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## Leap on the threshold meaning

The masortc manuscripts have for Zephaniah 1:9: U'fakad'ti al col hadoleg al hamiftan bayom hahu ... Word-for-word translation is: And I will visit (u'fakad'ti) on (al) each (col) one that hedges (hadoleg) above (al) the threshold (hamiftan) on the day (bayom) as (hahu)... I see from OP NASB adds temple, douay-Rheims adds arrogant (where does it come from?), and NLT omits threshold. The story of Dagon in I Samuel 5:5 indicates that there were similar philistines religious practices (although it may be that the practice pre-dated the event related there). Most commentators associate Zephaniah 1:9 with In Samuel 5:5. There seems to be no other source to associate this verse with. There are similar and probably unrelated threshold customs in other cultures, such as carrying a newlywed bride over the threshold. No doubt Saphaniah would take a slight view ;-). In this verse, Zephaniah uses a familiar custom or action by idolatry as a name or term for them, the threshold of hurlers as it were. This literary form is similar to Hoshea's quote of the adage that calls idolatry calculus in Hoshea 13:2, and on the other hand God's word to Elyahu in I Kings 19:18 where the faithful remnant of Israel is referred to as all the knees that did not bow to Baal. There is an interesting deviation in the translation of the second half of the verse. Most of the Jewish commentators interpret those who fill their master's house with violence and deception, referring to the king's servants and courtiers mentioned in verse 8, which fills the royal palace with violence and betrayal, but I see that Douay-Rheim's interpreters fill the Lord's house their God and NIV interprets the filling temple of his gods. The interpretation hinges on the word adonehem - which is their masters. The later two interpretations seem unlikely to me in light of how this same language is used in Genesis 39:20, literally Joseph's masters, but that means Pharaoh. And I will punish the day anyone who jumps on the temple threshold, who fills his master's house with violence and betrayal. (Zephaniah 1:9) Say what? What is the deal with the leap and the threshold? It's actually an interesting story that may be related to this... Much earlier in the history of Israel (1 Sam 4), they had lost a battle against the Philistines and believed that carrying the ark into the next battle would turn their fortunes. It's quite funny because they ask the question: Why has Jehovah defeated us?, and then they never ask him. They just take the ark into battle like a lucky charm. Anyway, it obviously doesn't work, and the Philistines catch the ark. When they put it in the house of their god Dagon, some strange things happen. On the first night, Dagon's idol is overturned. The second night, Dagon's idol is overturned, and the head and hands of the idol are cut off on the threshold of the house. Therefore, neither the priests of Dagon nor all Dagon's house tread on the threshold of Dagon in Ashdod to this day. 1 Samuel 5:5. In other words, those who are going to worship Dagon jump over the threshold when you enter his house. So fast forward a few hundred years, and there are apparently people jumping on the threshold of Jehovah's temple after bringing this Dagon superstition to the worship of Jehovah. While it may be interesting to consider that these two stories are related, it is important piece of information that Jehovah guarantees punishment for those who engage in such a practice. What's the lesson? What do we learn about Jehovah from such strange, rather obscure condemnation? He is holy and must be treated as holy. This is actually very thought-provoking. Jehovah does not see any act of worship that does not originate from him. It's part of what holy means. Consider some examples from the New Testament. And do not become full of wine, for there is scattering, but be filled with the Spirit, talk to each other in hymns and hymns and spiritual songs, sing and make melody with your heart to the Lord; (Eph. 5:18, 19). What commands Jehovah about music in the New Testament? Sew. What do you bring to him? Do nothing from selfishness or empty notion, but with humility in mind considers each other more important than yourselves; Not only look out for your own personal interests, but also for the interests of others. (Phil 2:3, 4). What commands Jehovah regarding your attitude to other Christians? Consider them more important than yourself. What are you taking him with? Do you treat Jehovah as holy, or do you bring your own acts of worship to him, and require him to accept them? What happens