

Here Am I

Reclaiming the Gates
Church on the Park | Sunday, 13 March 2016

Text: “But the king replied to Araunah, ‘No, I insist on paying for it. I will not sacrifice to the Lord my God burnt offerings that cost me nothing’” (2 Sam. 24:24, NIV).

Theme: Real worship is more than songs—it’s your whole life given to God. Worship will cost you everything but the Lord is worth it all.

Intro: Last week we looked at God’s Word to Saul: “To obey is better than sacrifice” (1 Sam. 15:22). But to fully understand this statement (and the Bible as a whole) you need to put all the **pieces** of the **puzzle** together. You especially need to put together the **two opposing** sides of Scripture and see how they synthesise. For example, this verse says that God wants **obedience** more than **sacrifice**. That is true. But, *does that mean that sacrifice is not important? Does it mean we should not offer up spiritual sacrifices?*

As you put the pieces of the Bible together, what you find is that **sacrifice** does not **always mean obedience**. You can sacrifice and your **heart** be **far** from God. We see that with Cain. And yet, here is the other side of the coin: **obedience** will **always** involve **sacrifice**. Jesus’ obedience to the Father meant the sacrifice of his life. Your **response** to God’s immense mercy is to offer your body as a **living sacrifice** (Rom. 12:1-2).

1) Worship will cost you (2 Sam. 24:24).

- Sacrifice that flows from an **obedient** and **pure heart** is a **sweet smelling fragrance** to God. God’s anointing always smells beautiful (cf. Lev. 1:9).
 - In these last messages on the anointing oil we are focusing on the spice and fragrance called **Cassia**. It specifically speaks of **reverent worship**, and **reverent worship costs**.
- In our main story today we see that **David** says, “I will not offer burnt offerings to the Lord my God which **cost me nothing**” (2 Sam. 24:24).
- Worship is not just **songs**—it **costs** something.
 - When I came to **Australia** and **left** behind my family and blessed life in America, it **cost** me something. It was the cost of obedience.
 - When I came into the **Brisbane City** to establish a ministry centre it also **cost** me something.
 - And now I’m reminded of the **cost** once again as we move into a **bigger place**.
 - My **flesh** doesn’t want to pay the **cost**, but the Lord is calling me to **obey**.
 - But, he’s also speaking to me that he will **provide** for the cost.
- Today, everybody is looking for a **bargain** and **sale**. We try to **negotiating** prices down and look online for hours for the **cheapest** price. This is **acceptable** in business, but you cannot get a **discount with God**. Worship is **costly**. And God doesn’t want your **leftovers**.
- It seems like everybody in **Australia** wants to be **casual Christians**.
 - This is very evident when it comes to **gathering** on **Sunday**. Nobody wants to pay a cost to **come** and **worship** God. “I can worship God at home with the **TV**. The church is too **far**. I don’t **feel** like going today.”
 - You have to understand that these attitudes will **seep** into your **children** and you will end up raising a compromised generation who only know bits and pieces about God, rather

than the whole truth. Your children need to see their father and mother sacrifice to give to God.

- Worship will **cost** you. It will cost your flesh. Your **flesh** must be **slain** on the **altar** and **broken** to pieces before God. (“He who falls on the rock will be broken to pieces” *Matt. 21:44). Worship will cost you your **time**, your **energy**, your **money**, your **thoughts** and **attitudes**. It calls for your **whole being**, wholly **surrendered** to God. It’s not just singing songs; it’s a **laid down life** for God.
- The very **anointing** of the Holy Spirit, God’s **fragrant empowering**, will **help** you to **offer** your whole life to God.
 - This is **not** your **work**, but **God’s**. Yet, you must submit to the Holy Spirit and let him take over. That’s what the spice of **cassia** is all about—**reverent worship**.
- **David** was offered a free sacrifice. Araunah wanted to give him everything. But, David wanted to pay the cost. It was only as he would pay the cost that **judgment** would be **averted**.
- **David’ intercession** is a **portrait of Christ**.
 - **Jesus** didn’t offer something to the **Father** that **did not cost** him anything. He could have stayed in heaven and let justice take its cost. That you and I would be condemned to hell is just before God because of our sin. And yet, for God, **mercy** triumphs over **judgment**. **Jesus averted the wrath of God** by taking the **judgment** of himself. He paid the **ultimate cost**, his **life** and **blood**. The Lord was moved by Jesus prayer for the world and to all who believe **the plague of sin** will have **no** power.

