

## COMMENTS ON THE DAILY READINGS

January 1

### Genesis 1

Genesis 1 to 4 constitute the foundation of all Scriptural revelation. It is the source of essential doctrines, fundamental Divine principles, Biblical symbology, Scriptural numerology and all we need to know about the origins of the human race and its destiny. Critically, Genesis 3 is the laying of “the foundation of the world” mentioned in Matt. 13:35; 25:34; Luke 11:50; John 17:24; Eph. 1:4; Heb.4:3; 9:26; 1 Pet. 1:20; Rev. 13:8; 17:8 (10 in all = “All”).

V.1 – “In the beginning **God** created the heaven and the earth” – The very first sentence of the Bible is among the most important. First is the most important principle – “In the beginning **God**” – God is always first and must always be ‘**first**’ in our lives – note Luke 9:59-62. Every important choice we make in life should involve this principle. Secondly, the most important doctrine is revealed – God manifestation – the reason for our calling (Acts 15:14). See Elpis Israel page 181 (9th Edition) and from page 21 of Phanerosis.

### Gen. 1:1 – God manifestation

בְּרֵאשִׁית	בְּרָא	הַשָּׁמַיִם	וְאֶת	הָאָרֶץ
b·rashith	bra	aleim ath e·shmim	u·ath e·artz	
H7225	H1254	H430 H853 H8064	H853	H776
in·beginning	he-created	Elohim	» the heavens and »	the earth

**In Elpis Israel and Phanerosis Bro. Thomas explains how the grammatical ‘error’ of a plural noun (*Elohim*) being accompanied by a singular verb (*bara*) teaches the doctrine of God manifestation.**

**1 Tlm. 3:16 – And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.**

The Hebrew *berashith bara elohim* is best translated “in the beginning Elohim he created” and is a ‘deliberate’ grammatical ‘error’ for a purpose. Plural nouns should not be accompanied by singular verbs as it is here. As seen in the slide at left, this teaches the doctrine of God manifestation – God manifested in a multitude (angels here). This was the reason for the creation of man – “Let us make man in our image, after our likeness” (V.26). God sought to be glorified by men and women reflecting His character.

Bro. Thomas wrote in the Herald of the Kingdom in April 1855 – “Men were not ushered into being for the purpose of being saved or lost. **God manifestation**, not human salvation was the grand purpose of the Eternal Spirit. The salvation of a multitude is incidental to the manifestation, but it was not the end proposed. The Eternal Spirit intended to enthrone Himself on the earth, and in so doing, to develop a divine family from among men, every one of whom shall be spirit because born of the Spirit; and that this family shall be large enough to fill the earth when perfected, to the entire exclusion of flesh and blood.”

Gen. 1:1 must be interpreted in the light of Gen. 2:4 – “These are the generations [descent, history] of the heavens [Heb. *shameh*] and of the earth [Heb. *erets*] when they were created, in the day that Yahweh Elohim made the earth and the heavens.” Careful reading of Genesis 1 reveals that “the heaven and the earth” that were formed in the six days of creation were “the firmament” and “the dry land,” rather than the universe and the planet earth. These latter have been around for a very long time. In Elpis Israel pg. 10, Bro. John Thomas explains that Genesis 1 is written from the perspective of an earth observer. He wrote – “...but to man, as a constituent of the terrestrial system. This will explain why light is said to have

been created four days before the sun, moon, and stars. To **an observer on the earth**, this was the order of their appearance; and in relation to him a primary creation, though absolutely pre-existent for millions of ages before the Adamic era.” Failure to appreciate this fact can only lead to faulty interpretations.

In Gen. 1:7-10 the heaven, the earth, and the seas are all identified as elements of the planet earth. In Exodus 20:11, the summary of the Creation week is also consistent with this: “For in six days Yahweh made heaven and earth, the sea, and all that in them is, and rested the seventh day” (cp. Acts 14:15; Rev.10:5-6). The term, “all the host of them” in Genesis 2:1, is thus equivalent to the “all that in them is” of this verse. Accordingly, the “heaven” is a reference to the “firmament” of V.6 and is confined to our Solar System, and is not a reference to the boundless space of the universe beyond.

V.2 describes how the earth became a **catastrophe** and was “without form and void” (*tohu* and *bohu* – “waste” and “empty”). ISA – “chaos and vacancy.” Cp. context of Jer. 4:23-28. The earth was not created waste – Isa. 45:18 (“vain” is *tohu*), but it came out of waste.