when you stand before him in judgment and he asks: So, what did you learn from Zephaniah? We must examine and understand the basis of our acts of worship and abandon all that does not come with authority from Jehovah. Comment HomeVerse-by-Verse Bible CommentaryZephaniahChapter 1 And I will punish the day anyone who jumps on the temple threshold, who fills the house of their master with violence and betrayal. New American standard versionNLT jumps on the threshold - Or it skips the threshold. It is most likely that the Philistines are here intended. After the time dagon fell before the ark, and his hands were broken off on the threshold of his temple, his worshippers would no longer put a foot on the threshold, but walked or skipped it, when they entered his temple. The Chaldeans understand this by the Philistines, without giving this reason for it. Some understand it out of pride and pride: others believe that jumping on the threshold refers to the customs of the Arabs, who used to ride into people's houses and take away everything they could bear; and that this is why in several parts of the Far East they have their doors made very low, to prevent the depredators from entering. In this way we learn the Persians have often the poor Armenians, walking on horseback into their houses, and taking what they thought right. Mr. Harmer understands it this way. Copyright StatementDese files are public domain. Bibliographic informationClarke, Adam. In 1709, an article was published in Zephaniah. ^ Adam Clarke Comment (in Norwegian) . 1832.I will punish all those who jump on the threshold - Neither language nor history nor context allows this to be understood by the idolatrous custom of Ashdod, so as not to tread on the threshold of the Temple of Dagon. In fact, it had been a strange crush of idolatry, that God's people should adopt an act of superstitious reverence for an idol in the very case where its nothing and the power of the true God had been shown. Nothing is actually too brutish for someone who chooses an idol for the true God, and prefers Satan to the good God. Yet the superstition apparently belonged to Ashdod alone; the worship of Dagon, although another form of untrue worship, does not appear, as baal, having fascinated the Jews; Nor would Zephaniah, to express a rare superstition, have chosen an idiom, which can more easily express the opposite, that they jumped on the threshold, not above it. They are also the same people, who jump on the threshold, and who fill their men's houses with violence and betrayal. Yet this applies not to superstition, but to loot and goods unfairly obtained. As then, before, he had declared God's judgments on idolatry, so he does here on sins against the second table, either by open violence, or secret fraud, as well as habakkuk Habakkuk 1:2-3, and Jeremiah Jeremiah 5:27. Everyone, whether open or hidden from man, every wrongful trade, (for every sin about a neighbor's goods falling under these two, violence or fraud) shall be avenged on that day. Here again all that remains is sin. They enriched, as they believed, their masters of art or by force; they planned, plotted, robbed; They succeeded at the desire of their hearts; but, poorly obtained, poorly used! They filled their men's houses quite full; but how? with violence and betrayal, who witnessed them, and brought down God's judgments upon them. Copyright StatementDese files are public domain. Bibliographic informationBarnes, Albert. In 1709, an article was published in Zephaniah. Barnes' notes on the entire Bible. . 1870.And on that day I will punish all that leap above the threshold, which fills your master's house with violence and betrayal. Some have tried to make skipping the threshold here a reference to some pagan custom; But we believe that Barnes was right to see the second clause as an explanation for the first. Neither language, nor history, nor context allows this to be understood by the idolatrous customs of Ashdod. The same people who jump over the threshold are those who fill their master's house with violence. We Hailey was right: It is more likely that the term had become a common term for burglary and theft. Despite our preference for the views of such writers as Hailey and Barnes on this passage, the possibility remains that some pagan significance may have gone to jump over the threshold. Eakin noted that: The threshold was judged in antiquity to be the dwelling of a demon (or demons), and thus a place of special danger. In Roman times, this faith found expression in the protective carrying of a bride above the threshold. Bibliographic informationCoffman, James Burton. In 1709, an article