְכָל־אָדָם לֹא־יְהִי־הוּא בְּאַהֲל מוֹעֵד בְּבֹאֹ לְכַפֵּר בַּקֹּדֶשׁ עַד־צֵאתוֹ וְכִפֵּר בַּעֲדוֹ וּבַעֲד בֵּיתוֹ וּבַעֲד כָּל־קֹהֶל יִשְׂרָאֵל:
- ¹⁸ וַיֵּצֵא אֶל־הַמִּזְבֵּחַ אֲשֶׁר לִפְנֵי־יְהוָה וְכִפֵּר עָלָיו וְלָקַח מִדָּם הַפָּר וּמִדָּם הַשְּׂעִיר וְנָתַן עַל־קַרְנוֹת הַמִּזְבֵּחַ סָבִיב:
- וְהִזָּה עָלָיו מִן־הַדָּם בְּאֶצְבָּעוֹ שִׁבְעַ פְּעָמִים וְטִהַרוּ וְקִדְּשׁוּ מִטְּמֵאת בְּנֵי יִשְׂרָאֵל ¹⁹
- וְכֹלֵה מִכֹּפֶר אֶת־הַקֹּדֶשׁ וְאֶת־אַהֲל מוֹעֵד וְאֶת־הַמִּזְבֵּחַ וְהִקְרִיב אֶת־הַשְּׂעִיר הַחַי ²⁰
- וְסָמָה אֹהֶרֶן אֶת־שְׂתֵי יָדָיו "יָדָיו" עַל רֹאשׁ הַשְּׂעִיר הַחַי וְהִתְנַדָּה עָלָיו אֶת־כָּל־עוֹנוֹת בְּנֵי יִשְׂרָאֵל וְאֶת־כָּל־ ²¹
- פְּשָׁעֵיהֶם לְכָל־חַטֹּאתֵם וְנָתַן אֹתָם עַל־רֹאשׁ הַשְּׂעִיר וְשָׁלַח בְּיַד־אִישׁ עֵתִי הַמַּדְבָּרָה:
- וְנָשָׂא הַשְּׂעִיר עָלָיו אֶת־כָּל־עוֹנוֹתֵם אֶל־אֶרֶץ גְּזֵרָה וְשָׁלַח אֶת־הַשְּׂעִיר בַּמַּדְבָּר ²²

¹⁵ He shall then slaughter the goat for the sin offering of the people. He is to bring its blood inside the veil and do with its blood as he had done with the blood of the bull. He is to sprinkle it on the atonement seat and in front of the atonement seat. ¹⁶ He shall make atonement for the sanctuary to cleanse it from the uncleanness of the Israelites and from their rebellions and all their sins. This is what he shall do for the Tent of Meeting, which dwells in the midst of Israel's uncleanness. ¹⁷ When he enters to make atonement in the sanctuary, no other person may be in the Tent of Meeting until he has come out. In this way he shall make atonement for himself and his household, as well as for the entire assembly of Israel.

¹⁸ He shall then come out to the altar that is before the LORD and make atonement for it. He is to take some of the blood of the bull and some of the blood of the goat and smear it all around the horns of the altar. ¹⁹ With his finger he is to sprinkle some of the blood upon it seven times. In this way he is to purify it and set it apart from the uncleanness of the Israelites.

²⁰ When he has finished making atonement to cleanse the sanctuary, the Tent of Meeting, and the altar, he shall present the live goat. ²¹ Then Aaron shall lay his two hands on the head of the live goat and confess over it all the guilt of the people of Israel and all their rebellions and all their sins. He is to put them on the head of the goat and send it away into the wilderness in the custody of an appointed man. ²² So the goat will carry all their guilt on itself to a remote, desolate place, and the man will send the goat away into the wilderness.

Notes and Comments:

16:5 "two male goats for a sin offering and one ram for a burnt offering" These two male goats formed a uniqueness of the Day of Atonement (cf. Lev. 16:6-10). One goat would be sacrificed on the altar showing that sin costs a life. The other goat would be sent out into the wilderness to symbolically bear sin out from the camp.

16:6 "for himself and his household" Some say that this refers to Aaron and his immediate family, while others say that it refers to his family, the priests. It may be a collective sacrifice for all the priests.