“And the Spirit of God **moved** (*rachaph* – to brood; hover) upon the face of the waters” –. The spirit of God is the creative force brooding over the catastrophe of a dark and overwhelmed globe. Darkness and chaos in our lives can be overcome if the spirit of God is allowed opportunity to work – Deut. 32:11 (2nd of 3 occs. of *rachaph* are translated “fluttereth”).

### How old is the earth?

Two primary views exist:

1. The planet earth is very old, perhaps as old as the universe itself;
2. The planet earth is 6,000 years old.

The latter view must argue that all ‘aged’ geological and archaeological evidence is less than 6,000 years old. The Christadelphian understanding was very clear from 1848. Remember Elpis Israel pg.10 – “...a primary creation, though absolutely pre-existent for millions of ages before the Adamic era.” Bro. Thomas wrote on pages 10 and 11 of Elpis Israel:

This probably consisted in the total wreck of their abode, and their entire submergence, with all the mammoths of their estate, under the waters of an overwhelming flood. Reduced to this extremity, the earth became “without form and empty; and darkness overspread the deep waters.” Its mountains, hills, valleys, plains, seas, rivers, and fountains of waters, which gave diversity of ‘form’ to the surface of our globe, all disappeared; and it became ‘void’ or empty, no living creatures, angels, quadrupeds, birds, or fishes, being found any more upon it.

Fragments, however, of the wreck of this pre-Adamic world have been brought to light by geological research, to the records of which we refer the reader, for a detailed account of its discoveries, with this remark, that its organic remains, coal fields, and strata, belong to the ages before the formation of man, rather than to the era of the creation, or the Noachic flood. This view of the matter will remove a host of difficulties, which have hitherto disturbed the harmony between the conclusions of geologists and the Mosaic account of the physical constitution of our globe.

V.3 – “Let there be light” – God is light and in Him is no darkness at all – 1 John 1:5. Light is, inter-alia, a symbol for knowledge of truth – the first necessity for salvation (Hos. 4:6; John 4:22) – “and there was light” – There is no deficiency or failure with God. He speaks and it is done. The principle to be recognized by His servants is that of Phil. 1:6 – He has the power to complete the work begun in us.

## The six days of creation

The six days of creation present two complete cycles of mental, moral, physical:

- Day 1 – Light = Knowledge/truth – Mental
- Day 2 – Separation of waters – Moral
- Day 3 – Outcome = Fruit – Physical
- Day 4 – Sun and moon = Light by day and night – Mental
- Day 5 – Creatures of sea and air = Calling of a people for the name – Moral
- Day 6 – Man and woman = Ultimate outcome (Christ and bride) – Physical

As Bro. Thomas makes clear in Elpis Israel, God established an order of operation among men – **mental**, **moral** and **physical**. He first wants our mind and thinking; then our morality (character); and then actions for actual outcomes. This order was set forth in two cycles in the Creation week (see slide at left).

There was also a prophecy of God's 7,000 year plan based on the principle of 2 Pet. 3:8. Day 1 summarised the first millennia when the light of truth was available to all men. Day 2 saw the separation of waters in the seas

pointing to the Flood and the call of Abraham out of the "sea of nations." Day 3 saw the emergence of the earth (Israel – Isa. 24:1; Jer. 4:23) from the sea of nations to bring forth fruit to God. Day 4 saw the sun, moon and stars brought into relation to the earth pointing to the appearance of Christ and his ecclesia in the fourth millennium. Day 5 prefigured the call of the Gentiles. Day 6 ended with a wedding pointing to the marriage of the Lamb to his bride at the end of the 6th 'day'. Day 7 pointed to the Millennium of rest for the earth – the Kingdom of God.

## 7 days of 24 hours duration

Theistic Evolutionists claim that the 'days' of Gen. 1 were periods of thousands of years. This is disproven by a simple word study, and that is supported by God's own words.

Gen. 1:5 – "day" – *yome* – to be hot, a day (the warm hours); hence, a season of time.

Occurs 2,295 times in O.T. The Companion Bible (Appendix 11) says "...when the word 'day' is used with a numeral...as one, two...first, second... 'evening and morning' (Gen. 1)...it is defined, limited and restricted to an ordinary day of twenty-four hours."