2) Worship will cost you everything (Gen. 22:1-18).

- In **Genesis 22** we have an **example** of true and costly worship. Here we see **Abraham** offers **Isaac**.
- While I was writing this message in a cafe, the Holy Spirit **touched me** in a powerful way. I was in tears as God unveiled to me his great sacrifice once again.
- This **threshing** floor of **David** was the **same place** Abraham offered Isaac, Moriah (2 Chron. 3:1; Gen. 22:2).
 - **Moriah** means ‘**chosen** by **Yahweh**’ and comes from **ra’ha** meaning ‘see, look, **behold**, provide, etc.). **The place God has his eye on**.
 - Ultimately, God want **you** to be his Mount Moriah, the place he has his eye on. And if you are **saved**, you are **chosen** and he has his **eye** on you.
 - Through **David**, it was **bought back** from the Jebusites and now David & Israel legally owned it.
 - Soon this place became the **foundation** for **Solomon’s temple**, the first temple of God.
 - The temple was the place where God would meet people and people would worship God. Here we see the foundation of true worship—obedience that costs.
- When you study this passage you find all different **forms** of the word ‘**see**’ or ‘**behold**.’ It’s as if God is calling out, “**Look deeper**. There’s **more** to **see!**” (I’ve counted 14 forms.)
- This is the first place that the word **worship** appears in the Bible (v. 5). And from it, we learn what true worship is.
- True worship begins with you saying, “**Here am I**”
 - I think “**Here I am**” loses the power of the word in Hebrew, though there is nothing wrong with saying it like that or translating it in that way. I like the ‘**I**’ in the statement being **last**.
 - “Here am I” is saying to God, “I am **presenting** myself in service as a **living sacrifice**.”
 - The importance of the ‘phrase’ “Here am I”: **heneni**. The **prophets** often use this word as a presentation of themselves before God, **ready** for **service**. It’s almost like a **modern salute**, “Here I am for service.” And this, we see, is **true worship (Rom. 12:1)**.

- Literally, *'heneni'* means **“Behold me”** or **“Look at me”**
- The word **‘provide’** is literally ‘see’ (ra’ah) - to see, to understand, to spy, reveal, look at, examine, inspect, to show). In other words, **“God will see to it.”**
- God always **provides** for the **true worshipper**. But, there will be a **time of loss** and **darkness** before resurrection and restoration.
- The Gospel of **John** also uses this language of the **“one and only son”** to remind us and connect us to this story.
 - Explain how Isaac is a portrait of Jesus and Abraham a picture of our Jesus’ Father.
- Here we learn what it is to fear God (v. 12). **“I know that you fear God, sine you have not withheld your son, your only son, from me.”**
 - Thank you, Father, that you have given me your one and only son. I see him, but I long to see him more. I see what you have done, but I long to see it more. I long to look deeper into the depth of who you are, Father. The God who does not hold back anything for me and the whole world. The God who sheds his own blood for our transgressions against you. The Father who shows kindness in the face of my rebellion and rudeness. The Father who gave us his own Son and will freely give us all things. The Father who did not just give us creation, something made or material, but **HIMSELF**. The God who did not hold back and give us a portion, but **all**. The God who gives himself to be eaten and consumed by me. The God who is my life and bread. The Father who is my all and all.
- **“Not withheld”** - *what are you withholding from your heavenly Father? What are you keeping hidden?*
 - This passage now pulls back its **veil**. I see the glory of God. I knew it before and yet now I know his Glory more. Today, you have given me a fresh glimpse of your glory. I sit in this cafe, worshipping, gazing at your beauty and in tears at your love.
 - Sometimes it just hits you. The Bible is like a **veil, holding the chief** of all **treasures**. Shielding it from unbelievers, revealing it to those who believe. At times the veil is pulled back and all you see is the ark and the manifest glory abiding on it. The place is filled with smoke and you are brought in. I am surrounded by the atmosphere of glory and I breath in the fragrance of your aroma. I cannot get any closer. I am here in your presence. There’s nothing more, just you and you alone. You are all I want and all my heart longs for. I seek you like I did at first. So hungry. So thirsty. I love you Lord and live to see your face.
 - *** Share 3rd point, but save it for next week to develop. (Then, skip to conclusion)

3) Worship will cost you everything but the Lord is worth it (2 Chron. 3:1 & 1 Chron. 29).