16:8 "Aaron shall cast lots for the two goats" The method of the casting of lots is somewhat uncertain. The rabbis say that two rocks were used: one marked "for the LORD" and the other, "for Azazel." Others say that it was the use of the Urim and Thummim and was simply a way of determining which goat would be killed and which would be sent away.

For a good brief discussion about casting lots to know God's will, see *Hard Sayings of the Bible*, pp. 512-514.



NASB, NKJV, Vulgate	"scapegoat"
NASB Margin	"goat of removal"
NRSV, TEV, NJB, JPSOA, REB, Net, Peshitta	"for Azazel"
LXX	"to be sent off"
REB footnote	"for the precipice"

This is a very difficult term (BDB 736) to interpret. It occurs only in this chapter. Some try to make it a place; some a person; and some an abstraction. There have been several suggestions for the meaning of the root.

from the Hebrew words (i.e., goat and the verb "to send away"); this same understanding is found in the LXX's translation of "one to be sent out"

in Enoch 8:1; 9:6; 10:4-8; 13:1-2; 54:5; 55:4; 69:2, it refers to a desert demon; this interpretation has been followed by rabbinical Judaism, which makes it either a name for Satan or a desert demon (Satyr III, Lev. 17:7); the desert was the abode of the demonic (cf. Isa. 13:21-22; 34:11-15)

the New English Bible translates this word as "for the precipice"

the wilderness where the goat is driven, which was rough and desolate (Arabic root)

shows the post-exilic procedure of throwing the second goat over a cliff to make sure it died

16:12 "He shall take a firepan full of coals from upon the altar before the LORD" The rabbis have identified the altar before the Lord as the incense altar inside the Holy Place, just before the veil. Most Christian commentators assume that it is the brazen altar at the door of the Tabernacle. The Jews would

say that the High Priest stayed inside the Holy Place, while Christian commentators say that he moved in and out of the Holy Place between the bronze altar and the inner shrine.

▣ **"two handfuls of finely ground sweet incense, and bring it inside the veil"** This was a huge amount of incense and its purpose was to put forth large billows of smoke which would fill the internal part of the shrine (i.e., Holy Place) and, therefore, veil the eyes of the High Priest from seeing God when he entered the Holy of Holies. They believed that God symbolically dwelt above the wings of the *Cherubim* (cf. Exod. 25:21-22; Num. 7:89; Ps. 80:1; 99:1). For a person to see YHWH meant death. It is also true that even seeing the ark itself could cause death (cf. Num. 4:20; 1 Sam. 6:19).

16:14 "sprinkle it with his finger on the mercy seat" Remember that the mercy seat was that special place of atonement (cf. Hebrews 9). It was used in the ritual only on the Day of Atonement, where the High Priest first offered a sin offering for himself and then for the nation. It was an annual cleansing of the Tabernacle and the priesthood.

16:16-19 "shall make atonement for the holy place. . .and cleanse it" This shows that the purpose of this ritual was not so much for the cleansing of the people that should have been done in the sacrifices described in Leviticus 1-7, but the cleansing of the Tabernacle and the priesthood (cf. Exod. 30:10; see for the continuation of its mediatory activities.

16:18 "put it on the horns of the altar and on all sides" Horns were a normal part of Canaanite altars. They were the most holy part of the altar that lifted the sacrifices to God or it expressed the power of that altar in its efficatory significance. See full note at Lev. 7:4.

16:21 "lay both hands on the head of the live goat" It usually states to lay a hand (singular; see note at Lev. 1:4), but here both hands were laid on the goat as Aaron confessed the sins of the whole nation. This animal symbolically took the place of the nation as it bore the corporate sin outside the camp.

▣ **"the iniquities. . .transgressions. . .sins"** these are the major terms which describe Israel's violations of their covenant with YHWH.

iniquities – BDB 833

transgressions – BDB 833

sins – BDB 308

All three of these terms appear in Exod. 34:7; Lev. 16:21; Job 13:23; Ps. 32:5; Isa. 59:12; Ezek. 21:24; Dan. 9:24. Together they express Israel's sin

in many areas

over and over again

The word for "evil" (BDB 948 II) appears with #2 and #3 in Gen. 50:17. Israel, with all her special blessings (cf. Rom. 9:4) could not/would not follow YHWH. This is why there must be a "new covenant" (cf. Jer. 31:31-34; Ezek. 36:22-36; Luke 22:20; 1 Cor. 11:25; 2 Cor. 3:6; Heb. 9:9,13; 9:15).