Context determines its duration. In Gen. 1, day and night define it to be a period of 24 hours with "evening and morning." This is proven by its use in Ex. 20:8-11 and 31:15-17 where reference is made to the days of Creation.

V.26-28 – "Let us make man in our image, after our likeness" – Made like the Elohim, Adam was given what all other living creatures were denied. He was created to be a manifestation of his Creator. In 1 Cor. 11:7 where V.26 is alluded to, "image" refers to shape (Gr. *eikon*), while "likeness" to mental and moral capacity enabling men to operate like God – hence, "glory" – 2 Cor. 3:18; 4:6. Proof – "but the woman is the glory of the man" – the woman is not in the "image" of the man, so Paul omits that word, but shares his capacity to manifest God's glory (i.e. develop His character). They were given "dominion" over the carnal creation, and God declared all things to be "very good" (i.e. not perfect, but not flawed either). Man was created with a nature that was neither immortal (like the Elohim) or mortal (i.e. subject to death as it later became after condemnation) and he had no bias to sin. Its ultimate state would be determined by a period of probation and an applied test of faith and obedience.

A full set of Bible marking notes on Genesis 1 to 3 can be found in **Appendix 1**.

## Genesis 2

V.1-3 deal with the seventh day and then the remainder of the chapter returns to provide detail of the creation of the man and the woman on the 6th day.

V.2 – “he rested” – *shabath* – to repose; desist from exertion. God does not need rest as do men – Isa. 40:28. The Sabbath was not designed for men to desist from all activity – just from their own works that they might do the work of God – Isa. 58:13-14; Heb. 3:7-4:11. When the angels rested from six days of labour it was not through fatigue, but to stand aside and witness Adam and Eve exercise dominion over their handiwork from the dawning of the seventh day.

The dominion promised on the 6th day was exercised by Adam and Eve on the **7th day** when the Elohim rested. This formed the type of the last Adam (Christ – 1 Cor. 15:45) who will marry his bride at the end of the 6th day and exercise dominion with her through the Millennium (7th day). God who has laboured to redeem the human race since man sinned in the Garden of Eden (Gen. 3), was required to labour on Sabbath days as did Christ (John 5:16-17). There is no record of the Sabbath being kept until Israel was commanded to keep the Law of Moses and honour certain other days.

Abraham did not keep the Sabbath day, nor any of the Patriarchs, but Israel in the wilderness and in the Land were required to keep it strictly. This was until the Law was set aside at the resurrection of Christ (Gal. 3:13; Col. 2:16-17; Gal. 4:9-10).

V.4 – “These are the **generations** of the **heavens** and of the **earth** when they were created in the day that Yahweh God made the earth and the heavens” – This is the first of 14 ‘generations’ in Scripture. 14 = the certainty of covenant (Gen. 41:32; 2x7 = covenant). Yahweh is the covenant name “unto all generations” – Ex. 3:14-15. The name and title “the LORD God” is Yahweh Elohim = He who will become mighty ones. This is the first use of the Divine name in Scripture. There is a certainty about the truth we have espoused; it will be fulfilled – “He will become mighty ones” because of Jesus Christ the 14th “generation” (Matt. 1:1 – “The book of the **generation of Jesus Christ**, the son of David, the son of Abraham”).

V.5-6 – It is a common misconception that there was no rain upon the earth until the Flood 1,656 years after Creation. That is not so. The RV translates – “when no plant of the field was yet in the earth and no herb of the field had yet sprung up – for the LORD God had not caused it to rain upon the earth, and there was no man to till the ground.” This clearly refers to the situation on the **3rd day of creation**. The work of the **4th day** provided the sun which caused evaporation and began the process that leads to rain. The plants created on the 3rd day required watering and the mist provided it on that day (V.6). In terms of prophecy it declared it was only through the work of Christ as the “sun of righteousness” that enabled fruit to come forth abundantly in the earth in both Jew and Gentile.

V.7 – “And Yahweh Elohim **formed** man of the dust of the ground, and breathed into his nostrils the **breath of life**; and man became a **living soul**” – Two things are required



to sustain life – (1) The breath of God (oxygen) – Job 37:10 (frost needs oxygen); and (2) The spirit of God (creative and sustaining power) – Job 33:4; 34:14-15; Isa. 42:5. The phrase a “living soul” is *nephesh chayaih* – a living breathing creature – *nephesh* is used in two ways: (1) A body capable of life; and (2) Life itself. It is also used of all other living creatures.

