

The Atonement in the Psalms

Prepared for Rathmines Bible School
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The Resurrection and Inheritance of Messiah Psalm 16

Structural Analysis

1. Vv.1-4 - Messiah's trust in Yahweh
 - (a) Vv.1-3 - The benefits of true worship
 - (b) V.4 - The bitterness of false worship
2. Vv.5-6 - Praise for his delightful inheritance
3. Vv.7-8 - The source of his confidence
4. Vv.9-11 - The prospect of everlasting glory

First of six Michtam psalms - all by David (16,56,57,58,59,60). Gives expression to David's confidence that God 'would raise up Christ to sit on his throne' - Acts 2:24-32.

Background - Possibly 1 Sam.26. David fleeing from Saul has a chance to kill the king but refuses preferring to put his trust in Yahweh (Ps.16:1,5). He reminds Saul that some in his court had compelled him to 'Go, serve other gods' (1 Sam.26:19; cp. allusion Ps.16:4).

Translations/Comments	Psalm 16	Expositional Notes
IB, Ygs. - "A secret treasure of David" Roth. - "A precious psalm of David"	¹ <u>Michtam</u> of David	¹ Thirtle - "A private prayer or personal meditation". Strong - "an engraving"
^A Roth. - "for I have sought refuge in thee" The psalm is clearly Messianic (see citation by Peter - Acts 2:24-32, and Paul - Acts 13:35-37 in both of which the point is made that Vv.9-10 could not apply to David). This psalm is the spirit of Christ speaking in David - 1 Peter 1:10-12.	² <u>Preserve</u> me, O ³ <u>God</u> : ^A for in thee do I put my ⁴ <u>trust</u> .	² shamar - to hedge about; i.e. guard; to protect; attend to. ³ El - Title of Yahweh as the supreme power of the universe ⁴ chacah - to flee for protection (past tense).
^B Roth. "My goodness mounteth not to thee". RV "I have no good beyond thee". RSV "I have no good apart from thee". Youngs Lit. : "my good is not for thine own sake" The goodness worked by God in Christ was for the salvation of the saints in whom He would become manifested	2 <i>O my soul</i> , thou hast said unto the LORD, ⁵ <u>thou art my Lord</u> : ^B my ⁶ <u>goodness</u> ⁷ <u>extendeth</u> not to thee;	⁵ This is one of the places where the Sopherim changed Yahweh to Adonai. Lit. "thou art He who will become" ⁶ towb - good (wide usage) ⁷ bal - a failure; by imp. nothing, not at all & al - above, over, upon.
^C RV "As for the saints". Roth. (follows Lxx) "It belongeth unto the holy ones whom in his own land Yahweh enobleth, in whom is all his delight" ^I B. & RV "they are the excellent ones"	3 ^C <i>But</i> to the ⁸ <u>saints</u> that are in the earth, ⁹ <u>and to the excellent</u> , in whom <i>is</i> all my delight.	⁸ qadosh - holy ones ⁹ addiyr - wide or large; root to expand, ie. be great. Occurs Ps.8:1,9

<p>^DRoth. "They multiply their idols, another have they purchased". RSV "Those who choose another god multiply their sorrows". RV "Their sorrows shall be multiplied that exchange the Lord for another god". <i>This was David's reply to those who suggested he serve other gods (1 Sam.26:19)</i></p>	<p>4 ^DTheir ¹⁰<u>sorrows</u> shall be multiplied that ¹¹<u>hasten</u> after another god: their drink offerings of blood will I not offer, nor take up their names into my lips.</p>	<p>¹⁰atstsebeth - an idol; also a pain or wound ¹¹mahar - flow easily; hurry</p> <p>Christ as priest refuses to offer and to intercede for idolators</p>
<p>^ERoth. "mine allotted portion". Youngs Lit. "the portion of my share". ^FI.B. "you shall surely uphold my destiny" Note similarity of ideas in Deut.18 V.6 - "all the desire of his mind" (cp. Ps.16:1-2,8) Vv.9-12 - Warning about hastening after other gods (cp. Ps.16:4) V.13 - "Thou shalt be perfect" (cp. Ps.16:8) V.15 & 18 - Christ to be raised up as a prophet (Messianic prophecy) V.20 - Prophets who speak in the name of false gods (cp. Ps.16:4)</p>	<p>5 The LORD <i>is</i> ^Ethe ¹²<u>portion</u> of mine inheritance and of my ¹³cup: ^Fthou maintainest my ¹⁴<u>lot</u>.</p>	<p>¹²mahnah - division; ration; a lot. Used of priest's portion of offerings Ex.29:26 ('part'). Yahweh was the Levite's portion in Israel - Lev.3:45; Josh.13:14; Deut.18:1-2. They had no other inheritance but Him. So they were "joined" to Yahweh as their name implies. Here the greatest of all priests declares that he is joined solely to his God. ¹³The cup symbolises a portion or lot. See use of cup - Ps.23:5; 116:13; Jer.16:7 ¹⁴goral - a pebble; a lot (hence destiny). Used to determine inheritance - Num.26:55</p>
<p>^GRoth. "verily, an inheritance that delighteth me". Ygs. "yea, a beauteous inheritance is for me" The inheritance of immortality - V.11, Acts 2:33</p>	<p>6 The ¹<u>lines</u> are fallen unto me in ²<u>pleasant places</u>; ^Gyea, I have a ³<u>goodly</u> heritage.</p>	<p>¹chebel - rope or line; by imp. an inheritance (as measured) ²na'iym - delightful ³shaphar - to glisten</p>
<p>^HRoth. "who hath counselled me" ⁵Roth. Mgn. - reins = emotions, feelings, inward impulses ⁶Roth. "admonish" Refers to Christ's communion with his Father, particularly at night - Luke 6:12; Isa.11:1-3; 50:4</p>	<p>7 I will bless the LORD, ^Hwho hath given me ⁴<u>counsel</u>: my ⁵<u>reins</u> also ⁶<u>instruct</u> me in the night seasons.</p>	<p>⁴ya'ats - to advise ⁵kilyah - kidneys (as the essential organ for purifying the blood); fig. the mind (in part. its emotions). Kidneys always offered on the altar - Lev.3,4,7,8,9. Principle - Col.3:1-5 ⁶yacar - chastise with words; hence to instruct</p>
<p>^JYgs. "I did place Yahweh before me continually" Vv.8-10 cited by Peter Acts 2:25-28 ⁹Roth. "shaken" The right hand is the position of strength and here refers to the closeness of Christ's relationship with his Father - Ps.73:23-28; 139:1-18</p>	<p>8 ^JI have ⁷<u>set</u> the LORD ⁸<u>always</u> before me: because <i>he is</i> at my right hand, I shall not be ⁹<u>moved</u>.</p>	<p>⁷shavah - to level; equalise. This speaks of Christ raising the "level" of his thinking at all times to that of his Father so that he always felt in God's presence. ⁸tamiyd - to stretch; continuance (as if by indefinite extension). See the use of this word in relation to the continual burnt offering (Num.28), and the lampstand (Lev.24) ⁹mowt - to waver; slip, shake, fall. See use Ps.15:5; 21:7; 55:22</p>
<p>^KRoth. "Therefore hath my heart rejoiced, and mine honour exulted" ^LLxx "my tongue exulted" (cp. Acts 2:26) ^MRoth. "shall settle down securely". Ygs. "dwelleth confidently"</p>	<p>9 ^KTherefore my heart is glad, and ^Lmy glory rejoiceth: my flesh also ^Mshall rest in ¹<u>hope</u>.</p>	<p>¹batach - hie for refuge; trust</p>
<p>²Roth. - "abandon" ^NRoth. "thy man of lovingkindness". Ygs. "thy saintly one". RSV "thy godly one" Part of this verse is cited by Paul in Acts 13:35</p>	<p>10 For thou wilt not ²<u>leave</u> my ³<u>soul</u> in ⁴<u>hell</u>; neither wilt thou suffer ^Nthine ⁵<u>Holy One</u> to see ⁶<u>corruption</u>.</p>	<p>²azab - relinquish ³nepesh ⁴sheol - the grave (1st occ. Gen.37:35) ⁵chaciyd - kind; holy one, godly, saint (akin to checed - Ex.34:6) ⁶shachath - a pit (destruction)</p>
<p>^PRoth. - "Thou wilt cause me to know the path of life - fulness of joys before thee, pleasures at thy right hand evermore." The path of life refers here to eternal life gained by resurrection - Acts 2:31-33</p>	<p>11 ^PThou wilt shew me the ⁷<u>path</u> of life: in thy presence <i>is</i> ⁸<u>fulness</u> of joy, at thy right hand <i>there are</i> ⁹<u>pleasures</u> for ¹⁰<u>evermore</u>.</p>	<p>⁷orach - a well trodden road ⁸soba - satisfaction ⁹na'iym - delights (used V.6) ¹⁰netsach - a goal; the bright object at a distance travelled towards; by imp. continually</p>