16:24 "put on his clothes" The beautiful garments described in Exodus 28 and 39 are now put on and the High Priest comes out of the inner shrine to let the people know that the sacrifice has been

accepted. In later years, the Jews tied a rope to the leg of the High Priest in case he died inside the Holy Place and they could pull him out without having to enter the Holy Place themselves!

16:29-34 The Israelite people had a part in the ritual of the annual Day of Atonement.

cessation of work

fasting

attitude of humility

sense of need for corporate, annual cleansing

16:29 "shall be a permanent statute for you" The Hebrew concept of "permanent" (lit. 'olam, cf. Lev. 16:29,31,34) had several possible connotations.

☐ **"you shall humble your souls and not do any work"** From Ps. 35:13 the words "humble your souls" implies fasting. We also believe that there were other unexpressed penitent acts (i.e., liturgy or symbolic actions) involved in this day of national mourning for the sins of the entire nation and the cleansing of the Tabernacle and the priesthood.

16:33 "to make atonement for. . ." This is a summary of the purpose of the ritual of the Day of Atonement and the five different things that were cleansed.

the inner shrine (Lev. 16:17,24)

the tent of meeting (Lev. 16:16,20,33)

the altar (Lev. 16:18-19,20,33)

the priests (Lev. 16:6,11,17,24,33)

the people (Lev. 16:15,17,19,22,24,30,34)

Sermon by Rev. Aaron Eckert

Today we hear about the Day of Atonement, and the scapegoat. The scapegoat is a problematic animal in the Bible. The Hebrew language does not literally say, "scapegoat." Instead, it uses the word, "Azazel." We do not know for certain what "Azazel" means. There are theories.

One of the worst theories is that Azazel is the name of a demon. But then we have a goat being led out into the wilderness as a sacrifice to somehow appease an unclean spirit. This is extremely unlikely for a number of reasons that I don't need to go into right now. An alternate version of the theory says that satan will be made to carry our sins at some point, but that is equally repulsive. We have one sacrificial Victim, and He has accomplished all for us.

I think the best bet for the meaning of the word "Azazel" may be that it stands for Christ. The full phrase in verse eight reads, "Aaron shall cast lots over the two goats, one lot for the Lord (Yahweh) and the other lot for Azazel." Here the word Azazel seems to stand parallel to the name of God. So it seems

likely to be a personal name standing on equal footing with the Name of the Lord. The Hebrew word “Azazel” may then mean, “Remover of sin,” which is a wonderful description of Christ’s work. The common translation, “scape goat” that I used in the Reading simply means the goat that escapes. Usually today we speak of a scapegoat as someone who takes the blame for something. That fits the text as well, since this goat had all the sins of the people of Israel placed upon it. All the iniquity and guilt and blame went on the goat, and then it was sent away from the camp of the people, into the wilderness.

How wonderful this picture is. The Lord does not simply kill the sacrificial goat. He has two goats, one to die and have its blood sprinkled on the mercy seat on the Ark of the Covenant and upon the Altar. We clearly see that Christ is the Lamb of God, or in this case, the Goat who sheds His Blood in death to atone for the sins of the people. That is, He pays for and covers our sins with His Blood, so that God does not see the sins anymore. His wrath is turned away, and He is at peace with us. But there is also that other goat. He is not killed. Instead He is sent away into the wilderness, presumably to die, although that is not explicitly stated. In the same way Christ was sent out of the city of God’s people, Jerusalem. He was sent away from God’s presence, forsaken by His own Father. Why? To take away the sins. In most graphic fashion, the scapegoat transports the sins. Aaron placed his hands on the goat and confessed the sins of Israel. All trespasses and iniquities went onto that goat. Now, you cannot ordinarily put sins onto an animal. The action in itself did not do anything. If you have a goat and decide to put your sins on the goat, that will do nothing at all.

