



Nov 12-18 - Week Three- Psa 18: 11-15

Psa 18:11 He made darkness His hiding place, dark storm clouds His canopy around Him. Job 22:13, Psa 91:1; 1 Kings 8:12; Lev 16:2; 2 Sam 22:10; 1 Kings 8:11; Psa 97:2;

Psa 18:12 From the radiance of His presence, His clouds swept onward with hail and blazing coals.

- Prov 25:21, 22; Math 5:38-48; Eze 1:13; Isa 28:2; Eze 13:9-13; Lev 16:12; Num 26:21-22 This strange fire was not taken from the coals of the altar of atonement.
- Hail it can be said is often depicted in scripture as destroying walls and strongholds and those being judged for sin – it is an utterly destructive force - Josh 10:11; Eze 13:11-13; Job 28:22-23; Isa 28:2; Hag 2:17; Exo 9:18-33; Rev 11:19

Psa 18:13 The LORD thundered from heaven; the Most High projected His voice.

- Psa 29:9; Joel 2:11; Duet 15:5; Psa 50:1; Deut 13:4; Exo 19:19

Psa 18:14 He shot His arrows and scattered them; He hurled lightning bolts and routed them.

- Arrows in scripture are often likened to words – Psa 64:3; Prov 25:18; Jerimiah 9:8; The arrows from the Lord are like poison and cause wounding in the inner parts – Job 6:4; Psa 45:5; Psa 38:2; Lam 3:12-13... or like famine-Eze 5:16

Psa 18:15 The depths of the sea became visible, the foundations of the world were exposed, at Your rebuke, LORD, at the blast of the breath of Your nostrils.

- Col 1:15-20, Isa 57:20, Psa 36:6, Isa 50:2, Psa 74:13, Isa 27:1 - The Lord is releasing His Holy Jealousy born of His deep and abiding LOVE for us against our enemies. Zech 8:2
- There is a deep revelation concerning prayer strategy for dealing with foundational yet wicked authorities locked up in Col 1:15-20

Further resources:

Dutch Sheets on the Spirit of Baal from 2007 era.

<http://dutchsheets.mybigcommerce.com/spirit-of-baal-workbook/>

And also in condensed form here:

<http://www.hapn.us/Websites/oapn/Images/Resource%20docs/baal%20divorce/Baal%20-%20from%20Dutch%20Sheet%27s%20teaching%20-%20Feb%202010.pdf>

The Lord has decreed destruction upon Bel of Babylon ever since the Tower of Babel. See Gen 11:1-9, Jer 51:53, Col 1:15-20, 2 Pet 2:4, Jude 1:6, Rev 17 & 18.

Coals of Fire:

Isa 6:6,7 - [Cambridge Bible for Schools and Colleges](#)

6, 7. The ceremony of purification is in many respects unique, and seems to involve several ideas: (1) It shews that contact with the fire of the divine holiness is not necessarily destructive even to man. It is possible to “dwell with devouring fire” (ch. [Isaiah 33:14-15](#)). (2) It signifies the removal from the prophet of all in him which is incompatible with the holiness of Jehovah. Fire is both a symbol of holiness and an agent of purification ([Numbers 31:23](#); [Malachi 3:2](#)). “As earthly fire burns away external impurity, so the heavenly fire burns away the defilement of sin, first from the lips, but through them from the whole man” (Dillmann). (3) It is not without significance that the fire is taken “from off the altar.” The hot stone (A. V. live coal) was an implement used in common life for transferring heat from the hearth to where it was required. The meaning of the Seraph’s act is that the atoning efficacy of the altar is conveyed to the person of Isaiah, to his lips in particular, because there the sin of his nature had seemed to be concentrated.

EXPOSITORY (ENGLISH BIBLE)

[Ellicott's Commentary for English Readers](#)

(6) Then flew one of the seraphims.—In presenting the vision to our mind’s eye we have to think of the bright seraph form, glowing as with fire, and with wings like the lightning-flash, leaving his station above the throne, and coming to where the prophet stood in speechless terror. The altar from which he took the “live coal”—literally, stone, and interpreted by some critics of the stones of which the altar was constructed—is commonly thought of as belonging, like that of [Revelation 8:5](#); [Revelation 9:13](#), to the heavenly Temple which was opened to the prophet’s view. There seems, however, a deeper meaning in the symbolism if we think of the seraph as descending from the height above the throne to the altar of incense, near which Isaiah actually stood. It was from that altar that the glowing charcoal was taken. What had seemed part of the material of a formal worship became quickened with a living power. The symbol became sacramental. So in [Psalm 51:7](#), the prayer of the penitent is “Purge me with hyssop”—i.e., make the symbol a reality. (this is the hyssop used to sprinkle the blood of atonement) Fire, it need hardly be said, is throughout the Bible the symbol at once of the wrath and the love of God, destroying the evil and purifying the good ([Numbers 31:23](#); [Malachi 3:2](#); [Matthew 3:11](#); [1Corinthians 3:15](#); [Hebrews 12:29](#); [1Peter 1:7](#)). Isaiah passed, as it were, through the purgatory of an instantaneous agony.