- Consider saving this portion for the next week and divide the message into two.
- Yahweh Yireh; Adonai Yireh (Jehovah Jireh) - The Lord who Sees to It!
- Start to share the end of Abraham’s story - how God blesses Abraham in return.
- The Lord is worth it because of WHO HE IS—the I AM. He doesn’t give you a piece of him but His whole self.
- Worship really begins with seeing God—God revealing himself to you. When you see him, you give yourself to him.
- David’s prayer the the building of the temple by his son Solomon (1 Chron. 29:10-
 - “Yours, O Lord, is the greatness and the power and the glory and the victory and the majesty, Indeed everything that is in the heavens and the earth...”
 - “For all things come from you, and from your hand we have given you” (& cf. v. 16)
- All giving is just given back to God what is rightfully his.
- We all need the proper view of our lives, our time and our possessions.
 - It’s not ours, it’s HIS.

- At the end of the passage is the root word for 'cassia,' which is 'bowed low' (*1 Chron. 29:20).

Conclusion: The Lord withheld nothing from you. But here is the question I feel the Lord is asking us: "*What are you withholding from me?*" It's time to give everything to God in worship.

END NOTES

2 Samuel 24 - The story of David and the Census. Why was it wrong? We can see clearly that Joab knows it's wrong, but why? (Exodus 12:10,

- There are numerous reasons why it was wrong
- But, at the heart, David is looking to the strength of his army and the size of his nation, rather than to the Lord.
 - David was looking to the flesh, rather than the Spirit.
 - He FORGOT the lesson of God defeated Goliath through him.
 - *You must never forget the lessons God has taught you in the past. Even if God brought a mighty victory through you, you still must live humbly.
- At the same time, it seems like the people were not obedient to giving the redemption cost for the census.
- In reading the story, we see that the sin does not just lie with David, but it's a sin of David and Israel.

"This concluding chapter also serves as a fitting climax to 1, 2 Samuel, for it simultaneously links David with the best of Israel's past and the glory of their future. By sacrificing burnt offerings provided for him in the very area where Abraham had once done the same (cf. Gen 22:13; cf. 2 Chr 3:1), David's life and ministry become identified with the greatest of the Torah patriarchs. By acting as an intercessor to bring a divinely sent plague to a halt, as Aaron once did (Num 16:47–49), he assumes the status of a priest and thus foreshadows the priestly actions of Jesus, the ultimate Davidic priest. By acquiring the site of the Lord's temple for Israel, David also lays the groundwork for the most celebrated material aspect of Israelite religion." (New American Commentary)

"24:1–4 "Again" (v. 1), that is, sometime after the events of 21:1–14, "the anger of the Lord burned against Israel." The reason for the Lord's wrath is not stated, but as on previous occasions, it must have stemmed from Israel's violation of some aspect of the Torah. In order to bring judgment against Israel, the Lord "incited David" to "take a census of Israel and Judah." The writer's attribution of the action to the Lord is not contradictory to 1 Chr 21:1; it reflects his understanding that Yahweh is Lord of the universe, exercising dominion over all powers and authorities, whether in heaven or on earth (cf. Ps 97:9; Eph 1:20). From this position of utmost strength the Lord apportions power to lesser beings to be used in enforcing the moral aspects of the created order. The Bible teaches that God empowers even destructive beings—whether superhuman (cf. 1 Kgs 22:19–23; 2 Thess 2:11) or human (cf. Judg 1:14; Hab 1:6; Acts 4:28)—in limited ways to bring judgment and, ultimately, redemption. In the present case the Lord used both superhuman and human beings to enforce the moral order, enabling Satan to entice David to act foolishly so as to bring judgment on Israel.

"The fact that the Lord oversees the entire judgment process is ultimately a comfort to humanity. It means that no malevolent action can occur that is not subject to God's oversight and divinely imposed limitations. It also means that nothing can occur in the universe that God cannot ultimately use for good (cf. Gen 50:20; Acts 2:36; Rom 8:28).

"David obeyed the judgment-inciting command and ordered "Joab and the army commanders with him" (v. 2) to "go throughout all the tribes of Israel from Dan to Beersheba" and take a military census. The Torah permitted such censuses but warned that a plague would result if they were not conducted properly (cf. Exod 30:12). Since the Lord explicitly permitted censuses

to be taken and even ordered their undertaking in the Torah (cf. Num 1:2; 4:2, 22; 26:2), David's sin does not seem to lie in the mere fact that he conducted one.