But Moses and Aaron and Israel had a specific promise from the Lord. They were told that the sins really went onto that goat. All who believed the promise had their sins removed from them. In so believing, they were really putting their faith in the future Goat that God would provide, the Remover of sin who would hang on the Cross. That was the promise that made all the sacrificial promises do what God said. In a similar way, we have sacraments in which the elements themselves do nothing if they were separated from the promise of Christ. Bread and wine by themselves give no forgiveness of sins. Water by itself only makes you wet. But when combined with Christ’s institution and Word, these physical elements give forgiveness, life, and salvation to all who believe the promise. Today I tell you: Christ is your Scapegoat. He has carried your sins away. He has transported and removed them from you, as far as the east is from the west. In God’s sight, no sin remains in you. That is the promise of the Lord Yahweh to you.

However, sins are not removed in every way imaginable. You still commit sin, so not all sin has been taken away from your person. Yet God does not see them. He, the righteous Judge, is satisfied. In the future, all will be removed, even the original sin that stains your human nature. May that Day come quickly!

On the Cross, also, all sin was not removed in every way. Those without faith do not receive forgiveness, just as there was no remission for those who did not trust the promise of God in the Old Testament, no matter how many animals they slaughtered.

Yet Christ has paid the price fully. All the punishment was suffered. All the guilt fell on Him. You need not wonder whether He failed to atone for some of your sins. All the sins of all the world for all time were paid for by Christ on the Cross.

There are some temptations for us here. Sometimes, we are tempted to not believe the promise. At other times, we are tempted to focus too much on our own faith.

If an Israelite looked at the goat walking out into the wilderness, he might think, “Is that really how my sins get forgiven? This looks silly. Surely something more dramatic is necessary.”

This is the same as when a Christian today says, “Does that splashing of water on a person really give salvation? It looks so silly. Surely something more amazing should happen to save a person.” Or, “Is this bread and wine really give eternal life? Surely something more exciting and satisfying is required to give such great gifts.”

Or this one: “The Pastor said I am forgiven, but I didn’t really feel it. Maybe I need something more to get forgiveness.”

God chooses to come in humble ways. Even Christ when He came on earth did not look amazing and dramatic most of the time. The Cross, far from looking exciting and satisfying, was depressing and gloomy. As far as we can tell, nobody felt forgiven that dark day.

So God supplies for you visible signs to seal His promises of forgiveness. Absolution, the Eucharist, and Holy Baptism give everything Christ earned on the Cross. But we need to trust His promise and not rely on our senses that try to mislead us.

Just because we are Lutherans does not mean that we are immune to this. We have our moments of doubt. We have times when we look away from God’s promises and pay attention to other things to seek assurance of salvation.

Guard yourself against such thoughts. But also, when they happen, confess your sins and receive God’s Absolution.

The other temptation, to focus on our own faith, is also dangerous. Our faith may seem strong to us, and then we may get an over-inflated sense of our own worth and status before God. Faith in itself is not powerful. It is only as good as the object to which it clings in trust. Because our faith is in Christ and Him crucified, our faith receives eternal life.

But if we realistically evaluate our faith, we find weakness and variability. One day our faith is strong, the next we waver like grass in the wind. God allows us to be weak. We are not always mighty fortresses of faith. Instead, our sinful flesh often undermines our ability to believe.

When we come to the signs provided by the Lord, we may wonder if we are able to receive them rightly. An Israelite might say, “Well, the goat carried my sins away, I guess, but I’m not sure I really benefited because I’m so weak.” This is like a person today who says, “I was baptized years ago, but my faith is not what it used to be. Maybe I should get re-baptized.” Or you might think, “My faith is pretty weak today. I’d better not take the Lord’s Supper.”

These thoughts are bad because they rest the validity of the sacraments upon the quality of your faith. As long as you have some faith, these gifts from God give what they say. You need not be as faith-filled as Abraham or Moses or Paul or other great saints (who, by the way, had their own weak days just like you and me). We struggle, but God’s promise is sure.

If you think, “I’m not good enough for the gifts of God,” then Bravo! You had the right idea. You are never good enough. Your faith is not perfect, nor will be in this life. You are not worthy. You are a weak sinner.