Abbreviations

IB - The Interlinear Bible

Roth. - J.B. Rotherham's Emphasised Bible

Ygs. - Young's Literal Translation

RSV - Revised Standard Version

RV - The Revised Version

<p style="text-align: center;">Psalm 22</p> <p style="text-align: center;">The Sufferings of Christ and the Glory that should follow</p>		
Summary of the Psalm Vv.1-21a - The sufferings of Christ on the cross - Lament, appeal and hope Vv.21b-31 - Christ's glory in the Kingdom - All the families of the earth blessed in Abraham's seed		Abbreviations IB - The Interlinear Bible Roth. - J.B. Rotherham's Emphasised Bible Ygs. - Young's Literal Translation RSV - Revised Standard Version RV - The Revised Version
Translations/Comments	Psalm 22	Expositional Notes
David is the mouthpiece for the words of Christ (1 Pet.1:10-12). These are not David's words, but rather the spirit of Christ which was in him. The mind of Messiah is shown to be focussed at his crucifixion on the work of God and His son prefigured in Abraham offering up Isaac (Gen.22).	A Psalm of David	Background - May have been in David's old age when infirmity and sickness encouraged conspiracy against him (1 Kings 1; cp. Ps.71). Later he recovered to lead Israel in praise at the second coronation of Solomon (1 Chron.28:1-2). The psalm reveals this twofold aspect of suffering followed by glory.
The 4th Saying on the cross. It has been suggested that in quoting these words (Matt.27:46) Christ used the word sebak (Aramaic for "forsaken"), but would have been very aware that cebak is the Hebrew word translated "thicket" in Gen.22:13. Comparing Abraham & Isaac in the act of sacrifice is the key to understanding this context. ^A Ygs. "far from my salvation, the words of my roaring". Roth. "far from saving me, the words of my loud lamentation"	My ¹ God, my ¹ God, why hast thou ² <u>forsaken</u> me? ^A <i>why art thou so far from ³helping me, and from the words of my ⁴roaring?</i>	¹ The divine title El - power, strength. ² azab - to loosen, relinquish. God did not forsake Christ in any moral sense. An angel came to strengthen Christ in the garden suggesting the Father may have ceased to speak directly with His son for this final period of trial. Direct communication had marked his whole life (Isa. 50:4; John 11:41-42; 12:28-30), hence his sense of isolation. ³ yeshuwah - deliverance ⁴ she'agah - a rumbling or moan. IB "groaning"
^B RV "but thou answerest not". IB "but you do not answer" ^C Roth. "and there is no rest for me"	2 O my God, ⁵ <u>I cry</u> in the day-time, ^B but thou hearest not; and in the night season, ^C and am not silent.	⁵ The intensity of prayer in Gethsemane (Matt.26:39) and on the day of suffering brought no direct response from God.
^D RSV "Yet thou art holy, enthroned on the praises of Israel"	3 ^D But thou <i>art</i> holy, <i>O thou</i> that inhabitest the ⁶ <u>praises</u> of Israel.	⁶ tehillah - laudation. Cp. Deut.10:21; Isa.60:6,18
Isaac was delivered from suffering a sacrificial death (Gen.22:11-12), but for Christ there was no deliverance - he was the substance of all the types	4 Our ⁷ <u>fathers</u> ⁸ <u>trusted</u> in thee: they ⁸ <u>trusted</u> , and thou didst deliver them.	⁷ Must refer to Abraham, Isaac and Jacob ⁸ batach - to hie for refuge
^E RSV "To thee they cried, and were saved; in thee they trusted, and were not disappointed"	5 ^E They cried unto thee, and were delivered: they trusted in thee, and were not ⁹ <u>confounded</u> .	⁹ buwsh - to pale; to be ashamed
^F Roth. "But I am a worm and no one, a reproach of men and despised of a people".	6 ^F But I <i>am</i> a ¹⁰ <u>worm</u> , and no ¹¹ <u>man</u> ; a reproach of ¹² <u>men</u> , and despised of the people.	¹⁰ tola'ath - a maggot; the crimson grub from which was obtained scarlet dye. It often occurs with the word for crimson (shaniy) which is absent here, for there was no sin in this man ¹¹ ish - often used of mighty men (Ps.49:2; 62:9) ¹² adam
^G Roth. "All that see me laugh at me - they open wide the mouth, they shake the head". RSV "All who see me mock at me, they make mouths at me, they wag their heads"	7 ^G All they that see me ¹ <u>laugh me to scorn</u> : they ² <u>shoot</u> out the lip, they shake the head, <i>saying</i> ,	¹ Fulfilled Matt.27:31 ² patah - to cleave or burst through; emit
^H IB "He rolled on Yahweh, let him deliver him". Ygs. "Roll unto Yahweh", he doth deliver him" These words were literally fulfilled and thrown in Christ's face - Matt.27:43	8 ^H He ³ <u>trusted</u> on the LORD <i>that</i> he would ⁴ <u>deliver</u> him: let him ⁵ <u>deliver</u> him, seeing he delighted in him.	³ galal - to roll. See use Ps.37:5; Prov.16:3 ⁴ palat - to slip out, escape ⁵ natsal - to snatch away
^J Roth. "For thou art he that severed me from the womb, he that caused me to trust upon the breasts of my mother". The uniqueness of Christ is shown in Vv.9-10	9 ^J But thou <i>art</i> he that ⁶ <u>took</u> me out of the womb: thou didst make me ⁷ <u>hope</u> when I was upon my mother's breasts.	⁶ goach - to gush forth (as water) ⁷ batach - to hie for refuge; to trust, be confident (4 occs. in the psalm)

^K RSV "Upon thee was I cast from my birth, and since my mother bore me thou hast been my God"	10 ^K I was ⁸ <u>cast</u> upon thee from the womb: thou <i>art</i> my ⁹ <u>God</u> from my mother's belly.	⁸ shalak - to throw ⁹ EI - see V.1
^L IB "Be not far from me; for trouble is near, because no one is there to help"	11 ^L Be not far from me; for ¹⁰ <u>trouble</u> is near; for <i>there is</i> none to help.	¹⁰ tsarar - tightness. Roth. "distress"
^M IB "Many bulls have circled around me, strong bulls of Bashan have surrounded me". The rulers of Jewry surround Christ on the cross	12 ^M Many bulls have ¹ <u>compassed</u> me: strong <i>bulls</i> of ² <u>Bashan</u> have beset me round.	¹ cabab - to revolve, surround or border ² Home of the tribe of Manasseh - represents the Jews who crucified Christ - cp. Gen.41:50-52; 48:19; Deut.33:17
^N Roth. "They have opened wide against me their mouth, a lion rending and roaring"	13 ^N They ³ <u>gaped</u> upon me <i>with</i> their mouths, <i>as</i> a ⁴ <u>ravening</u> and a roaring lion.	³ patsah - to rend; i.e. open (esp. the mouth) ⁴ taraph - to pluck off, pull to pieces
^P IB "I am poured out like waters and all my bones are spread apart" Vv.14-17 describe the agonising sufferings of Christ's crucifixion. The suffering of crucifixion was intense, especially in hot climates. Severe local inflammation, bleeding from jagged wounds, traumatic fever, the grotesque straining of the body, and insufferable thirst. The wounds swelled about the rough nails and torn and lacerated tendons and nerves caused excruciating agony. The strain on the heart was tremendous, for the enormous traction on the arms fixed the chest in full inspiration. Breathing was only possible by pressing down to take the weight on the feet, and thus raise the body. Muscular cramps and exhaustion finally made this impossible and the victim died.	14 ^P I am poured out like water, and all my bones are ⁵ <u>out of joint</u> : my heart is like ⁶ <u>wax</u> ; it is ⁷ <u>melted</u> in the midst of my bowels.	⁵ parad - to break through; i.e. spread, separate ⁶ Figure of melting wax used to illustrate a critical stage of crucifixion. Position and weight distribution made it impossible to breathe properly, placing enormous pressure on the heart and making it ineffective ⁷ macac - to liquefy
^Q Roth. "Dried as a potsherd is my strength, and my tongue is made to cleave to my gums". Paralysis and raging thirst are symptoms characteristic of crucifixion ^R IB "also you appoint me to the dust of death"	15 ^Q My ⁸ <u>strength</u> is dried up like a potsherd; and my tongue cleaveth to my jaws; ^R and thou hast brought me into the dust of death.	⁸ kowach - vigor (Lit. force)
^S IB "a band of spoilers have hemmed me in" ¹¹ This passage provided Christ with vivid details of how he would be "lifted up" - John 3:14; 12:32-33 (cp. Zech.12:10; 13:6)	16 For ⁹ <u>dogs</u> have ¹⁰ <u>compassed</u> me: ^S the assembly of the wicked have inclosed me: ¹¹ <u>they pierced my hands and my feet</u> .	⁹ Symbol of the Gentiles (Mk.7:27) - crucifixion was a Roman form of execution ¹⁰ cabab - to revolve, surround or border. IB "encircled"
^T IB "I count all my bones, they look, they stare at me"	17 ^T I may tell all my bones: they look <i>and</i> stare upon me.	
Cited John 19:24 - This was literally fulfilled by the Roman soldiers	18 They part my ¹² <u>garments</u> among them, and cast lots upon my ¹³ <u>vesture</u> .	¹² begeg - a covering; i.e. clothing ¹³ ebush - a garment. This was Christ's one piece coat without seam (John 19:23)
^U Roth. "But thou O Yahweh be not far off, O my help! To aid me make haste"	19 ^U But be not far from me, O LORD: O my strength, ¹⁴ <u>haste</u> thee to help me.	¹⁴ IB "hurry"
^V Roth. "Rescue from the sword my life, from the power of the dog my solitary self"	20 ^V Deliver my ¹ <u>soul</u> from the sword; my ² <u>darling</u> from the power of the dog.	¹ nephesh - life ² yachiyd - united; sole. The word occurs 12 times in O.T. - the first 3 occs. are in Gen.22 - there is an obvious connection with the experiences of Abraham & Isaac
The psalm is divided into two parts in the middle of this verse - death strikes at the words "Save me from the lion's mouth", but resurrection comes with the balance of the verse followed by the revelation of Christ's glory	21 Save me from the lion's mouth: for thou hast ³ <u>heard</u> me from the horns of the ⁴ <u>unicorns</u> .	³ anah - to eye or to heed; pay attention; to respond. IB "answered" ⁴ IB "the wild oxen". Refers to the four horn shaped corners of the altar of sacrifice to which the animals were securely bound (Ps.118:27). Christ is referring to his crucifixion - pinned by hands and feet to the cross
Cited Heb.2:12 - "Saying..." These were Christ's words on resurrection - fulfilled in part - John 17:26	22 I will declare thy name unto my brethren: in the midst of the ⁵ <u>congregation</u> will I praise thee.	⁵ qahal - assembly - the Hebrew equivalent of Ecclesia. See Heb.2:12

Foreshadows such scenes as Rev.19:5 where Christ orchestrates the worship of the glorified saints ^W Roth. "stand in awe of him"	23 Ye that fear the LORD, praise him; all ye the ⁶ <u>seed</u> of Jacob, glorify him; ^W and ⁷ <u>fear</u> him, all ye the ⁶ <u>seed</u> of Israel.	⁶ Harks back to the Abrahamic covenant (Gen.22:17-18; Gal.3:16) ⁷ guwr - to turn aside from the road; i.e. sojourn (also to fear). Used of the Patriarch's sojourning - Gen.21:23,34
^X Roth. "For he hath not despised nor abhorred the humbling of the patient one, neither hath he hid his face from him, but when he cried for help unto him he heard" Christ's praise centres on God hearing and responding to his cries on the cross - this qualifies V.1	24 ^X For he hath not despised nor abhorred the affliction of the ⁸ <u>afflicted</u> ; neither hath he hid his face from him; but when he cried unto him, he heard.	⁸ any - depressed. Used Ps.69:29; Isa.66:2 (trans. "poor")
Depicts Christ before a vast assembly of glorified saints in the Kingdom - Rev.14:1-5; 19:4-5	25 My praise <i>shall be</i> of thee in the great ⁹ <u>congregation</u> : I will pay my vows before them that fear him.	⁹ qahal - assembly (ecclesia)
^Y Roth. "The patient wronged-ones shall eat and be satisfied" Christ eats the peace offering with the saints in the Temple - Ezek.46:2	26 ^Y The ¹⁰ <u>meek</u> shall ¹¹ <u>eat</u> and be satisfied: they shall praise the LORD that seek him: your heart shall live for ¹² <u>ever</u> .	¹⁰ anayv - depressed. Cognate with anyi (V.24). Here it is plural speaking of Christ's brethren ¹¹ Refers to consuming of peace offering by worshippers - Lev.7:15-16 ¹² ad - duration; perpetuity, continuing
^Z Roth. "yea all the families of the nations will bow themselves down before thee"	27 All the ¹³ <u>ends</u> of the ¹⁴ <u>world</u> shall remember and turn unto the LORD: ^Z and all the ¹⁵ <u>kindreds</u> of the ¹⁶ <u>nations</u> shall worship before thee.	¹³ ephec - cessation, i.e. an end (used to express 'no further') ¹⁴ eret - the earth ¹⁵ mishpachah - a family; a circle of relatives. The word is used in Gen.12:3 in God's promise to Abraham and in 28:14 to Jacob (cp. V.23) ¹⁶ goyim - nations. Used Gen.22:18
^A Roth. "For to Yahweh belongeth the kingdom, and one to rule over the nations". RSV "For dominion belongs to the LORD and he rules over the nations"	28 ^A For the kingdom <i>is</i> the LORD'S: and he is the ¹ <u>governor</u> among the nations.	¹ marshal - to have dominion - Ps.8:6. Governors sit in the gate. Christ is to possess the gate of his enemies - see Gen.22:17.
^B Roth. "All the great ones of the earth shall eat and bow down" ^C IB "and he kept not his own soul alive". Roth. "even he who had not kept alive his own soul". Cp. V.20,21,24 - Even Christ needed to be saved out of death, therefore in the kingdom, all (immortal and mortal) will memorialise by sacrifice the salvation representatively wrought in him	29 ^B All <i>they that be</i> ² <u>fat</u> upon earth shall eat and worship: all they that ³ <u>go down to the dust</u> shall bow before him: ^C and none can keep alive his own soul.	² dashen - fat; rich. Used as a verb Ps.23:5 of anointing. It refers here to the anointed immortal rulers of the Kingdom. See note V.26 ³ i.e. the mortals in the Millennial Age
^D Roth. "My seed shall serve him, it shall be recounted of the Lord to a generation that shall come"	30 ^D A seed shall serve him; it shall be ⁴ <u>accounted</u> to the ⁵ <u>Lord</u> for a generation.	⁴ caphar - to score with a mark; inscribe, enumerate, recount ⁵ Should be Yahweh (Companion Bible)
^E RV "that he hath done it". IB "for he has done it" The final words of the psalm are essentially Christ's 6th Saying on the cross, "It is finished" - John 19:30	31 They shall come, and shall ⁶ <u>declare</u> his righteousness unto a people that shall be born, ^E that ⁷ <u>he hath done this</u> .	⁶ nagad - to front; i.e. to stand boldly out opposite; to manifest; to announce ⁷ Lit. "he has done it". Cp. Gen.22:16, John 19:30, Rev.21:6 - There are stages to bring God's work to final completion when it shall finally be said "It is done"