was published in Zephaniah. In 1999, there were 100 billion . Abilene Christian University Press, Abilene, Texas, USA. 1983-1999.In same day too I will punish all those who jump on the threshold,.... Not in a ridiculous way, as by dancing and jumping, made sports for persons, and brought their masters much gain, as the girl possessed with a spirit of divination did, acts 16:16 either, who went and irreverently into the house of God; or in an idol-worshipping way, as when they entered an idol temple, did not tread on the threshold, but skipped it, as the priests of Dagon, after the fall of this idol on the threshold, 1 Samuels 5:4. So Targum, and I will visit all those who go in the laws (or according to customs) of the Philistines; whose idol Dagon was: but it seems better to interpret it by such, who, seeing houses full of good things, in a rude, bold, rude way, stabbed themselves, or jumped into them, and took away what they satisfied; or when they returned to their men's houses with their spoils, which put them on, and encouraged them in these practices, skipped the threshold for the joy of what they had received, as Aben Ezra observes; who agree with the following: who fill their men's houses with violence and betrayal; that is, with goods obtained by rapine and power, and by fraudulent ways and methods: this is to be understood by servants of great men, who, to feed the ambition and stinginess of their masters, used highly oppressive methods with inferior persons to get their drug from them, and satisfy their masters. Cocceius interprets these three verses on the day of christ's coming in the flesh at hand, when the true sacrifice would be offered up, and God would call his people to feed by faith in it; when all the civil power and authority of Sanhedrim and the family of David should be removed from the Jews; and all friendships with the nations of the world, denoted by equality of clothing; and priests, the priests, according to him, are those who skipped the threshold; that is, of the house of the Lord, the temple, and filled it with widowhouses, unsupported precepts, and false doctrines. Copyright StatementThe new John Gill's exhibition of the entire Bible modernised and adapted to the computer by Pierce of the Online Bible. All rights reserved, Larry Pierce, Winterbourne, Ontario.A printed copy of this work can be ordered from: The Baptist Standard Bearer, 1 Iron Oaks Dr, Paris, AR, 72855 Bibliographical informationGill, John. In 1709, an article was published in Zephaniah. In 1999, 100,000 people were proclaimed to be one of the most people thinking about the US president. . 1999. On the same day I will also punish all those who jump on the threshold, who fill their men's houses with violence and betrayal. (e) He means the servants of the rulers who invade the houses of other men, and rejoice and jump for joy, when they may gain some gain to please their master with. Bibliographic informationBeza, Theodore. In 1709, an article was published in Zephaniah. In 1599, a Bible was published in Geneva . 1599-1645.are soothsayers as Philistines. Calvin's view best agrees with the last clause of the verse. Fill... masterhouse with violence, etc. - that is, with goods obtained with violence, etc. Copyright StatementThese files are a derivative of an electronic edition prepared by text scanned by the Woodside Bible Fellowship.This extended edition of jameison-faussett-Brown Commentary is in the public domain and can be used freely and distributed. Bibliographic InformationJamieson, Robert, D.D.; Crane, A. R.; Brown, David. In 1709, an article was published in Zephaniah. In 1999, there were 100 billion . 1871-8. On the same day I will also punish all those who jump on the threshold, who fill their men's houses with violence and betrayal. On the same day --- At the same time. Their master's house - Either the oppressive kings, whose officers these were, or public officers and judges, whose servants thus spoiled the poor. Violence -- Goods taken by force, by false accusations, or by suborned evidence. Copyright StatementDiste files are public domain and are a derivative of an online edition available on the Christian Classics Ethereal Library Website. Bibliographic informationWesley, John. In 1709, an article was published in Zephaniah. In 1999, there were 100 billion . 