That is why God gives you the visible signs. The Israelite could say, “There go my sins out of the camp on that goat! Praise God!” The visible goat gave them the reassurance that their sins were truly gone in God’s eyes. In the same way, He gives preaching, Baptism, Absolution, and the Sacrament of the Altar for your reassurance.

Trust these promises of God, all of which point to Christ and the Cross. Have faith that in these things the Blood of Christ has washed you clean. Believe that your sins were carried away to the Cross by your Scapegoat, Jesus Christ. Remember that God has accepted His work on your behalf, and therefore declared you innocent.

In the Name of this gracious God, Amen

Text Study/Sermon Notes/Preaching Suggestions – Rescue to Rescue – Easter Sunday

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וַיִּמְן יְהוָה דָּג גָּדוֹל לְבָלַע אֶת־יוֹנָה וַיְהִי יוֹנָה בְּמִעֵי הַדָּג שְׁלֹשָׁה יָמִים וּשְׁלֹשָׁה לַיְלוֹת 2
וַיִּתְפַּלֵּל יוֹנָה אֶל־יְהוָה אֱלֹהָיו מִמִּעֵי הַדָּגָה 2
וַיֹּאמֶר קְרָאתִי מִצָּרָה לִּי אֶל־יְהוָה וַיַּעַנֵּנִי מִבֶּטֶן שָׁאוּל שְׁמַעְתָּ קוֹלִי 3
וַתִּשְׁלִכֵנִי מִצּוֹלָה בְּלִבָּב יָמִים וְנָהָר וַיִּסְבְּבֵנִי כָּל־מִשְׁבָּרֶיךָ וַגְּלִיךָ עָלַי עָבְרוּ 4
וַאֲנִי אָמַרְתִּי נִגְרַשְׁתִּי מִנֶּגֶד עֵינֶיךָ אַךְ אוֹסִיף לְהִבְיֹט אֶל־הַיָּם קִדְשָׁךְ 5
אֶפְפוּנֵי מַיִם עַד־נֶפֶשׁ תְּהוֹם וַיִּסְבְּבֵנִי סוּף חֲבוּשׁ לְרַאשֵׁי 6
לְקַצְבֵי הַרִים וַיִּדְרֹתִי הָאָרֶץ בְּרַחֲמֶיהָ בַּעֲדֵי לְעוֹלָם וַתַּעַל מִשַּׁחַת תַּיִן יְהוָה אֱלֹהָי 7
כִּי־תִעַטֵּף עָלַי נֶפְשִׁי אֶת־יְהוָה זָכַרְתִּי וַתִּבּוֹא אֵלַיךָ תִּפְלֹתַי אֶל־הַיָּם קִדְשָׁךְ 8
מִשְׁמָרִים הַבְּלִי־שׁוּא חֲסֹדָם יַעֲזֹבוּ 9
וַאֲנִי בְּקוֹל תּוֹדָה אֲזַבְּחֶהָ לָּךְ אֲשֶׁר נִדְרַתִּי אֲשַׁלְּמָה וְשׁוֹעַתָּה לִיהוָה: 10
וַיֹּאמֶר יְהוָה לַדָּג וַיִּקַּא אֶת־יוֹנָה אֶל־הַיַּבֵּשָׁה: 11

2 Then Jonah prayed to the LORD his God from the belly of the fish. ² He said the following:

In my distress I called to the LORD,
and he answered me.
From the belly of the grave I cried out,
and you heard my voice.

³ You threw me into the depths,
into the heart of the seas.
The currents swept around^{me} me.
All your breakers and your waves swept over me.

⁴ I said, “I have been driven away from your sight.
Nevertheless, I will once again look toward your holy temple.”

⁵ Waters engulfed me so that I was near death.
The deep surrounded me.

Seaweed was wrapped around my head.

⁶To the roots of the mountains I sank down.

The earth locked me behind its bars forever.

But you brought my life up from the pit, O LORD, my God.

⁷When my life was ebbing away, I remembered the LORD.

My prayer came to you, to your holy temple.

⁸Those who cling to worthless idols forsake the mercy that is theirs.