Atonement in the Old Testament (Bro. C. C. Walker)

From these references it is obvious that we cannot rightly understand and appreciate "the atonement" unless we rightly understand and appreciate the divine ideas underlying the typical "atonement" of the Old Testament scriptures. We are expressly told that Christ died "for the redemption of the transgressions that were under the first covenant" (Heb. 9:15). So that all its ritual focalized in him, and was but "the shadow of good things to come" (Heb. 10:1).

First, then, as a matter of words and meanings, it must be remarked that whereas the word "atonement" occurs but once in the New Testament (A.V., and not at all in the text of the R.V.), it occurs frequently in the Old Testament, and is there the representative of the Hebrew verb *כָּסַף* (literally *to cover*) and its derivatives. In Gen. 6:14 God said to Noah, "Make thee an ark of gopher wood ... and thou shalt *pitch* it within and without with *pitch*". Here the verb is *כָּסַף* and the noun *כֶּסֶף*, because pitch was the *covering* substance with which the ark was waterproofed. *כֶּסֶף* is also translated *ransom*, *satisfaction*; and in a bad sense, *bribe*. *כִּסְפֵּי*, plural, is translated *atonement*, *atonements*, and the *יּוֹם כִּסְפֵּי*, the great "Day of Atonement" (Lev. 16), is memorialized to this day among the Jews.

The radical idea then of "atone" in the Old Testament is *to cover*. This takes us back to the first covering for sin....

Psalm 31

A Desperate but Trusting Prayer for Deliverance

Structural Analysis Vv.1-8 A plea for help to God who can save, and rejoicing at his deliverance Vv.9-13 The psalmist's pitiful situation emphasises his need Vv.14-18 Trust urges the psalmist to further cries for help Vv.19-22 Praise of the goodness of God toward those that fear Him Vv.23-24 An exhortation to all God's saints to trust in Him		Abbreviations IB - The Interlinear Bible Roth. - J.B. Rotherham's Emphasised Bible Ygs. - Young's Literal Translation RSV - Revised Standard Version RV - The Revised Version Lxx - The Septuagint Version
Translations/Comments	Psalm 31	Expositional Notes
A Messianic psalm (cp. V.5 with Luke 23:46 - Christ's last words on the cross). The use of this psalm by Christ in his final moments shows that it had had a great effect upon him in preparing him for his betrayal by those he came to save, and for the dreadful sufferings of his arrest, trials and crucifixion.	A Psalm of David	Background is in 1 Sam.23 - David is betrayed to Saul by the men of Keilah and the Ziphites. Pursued by Saul he is surrounded and in real jeopardy, only to be delivered at the last moment by God's intervention. David named the place of his deliverance "Sela-hammah-lekoth" to memorialise Yahweh's intervention (1 Sam.23:28). This psalm seems to have been written for the same reason.
^A Roth. "have I sought refuge" ^B Roth. "let me not be ashamed to times age-abiding"	1 In thee, O LORD, ^A do I put my trust; ^B let me ¹ never be ashamed: deliver me in thy righteousness.	¹ olahm - hidden period; eternity
^C Roth. "Incline unto me thine ear" ^D Roth. "become to me a Rock of refuge, a place of security"	2 ^C Bow down thine ear to me; deliver me speedily: ^D be thou my strong ² rock, for an house of ³ defence to save me.	² tzur - a large, immovable rock. See use in Deut.32 (8 occs.) ³ metsudah (masada) - fortress. This is the word used of David's refuge called "the hold" - 1 Sam.22:4,5; 24:22
^E Roth. "Because my mountain crag and my stronghold thou art"	3 ^E For thou art my ⁴ rock and my ⁵ fortress; therefore for thy name's sake lead me, and guide me.	⁴ selah - lofty craggy rock; cliff. Connect the naming of the rock in 1 Sam.23:28 ⁵ metsudah as in V.2 "defence"
David refers to his betrayal and then encirclement by Saul - 1 Sam.23:7-12, 22-26	4 Pull me out of the net that they have ⁶ laid privily for me: for thou art my ⁷ strength.	⁶ taman - to hide (by covering over) ⁷ ma'uz - a fortified place; fig. a defence
^F The 7th and last Saying on the cross (Luke 23:46) - uttered moments before Christ's death ^G Possible first words of Christ upon resurrection	5 ^F Into thine ⁸ hand I commit my ⁹ spirit: ^G thou hast redeemed me, ¹⁰ O LORD God of ¹¹ truth.	⁸ yad - the open hand. See frequent use 1 Sam.22-24 ⁹ Spirit = essential character or attitude of man (Mk.2:8; Heb.12:23; Ps.32:2) ¹⁰ Lit. "He who will be power of stability" ¹¹ emeth - stability, certainty, trust-worthiness
^H RV & Roth. "I hate them" (present) ^I IB "idols of worthlessness". Same words used Jonah 2:8	6 ^H I have ¹ hated them that regard ^I lying vanities: but I ² trust in the LORD.	¹ sane - to hate (personally) ² batach - to hie for refuge; trust
^K Roth. "I will indeed exult and rejoice in thy lovingkindness" ^L RSV "thou hast taken heed of my adversities"	7 ^K I will be glad and rejoice in thy mercy: ^L for thou hast ³ considered my ⁴ trouble; thou hast known my soul in ⁵ adversities.	³ ra'ah - to see ⁴ oniy - depression; i.e. misery ⁵ tsarah - tightness (i.e. fig. trouble)
^M RSV "And thou hast not delivered me into the hand of the enemy". Cp. David's deliverance - 1 Sam.23:26-28 ^N IB "You have set my feet in a broad place". Roth. "Thou hast given standing in a roomy place unto my feet"	8 ^M And hast not shut me up into the ⁶ hand of the ⁷ enemy: ^N thou hast set my feet in a ⁸ large room.	⁶ yad - see note V.5 ⁷ The word is used of Saul (1 Sam.24:4,19) ⁸ merchab - enlargement. Lit. an open space. See use 2 Sam.22:20; Ps.18:19; 118:5. The Messianic context suggests it is used of immortality.
^P Roth. "Shew me favour, O Yahweh, for in distress am I - wasted with vexation is mine eye - my soul and my body" The wasted eye (here a symbol of the intellect) shows the intensity of the distress	9 ^P Have ⁹ mercy upon me, O LORD, for I am in ¹⁰ trouble: mine eye is ¹¹ consumed with ¹² grief, yea my soul and my ¹³ belly.	⁹ chanan - to bend or stoop in kindness to an inferior ¹⁰ tsar - a tight place ¹¹ asheh - to shrink; i.e. to fail. Used V.10 ¹² ka'as - vexation ¹³ beten - used of belly, womb, bosom or body