“What then created the problem in this census? It was either David's motivation for the census or the manner in which it was carried out. Perhaps it was undertaken for purposes of self-aggrandizement⁵⁴—David may have wanted to “know how many” Israelite males above the age of twenty there were in Israel in order to be able to boast more accurately. Alternatively, it may be that David did not require all enrolled males to pay the half-shekel ransom required by the Torah (cf. Exod 30:13–16), an oversight guaranteed to bring a plague against Israel. Speaking in favor of this second option is the fact that on a previous occasion, David had failed to enforce Torah regulations for an otherwise permissible action—transporting the ark of the covenant—with disastrous actions (cf. 6:7).

“Joab” (v. 3) was clearly troubled by the king's order and openly questioned it when it came. While expressing the wish that the Lord might “multiply the troops a hundred times over” during David's lifetime, Joab was convinced—perhaps based on the Torah warning (Exod 30:12)—that ascertaining the number of Israelite soldiers would automatically endanger them. In spite of Joab's public misgivings about the project, “the king's word ... overruled Joab and the army commanders” (v. 4). Thus David's leading officers set about the daunting task “to enroll the fighting men of Israel.” (NAC)

Provide/See Word Study

- 2095 רָאָה (rā'â) see, look at, inspect.
Derivatives
2095a רָאָה (rā'eh) seeing (Job 10:15, only).
2095b רֹאֶה (rō'eh) I, seer.
2095c רֹאֶה (rō'eh) II, prophetic vision.
2095d רָאוּת (rē'ût) look (Eccl 5:10, only).
2095e רְאִי (rě'î) mirror (Job 37:18, only).
2095f רְאִי (rě'î) looking, appearance.
2095g מְרֹאֶה (mar'â) I, vision.
2095h מְרֹאֶה (mar'â) II, mirror (Ex 38:8, only).
2095i מְרֹאֶה (mar'eh) sight, appearance.
2095j רֵבִן (rě ûbēn) Reuben.

The extended and metaphorical senses in the Qal include to regard, perceive, feel, understand, learn, enjoy; Niphal, to be seen or to reveal oneself; Pual, to be seen; Hiphil, to cause to see, show, make to feel or know or enjoy; Hophal, to be made to see, to be shown; Hithpael, to look at one another.

The literal sense of the verb calls for no special comment, for it is the common word for seeing with the eyes (Gen 27:1). But this word has extended and metaphorical meanings. Some of these appear in the definitions above. Five, however, are of special importance. (1) rā'â designates the saving, understanding, believing acceptance of the Word of God as delivered by his accredited messengers. In Isa 6:10 to see with the eyes is to hear God's Word, to understand it, and to turn to him. On the other hand, in the same passage to harden the heart against God's message is to shut the eyes (Isa 6:10). In the previous verse, nevertheless to “see indeed” rě'û rā'ô (Qal imperative masculine plural, followed by infinitive absolute) is used of

the bare act of intellectual perception of the message of God's prophet. Further examples of the sense of believing understanding are to be found: Isa 52:10, 15; II Chr 26:5; Ps 63:2 [H 3]; 69:23 [H 24], et al. (2) *rā'â* has the sense of the act of acceptance, especially on the part of God. God says to Noah, "Thee have I seen righteous" (Gen 7:1). Another example is Num 23:21. (3) Another sense is "to provide," usually of God's provision: I Sam 16:1, Gen 22:8, 14 (as in English to see to something is to provide it). (4) "To have respect to" is another, especially of God in acting with mercy (Isa 38:5; Ps 138:6). See also Ps 66:18 for a similar sense. (5) Of special importance is that *rā'â* is employed far more than any other word for the act of an authentic prophet in receiving oracles from God. This is suggested first in the basic text, Num 12:6. God's part in revelation is denominated a *mar'â* (vision), a noun derived from *rā'â*, as also in ten other texts (Gen 46:2; I Sam 3:15; Ezk 1:1; 8:3; 40:2; 43:3; Dan 10:7–8, 16). See also *mar'eh*. More importantly, *rā'â* is used many times in the major and minor prophets in this precise manner: Isa 6:1; Jer 1:11, 12, 13; Ezk 1:1, 4, 15, 27, 28; 2:9; 8:2, 6, 7, 10, 15; 10:1, 9; 11:1. The synonym *hāzâ* (q.v.) is used in the same sense.

