

# *Holey Moses*



*Another Silly Novella*

**Michael Goldsberry**

# Holey Moses Holey Hullabaloo English Edition

**Thomas THORNTON (M.A., Curate of  
Golborne.)**



## **Holey Moses Holey Hullabaloo English Edition:**

**Holy Moses!** Bob Hostetler, 1995      **Holy Moses - I** George William Foote, 1887      **The Life of Moses, in a Course of Village Lectures, with a Preface Critical of Bishop Colenso's Work on the Pentateuch** Thomas THORNTON (M.A., Curate of Golborne.), 1863      Holy Moses! Fred Simmons, 2018-01-13      Moses the Law-Giver William Mackergo Taylor, 2013-09

This historic book may have numerous typos and missing text. Purchasers can usually download a free scanned copy of the original book without typos from the publisher. Not indexed. Not illustrated. 1879 edition. Excerpt them for the last time in the Apocalypse of John where we hear them once more singing Holy holy holy Lord God Almighty where also there is a throne with a lamb upon it as if it had been slain and beside the throne four and twenty elders representing the tribes of the redeemed. Now observe how the Apocalypse with its Paradise regained stands in contrast to Genesis with its Paradise lost. In Genesis the cherubim are warding men away; in the Apocalypse they are complacent onlookers while the elders are seated on either side of the throne and the reason of the difference is that on the throne itself there is the Lamb of God who took away the sins of the world. But just as in John's vision the cherubim are satisfied at the reception of the Redeemed because the Lamb was slain, so here on the ark of the covenant they are complacent onlookers as God meets and communes with his people through their representative because his holiness has been conserved by the blood of atonement. Perhaps this lesson was not learned by the people all at once yet the fact that in both the visions of Isaiah and John the cherubic anthem voiced itself in the words Holy holy holy Lord is not without its significance as furnishing the key to the meaning of their symbolism. But now looking to the teaching of the tabernacle as to the manner in which the people were to approach God there are some things of great importance suggested I have already incidentally referred to certain truths which could not rightly be overlooked when speaking of God's abode among his people yet if I should touch them from another side that will only serve to show the importance which they held in the view of the Divine Instructor.

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