



The Pillar of Cloud & Fire from Sinai: The 10 Commandments; Mandate against Idolatry; Jachin & Boaz: Vectors for Recall of Deliverance & the Davidic Covenant

- 14) The passage reveals that the Shekinah Glory, in the form of a pillar, moved from in front of the Israelites' encampment to its rear, taking a position between the Jewish people and the bivouac of Pharaoh's army.
- 15) This theophany took on two phenomena of nature at once. The Lord spread a cloud over the broad expanse of the valley between Pi-hahiroth \p-ha-h' roth\ and Baal-zephon \b' al-se' fon\.
- 16) The Lord arranged the cloudy side so that it formed a haze which created zero visibility and thus immobilized the Egyptian army.
- 17) On the Israelites' side of the pillar, the fire of the Shekinah Glory shown through thus lighting up the night for the preparation and crossing of Little Bitter Lake.
- 18) The FLOT line formed by the cloud held the Egyptians in place throughout the night while the Israelite Exodus proceeded by the light of the fire which shown from the opposite side.
- 19) An excellent synopsis of the Jews' escape is provided by:

Wood, Leon J. "Life in Egypt." Chap. 6 in *A Survey of Israel's History*. Revised by David O'Brien. (Grand Rapids: Zondervan Publishing House, 1986), 105-106:

A shift in position of the cloud ... stopped the Egyptians, settling down on them like a fog so that they could not see, and it provided light on the Israelite side so that the people there could see better. The cloud's normal lighting property was at this time confined to one side only. This illumination enabled the people to make preparations for crossing the water.

- 20) Throughout Israel's subsequent history, they were constantly reminded by the Lord of their miraculous deliverance from Egypt. Interestingly enough, the first use of the phrase "I am the Lord your God, who brought you out of the land of Egypt," is in the preamble to the Ten Commandments in Exodus 20:2. The impact of this statement is elaborated upon by:

Keil and Delitzsch, *Biblical Commentary on the Old Testament: The Pentateuch*, 2:113-14:

The Ten (Commandments) commenced with a declaration of Jehovah concerning Himself, which served as a practical basis for the obligation on the part of the people to keep the commandments. By bringing them out of Egypt, the house of bondage, Jehovah had proved to the Israelites that He was their God. This glorious act, to which Israel owed its existence as an independent nation, was a distinct and practical manifestation of unmerited divine love, to kindle in the hearts of the people the warmest love in return, and to incite them to keep the commandments. (Verse 2 is) the preamble by which God prepared the minds of the people for obeying them, and in this sense they were frequently repeated to give emphasis to other laws.

- 21) The preamble and the enumeration of the Ten Commandments were given by God directly to the people prior to Moses and Aaron's ascent up Sinai for the remainder of the Law. Exodus 19 documents the Lord's preliminary instruction to the people before his appearance before them on Mount Sinai:

Exodus 19:4 - "You yourselves have seen what I did to the Egyptians, and how I bore you on eagles' wings, and brought you to Myself.



v. 5 - “Now then, if you will indeed obey My voice and keep My covenant, then you shall be My own possession among all the peoples, for all the earth is Mine;

v. 6 - and you shall be to Me a kingdom of priests and a holy nation.”

v. 8 - And all the people answered together and said, “All that the Lord has spoken we will do!”

- 22) Following the pronouncement of the Order Code, the Lord commanded the people to assemble themselves at the foot of Mount Sinai in order to receive further instructions. When He appears it is in the theophany of cloud and fire:

Exodus 19:11 -(And the Lord said to Moses,) “Let them be ready for the third day, for on the third day the Lord will come down on Mount Sinai in the sight of all the people.

v. 16 - So it came about on the third day, when it was morning, that there were thunder and lightning flashes and a thick cloud upon the mountain and a very loud trumpet sound, so that all the people who were in the camp trembled.

v. 17 - And Moses brought the people out of the camp to meet God, and they stood at the foot of the mountain.

v. 18 - Now Mount Sinai was all in smoke because the Lord descended upon it in fire, and its smoke ascended like the smoke of a furnace, and the whole mountain quaked violently.