A name for the *nābî'* (prophet) is *rō'eh* (seer) suggesting that the act of seeing God's message (by dreams or visions) was so important that the spokesman (*nābî'*) might be called one who sees (divine things), that is, a "seer" (I Sam 9:9, 11, 18, 19 and at least seven other times in the OT). This feature placed certain limits on prophetic communication about the future and prophetic interpretation as God was careful to point out (Num 12:4–8) and as the prophets regretfully acknowledge (Dan 8:27; 12:8). The vision often needed further interpretation.

רֹאֵה (*rō'eh*). Seer (synonym of *nābî'* "prophet," properly a Qal participle of the verb *rā'â*, "seeing or one who sees." It is used many times in this general sense. It is used twelve times in the OT, however, as an alternate for *nābî'* "prophet." It is always rendered "seer." Inasmuch as the *nābî'*, spokesman for God, received his message by seeing visions this name was appropriately employed. It is always used with the article (*hārō'eh*) except once at II Sam 15:27 where the sense requires the anarthrous form; sometimes it has the holem full, (*rō'eh*), sometimes defective (*rō'eh*). Often this name designates a prophet whose name also is given: Samuel, Zadok, Hanani. The name alternates with *hōzeh*, used sixteen times, a word of almost the same meaning. Apparently *rō'eh* is the earliest name, "For he that is now called a prophet (*nābî'*) was beforetime called a seer (*rō'eh*, I Sam 9:9). Gad was both *nābî'* and *hōzeh* (II Sam 24:11). These three terms are used for the OT prophet in a single passage, "Now the acts of David the king, first and last, behold they are written in the history of Samuel the seer (*rō'eh*), and in the history of Nathan the prophet (*nābî'*), and in the history of Gad the seer (*hōzeh*, I Chr 29:29). "Since, quite obviously, the same individual can be designated by the three terms, what if any, is the distinction between them? ... The word *nābî'* ... stressed the objective or active work of the messenger of the Lord in speaking forth God's Word. The terms *rō'eh* and *hōzeh*, translated seer on the other hand emphasized the subjective element, namely the receiving of divine revelation by seeing. In Isa 30:10 the rebellious Israelites say to the seers, "See not." The term prophet emphasized the prophet's utterances, *rō'eh* and *bos'h* indicated his method of receiving divine communication" (Hobart E. Freeman, *An Introduction to the OT Prophets*, Moody, 1968, pp. 40–41).

See also Man of God (Deut 33:1; II Kgs 4:9, etc.) and "servant" of the Lord (I Kgs 14:18; II Kgs 9:7; 17:13, etc.) and "messenger" of the Lord (Hag 1:13; Mal 1:1).

Lexicons list one occurrence (Isa 28:7) of the form *rō'eh* II, as a noun meaning prophetic vision. Inasmuch as Hebrew participles may be used as nouns and indeed partake of many noun

characteristics (Gesenius, Hebrew Grammar, p. 116) it might be best to regard this single occurrence as a present active participle of *rā'â* meaning here the act of seeing, somewhat as the same form earlier in the chapter (v. 4) means the “one who sees.”

מַרְעָה (*mar'eh*). Sight, vision, appearance, countenance, beauty. This word merits attention in three respects: 1) its essential general meaning, 2) a special meaning with reference to “the Servant of the LoRd” in Isaiah and 3) a special meaning in connection with biblical prophecy. 1. Essential general meanings. Being derived directly from the verb *rā'â* “to see,” by simple addition of a familiar noun-making prefix, this word bears much of the variety of significance of that word. The verb appears in every main Hebrew stem, except possibly Piel, and exhibits every conceivable sort of literal, metaphorical, and extended meaning of “to see”—as in English. As one would expect, the word *rā'â* appears hundreds of times. Our noun *mar'eh* can mean almost anything having to do with outward appearance, the way things look. So the notions of a “sight” or phenomenon, the thing seen, whether usual (Lev 13:3, and ten times in the chapter), or unusual (Ex 3:3) is common. The act of looking (Isa 11:3) and the faculty or function of seeing (Eccl 6:9) are two other senses; also “appearance” in the sense of how something seems outwardly to be, as opposed to the inner reality (I Sam 16:7). By a slight extension our word expresses the very common notion of face or countenance, the part of a person visible to the eye (Song 2:14; 5:15). Adjectives for fair and desirable as well as ugly and undesirable are commonly used with *mar'eh*.