<p>^QRoth. "For consumed with sorrow is my life"</p> <p>^RRoth. "my strength hath staggered with my humiliation". RSV "my strength fails because of my misery" (Gr. Syriack). Lxx "my strength hast been weakened through poverty"</p> <p>^SRSV "and my bones waste away"</p>	<p>10 ^QFor my life is ¹<u>spent</u> with ²<u>grief</u>, and my years with sighing: ^Rmy strength ³<u>faileth</u> because of mine ⁴<u>iniquity</u>, ^Sand my bones are consumed.</p>	<p>¹kalah - to end; be consumed</p> <p>²yagown - affliction</p> <p>³kashal - to totter or waver (through weakness of the legs)</p> <p>⁴avon - perversity. Rt. avah - bent or crooked. The bias of human nature towards sin. Used Messianically - Ps.18:23; 38:4; 40:12; Isa.53:6,11; Zech.3:4 in a metonymical sense (cp. 2 Cor.5:21)</p>
<p>^TRSV "I am the scorn of all mine adversaries, a horror to my neighbours, an object of dread to my acquaintances; those who see me in the street flee from me". Foreshadows Christ in the period from his arrest to crucifixion</p>	<p>11 ^TI was a reproach among all mine ⁶<u>enemies</u>, but especially among my neighbours, and a ⁷<u>fear</u> to mine acquaintance: they that did see me without fled from me.</p>	<p>⁶Saul, the men of Keilah, and the Ziphites - these prefigured Christ's betrayers and murderers</p> <p>⁷pachad - sudden alarm - 1 Sam.23:3</p>
<p>^URoth. "I have been forgotten like one dead - out of mind, I have been as a missing vessel"</p> <p>^VIB "I am like a perishing vessel" cp. Ps.22:14-15</p>	<p>12 ^UI am forgotten as a dead man out of ⁸<u>mind</u>: ^VI am like a ⁹<u>broken</u> vessel.</p>	<p>⁸leb - the heart</p> <p>⁹abad - to wander away; lose oneself; hence to perish</p>
<p>^WRoth. "For I have heard the whispering of many - A terror round about! When they have sat in conclave against me; to take away my life have they intrigued". David was falsely slandered as a terror to others! Similarly, the rulers of the Jews saw Christ as a threat and conspired to destroy him - cp. John 11:47-54</p>	<p>13 ^WFor I have the slander of many: ¹⁰<u>fear</u> was on every side: while they ¹¹<u>took counsel</u> together against me, they ¹²<u>devised</u> to take away my life.</p>	<p>¹⁰maguwr - a fright. Cp. 1 Sam.24:9</p> <p>¹¹The same word is used Ps.2:2 - see its use Messianically in Acts 4:25-28</p> <p>¹²zamam - to plan (in a bad sense). David knew that Saul and his men took counsel to plan his destruction - 1 Sam.23:9,15</p>
<p>^XRoth. "My God thou art"</p>	<p>14 But I ¹<u>trusted</u> in thee, O LORD: I said, ^XThou <i>art</i> my God.</p>	<p>¹batach - to hie for refuge</p>
<p>THE 'TIMES' OF CHRIST Christ knew his whole life was bound by divinely appointed times, e.g.</p> <ul style="list-style-type: none"> • To preach the Kingdom - Mk.1:15 • For betrayal & crucifixion - Matt.26:18; John 7:6,8 <p>^YRoth. "from my pursuers"</p>	<p>15 My ²<u>times</u> are in thy ³<u>hand</u>: deliver me from the ³<u>hand</u> of mine ⁴<u>enemies</u>, and ^Yfrom them that ⁵<u>persecute</u> me.</p>	<p>²eth - time (plural)</p> <p>³yad - the open hand. See its use in 1 Sam.23</p> <p>⁴The word is used of Saul - 1 Sam.24:4, 19</p> <p>⁵radaph - to run after (usually with hostile intent). Used of Saul in 1 Sam.23:25,28 (trans. "pursued")</p>
<p>^ZRSV "save me in thy steadfast love"</p>	<p>16 Make thy ⁶<u>face to shine</u> upon thy servant: ^Zsave me for thy mercies' sake.</p>	<p>⁶Language of the blessing on true Nazarites - Num.6:23-26</p>
<p>^ARSV "let the wicked be put to shame, let them go dumbfounded to sheol"</p>	<p>17 Let me not be ashamed, O LORD; for I have called upon thee: ^Alet the wicked be ashamed, <i>and</i> let them be silent in the ⁷<u>grave</u>.</p>	<p>⁷sheol - the grave. Contrast Ps.16:10</p>
<p>^BRoth. "Let false lips be made dumb - which are speaking - against a righteous one - arrogantly, with pride and contempt"</p>	<p>18 ^BLet lying lips be put to silence; which speak grievous things proudly and ⁸<u>contemptuously</u> against the righteous.</p>	<p>David has in mind his betrayers and Saul's counsellors who advised the king against him.</p> <p>⁸buwz - disrespect</p>
<p>^CRoth. "which thou hast hidden away for them who revere thee, - thou hast wrought for them who seek refuge in thee, in sight of the sons of men."</p> <p>^PRSV "For those who take refuge in thee, in the sight of the sons of men."</p>	<p>19 <i>Oh</i> how great <i>is</i> thy goodness, ^C<i>which</i> thou hast ⁹<u>laid up</u> for them that fear thee; ^P<i>which</i> thou hast wrought for them that ¹⁰<u>trust</u> in thee before the sons of men.</p>	<p>⁹tsaphan - to hide by covering over. See use V.20. Yahweh's goodness is hidden away to be revealed in the sight of men when the time is right - 1 Sam.23:26-28</p> <p>¹⁰chacah - to flee for protection; to confide in</p>
<p>^ERoth. "Thou wilt conceal them, in the secrecy of thine own presence, from the conspiracies of men - thou wilt hide them in a pavilion from the strife of tongues"</p>	<p>20 ^EThou shalt hide them in the ¹<u>secret</u> of thy presence from the pride of ²<u>man</u>: thou shalt keep them ³<u>secretly</u> in a ⁴<u>pavilion</u> from the strife of tongues.</p>	<p>¹cether - a cover; hiding place. Trans. "hiding place" Ps.32:7. See also use Ps.27:5; 61:4; 91:1; 119:114</p> <p>²ish - mighty, great man = Saul?</p> <p>³tsaphan - to hide by covering over. Used Ps.27:5; 83:3</p> <p>⁴cukkah (succoth) - booth or hut. Lev.23:34,42,43; Isa.1:8. Used also Ps.27:5</p>
<p>^FRoth. "For he hath made wonderful his lovingkindness for me in a fortified city".</p> <p>⁷IB "besieged"</p>	<p>21 Blessed <i>be</i> the LORD: ^Ffor he hath shewed me his ⁵<u>marvellous</u> ⁶<u>kindness</u> in a ⁷<u>strong</u> city.</p>	<p>⁵pala - to separate; distinguish; hence wonderful</p> <p>⁶cheched - lovingkindness (Ex.34:6)</p> <p>⁷Keilah means "citadel, strong city" (See 1 Sam.23:1). In this city God spoke to David several times to deliver him.</p>

^G Roth. "But I had said in my alarm" ^H Roth. "when I cried for help unto thee"	22 ^G For I said in my ^H <u>haste</u> , I am cut off from before thine eyes: nevertheless thou heardest the voice of my supplications ^H when I cried unto thee.	⁸ chaphaz - to start up suddenly; to hasten away. Cp. 1 Sam.23
^J Roth. "Love Yahweh all ye his men of lovingkindness" ^K IB "and abundantly repays the proud doer"	23 ^J O love the LORD, all ye his ⁹ <u>saints</u> : <i>for</i> the LORD ¹⁰ <u>preserveth</u> the faithful, ^K and plentifully rewardeth the proud doer.	⁹ chaciyd - kind; hence Godly. Same root as checed (Ex.34:6) ¹⁰ natsar - to guard; protect, maintain
^L Roth. "Be strong, and let your heart be bold, all ye who are waiting for Yahweh" ^M IB "he shall make your heart stronger"	24 ^L Be of ¹ <u>good courage</u> , ^M and he shall ² <u>strengthen</u> your heart, all ye that ³ <u>hope</u> in the LORD.	¹ chazaq - to seize. Lit. be strong ² amats - to be alert ³ yachal - to wait; to be patient, wait

“My Sins Are Not Hid From Thee”

In the Psalms the sufferings of Christ are vividly manifest, as well as “the glory that should follow”. Those sufferings are not to be confined to the closing scene of his tribulation ... We must consider how he felt and what he thought in relation to his whole surroundings. The opportunity of doing this is abundantly afforded in the Psalms, and more particularly in Psalm 69, to which Paul refers—

“Christ pleased not himself, but as it is written, The reproaches of them that reproached Thee fell on me” (Romans 15:2).

Turning to that Psalm, we are presented with the inner and personal experience of Christ in a form not accessible in the Gospel narratives. Verse 5—

“O Lord, Thou knowest my foolishness, and my sins are not hid from Thee”.

The application of this to Christ is only intelligible on the principle that he partook of the common nature of our uncleanness—flesh of Adamic stock—in which, as Paul says, there “dwelleth no good thing” (Rom. 7:18); a nature the burdensome of which arises from its native tendencies to foolishness and sin.

This burden is felt in proportion as higher things are appreciated. Christ knew as no man can know, the gloriousness, spotlessness, and spontaneous holiness of the Spirit nature ... True, Christ sustained the burden; he carried the load without stumbling ... Still, the burden was there, and his consciousness of it finds expression in the words under consideration.

- Bro. Robert Roberts (Extract from The Atonement pg. 6)

Sin, in the Flesh – Rom. 8:3	“Sin”: Personification and Metonymy
<p>“likeness” – Gr. <i>homoionoma</i> – form. From a root signifying to assimilate, compare.</p> <p>“of sinful flesh” – Lit. “of flesh of sin”.</p> <p>“for sin” – <i>peri</i> – concerning, about.</p> <p>“condemned sin” – i.e. sin as a way of life, or “walk” v. 1,4. The accusative case is used for “sin” (the direct object).</p> <p>“in the flesh” – i.e. the arena of the contest. In the dative case (the indirect object; hence there ought to be a comma after “sin” in this phrase.</p>	<p>“Sin is lawlessness”—that is the primary meaning of the word as given by the beloved disciple (1 John 3:4). But there are secondary meanings, by figures of speech such as personification and metonymy; and unless these are recognized confusion will result.</p> <p>Personification is a natural, graphic and highly intelligible figure of speech, common in the scriptures.</p> <p>Metonymy (<i>meta</i>, change, and <i>onoma</i>, a name, or in grammar, a noun) is “a figure by which one name or noun is used instead of another, to which it stands in a certain relation.” There is metonymy of cause, of effect, of subject, and of adjunct.</p> <p style="text-align: right;">Bro. C. C. Walker</p>