Though “very good” in condition, man was given “a natural body” (1 Cor. 15:44-50), and this body of flesh and blood cannot inherit the Kingdom. Only the word of God “lives and abides forever” (1 Pet. 1:22-25). Eternal life depends on the Word of God shaping character to conform to that of the Creator himself, patterned on the “word made flesh” (John 1:14-18). Adam (and within a few hours, Eve) came forth from the Creator’s hand without character. They had a mental and moral likeness to Yahweh but a natural body. Change into His physical nature depended on the development of character, and this could only come under trial.

V.8-14 – The Elohim “planted a **garden** (*gan* – a place protected by a fence) eastward in Eden (“delight” – The original “Paradise,” the Lxx translates it so – see also Luke 23:43); and there he put the man whom he had formed” – The carnal beasts were excluded (except for the serpent), and so it was a place of “joy and gladness”, “thanksgiving and the voice of melody” – Isa. 51:3. So it becomes the symbol of the future reward of the faithful and obedient – Rev. 2:7 – “To him that overcometh will I give to eat of the tree of life, which is in the midst of the **paradise** of God.”



V.9 – Two trees of destiny are identified – “the tree of life” – *ets ha-chayim* was the central focus of the garden – a beautiful symbol of immortality; eternal life (Rev. 2:7; 22:14). Hence, it was in the “midst of the garden.” The other was “the tree of the knowledge of good and evil” which was also in the “midst” of the garden (Gen. 3:3), and sadly it was to take centre stage in the downfall of the human race. In every era there is a choice to be made between what these two trees represent – life and death (Deut. 30:15,19).

V.10 – The rivers of Eden (see map above – the region from the Mediterranean to the Persian Gulf – Isa. 37:12; Ezek. 31:9,18; 28:12-13), converged into one river passing through ‘Paradise.’ The vision of future glory pervaded the scene – Ezek. 47:1; Rev. 22:1-3; Ps. 36:8 (where the word “pleasures” is *eden*).

V.11-14 – The “gold” of this region was notorious (symbol of tried faith – 1 Pet. 1:7); with other precious stones symbolize Yahweh’s jewels (Mal. 3:17; Rev. 21:19-20). The last river named is “Euphrates” – signifies “sweet waters.” This pristine sweet water speaks eloquently of the reward for obedience and faithfulness under trial. Hence, it precedes the introduction of Divine law as an incentive to obedience.

V.15 – “to dress it and to keep it” – Charged with dressing (i.e. to maintain order by pruning and nurturing) and keeping (i.e. protecting and guarding) the garden, Adam and Eve were given responsibilities as a basis for probationary testing and the development of character. Even in ideal conditions where sin and death do not prevail, true happiness is only found by creative activity and harmonious cooperation with God.

The first and only law governing their behaviour as a basis for exaltation if obedient established a very important principle – Elpis Israel page 75 – “To be exalted from the present to the future state

and inheritance, he must be subjected to trial. From the examples recorded in the Scriptures, it is evident, that God has established it as the rule of His grace; that is, the principle upon which He bestows His honours and rewards — to prove men before He exalts them. Probation, then, is the **indispensable ordeal**, to which every man is subjected in the providence of God, before he is accepted as ‘fit for the Master's use.’” (2 Tim. 2:20-21).

V.17 – LITV – “but of the Tree of the Knowledge of Good and Evil you may not eat, for in the day that you eat of it, **dying you shall die**” – Disobedience of God's laws always has negative consequences. Youngs Literal – “dying, thou dost die.” The day (*yome* – season) of eating the forbidden fruit began the long process of dying – it took 930 years for Adam.

V.18-20 – (Rotherham) “It is, not good, that the man should remain alone,—I will make for him a helper as his **counterpart**” – When God created Adam in his own image and likeness He gave him a greater inclination towards the executive qualities of His nature. When Eve was created she was given a greater inclination towards the compassionate qualities of God. The purpose of marriage was to allow scope for husband and wife to draw from each other the qualities to which they were more naturally inclined than the other. As Bro. Robert Roberts wrote in ‘The Law of Moses’ pg. 220 – “Man is for strength, judgement and achievement. Woman is for grace, sympathy and ministration. Between them they form a beautiful unit: heirs together of the grace of life.”