2. Special meaning with reference to the “Servant of the Lord.”

a. The opening canto of the last “Song of the Servant” (Isa 52:13–53:12) has this line: “His visage (*mar'ehâ*) was more marred than any man” (Isa 53:14). This strange statement seems to give the reason why “many were astonished” at the Servant when they saw him at Golgotha, the low point in his career as far as human acceptance was concerned. What does it mean? Taken (as it surely must be) as a characterization of what happened to his “physique” at the crucifixion, men have supposed many things. Perhaps it refers to the physical injuries—and no one was ever so injured (“more than any man”). But quite a point is made of the fact in the Gospels that not a bone of his body was broken. People receive more disfiguring injuries from fire, explosions, etc. every day and live to bear the scars. Someone has suggested the inward suffering of abandonment by God and man. But that has nothing to do with *mar'eh*, outward appearance. The correct understanding of *mar'eh* here can be adequately interpreted if we start with *mē'îš* “than any man,” better translated literally, “from a human adult male.” The male of our species in his perfection, dignity, and privilege was most thoroughly degraded, not by smashing him physically but by destroying all evidence of that perfection, dignity, and privilege which man has as viceregent lord of earth’s creatures. Convicted as a criminal, tortured as a sneak-thief, abused as being of no status whatsoever and then ignored by his executioners, as they amused themselves with his attire—perhaps this was how *mišhat mē'îš mar'ehû* “ruined from a human male as regard his appearance” was fulfilled.

b. In Isa 53:2 it is said of him, “And when we shall see him there is no beauty (*mar'eh*) that we should desire him.” Though close to the last-mentioned reference where the meaning is some what unique, here another nearly unique sense is employed. Without any qualifying adjective for beautiful, attractive, lovely, etc., the bare noun means good appearance, hence rendered “beauty” here and here alone in KJV. To get the sense here, think of what a husband means when he calls his new bride a “vision” as opposed to what he might be thinking of if he called her a “sight.” The missing “beauty” was regal trappings, prestigious accoutrements. Like John the Baptist, he wore none of the soft clothing and had no flabby muscles, characteristic of those who live in kings’ courts. The Jews wanted a courtly prince; God offered them a muscular carpenter.

3. Special meaning with reference to biblical prophecy. There is a nearly identical noun mar'â, distinguished from mar'eh only by the second vowel. This related word is used almost exclusively for vision(s) as a vehicle of divine revelation to prophets. The words alternate in this obvious sense in Ezekiel and Daniel. See BDB, p. 909.

רְעוּבֵן (rě'ûbēn) Reuben. Behold a son! Jacob's first son, by Leah, was God's special favor to her and as his name seems to hint, an unexpected blessing (Gen 39:31). Another meaning has been postulated, regarding it as abbreviated from rā'û bē 'ānyî "[Jehovah] hath seen my affliction" [Leah's]; hence "pity of God." While derivations of names in the OT sometimes seem whimsical—as naming of children sometimes seems to be—the obvious meaning surely must be the designed one. However, a name may be explained in a word play that does not depend on etymology. Indeed "Reuben" may mean "Behold, a son" and yet sound sufficiently like "he has seen my affliction" to have that mentioned.

Reuben turned out to be a spirited but not very disciplined person, connected with scrapes both shameful and noble, constructive and very harmful (see Gen 37:22; 42:22, 37–38; 49:3). He committed one very repulsive crime (Gen 35:22) which must surely have occurred under conditions of great enticement. But it cost him his rights of firstborn—the pre-eminence of leadership going to Judah (Gen 49:8–10) and the double portion to Joseph's sons (Gen 48:5). His descendants, the tribe of Reuben, figure prominently at the time of the conquest, being the first tribe settled, even before the transfer of leadership to Joshua from Moses (Num 32). We hear very little of them after that. They maintained their former nomadic ways from their "headquarters" lands in the highlands of Moab north of the River Amon [Arabic Wadi Mojib]. The tribe was as "unstable" as their parent Reuben and were among the first to lose themselves in the population transfers of antiquity (II Kgs 10:33). Their towns appear in later history as in possession of Moabites. The theological information derived from Reuben is mainly ethical—the lessons quite obvious ones: evils of polygamy, perils of remoteness from worship centers, etc. Bibliography: Delitzsch, F., *Biblical Commentary on Isaiah*, III: Freeman, H. E., *An Introduction to the OT Prophets*, Moody, 1968. Mac-Rae, A. A., "Prophets and Prophecy" ZPEB IV, pp. 875–903. R.D.C (*Theological Word Book of the Old Testament*)

"Here I Am"/Heneni Word Study

510 הֵן (hēn) behold, if, lo, though. (ASV and RSV similar.)