Psalm 38 The Outcast's Confidence in Yahweh		
Structural Analysis Vv.1-10 Lament over personal state Vv.11-12 Friend and foe become opponents Vv.13-14 Mute response to opponents Vv.15-22 Humble cry for salvation		Abbreviations IB - The Interlinear Bible Roth. - J.B. Rotherham's Emphasised Bible Ygs. - Young's Literal Translation RSV - Revised Standard Version RV - The Revised Version Lxx - The Septuagint Version
Translations/Comments	Psalm 38	Expositional Notes
A Messianic psalm shown by the citation of verse 11 in Luke 23:49 and the loud echoes of verse 13 in Isa.53:7. The tribulations of David as he fled from Absalom and his friends and family forsook him, typify the experiences of Christ as he drew near to crucifixion and was forsaken by his friends and kinsmen. As David's enemies gloated over his discomfiture and rejection, so did Christ's enemies, but like David he "opened not his mouth" in self defence. Though, unlike David, the Lord was sinless, he would have derived great comfort and strength from this psalm.	A Psalm of David, to bring to remembrance.	Background – Describes David's grief as he crossed the Kidron and ascended Olivet and brought to remembrance the events leading to Absalom's revolt: <ul style="list-style-type: none"> • His sin with Bathsheba (2 Sam.11&12) • Affliction of his conscience • Forgiveness but suffering for sin • His sickness and isolation (2 Sam.15:1-9) • Increasing aloofness of friends • Growing boldness of enemies • Open revolt against his rule. The psalm reveals David's motive for non-resistance to Absalom. He accepted the justice of his position and submitted to God.
David acknowledges Yahweh's right to chastise him for his sins on the principle of Prov.3:11-12, but knows his sins deserve more severe punishment.	1 O LORD, ¹ <u>rebuke</u> me not in thy ² <u>wrath</u> ; neither chasten me in thy hot displeasure.	¹ yakach – to be right; hence to decide. Used here in sense of "convict". Cp. appeal Hab.3:2. ² qetseph – a splinter (as chipped off); fig. rage.
^A Roth. – "have sunk down into me". ⁴ Roth. – "thy hand presseth heavily upon me".	2 For thine ³ <u>arrows</u> ^A stick fast in me, and ⁴ <u>thy hand presseth me sore</u> .	³ Cp. Lam.3:12-13 – the barbs of conscience which David felt over his sin with Bathsheba (2 Sam.11:3,5,9,11,13,22; 12:1). See also Job 6:4. ⁴ Cp. Ps.32:4 – the pressure of conscience despite being forgiven.
David suffered sickness as a consequence of his sin (Ps.41:3-8). It was this that encouraged Absalom to revolt (2 Sam.15:2-6).	3 <i>There is no</i> ⁵ <u>soundness</u> in my flesh because of thine anger; neither <i>is there any</i> ⁶ <u>rest</u> in my bones because of my sin.	⁵ methom – wholesomeness (v.7). ⁶ shalom – safe; hence peace.
David's sense of guilt overwhelmed him like a flood and the weight of his conscience crushed him.	4 For mine ⁷ <u>iniquities</u> are gone over mine head: as an heavy ⁸ <u>burden</u> they are too heavy for me.	⁷ avon – perversity. Used Ps.51:2 of David's sin with Bathsheba. ⁸ massa – a burden. The word is used frequently of the word of Yahweh against people and nations.
^B Roth. – "My wounds are of bad odour – they have festered, by reason of my folly".	5 ^B My ⁹ <u>wounds</u> stink <i>and</i> are corrupt because of my foolishness.	⁹ chaburah – bound (with stripes) – 6 occs. O.T. See Isa.1:6 "bruises"; 53:5 "stripes".
^C Roth – "I am bent, I am bowed down very low. All the day have I gloomily walked." David passed over the Kidron in mourning (2 Sam.15:23,30).	6 ^C I am ¹⁰ <u>troubled</u> ; I am bowed down greatly; I ¹¹ <u>go</u> ¹² <u>mourning</u> all the day long.	¹⁰ avah – to bend, twist, distort; to be perverse. Trans. "commit iniquity" 2 Sam.7:14. ¹¹ halak – to walk. ¹² qadar – dusky; dark, hence mourning. Root of Kidron.
^D Ygs. Lit. – "For my flanks have been full of drought".	7 ^D For my loins are filled with a ¹³ <u>loathsome disease</u> ; and <i>there is no</i> ¹⁴ <u>soundness</u> in my flesh.	¹³ qalah – shrinkage by heat; toast, i.e. scorch. (Jer.29:22). Roth. "inflammation". Omit "disease" in italics. ¹⁴ methom – wholesomeness (see v.3).
^E Roth. "I am benumbed and crushed exceedingly – I have cried aloud because of the groaning of my heart."	8 ^E I am ¹⁵ <u>feeble</u> and sore broken: I have roared by reason of the ¹⁶ <u>disquietness</u> of my heart.	¹⁵ puwg – sluggish. ¹⁶ nehamah – snarling.
^F Roth. – "longing".	9 ¹⁷ <u>Lord</u> , all my ^F <u>desire</u> <i>is</i> before thee; and my ¹⁸ <u>groaning</u> is not hid from thee.	¹⁷ Should be "Yahweh" (Comp. Bible). ¹⁸ anachah – sighing.
¹⁹ Roth. "fluttereth". ^G Roth. – "even they are not with me".	10 My heart ¹⁹ <u>panteth</u> , my strength faileth me: as for the ²⁰ <u>light</u> of mine eyes, ^G <i>it</i> also is gone from me.	¹⁹ cachar – to travel round; to palpitate. ²⁰ ovr – illumination; root luminous.

This verse was fulfilled Messianically in Luke 23:49.	11 My lovers and my friends stand aloof from my ¹ sore; and my kinsmen stand afar off.	¹ nega – a blow; a spot. Used of leprosy (Lev.13:2). Trans. “stricken” Isa.53:8.
^H Based on the betrayal of Ahithophel, these words prefigured the betrayal of Judas. ^I Reflecting on the bitter words of Shimei, this was fulfilled Messianically by the words of Christ’s enemies.	12 ^H They also that seek after my life lay snares <i>for me</i> : ^I and they that seek my hurt ² speak <u>mischievous things</u> , and imagine deceits all the day long.	² Roth. – “have threatened engulfing ruin”.
These words of David are echoed by the experience of Messiah in Isa.53:7.	13 But I, as a deaf <i>man</i> , ³ heard <u>not</u> ; and <i>I was</i> as a dumb man <i>that</i> openeth not his mouth.	³ David heard Shimei’s words (2 Sam.16:5-14), but he did not respond to them as a king might be expected to – he accepted the rebuke (V.1).
	14 Thus I was as a ⁴ man that heareth not, and in whose mouth <i>are</i> no ⁵ reproofs.	⁴ ish – a mighty man. ⁵ Roth. “arguments”.
^J Roth. “Because for thee O Yahweh, have I waited.”	15 ^J For in thee, O LORD, do I <u>hope</u> : thou wilt ⁶ hear, O ⁷ Lord my God.	⁶ Roth. “answer”. ⁷ Should be “Yahweh” (Comp. Bible).
^K Omit italicised words, hence Roth. - “Lest they rejoice over me!” David was concerned that the unrighteous would prevail against truth, because he would not defend himself – Cp. Ps.35.	16 For I said, ^K Hear me, lest <i>otherwise</i> they should rejoice over me: when my foot ⁸ slippeth, they magnify <i>themselves</i> against me.	⁸ Roth. “tottering”. An allusion to Deut.32:35 – see context.
^L Moffatt – “For I am on the verge of collapse”. Roth. – “And my pain is before me continually”.	17 ^L For I <i>am</i> ready to ⁹ halt, ^M and my sorrow <i>is</i> continually before me.	⁹ tsela – a limping or fall.
David’s willingness to acknowledge his guilt is the reason he could not defend himself. Christ’s willingness to submit to his enemies was not because he had sinned, but because he knew what was due to the nature he bore in common with those who do.	18 For I will ¹⁰ declare mine <i>*iniquity</i> ; I will be ¹¹ sorry for my <i>*sin</i> .	¹⁰ nagad – to front; manifest. ¹¹ da’ag – be anxious. <i>* David uses the same words for “iniquity” and “sin” as in Vv.3&4.</i>
^N Echoed in Ps.69:4 and quoted John 15:25.	19 But mine enemies <i>are</i> ¹² lively, <i>and</i> they are strong: ^N and they that hate me wrongfully are multiplied.	¹² By contrast David was sick and weak.
^O Roth. – “Even they who are repaying evil for good accuse me because I pursue the good.” This was the experience of Christ – 1 Pet.2:20-23.	20 ^O They also that render evil for good are mine ¹³ adversaries; because I ¹⁴ follow <i>the thing that</i> good <i>is</i> .	¹³ satan – to attack; accuse. ¹⁴ radaph – to run after.
Cp. Christ’s call from the cross – Ps.22:1.	21 Forsake me not, O LORD: O my God, be not far from me.	
	22 Make haste to help me, O ¹⁵ Lord ¹⁶ my salvation.	¹⁵ Should be “Yahweh” (comp. Bible). ¹⁶ Taken with the Divine Name points forward to Yah-shua (Jesus) – “Yahweh’s salvation”.
Christ as chief Musician in the Kingdom Age will lead the redeemed in similar songs of remembrance and deliverance.	To the chief Musician, even to <u>Jeduthun</u> .	“Laudatory”; root yadah – to use the hand (in worship or praise).

Bro. Thomas and Metonymy

By a figure, *sin is put for the serpent, the effect for the cause*; seeing that he was *the suggester* of unbelief and disobedience to man, by whom it entered into the world. Hence, the idea of the serpent in the flesh is expressed by “sin in the flesh”; which was “condemned in the flesh” when Jesus was crucified for, or on account of, sin, “in the likeness of sinful flesh”. In the animal man there dwelleth no good thing. “In me, that is, in my flesh”, says he, “dwelleth no good thing.” Hence, whatever good was in him, did not originate from **the thinking of the flesh excited by the propensities**,....but from “the law of the spirit of life in Christ Jesus”; that is, from the influence of “the testimony of God” concerning “the things of the kingdom and name of Jesus Christ”, upon “the fleshy tablet of his heart”, most assuredly believed.

— Elpis Israel pg. 92

Jesus and Sin

“That offering was the sacrifice of a proved and obedient man, tempted in all points like his brethren, yet without sin, that is without disobedience – for as regards sin concreted, so to speak, in those physical effects produced by sin in the first instance, which Paul metonymically styles “sin that dwelleth in me,” Jesus was no exception to his brethren.”

Bro. Robert Roberts – Seasons of Comfort, Vol.1 pg.257

Psalm 40

Righteousness in the Great Congregation

Translations/Comments	Psalm 40	Expositional Notes
<p>Composed by David following recovery from his sickness when he declared the wonder of Yahweh's salvation to a vast assembly.</p> <p>Vv.1-3 Deliverance from his afflictions</p> <p>Vv.4-5 The wonder of God's thoughts toward the righteous</p> <p>Vv.6-10 The body prepared</p> <p>Vv.11-17 A plea for speedy deliverance</p>	A Psalm of David	<p>Placed in a bracket of Psalms (38-41) which all speak of David's affliction from the hand of God after his sin with Bathsheba - note the echoes of Ps.32:8,10-11 and Ps.51:16-17</p> <p>Messianic - see Heb.10:4-10. Cp. similarities with Ps.69:2,3,4,16,29</p>
<p>⁴IB "Waiting I waited on Yahweh". Ygs. "I have diligently expected Yahweh"</p> <p>³Roth. "cry for help"</p> <p>David's waiting required long endurance and wrestling to obtain the blessing - Cp. Jacob Gen.32:24-32</p>	<p>⁴I ¹<u>waited</u> ¹<u>patiently</u> for the LORD; and he ²<u>inclined</u> unto me, and heard my ³<u>cry</u>.</p>	<p>¹qavah - to bind together (by twisting) i.e. to collect; fig. to expect. The word occurs twice in the Hebrew. See use Ps.69:6; Gen.49:18;</p> <p>Hos.12:6; Isa.25:9</p> <p>²natah - to stretch or bend</p> <p>³shav'ah - hallooing</p>
<p>⁴IB "the pit of tumult". Roth. "the destroying pit". Ygs. "a pit of desolation"</p> <p>⁵Roth. "swampy mire". RSV "miry bog"</p> <p>⁷Roth. "making firm my steps". RSV "making my steps secure"</p>	<p>2 He brought me up also out of an ⁴<u>horrible</u> pit, out of the ⁵<u>miry</u> clay, and set my feet upon a ⁶<u>rock</u>, and ⁷<u>established</u> my goings.</p>	<p>⁴sha'own - uproar (as of rushing); by imp. destruction</p> <p>⁵yaven - dregs (as effervescing); hence mud. Only other occ. Ps.69:2</p> <p>⁶selah - to be lofty; a craggy rock. Used of Christ's immortality - Num.20</p> <p>⁷kuwn - to be erect (i.e. stand perpendicular) to set up; fix</p>
<p>⁸IB "He has put a new song of praise to our God in my mouth". Roth. "Then put he into my mouth a new song". Ygs. "and he putteth in my mouth a new song, 'Praise to our God'."</p>	<p>3 ^BAnd he hath put a ⁸<u>new song</u> in my mouth, <i>even</i> praise unto our God: many shall see <i>it</i>, and fear, and shall ⁹<u>trust</u> in the LORD.</p>	<p>⁸Used 7 times in O.T. - Ps.33:3; 96:1; 98:1; 144:9; 149:1; Isa.42:10 & twice in N.T. - Rev.5:9; 14:3 = immortality</p> <p>⁹batach - to hie for refuge; to trust</p>
<p>¹Roth. "How happy the man"</p> <p>³IB "who sets Yahweh as his trust"</p> <p>⁵IB "and does not turn". Roth. "who hath not turned unto the haughty"</p> <p>^CRSV "to those who go astray after false gods"</p> <p>The man who trusts in God is counted as a mighty man whose victory over flesh is by faith (1 John 5:4)</p>	<p>4 ¹<u>Blessed</u> is that ²<u>man</u> that ³<u>maketh the LORD his</u> ⁴<u>trust</u>, and ⁵<u>respecteth</u> not the proud, nor ^Csuch as ⁶<u>turn aside</u> to ⁷<u>lies</u>.</p>	<p>¹esher - happiness</p> <p>²geber - a valiant man or warrior.</p> <p>⁴mibtach - a refuge i.e. security or assurance</p> <p>⁵panah - to turn; to face</p> <p>⁶cuwt - become derelict; wrongly practise</p> <p>⁷kazab - falsehood</p>
<p>^DRSV "Thou hast multiplied"</p> <p>⁸RSV "none can compare with thee"</p> <p>⁹IB "counted". Roth. "they are too great to rehearse"</p>	<p>5 ^DMany, O LORD my God, <i>are</i> thy wonderful works <i>which</i> thou hast done, and thy thoughts <i>which</i> are to us-ward: they cannot be ⁸<u>reckoned up in order</u> unto thee: <i>if</i> I would declare and speak <i>of them</i>, they are more than can be ⁹<u>numbered</u>.</p>	<p>⁸arak - to set in a row; i.e. arrange</p> <p>⁹caphtar - to score with a mark as a tally or record</p>
<p>²Roth. "meal offering"</p> <p>³Roth. "thou didst not delight in"</p> <p>^ERSV (mgn.) "ears thou hast dug for me". Ygs. "ears thou hast prepared for me"</p> <p>All six altar offerings are represented - but God sought obedience not sacrifice - Jer.7:21-23; 1 Sam.15:22</p>	<p>6 ¹<u>Sacrifice</u> and ²<u>offering</u> thou didst not ³<u>desire</u>; ^Emine ears hast thou ⁴<u>opened</u>: burnt offering and sin offering hast thou not required.</p>	<p>¹zebach - a slaughter; by imp. a sacrifice</p> <p>²minchah - to apportion; to bestow; a donation</p> <p>³chaphets - to incline to</p> <p>⁴karah - to dig; gen. to bore or open. Trans. "pierced" Ps.22:16; "prepared" 2 Kings 6:23; mostly "dugged" for wells or a pit (as a snare)</p>
<p>^FRoth. "Then said I - Lo I am come, in the written scroll it is prescribed for me"</p>	<p>7 ^F⁵<u>Then</u> said I, Lo, I come: in the ⁶<u>volume</u> of the book <i>it is</i> written of me,</p>	<p>⁵az - a demonstrative adverb; at that time or place</p> <p>⁶megillah - a roll; volume</p>

