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| Soggetti                | Covenants - Biblical teaching<br>Failure (Psychology) - Biblical teaching<br>Fear - Biblical teaching<br>Israel (Christian theology) - Biblical teaching<br>RELIGION / Biblical Studies / Paul's Letters<br>Electronic books.  |
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| Livello bibliografico   | Monografia   |
| Note generali           | Description based upon print version of record.  |
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| Nota di contenuto       | Frontmatter -- Abstract -- Contents -- Acknowledgements -- List of<br>Abbreviations -- 1. Moses feared and Israel Fled: The Sinai Theophany<br>According to Hebrews -- 2. Israel's Response at Sinai in Exodus -- 3.<br>Israel's response at Sinai (Horeb) in Deuteronomy -- 4. Sinai in the<br>Second Temple Period -- 5. Exodus, Deuteronomy, and Hebrews -- 6.<br>A High Priestly Son and the Siblings Who Follow Him: Zion in Hebrews<br>-- 7. The Calf and the Covenant: Hebrews 12:18-29 -- 8. Conclusion<br>-- Bibliography -- Index of Ancient Texts |
| Sommario/riassunto      | A cursory glance at Hebrews' critique of Israel's fear at Sinai in Heb 12:<br>18-29 suggests that the author has misunderstood or manipulated his<br>sources. In the Pentateuch, the appointment of Moses as Israel's<br>mediator receives explicit approval (Exod 19:9; Deut 5:28), while Heb<br>12:25 labels their request for mediation a "refusal" to heed the word of<br>God. This book argues that Hebrews' use of the Sinai narratives resides<br>on a complex trajectory established by four points: the Sinai covenant                              |

according to Exodus, the reenactment of that covenant according to Deuteronomy, the call for a NEW covenant according to Jeremiah, and the present reality of that covenant established by God and mediated by Jesus Christ. The basis for Hebrews' critique arises from its insight that while Israel's request established covenant-from-a-distance, Jesus demonstrates that true covenant mediation brings two parties into a single space. The purpose for Hebrews critique lies in its summons to Zion, the mountain on which Jesus sits at the right hand of God as the high priestly mediator of the new covenant.

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