An interjection demanding attention, "look!" "see!" and sometimes in context, "if." It is used one hundred times. It is, at least in some uses, a short form of hinnēh (q.v.). It or hinnēh or both are in Ugaritic reflected in the hn of similar meaning.

hēn is mainly used to emphasize the information which follows it. "behold, I have bought you" (Gen 47:23), although sometimes the emphasis is on a person, "behold my servant" (Isa 42:1). The information may be only an assumption, "Behold, they will not believe me" (Ex 4:1). When the assumption is a condition it is translated "if," e.g. "if I shut up heaven . . . , or if I command the locusts" (II Chr 7:13). In this passage hēn is parallel to 'im, meaning "if I send pestilence." The KJV uses "though" to introduce a condition in Job 13:15, "though he slay me" (but ASV and RSV, "behold, he will slay me"). "If" is also used in the sense of "whether," "and see if there be such a thing" (Jer 2:10). This usage for "if" may be not the equivalent of "behold" but derived from the Aramaic hēn which means "if" exclusively. The Ugaritic hn apparently is not used for "if."

Over half of the instances of this word are in Isa and Job, with the others mainly confined to the Pentateuch. This is in contrast to the use of hinnēh which is evenly distributed throughout the OT.

510a הִנֵּה (hinnēh) behold, lo, see. (ASV and RSV “if.”) An interjection demanding attention, “look!” “see!” It occurs over a thousand times. See also the shorter form, hēn.

510b הִנֵּה (hinnēh) hither. When used in pairs, “here and there.” Derivation uncertain. hinnēh is sometimes used as a predicator of existence according to T. O. Lambdin: “It differs from yeš in that it emphasizes the immediacy, the here-and-now-ness, of the situation (Introduction to Biblical Hebrew, Scribner’s Sons, 1971, p. 168).

hinnēh may be used to point out things (pillar and heap, Gen 31:51; covenant, Gen 17:4), but more often it is used to point out people, “behold my maid” (Gen 30:3). Often pronouns are attached as suffixes, especially the first person singular: “See me standing” (i.e., “behold I stood,” Gen 41:17), or for emphasis the pronoun is repeated, “And I, behold I am bringing” (Gen 6:17), and often the idiom, “Behold me!” (i.e., “here I am,” I Sam 3:4f.).

Then too, according to Lambdin, “Most hinnēh clauses occur in direct speech ... and serve to introduce a fact upon which a following statement or command is based” (ibid., p. 169). Thus, “Behold your handmaid is in your charge; do to her” is equivalent to “since your handmaid is” (Gen 16:6). With the first person suffix followed by a particle it is used often in the prophets as a statement of what God will do, “Behold, I am going to proclaim liberty ... to the sword” (Jer 34:17). Especially with the participle it may point out what is just on the verge of happening (Ex 4:23, 7:17 etc.).

In a few instances hinnēh is used to emphasize one specific possibility and may be translated “if,” “and if ... the disease is checked” (Lev 13:5, RSV), An important fact or action may follow introductory words: “As for Ishmael ... , behold I have blessed him” (Gen 17:20), “In my dream and behold I stood” (Gen 41:17). The pronoun may be omitted if understood, “Behold, between Kadesh and Bered,” i.e., “it,” referring to a well, was thus located (Gen 16:14).

Bibliography: Labuschagne, C. J., “The Particles hēn and hinnēh,” OTS 8:1–14. Ward, William A., “Comparative Studies in Egyptian and Ugaritic,” JNES 20:31–40. C.P.W.

“I will use whatever language someone speaks to speak to them. If it’s business, I’ll use business language. If it’s agriculture, I will use farming. If it’s a style of music, I’ll use that style of music to speak to them. If it’s computers, I’ll use computer language. I will meet people where they are at. Yet, my goal is to lift them up to learn my language. I came from heaven to earth to make a stairway so that those who believe can ascend to heaven. I descended so that you can ascend. I am the way, the truth and the life.” (Personal note)

O, to know the voice of the Lord. Abraham obeyed God’s voice, not his imagination. He heard God and therefore he saw God.

The woman with the two mites—she is an example of costly worship.