<p>⁹Roth. "To do thy good pleasure, O my God is my delight"</p> <p>¹⁰Roth. "in the midst"</p> <p>¹¹Roth. "mine inward parts"</p>	<p>8 ⁹I ⁷<u>delight</u> to do thy ⁸<u>will</u>, O my God: yea thy ⁹<u>law</u> is ¹⁰<u>within</u> my ¹¹<u>heart</u>.</p>	<p>⁷chaphets - same as "desire" V.6</p> <p>⁸ratson - delight</p> <p>⁹torah - a precept or statute</p> <p>¹¹me'ah - to be soft; the intestines; abdomen; heart</p>
<p>¹¹Roth. "I have told the good tidings of righteousness in a great convocation, Lo! my lips do I not restrain, O Yahweh thou knowest"</p>	<p>9 ¹¹I have ¹<u>preached</u> righteousness in the great ²<u>congregation</u>: lo, I have not ³<u>refrained</u> my lips, O LORD, thou knowest.</p>	<p>¹basar - to be fresh; full (rosy); to announce (glad news). See occ. Isa.61:1; Ps.68:11; Isa.40:9; 41:27; 52:7.</p> <p>²qahal - assembly. Lxx "ecclesia"</p> <p>³kala - to restrict</p>
<p>¹IB. "I have not concealed your righteousness in my heart"</p> <p>⁹RSV "steadfast love"</p> <p>¹⁰Roth. "truthfulness". RSV - "faithfulness"</p>	<p>10 ¹I have not ⁴<u>hid</u> thy righteousness within my ⁵<u>heart</u>; I have declared thy ⁶<u>faithfulness</u> and thy ⁷<u>salvation</u>: I have not ⁸<u>concealed</u> thy ⁹<u>lovingkindness</u> and thy ¹⁰<u>truth</u> from the great ¹¹<u>congregation</u>.</p>	<p>⁴kacah - to plump; fill up hollows</p> <p>⁵leb - the heart</p> <p>⁶emunah - firmness; fig. security; fidelity</p> <p>⁷teshuah - rescue</p> <p>⁸kachad - to secrete</p> <p>⁹cheched - lovingkindness. See Ex.34:6</p> <p>¹⁰emeth - stability; truth. See Ex.34:6</p> <p>¹¹qahal - see note V.9</p>
<p>Vv.11-17 provide the detail of the petitions which led to the deliverance of Vv.1-3</p> <p>^KRoth. "Thou O Yahweh will not restrain thy compassions from me, thy lovingkindness and thy truthfulness shall continually watch over me"</p>	<p>11 ^K ¹<u>Withhold</u> not thy ²<u>tender mercies</u> from me, O LORD: let thy ³<u>lovingkindness</u> and thy ⁴<u>truth</u> ⁵<u>continually</u> ⁶<u>preserve</u> me.</p>	<p>¹kala - same word used V.9 "refrained"</p> <p>²racham - to fondle; love; be compassionate</p> <p>³cheched - as in V.10</p> <p>⁴emeth - as in V.10</p> <p>⁵tamiyd - to stretch; continuance (as if by indefinite extension)</p> <p>⁶natsar - to guard</p>
<p>^LRoth. "For there have closed in upon me misfortunes beyond number"</p> <p>⁹Roth. "and I cannot see". RSV "till I cannot see"</p> <p>^MRoth. "and my courage hath forsaken me"</p>	<p>12 ^LFor innumerable evils have ⁷<u>compassed</u> me about: mine ⁸<u>iniquities</u> have taken hold upon me, so that I am not able to ⁹<u>look</u> up; they are more than the hairs of mine head: ^M<u>therefore my heart faileth me</u>.</p>	<p>⁷aphaph - to surround</p> <p>⁸avon - perversity; i.e. moral evil</p> <p>⁹ra'ah - to see</p>
<p>¹¹Roth. "to rescue me"</p>	<p>13 Be ¹⁰<u>pleased</u>, O LORD, to ¹¹<u>deliver</u> me: O LORD, make ¹²<u>haste</u> to help me.</p>	<p>¹⁰ratsah - be pleased with. Root of ratson V.8</p> <p>¹¹natsal - to snatch away</p> <p>¹²chuwsh - to hurry; be eager</p>
<p>^NRSV "who seek to snatch away my life"</p> <p>²IB. "disgraced"</p>	<p>14 Let them be ashamed and ¹<u>confounded</u> together ^Nthat seek after my soul to destroy it; let them be driven backward and ²<u>put to shame</u> that wish me evil.</p>	<p>¹chapter - to blush; to be ashamed; disappointed</p> <p>²kalam - to wound; taunt or insult</p>
<p>Roth. "Let them be astonished on account of their own shame"</p>	<p>15 Let them be ³<u>desolate</u> for a reward of their shame that say unto me, Aha, aha.</p>	<p>³shamem - to stun (grow numb) i.e. to devastate</p>
<p>^PYgs. "All seeking thee rejoice and are glad in thee, those loving thy salvation say continually, 'Yahweh is magnified'."</p> <p>^QRoth. "who are lovers of thy salvation"</p>	<p>16 ^PLet all those that ⁴<u>seek</u> thee ⁵<u>rejoice</u> and be glad in thee: ^Qlet such as ⁶<u>love</u> thy salvation say continually, The LORD be magnified.</p>	<p>⁴baqash - to search out; by imp. to strive after</p> <p>⁵siys - to be bright; i.e. cheerful</p> <p>⁶ahab - to have affection for</p>
<p>⁹Should be "Yahweh" according to the Companion Bible</p> <p>^RRoth. "O my God, do not tarry"</p>	<p>17 But I <i>am</i> ⁷<u>poor</u> and ⁸<u>needy</u>; yet the ⁹<u>LORD</u> ¹⁰<u>thinketh</u> upon me: thou <i>art</i> my help and my ¹¹<u>deliverer</u>; ^Rmake no ¹²<u>tarrying</u>, O my God.</p>	<p>⁷aniy - depressed. Used Isa.66:2 (poor); Zech.9:9 (lowly); Ps.22:24 (afflicted); Ps.69:29 (poor)</p> <p>⁸ebyown - destitute</p> <p>¹⁰chashab - to plait; to weave; to think, regard</p> <p>¹¹palat - to slip out; i.e. escape; caus. to deliver</p> <p>¹²achar - to loiter (i.e. be behind); by imp. to procrastinate</p>

Abbreviations

IB - The Interlinear Bible

Roth. - J.B. Rotherham Emphasised Bible

Ygs. - Young's Literal Translation

RSV - Revised Standard Version

Messiah's Thanksgiving for Deliverance from Death

Psalm 116

Analysis of the Psalm from a Messianic Perspective

Vv.1-11 - Messiah recalls his sufferings and deliverance

V.1-2 Messiah's love for his God

V.3-4 A cry to be delivered out of death

V.5-6 Messiah's cry for help answered

V.7-9 Threefold deliverance brings life and rest

V.10-11 Christ's faith vindicated and declared

Vv.12-19 - Messiah pays his vows before all his brethren

V.12-14 Christ's response to Yahweh's deliverance

V.15-16 A precious death provides life for many

V.17-19 Christ praises Yahweh in the presence of all his brethren

Abbreviations

IB - The Interlinear Bible

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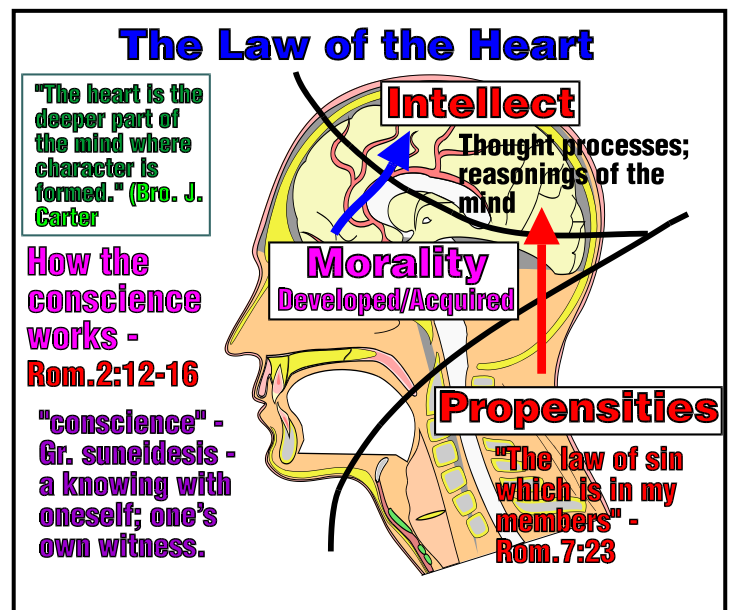
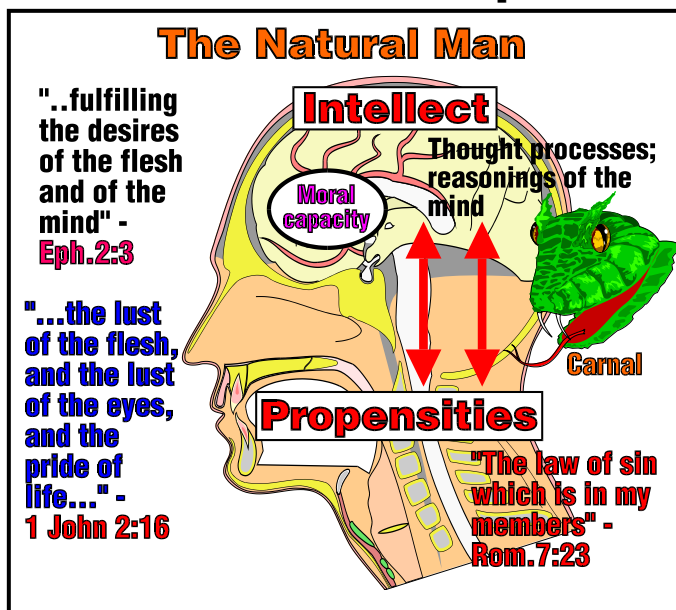
Ygs. - Young's Literal Translation