Elpis Israel page 47 – **The Formation of Woman** – “Adam, having been formed in the image, after the likeness of the Elohim on the sixth day, remained for a short time alone in the midst of the earthborns of the field. He had no companion who could reciprocate his intelligence; none who could minister to his wants, or rejoice with him in the delights of creation; and reflect the glory of his nature. The Elohim are a society, rejoicing in the love and attachment of one another; and Adam, being like them though of inferior nature, required an object, which should be calculated to evoke the latent resemblances of his similitude to theirs. It was no better for man to be alone than for them. Formed in their image, he had social feelings as well as intellectual and moral faculties, which required scope for their practical and harmonious exercise. A purely intellectual and abstractly moral society, untempered by domesticism, is an imperfect state. It may be very enlightened, very dignified and immaculate; but it would also be very formal, and frigid as the poles.”

Before Eve's creation Adam had surveyed and named the animals of the lower creation and found no ‘counterpart’ mentally, morally or physically among them. It impressed upon him his uniqueness and a sense of inadequacy in that he had no partner like the rest of the animal world. He needed a “help meet” – *ezer kenegdo* – Lit. a helper, one as his front; i.e. counterpart (Rotherham); Berkeley – “a suitable helper, completing him.” Adam and Eve shared the same mental and moral capacity as their Creator, yet with differing strengths in both physique and inclination. They were perfectly matched and able to support each other in the pursuit of the purpose of their creation.

V.21-22 – “And Yahweh Elohim caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which Yahweh Elohim had taken from man, made he a woman, and brought her unto the man” – The formation of Eve from the side of Adam was highly typical of the formation of the ecclesia (the bride of Christ) by the sacrifice of Christ (Eph. 5:30-32). It was a unique situation intended to establish principles and a relationship entirely different to that of the animals.

V.23 – “bone of my bones, and flesh of my flesh” – Though unique to Adam and Eve and Christ and his bride, the **principles** established in the creation of the first woman universally apply to all marriages.

**Elpis Israel pages 48-49** – “But, in the formation of a companion for the first man, the Lord Elohim created her upon a different principle. She was to be a dependent creature; and a sympathy was to be established between them, by which they should be attached inseparably. It would not have been fit therefore to have given her an independent origin from the dust of the ground. Had this been the case, there would have been about the same kind of attachment between men and women as subsists among the creatures below them. The woman’s companionship was designed to be intellectually and morally sympathetic with ‘the image and glory of God,’ whom she was to revere as her superior. The sympathy of the mutually independent earthborns of the field, is purely sensual; and in proportion as generations of mankind lose their intellectual and moral likeness to the Elohim, and fall under the dominion of sensuality; so the sympathy between men and women evaporates into mere animalism. But, I say, such a degenerate result as this, was not the end of her formation. She was not simply to be “the mother of all living;” but to reflect the glory of man as he reflected the glory of God. Placing Adam in a deep sleep and inflicting pain upon him in the extraction of a part of him (close to his heart) created a unique ‘**law of sympathy**’. To give being to such a creature, it was necessary she should be formed out of man. This necessity is found in the law which pervades the flesh. If the feeblest member of the body suffer, all the other members suffer with it; that is, pain even in the little finger will produce distress throughout the system. Bone sympathizes with bone, and flesh with flesh, in all pleasurable, healthful, and painful feelings. Hence, to separate a portion of Adam’s living substance, and from it to build a woman, would be to transfer to her the sympathies of Adam’s nature; and though by her organization, able to maintain an independent existence, she would never lose from her nature a sympathy with his, in all its intellectual, moral, and physical manifestations.”

V.24 – “a man shall **leave** his father and mother and shall cleave unto his wife, and they shall be **one flesh**” – The relationship established by marriage is regarded by God as closer and more important than that between parents and children (where there is a natural bone and flesh connection). Since the beginning of time the majority of men have not physically **left** the family home or inheritance after marriage. The ‘leaving’ refers to the family relationship. “One flesh” is more about the **unbreakable family relationship** created (in the sight of God) by marriage than the physical union of a man and woman (Matt. 19:5-6; Eph. 5:31-32).

V.25 – “And they were both naked, the man and his wife, and were not ashamed” – Shame only came when sin entered the world and an evil conscience resulted in embarrassed self-consciousness and guilt (Gen. 3:7).