⁹But I, with a shout of thanksgiving, will indeed sacrifice to you.

What I have vowed, I will certainly pay in full.

Salvation belongs to the LORD!

¹⁰Then the LORD commanded the fish, and it vomited Jonah onto dry land.

Road to Redemption: Easter
Jonah 2: Rescue to Rescue

2 וַיִּמֶן יְהוָה הַגָּדוֹל לַבָּלַע
 אֶת־יוֹנָה וַיְהִי יוֹנָה בְּמִעְי הַדָּג
 שְׁלֹשָׁה יָמִים וּשְׁלֹשָׁה לַיְלוֹת:

2 וַיִּתְפַּלֵּל יוֹנָה אֶל־יְהוָה אֱלֹהָיו
 מִמִּעַי הַדָּגָה:

3 וַיֹּאמֶר קְרָאתִי מִצָּרָה לִי
 אֶל־יְהוָה וַיַּעֲנֵנִי מִבֶּטֶן שְׂאוֹל
 שְׁוַעֲתִי שָׁמַעְתָּ קוֹלִי:

4 וַתִּשְׁלִיכֵנִי מִצְוֵלָה בְּלִבְבַּי יָמִים^a
 וַנִּהְרֵי סַבְבֵּנִי כָּל־מַשְׁבְּרֵיהָ וּגְלִיָּה
 עָלַי עָבְרוּ:

5 וַאֲנִי אֲמַרְתִּי נִגְרַשְׁתִּי מִנֶּגֶד
 עֵינֶיךָ אֲדָּ^a אוֹסְרִיף לְהִבְיֵט אֶל־הַיָּבֵל
 קִדְשָׁה:

6 אֶפְפוּנֵי מַיִם עַד־נֶפֶשׁ תַּהוֹם^a
 סַבְבֵּנִי סוּף תְּבוּשׁ לְרֹאשִׁי:

- 1:17. And the LORD assigned a great fish to swallow Jonah, and Jonah was in the inward parts of the fish three days and three nights.
 - Jonah 4:6,7 The LORD later provides a leafy plant and a worm
 - Matthew 12:40 For as Jonah was three days and three nights in the belly of a huge fish, so the Son of Man will be three days and three nights in the heart of the earth.
 - Matthew 16:4 A wicked and adulterous generation looks for a sign (of heaven){which the Pharisees and Sadducees came to Jesus asking for to test him}, but none will be given it except the sign of Jonah.
 - Luke 11:30 For as Jonah was a sign to the Ninevites, so also will the Son of Man be to this generation.
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- 2:1 And Jonah prayed to the LORD his God from the inward parts of the fish,
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- 2. And saying, “Out of distress to me I called to the LORD and he answered me. From the inward parts of the nether world I cried for help, you heard my call.
 - Psalm 86:13 For great is your love toward me; you have delivered me from the depths, from the realm of the dead.
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- 3. And you threw me to the depth in the heart of the seas and the stream encompassed/surrounded me, all your breakers and waves passed over me.
 - 2 Samuel 22:5ff The waves of death swirled about me; the torrents of destruction overwhelmed me. The cords of the grave coiled around me; the snares of death confronted me. In my distress I called to the LORD; I called out to my God. From his temple he heard my voice. (Sung by David when the LORD delivered him from the hand of all his enemies and Saul)
 - Psalm 88:6-8 You have put me in the lowest pit, in the darkest depths. Your wrath lies heavily on me; you have overwhelmed me with all your waves. ...I am confined and cannot escape.
 - Psalm 93:4
- 4. And I said, “ I have been cast out from before your eyes, however, I will continue to look to your holy temple.”
 - Jeremiah 7:13,15 – While you were doing all these things, declares the LORD, I spoke to you again and again, but you did not listen; I called you, but you did not answer... I will thrust you from my presence, just as I did all your fellow Israelites, eh people of Ephraim.
 - 1 Kings 8:46ff When they sin against you – for there is not one who does not sin – and you become angry with them and give them over to their enemies, who take them captive...and if they have a change of heart in the land where they are help captive, and repent and plead with you... and say, “We have sinned, we have done wrong, we have acted wickedly; and if they turn back to you with all their heart and soul...and pray toward the city you have chosen...then from heaven hear their prayer and plea...And forgive your people. (part of Solomon’s prayer of dedication for the temple)
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- 5. The waters surrounded me, while the ocean deep encompassed the soul, the reeds being twisting to my head.
 - Psalm 69:1-2 Save me, O God, for the waters have come up to my