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Translations/Comments	Psalm 116	Expositional Notes
^A Roth. & Ygs. "because he heareth" ^B Roth. "my voice, my supplications" (mgn. "the voice of my supplications") Messiah heard by God - John 11:41-42	I ¹ love the LORD, ^A because he hath ² heard ^B my voice <i>and</i> my ³ supplications.	¹ ahab - to have affection for ² shama - to hear intelligently ³ tachanuath - earnest prayer; rt. chanan - to implore
^C Roth. "therefore, throughout my days will I call"	2 Because he hath ⁴ inclined his ear unto me, ^C therefore will I call upon <i>him</i> as long as I live.	⁴ natah - to stretch; to bend. IB - "bowed"
^D IB "the cords". Roth. "the meshes". RSV "the snares" ⁷ Ygs. "straits". Roth. "distresses" ^E RSV "I suffered distress and anguish" cp. Ps.18:4-5	3 ^D The ⁵ sorrows of death ⁶ compassed me, and the ⁷ pains of ⁸ hell gat hold upon me: ^E I found ⁹ trouble and ¹⁰ sorrow.	⁵ chebel - a rope (as twisted); a noose ⁶ aphaph - to surround ⁷ metsar - something tight; i.e. trouble ⁸ sheol - the grave ⁹ tsarah - tightness; i.e. fig. trouble ¹⁰ yagown - affliction
Messiah proclaims his dependence upon Yahweh to be saved out of death - Heb.5:7	4 Then called I upon the name of the LORD; O LORD, I beseech thee, ¹ deliver my soul.	¹ malat - to be smooth; i.e. by imp. to escape (as if by slipperiness); to release, rescue
^F Roth. "and our God is full of compassion" (cp. Ex.34:6-7)	5 Gracious <i>is</i> the LORD, and righteous; ^F yea, our God <i>is</i> merciful.	
^G Roth. "to me he granted salvation". Ygs. "to me he giveth salvation" God's way is to bring 'low' in order that His faithful servants might be 'lifted up'. Cp. Luke 2:34; Ruth 1:21; 1 Sam.2:6-8 (context)	6 The LORD ² preserveth the ³ simple; I was brought ⁴ low, ^G and he ⁵ helped me.	² shamar - to hedge about; i.e. guard ³ pethaiy - silly (i.e. seducible). From rt. to open; i.e. be roomy. By fig. in mental & moral sense to be simple. Refers to the open and uncomplicated who trust in God with singleness of mind ⁴ dalal - to slacken; be feeble; to be oppressed ⁵ yasha - to be open, wide or free, i.e. to be safe.
^H Ygs. "hath conferred benefits on thee" The word "rest" in the plural form suggests the rest reserved for Christ and his brethren - Heb.4:1	7 ⁶ Return unto thy ⁷ rest, O my soul; for the LORD ^H hath ⁸ dealt bountifully with thee.	⁶ shuwb - to turn back ⁷ manowach (plural) - quiet; i.e. a settled spot ⁸ gamal - to treat a person well; i.e. benefit
^J Roth. "For thou hast rescued my soul from death - mine eyes from tears, my feet from stumbling" ¹⁰ Ygs. "overthrow"	8 ^J For thou hast ⁹ delivered my soul from death, mine eyes from tears, <i>and</i> my feet from ¹⁰ falling.	⁹ chalats - to pull off; to deliver ¹⁰ dechiy - a push; i.e. a fall
^K Ygs. "I will walk habitually before Yahweh". Roth. "I will walk to and fro before Yahweh" ^L Roth. "in the lands of life". Ygs. & IB - "in the lands of the living"	9 ^K I will walk ¹ before the LORD ^L in the land of the ² living.	¹ paneH - the face; i.e. the presence ² chay - living (with def. art.). Eternal life is intended here.
^M IB "I have believed, so I speak". Ygs. "I have believed, for I speak". Cited 2 Cor.4:13 (note context)	10 ^M I ³ believed, therefore have I spoken: I was greatly ⁴ afflicted:	³ aman - to be firm, to trust, believe; to be permanent or quiet (morally, to be true) ⁴ anah - to depress. See use Ps.89:22; 119:67,107; Isa.53:7

^N Roth. - "I said in mine alarm, all men are false". IB "I said in my alarm, every man is a liar" cp. Rom.3:4 Messiah's alarm at the utter depravity of men displayed in the events leading to his crucifixion	11 ^N I said in my ⁵ haste, ⁶ All ⁷ men are ⁸ liars.	⁵ chaphaz - to start up suddenly; to hasten away; to fear ⁶ kowl - the whole; hence all, any or every ⁷ adam ⁸ kazab - to lie (i.e. deceive). The word is used of acting inconsistently with promises or past performance. Cp. Ps.89:35; Prov.14:5; 30:6; 2 Kings 4:16; Job 6:28
^P Roth. "How shall I give back to Yahweh all his benefits unto me?"	12 ^P What shall I render unto the LORD for all his ⁹ benefits toward me?	⁹ tagmuwl - a bestowment.
See use of cup - Ps.16:5; 23:5; Jer.16:7 - A figure for the portion of God's benevolence towards man	13 I will take the cup of ¹⁰ salvation, and call upon the name of the LORD.	¹⁰ yeshuwah - saved; i.e. deliverance. Almost identical with "Joshua" - 'he will save'
^Q Ygs. "My vows to Yahweh let me complete" ^R Roth. "might it be in the presence of all his people" Christ anticipates worshipping in the company of all his brethren in the courts of the Temple - see Vv.18-19	14 ^Q I will ¹ pay my vows unto the LORD ^R now in the presence of all his people.	¹ shalam - to be safe; to be completed. This vow both memorialises the commitment of Christ to the work of redemption which has led to this glorious outcome and embrace the work yet to be done to complete the divine purpose in the earth.
^S Roth. "Costly in the eyes of Yahweh is death for his men of lovingkindness" ^T Ygs. "is the death for his saints"; i.e. Christ's death	15 ^S ² Precious in the sight of the LORD ^T is the death of his ³ saints.	² yaqar - valuable ³ chacyd - kind; i.e. pious
⁵ Used of Mary - Luke 1:38,48 (cp. 1 Sam.1:11) ⁶ Ygs. "opened" Christ now free from the bonds of human nature	16 O LORD, truly I <i>am</i> thy servant; I <i>am</i> thy servant, and the ⁴ son of ⁵ thine handmaid; thou hast ⁶ loosed my ⁷ bonds.	⁴ ben - builder of a family name ⁶ pathach - to open wide; spec. to loosen ⁷ mocerah - chastisement; i.e. a halter; fig. restraint. Used as a figure of death.
^U Roth. "To thee will I sacrifice a sacrifice of thanksgiving, and on the name of Yahweh will I call."	17 ^U I will offer to thee the sacrifice of ⁷ thanksgiving, and will call upon the name of the LORD.	⁸ towdah - used of the peace offering (Lev.7; 2 Chron.33:16). Used also Ps.69:30; Jer.17:26; 33:11
^V Ygs. "My vows to Yahweh let me complete, I pray you, before all his people". Roth. "My vows - to Yahweh will I pay, might it be in the presence of all his people"	18 ^V I will pay my vows unto the LORD now in the presence of all his people,	Cp. the same theme in Ps.22:22,25
The psalm concludes with a final vision of Christ in glory praising Yahweh before all his resurrected and immortalised brethren in the Temple	19 In the courts of the LORD's house, in the ⁸ midst of thee, O Jerusalem. ⁹ Praise ye the LORD.	⁸ tavek - to sever; a bisection; i.e. the centre ⁹ halal - to be clear; to shine; hence praise

Temptation and Conscience



THE MEANING OF SACRIFICE

1

"Without shedding of blood there is no remission of sins." The doctrine of atonement involved in this scriptural principle is one of the most important and in some respects one of the most difficult of all the primary truths connected with the Gospel. Nowhere else is it so easy for men to get out of their depth, and there is no other subject that proves so tempting.

2

There is certainly danger that vital truths affecting the sacrifice of Christ may be called in question or may be obscured by wrong teaching on this subject. There is far more danger that a destructive strife of words should arise through men getting out of their mental depth in an effort to measure the mind of God. Dr. Thomas once remarked that the elementary truths regarding redemption were few and simple and no reason could be given for them beyond "the fact that God wills them". If a candidate for baptism revealed a sound knowledge of these simple truths and of this simple explanation of them, we should not dare to "forbid water".

3

Suppose that having rendered a satisfactory confession of faith on all other first principles the candidate said: "I believe that God required a perfect sacrifice before He could forgive sin, and that He provided the One capable of rendering that sacrifice. He sent forth His Son, the Lord Jesus, made of a woman, made in all points like his brethren, tempted in all points as we are, but by virtue of his divine parentage so superior to us morally that he was able to render the perfect sacrifice required and thus to secure redemption for himself from sin-stricken human nature and both forgiveness and redemption for those who come to God through him in the way appointed." Should we dare to forbid baptism because the candidate was unable to explain why God required a perfect sacrifice, or why He demanded the shedding of blood before sin could be remitted?

4

If we are quite agreed that an understanding of these simple elements is sufficient for one to enter the Covenant, surely it is a tragedy if brethren become divided simply through the effort to see further. It may be even worse than a tragedy, for it sometimes leads to destructive strife in which extremes act and react upon each other, the disputants getting further and further out of their depth, while the vital duties of life are neglected.