### **Psalms 1 – The way of the righteous and ungodly contrasted**

An 8 page document on the Book of Psalms can be found in **Appendix 2**. It covers the structure of the book; the titles of the psalms; and the superscriptions and subscriptions of the psalms.

V.1 – “**Blessed** (*‘esher* – how happy) is the man that walketh not in the **counsel** (*‘êtsâh* – counsel, advice, purpose) of the **ungodly** (*râshâ* – morally wrong), nor standeth in the way of sinners, nor sitteth in the seat of the scornful” (*lûts* – to make mouths at, that is, to scoff) – Retrogression is characteristic of the flesh. When wrong choices of company are made inevitably a degrading process begins in an individual’s morality. Paul was right in 1 Cor. 15:33 – “Do not deceive yourselves: **Evil companionships corrupt good morals**” (ASV).

Similarly, Prov. 1:10-19 carries the same message. We are shaped by the company we keep. To accept the counsel of those morally skewed will inevitably lead to standing with them and ultimately adopting their scornful ways (sitting). God will have been dismissed from our life.

V.2 – (Rotherham) “But, in the law of Yahweh, is his delight,—and, in his law, doth he **talk with himself** day and night” – By contrast, the godly man or woman has a constant companion with whom they can ‘talk’ by the way. The word “meditate” is *hâgâh* – to murmur (in pleasure or anger); by implication to ponder. This is what was meant in Deut. 6:6-7 – “And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt **talk of them** when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.” The only way that one could do that is if the Word of God is the delight of his heart. That is why Joshua was counselled – “This book of the law shall not depart out of thy **mouth**; but thou shalt meditate (*hâgâh*) therein day and night” (Josh. 1:8).

V.3 – “he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season” – The righteous are likened to trees in Scripture (Jer. 17:8; Ps. 92:12-14; 52:8; Hos. 14:8). The fruit they bring forth is to the glory of Yahweh, hence they prosper due to His blessing – “whatsoever he doeth shall prosper.”

V.4-6 – The destinies of the righteous and the ungodly are at the opposite ends of the spectrum. Like chaff (“What is the chaff to the wheat?” – Jer. 23:28) they will be blown away, while the righteous are given eternal life. We need to have confidence that “Yahweh doth acknowledge the way of the righteous; but, the way of the lawless, shall vanish” (Rotherham).

## Psalm 2 – The nations rage against Zion’s King

V.1-2 – (ESV) “Why do the nations rage and the peoples plot in vain? The kings of the earth set themselves, and the rulers take counsel together, against Yahweh and against his **Anointed**” (*mâshîyach* = Messiah) – This will be fulfilled post-Armageddon (notwithstanding its citation in Acts 4:25-26), for it is clear it refers to the setting of Christ on the throne of David at the base of the exalted Mt Zion – “Yet **have I set** my king upon my holy hill of Zion” (V.6). This is a reference to the Catholic rebellion against the rule of Christ after Armageddon and his demand for the nations to submit (“Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve Yahweh with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little” – V.10-12). It is the subject of Rev. 14:6-11 which is based on Isa. 34:1-10. Foolishly, in harmony with their own theory of ‘Antichrist’ they will declare the Lord Jesus Christ an imposter and seek to overthrow him.

V.7-9 – This psalm is the source of a number of N.T. citations and allusions. Paul cites V.7 in Acts 13:33 in relation to Christ’s origins and heritage. V.8 is alluded to by Gabriel in Luke 1:33. V.9 is cited by Christ in his letter to the ecclesia at Thyatira (Rev. 2:26-27). Its summation is declared at the end – “Blessed are all they that put their trust in him.”