1765. Zephaniah 1:9 On the same day I will also punish all those who jump on the threshold, who fill their men's houses with violence and betrayal. December 9. On the same day I will also punish all those who jump on the threshold] that is, great men's officers, who by an absolute force entered other men's houses and whose no doors were closed, Mr Diodati said. These jump on the threshold, that is, with great unwillingness and rudeness, they invade and destroy other men's houses, and do what they want, like so many lurdaines, or lord Danes: neither dare any questions nor control them. Lo, such things were done in good Days of Josiah without his consent or as much as for no one can be to come to him with a complaint; always to be kept shut by the greats about him, whose house was in that way filled with violence and betrayal, that is, with the poorly received goods, got by wrench and wile from the right, but undeterred possessors, through power and sleight of the unconscionable subordinates. Bibliographic information capture, John. In 1709, an article was published in Zephaniah. John Trapp Complete comment. . 1865-1868.Sefanja 1:9. Those who jump on the threshold -- Above the threshold. Houbigant. Calmet notes, that this alludes to the custom of the Philistines, when they enter the Temple of Dagon; but the author of the observations is of a different opinion. That opinion may have nothing to recommend it, he says, but it is assumed by so old a writer as the Chaldean paraphrase: he is of meaning, that it alludes to the custom of riding into the houses, featured in the note in Proverbs 17:19 and he observes, that such as being dressed with strange clothes, Zephaniah 1:8 are words that in this regard seem only to mean the rich, who are conscious of such power and influence, as to dare in a time of oppression and danger to avow their riches, and who therefore were not afraid to bear the costly produce of strange countries, Ezekiel 27:7 even though they were neither magistrates, nor of a royal lineage. A large number of companions is a modern piece of oriental grandeur. It seems to have been so old. See Preacher 5:11. These servants now, it is most certainly, often join their master on horseback, richly tired, sometimes to the number twenty-five or thirty. If they did so in ancient times, such a number of servants who attended great men (represented by this prophet) might ch. Zephaniah 3:3 who at the time, in common, terrible oppressors) naturally be meant to ride into the house of the people, and after receiving an admission of betrayal, to force from them by violence great contributions; for this riding into houses is now practiced by the Arabs, and thus can be practiced by others too old. It is not now strange for the Arabs; for Le Bruyn, having described the magnificent furniture of several of the Armenian merchants in Juffa, the suburb of Ispahan where they live, tells us, that the front door of the largest part of these houses is very small, partly to prevent the Persians from entering them on horseback, and partly that they can less observe the greatness within. As should be added, what he elsewhere observes, that these Armenians are treated with great rigor and audacity by the Persians. If this text refers to a violence of this kind, they are the thresholds of the oppressed over which they skipped; not the thresholds of oppressive masters, (as some have assumed,) when they came home loaden with spoil. See Observations, p. 57. Bibliographic informationCoke, Thomas. Comments Zephaniah 1:9. Thomas Coke Comment to the Holy Bible. . 1801-1803. On the same day; not to be taken for a single day, but more largely for the time when God would visit and punish. That leap on the threshold; insensibly, and with rage, break open the doors of such whose goods they seize, on the pretence of perditions or fines; a sin that Ezekiel both taxed and threatened, Ezekiel 8:17 12:19 45:9. Their masters; either the oppressive kings, whose officers these were, or public officers and judges, whose servants thus did (to enrich their masters) destroy the poor and oppressed. With violence; goods taken away by force, and held so much to the right, which first taken away without right; and deceit, by false accusations, and by suborned evidence of evidence, and by perjuries. Bibliographic informationPoole, Matthew. Comment to Zephaniah 1:9. Matthew Poole's English annotations about the Bible. . 1685. The Lord would also punish those who skipped the thresholds of their neighbors in their eagerness to plunder them and who filled the temple with gifts taken through violence and betrayal. Another view of skipping the threshold is that this phrase describes a superstition that anyone who walked on a building's threshold would have bad luck (cf. 1 Samuel 5:5). In this case, the temple in sight may be the temple of Baal. Your master is literally your Baal (cf. Zephaniah 1:4). Bibliographic informationConfigurable, Thomas. DD. Comment to Zephaniah 1:9. In 1999, 100 000 people were announced in 2017 . 