- 23) Following the proclamation of the Ten Commandments, the Lord elaborates on the importance of adhering to the first two commandments in:

Exodus 20:22 -Then the Lord said to Moses, “Thus you shall say to the sons of Israel, ‘You yourselves have seen that I have spoken to you from heaven.

v. 23 - ‘You shall not make other gods besides Me; gods of silver or gods of gold, you shall not make for yourselves.”

- 24) The phrase, “You shall not make other gods besides Me” is a prohibition against the very thing the Jews were to do when Aaron made the Golden Calf in Exodus 32:1-6. According to:

Keil and Delitzsch, *Biblical Commentary on the Old Testament: The Pentateuch*, 2:127:

“You shall not make with Me,” place by the side of Me, “gods of silver and gold,”—that is to say, idols primarily intended to represent the nature of God, and therefore meant as symbols of Jehovah, but which became false gods from the very fact that they were intended as representations of the purely spiritual God.

The Jews soon violated the first and second commandments at the Golden Calf Incident while Moses was receiving the further revelations of the Mosaic Law on Sinai. In doing so, they not only engaged in idolatry but also entered into a heresy which was consistently repeated by the Israelites from that day down to the reigns of Jeroboam I, Jehu and Athaliah:

Exodus 20:7 - Then the Lord spoke to Moses, “Go down at once, for your people, whom you brought up from the land of Egypt, have corrupted themselves.



Exodus 20:8 - "They have quickly turned aside from the way which I commanded them. They have made for themselves a molten calf, and have worshiped it, and have sacrificed to it and said, 'This is your god, O Israel, who brought you up from the land of Egypt!'"

- 25) The phrase "I am the Lord your God, who brought you out of the land of Egypt" and its variations are repeated consistently throughout the Old Testament, a constant reminder of the undiminished love of God for His people and His client nation as well a warning to the Israelites when they "turn aside from the way which (the Lord) commanded them."
- 21) Therefore, Jachin and Boaz serve as visual aids to remind the Jews of their deliverance from the slavery of Egypt, their sacred commitment to the Mosaic Law beginning with its Order Code in Exodus 20.
- 22) These towering obelisks with the flaming fire from its capitals illuminating the night sky were a constant reminder of the nation's deliverance from Egyptian slavery and their commissioning as a client nation.
- 23) Their positioning before the entrance to the Temple were a constant reminder that inside, between the cherubs within the Holy of Holies, resided the Shekinah Glory, for once Solomon's Temple was completed and the Arc of the Covenant was placed inside the Most Holy Place, the Shekinah Glory indwelt the room:

1 Kings 8:10 - And it came about when the priests came from the holy place, that the cloud filled the house of the Lord,

v. 11 - so that the priests could not stand to minister because of the cloud, for the glory of the Lord filled the house of the Lord.

- 24) Finally, the inscriptions which Solomon had engraved on the towers were reminders of the sovereignty held by the House of David.
- 25) The phrase "**Yahweh** will establish thy throne forever" is a reminder of the promise to David and his genetic line. The phrase, "In **Yahweh** is the king's strength" indicates the power and authority possessed by the one who held legitimate title to the throne of Israel or of Judah, namely, tribe of Judah, house of David.
- 26) The only person left alive who qualifies to wear the crown is the seven-year old grandson of the Queen Athaliah. She has usurped his throne and as a result holds illegitimate authority and power over the people of Judah. All of this is in the process of changing as she enters into the Inner Court of Solomon's Temple.

2 Kings 11:14 - And she looked and behold, the king was standing by the pillar [of Jachin], according to the custom, with the captains and the trumpeters beside the king; and all the people of the land rejoiced and blew trumpets. Then Athaliah tore her clothes and cried, "Treason! Treason!"