- It is great to be able to worship here together this Easter. Death looks victorious in our world. On Easter morning, the women gathered and made their sad procession to the tomb of our Lord. They had in their mind broken promises and fear and all they wanted to so was something, anything in this moment. Perhaps we can relate seeing death firsthand this past year.
- But we know the truth. We know what the women found at the tomb. He is not here, He is risen! We know the truth, but what will we now do with it? Let us learn from the lesson of Jonah. He was tasked with sharing the message of God’s salvation with a foreign, enemy nation of Israel.
- Jonah refused and tried to flee from God. His sins literally and figuratively separated him from God in the belly of the fish. Entangled, his sins strangled him even before he was beneath the sea. He had made himself God and decided he knew better.
- The Lord does something amazing. As Jonah tries to distance himself by running away, the Lord runs after him. Not to hunt him down as an enemy, but in love as an object of his salvation. God sends a storm that left sailors shaking in their boots. The wind and rain wouldn’t stop until Jonah confessed to the crew, **“I am the reason for all of this. Cast me into the sea if you want to live.”** So with no other option left, they threw Jonah overboard and as soon as he hit the water, the sea became calm. Jonah tells us what his Lord did for him as he was sinking down, sinking down. And I want you to reflect with Jonah on your life and consider the mercy and mystery of our Savior on Good Friday and this Easter Morn.
- Jonah says, “You hurled me into the depths, I am banished from the favor of God.” He knew his sin and how it had angered God. We look into that mirror and are filled with disgust because of our sin. We look down into our hands and wonder how we managed to get to this point. Every second of guilt, every moment considering what you have done joins Jonah sinking down. You know you have angered God and you see yourself as Jonah sinking down into the depths holding your breath. None of us sit here today because we are perfect. We have all this baggage of mistakes and burdened consciences. This feeling of helplessness makes sense to you. The dark, threatening water closing in around you as you try to find a way out. You recall the accidents, the health scares, the bad days, the loss, the layoff. All of it flood into your mind as one thought, “I deserve it.”
- Our confession, our wallowing in our guilt doesn’t change anything though. It actually gets worse! “The engulfing waters threatened me, the deep surrounded me; seaweed was wrapped around my head. To the roots of the mountains I sank down; the earth beneath barred me in forever.” He was trying to run away, but now he is no position to do anything. In this moment, you realize how little the world can help. When death is upon you, sin nipping at your heels, there is no escape. No amount of wealth can save you, no medicine can cure you, nothing can even give you hope. It was as if Jonah was in his tomb, facing the consequences of his sin.
- But at the same time, there was life there. Jonah prayed. “In my distress I called to the Lord, and he answered me. From deep in the realm of the dead I called for help, and you listened to my cry.” How can it be? How is it possible? Jonah attempted to cross the sea in order to get away and the Lord heard his cry?! Only through a miracle of the Holy Spirit could he say these words. Only through a loving Lord that chased him down was this possible. He knew the truth, but he finally saw the Lord as his only way out. The door of salvation was open to him because God closed the door on his Son. Jesus was abandoned on the cross. He was left sinking down, sinking down with no fish sent to save him from the depths. This is difference between Jonah and Jesus, between you and me and Jesus. The Messiah received all of God’s wrath and we all, Jonah included, receive the salvation of our Lord.
- But it doesn’t end there. For if it did, if Jesus remained entombed at the bottom of the sea, we would have nothing. Our hope would be lost and we too would weep like the women on the way to the tomb. But the tomb was empty. Jesus rose! And he is alive giving you a way out of every situation. Even the darkest, deepest depths of the sea cannot separate you from your God. Nothing in this world can surround you and bar you in. You have life everlasting in the risen Christ! “
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- He was helpless, but not hopeless. Jonah was delivered from death, he was lifted from the pit.
- The resurrection of Christ = the stamp of approval from God. Divine proof that he did die for