2012.Enter the temple, as if to ass himself, Amos vi. 1. Hebrew, skip, &amp; c., denotes the Philistines. (Chaldean) (1 Kings v. 5.) (Calmet) --- Septuagint, I will take revenge on everything open before the gate of that day, (Haydock) on all who have thrown themselves out of the Church. (St. Jerome) --- Lord. Hebrew, by its masters with, &amp; c. This may relate to the Philistines, (Calmet) or to those who turned the house of God into a place of traffic, (Matthew xxi. 13.) and offered victims unjustly acquired. (Haydock) Bibliographic informationHaydock, George Leo. In 1709, an article was published in Zephaniah. George Haydock's Catholic Bible commentary. . 1859. those who jump, &amp; c. No reference to idolatrous practices, as in 1 Kong 18:26; but to the servants of rulers sent to enter the house of others and steal figure of speech Periphrasis (App-6), for robbers. on = above. violence and betrayal. Set of Figure of Speech Metonymy (of Cause), App-6, for booty acquired. Bibliographic information Bullinger, Ethelbert William. In 1709, an article was published in Zephaniah. Bullinger's Companion bible Notes is an American Bible in E.W. Bullinger's Bible Notes. . 1909-1922. On the same day I will also punish those who jump on the threshold, who fill their men's houses with violence and betrayal. Those who jump on the threshold - the servants of the princes who, having received prey, like dogs for their masters, jump jubilantly on their master thresholds; or on the thresholds of the houses that they break into (Calvin). Jerome explains it about those who walk up the stairs into the sanctuary with pride. Rosenmuller translates, 'skip the threshold'; namely, in imitation of the philistine squeeer with not stepping on the threshold, which arose from the head and hands of Dagon being cut off on the threshold before the ark (1 Samuel 5:5). Compare Isaiah 2:6: Your people... are soothsayers like philistines. Calvin's view best agrees with the last clause of the verse. But I slant to think, from context, that an idolatry rite is here stigmatized, for example, either skipping or on [ 'al (Hebrew #5921)] the threshold of the idol temple, which the priests of Baal skipped over [margin, up and down on. But Hebrew is the same as here, 'al (Hebrew #5921)] the altar that was made. Which fills your men's house with violence.... ..that is, with goods collected with violence. Bibliographic InformationJamieson, Robert, D.D.; Crane, A. R.; Brown, David. In 1709, an article was published in Zephaniah. In 1999, a number of comments were published about the entire Bible. . 1871-8. (9) Your lordhouse.-Better, the house of your lord, which means the temple for your idol deity. Probably the true interpretation of this obscure verse is that the idolatry had adopted a use prevalent in the Philistine temples of Dagon - like jumping over the threshold to enter the temple of the idol. (See 1 Samuel 5:5.) When they entered it they filled it with violence and deceit by bringing thither offers acquired by fraud and oppression. Another interpretation makes the verse relate solely to looting and unfair acquisition of goods. The jump threshold is then explained as a sudden rushing into houses to steal the property of strangers, and offenders are identified as servants of the king, who thought they could best serve their master by extorting taxes from their addicts of violence and fraud (Ewald). It does not seem likely that such mispractices would have been tolerated among the pious Josiah's holders; However, it is possible to assume that he had not yet been given sufficient authority to check them. Bibliographic informationElliott, Charles John. In 1709, an article was published in Zephaniah. Elliott's

comment to English readers . . 1905.In same day, I will also punish all those who jump on the threshold, who fill their men's houses with violence and betrayal. they or, that leap over the threshold, which is probably intended philistines, as after the time that Dagon fell before the ark and was on the threshold, skipped it when he entered his temple. 1 Samuel 5:5 as 1 Samuel 2:15,16; 2 Kings 5:20-27; Nehemiah 5:15; Proverbs 29:12; Acts 16:19 Mutual: Third De Moss 6:4 - as he; 1 Kings 6:26 p.m. - skipped the altar; Isaiah 59:6 - their works; Jeremiah 17:11 - he who; Ezekiel 8:17 - for; Ezekiel 18:7 - has spoiled; Ezekiel 28:16 - filled; Amos 3:10 - who; Micah 6:10 - the treasures; Zephaniah 1:13 - their goods Bibliographical InformationTorrey, R. A. Comment to Zephaniah 1:9. In 1999, it became known that There were 100,000 people thinking of . .

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