5

We would not suggest for a moment that being agreed on the simple and elementary truths we should be content to go no further. Certainly we must push on and gain all the knowledge of divine things that is possible. Discussion of such matter may be very helpful if conducted by brethren who have grasped the more elementary teaching of the Word regarding human conduct. This, however, is certainly a subject in which we do well to be swift to hear and slow to speak; we may venture to suggest, still slower to write. So much sin lies at the door of the man who invented printing.

6

It may be helpful to take note of the main causes that have led brethren astray when they have tried to probe deeply into the doctrine of atonement. We may then be on our guard at least against these particular dangers.

7

One cause has been through the tendency to confuse the shadow with the substance. Brethren have reasoned that the types of the law suggested such and such necessities and the sacrifice of Christ had to conform. The truth is, of course, exactly the other way. The work of Christ was the very central feature of the divine purpose and all the shadows of the law had to conform to it. The Apostle in writing to the Hebrews, truly reasons from the types forward to Christ, but he makes it plain that Christ is the substance. We recognize the writings of the Apostles as of precisely the same authority as the Old Testament scriptures. We do well therefore to take their plainest language as our guide and see that our understanding of types and symbols falls into line.

8

A second cause of confusion is the tendency to seek an explanation according to a human conception of logic and legality. Many years ago we had to point out that while human laws might often have effects far

removed from the intention of the law makers, this could never be the case with the laws of God. We cannot recognize any distinction between the divine law and the divine will. When God makes a law it is the expression of His will for the time to which it applies, and it is made with a full knowledge of all its effects (see Acts 15:18). We can hardly suppose that any brother would ever dispute this proposition; but some have reasoned as if they never thought of such an idea. We do well therefore to remind each other of this simple truth, which forbids us to make any distinction between legal necessities and the divine will.

9

A third cause of confusion has been through the persistent use of phrases that are sometimes misleading. Some staunch brethren in upholding the truth that Christ bore our sin-stricken nature have used language suggestive of an automatic cleansing by death. We could easily have rival camps in this matter, disputants on each side being totally unconscious of the ambiguity of their own language but too acutely conscious of the worst interpretations that could be put on the language of opponents.

10

Earnest brethren and sisters, anxious to hold the truth, have sometimes been perplexed and almost distracted in the strife of words, beyond their power to understand. The havoc that such strife may cause is perhaps best illustrated by the fact that one of the most capable men we ever had among us, in his efforts for legal logic ended by teaching justification for sin without faith, and we were all slow to realize the full enormity of the position. I well remember the surprise and even consternation of one of his supporters when he was first shown this feature of the case.

11

Even now there is the same disposition towards legal reasoning regarding types and shadows with the clear principles of Scripture neglected. Although disputants would deny the charge, it is a fact that some of them persistently lose sight of the fact that all things in God's dealings with this world centre round Christ. The reason that all things under the law were cleansed by the offering of blood, was that all things in the age to come will be through the sacrifice of Christ. In reasoning with Jews it might be necessary to invert the argument, but we who are privileged to know the substance of God's great purpose must never lose sight of it.

12

What is the literal truth revealed in the New Testament as to the meaning of sacrifice? It is that God forgives sins and offers eternal life on the basis of the perfect sacrifice effected by Christ in his life and death. Whatever figurative or partly figurative language the Bible may use, this is the real meaning. Washed in his blood, our sins laid upon him, a bearing of our sins in his own body, the purchase of his blood, the ransom, his being delivered for our offences, the just for the unjust—all such expressions must be understood in harmony with the literal truth that God forgives. Transgressions of the divine law can only be put away by the forgiveness and forbearance of God. Physical uncleanness of nature can only be put away by the power of God. The sacrifice of Christ is the divinely appointed basis in which God in mercy and forbearance offers forgiveness and redemption to sinners (Rom.3:23-24; 4:7; Eph.1:7; Col. 1:14; 1 John 1:9, 2:12).

13

If we desire to probe further and ask the question why did God require such a sacrifice as the basis of the forgiveness offered to humanity, we shall never find any answer through the various interpretations of the law or by talk of the penalty due to sin, Divine law is simply an expression of divine will. It was not the will of God that man should sin, but it was the will of God that man should be a free agent and that death should be the wage of sin. It was the will of God that the human race having been defiled by sin should have no access to His holy presence except on the basis of a perfect sacrifice.

14

And it is the will of God that we should respond to the gracious invitation and be saved on the basis He has provided (1Thess.5:9). If we ask why God required such a sacrifice, we must seek a moral explanation. It is no answer to quote the law which expresses His will.

15

Guided by Scripture we can find a moral explanation that satisfies every demand that the intelligence can make. The perfect sacrifice was required that the flesh might be effectively repudiated, that sin might be

conquered and condemned, that the righteousness and holiness of God might be declared, and that sinful man should be humbled without a particle of ground for boasting being left to him (Rom.3:23-27, 8:3; Eph.2:1-9).

16

God made it clear even in ancient times that humanity could not approach to Him at all except with humble faith and on the basis of blood shedding. He gave a law that emphasized the sinfulness and helplessness of His people (Rom. 8:15; 5:20). He made it clear that when sins were put away by sacrifice they were really forgiven (Lev.4:20, 26, 31, 35). He promised a deliverer who should "make an end of sin", and "bring in everlasting righteousness" (Dan. 9). When the fullness of time was come He revealed that scheme of love into which even the angels had desired to look. He made selection of a virgin of the house of Israel and produced from her one who should be strong for the great work required. So the flesh was repudiated even in the birth of Christ, sin was conquered and condemned in every act of his life, and finally he freely rendered the last obedience even unto death that he might be raised from the dead to immortality and glory as the captain of our salvation—made perfect through suffering (Heb.2:10). To him much was given and of him much was required. The lights and shadows inseparable from the formation of a character needed to be intense in the probation of our great Captain. He worked out his perfection and salvation by the strength God gave him, and thus through him God opened the way of life for us. Here is the sin nature that had produced only helpless sinners, controlled, condemned and finally put away by the strong Son of God in his perfect obedience of life and death. On this basis humanity can approach the holiness of the Creator and men of faith though sinners can be exalted to the divine. On this basis of the sin nature conquered, repudiated and condemned by the one God made strong for Himself, God forgives. That is the real meaning of atonement.

17

It is hardly possible to imagine anyone who had ever caught even the most fleeting glimpse of this vision turning back to the pitiful speculations of men as to supposed legal necessities. There are those in the world who think that the real body of Christ never rose, but remains eternally dead as the price due to God or the punishment due to sin! It would be difficult to make any comment on such an idea while preserving the language of decorum. The brethren are doubtless proof against such monstrous teaching. Let them keep far from the narrow reasoning that leads in that direction. The New Testament describes the sacrifice of Christ in plain and literal language. Let us interpret all figures and symbols by reference to the plain statements. God—who knows the end from the beginning, who does according to His will, but who cannot deny Himself—God provided the means for condemning and overcoming sins on the basis of which He with much forbearance forgives those who please Him by their faith.

18

Much controversy has been caused by the question as to whether Christ offered for his own cleansing. It has been largely a war of words, due on the one hand to a fear of saying or subscribing to anything derogatory to Christ and on the other hand perhaps a tendency to relapse into the old exaggeration of "original sin". There ought not to be a minute's difficulty in dealing with the question and securing agreement.

19

When we speak of "sin" in the flesh we use the phrase just as the Apostle used it in Romans 7. Obviously it is a derived or secondary sense of the word, for the primary meaning of sin is transgression of divine law. It is a similar extension of meaning to that of the word "death" for poison when they said, "there is death in the pot". The Apostle speaks of a law in his members which wars against the laws of God and leads to transgression. He calls this physical weakness "sin" in the flesh or "sin" that dwelleth in me. It is the diabolos in human nature, the natural desires of the flesh which, if they are allowed to "conceive", "bring forth sin". We need not argue as to whether there is such a law. We all know it only too well. We are born with it and if we give way to any sin we correspondingly strengthen the evil desire in that direction and thus make "sin" in the flesh more active.

20

To suppose that an extraordinarily pure and righteous man would feel this weakness less than others is a huge mistake. The truth is the other way. It is the thoroughly fleshly man who is unconscious of the sinful law in his members and who probably would not understand what the Apostle meant. The man with the

highest ideals and the most spiritual mind will feel the struggle most. To suggest that Christ was tempted in all points as we are and yet without this law of sin in his members is to proclaim a complete contradiction. It is like saying, "Except that he was not tempted at all!" Suggestions from without are no temptation to us if they do not appeal to something within. Christ bore just this same defiled nature that we bear or he could not have been tempted as we are and therefore could not have condemned and conquered sin. Christ bore this quality in the flesh, but he never allowed it to conceive even to the point of sinful thought. Therein was the most terrific struggle and the most portentous victory of all human experience. It is easy to understand that with his ideals, and his standards of rectitude, the weakness of the flesh would be so distressing that even the most startling language of the Psalms is comprehensible.

21

Now whether we take the plain language of the Apostles (Heb.9:12; 10:20) or the prophecies and types of the law, the teaching is that all things were to be cleansed by the perfect sacrifice and that no one of Adam's race should have access to the Most Holy place except on the basis of that sacrifice (Lev.16:2-14—note seven times of sprinkling).

22

Some have caused confusion by arguing whether Christ's offering for himself was "only a matter of obedience to God" or whether it was something more. What do they mean? Obedience to God is carrying out the will of God. What can be required beyond this? Surely we are all agreed that Christ, "the beloved son", "the servant in whom God delighted", and the one who "always did his Father's will", needed no forgiveness. Surely we are also agreed that he needed cleansing from the sin-stricken nature in which he wrestled with and conquered the diabolos. There could be no forgiveness for personal sinners except on the basis of the perfect sacrifice, for this was the will of God. There could be no cleansing and immortalizing, no entry into the Most Holy by any of Adam's race except on the basis of the same perfect sacrifice, for that also was the will of God. Christ came to do God's will, he was obedient in all things even unto death, and so with his own blood—in other words, on the basis of his perfect offering—he entered the Most Holy "having obtained eternal redemption."

23

The truth is that when brethren who are agreed as to these fundamentals still argue and suspect each other of being "unsound", they are really in their minds raising that old question of many years ago, "Supposing Christ had been the only one to be saved, would he still have had to die a sacrificial death?" Everyone ought to have learned long ago that this question is not legitimate. It is asking, "If the will of God had been totally different in one direction, would it have remained the same in another closely related matter?" There is only one proper answer to such a question. No one knows what the will of God would have been if His purpose had been other than it is, and only a presumptuous man would claim to know.

24

We have to do with the purpose of God as it is and as it is revealed to us. These truths are so simple and withal so beautiful that unless brethren insist on a misleading form of words making for strife, there should be no difficulty in agreeing.

25

The will of God determines everything. It was the will of God that none of our sin-stricken race should enter His holy presence except on the basis of the most complete repudiation of the flesh involved in a perfect obedience even unto death. He provided the strength necessary for this great work and it was for this purpose that Christ was born. Thus through the blood of the everlasting Covenant he was brought again from the dead. With his own blood he entered the Most Holy place, having obtained eternal redemption, and we, if we are faithful, can stand at last "washed from our sins in his blood" and covered with his righteousness. All these figures meaning that God accepts, forgives and cleanses His people on the basis of the perfect life and death of His Anointed Son.