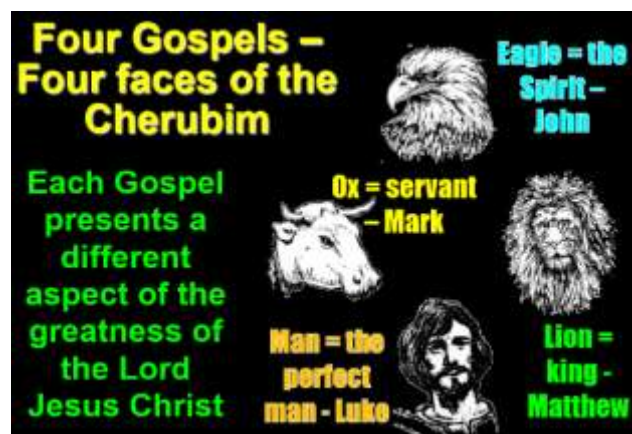
## Matthew 1

The four Gospel records mirror the four major prophecies of the Old Testament – Isaiah and Matthew correspond in content, as do Jeremiah and Mark; Luke and Ezekiel; and Daniel and John. Each of the Gospel accounts of the life and mission of the Lord Jesus Christ match one of the faces of the Cherubim of Ezekiel 1. Matthew wrote for Jews and focuses on the fulfillment of the prophecies concerning Christ (the **Lion** of the tribe of Judah) in the O.T.; Mark represents the **ox** face presenting Christ as the Servant of Yahweh; Luke expounds on the perfect man –



Jesus Anointed (**man** face); and John the **eagle** (Spirit) face setting forth Christ as the Son of God.

The New Testament begins and ends the same way with reference to the three great covenants of promise – Gen. 3:15; Abrahamic and Davidic. The word “generation” is *genesis* – source, origin (Christ’s ‘source’ was the promise of Gen. 3:15). The proof lies in the fact that in the list that follows there are three batches of 14 ‘generations’ (V.17), this list constitutes the 14th (and last) generation in Scripture. 14 is the number of the ‘**certainty of covenant**’ in the Word. Seven is the covenant number and when something is doubled, it indicates **certainty** (see Gen. 41:32 – “the dream was **doubled** unto Pharaoh **twice**; it is because the thing is **established** by God”).



There are some interesting features in the list of generations which refers to the Davidic line of Joseph the adoptive ‘father’ of Jesus. The genealogy of Mary is in Luke 3. This list is not a genealogy like Luke 3. Genealogies do not list two brothers (note V.3 – “Phares and Zara”); there are five women in the list (Jews did not list women in genealogies), including three Gentiles and one whose first husband was a Gentile (V.6 “Uriah”), included because of the Abrahamic Covenant. Three kings in the line of David are excluded in V.8 (Ahaziah, Joash and Amaziah) because of idolatry. Perhaps the most unusual feature is the fact that if duplication of names is avoided in the count (as would be the case with a genealogy), then there is only 13 names in the third batch (V.12-16) because “Jechonias” (Jehoiachin) is also listed in V.11. This simply confirms that this is not a genealogy but a ‘parable’ surrounding the three great covenants which were made ‘certain’ by the birth and mission of Jesus Christ. This is another example of the need to accept whatever God says. He says there were 14 ‘generations’ in the third batch in V.17, therefore we must include Jechonias twice in the count.

Two things are worthy of comment in the balance of the chapter. The quality of character of Joseph is obvious in his gentle handling of the dilemma that faced him when Mary was found with child (V.18-19). The fulfillment of Isa. 7:14 is mentioned in V.22-23.

## Matthew 2

V.1-12 – The visit of the Magi to see Jesus is evidently about 2 years after they had seen the sign. This is what V.7 and V.16 suggest. This chapter manifests the character of Matthew’s record, namely, frequent citations from the O.T. to demonstrate the fulfillment of the prophecies concerning the appearance of Messiah. There are four in the chapter.

One of these was the sojourn in Egypt until the death of Herod to fulfil Hos. 11:1. Another was the fulfillment of Jer. 31:15 when Herod slaughtered all babies under 2 years of age in the Bethlehem region. The importance of this is that it proves that Rachel is the type of natural Israel in the Divine scheme.

V.23 – “He shall be called a Nazarene” – This has presented difficulty in interpretation. The following commentary seems worthy of some consideration.

1. He does not say “by the prophet,” as in Matt. 1:22; 2:5,15, but “by the **prophets**,” meaning no one particularly, but the general character of the prophecies.
2. The leading and most prominent prophecies respecting him were, that he was to be of humble life; to be despised and rejected. See Isa. 53:2-3,7-9,12; Ps. 22.

3. The phrase “he shall be called” means the same as he shall be.
4. The character of the people of Nazareth was such that they were proverbially despised and contemned, John 1:46; 7:52. To come from Nazareth, therefore, or to be a Nazarene, was the same as to be despised, or to be esteemed of low birth; to be a root out of dry ground, having no form or comeliness. This was what had been predicted by all the prophets. When Matthew says, therefore, that the prophecies were “fulfilled,” his meaning is, that the predictions of the prophets that he would be of a low and despised condition, and would be rejected, were fully accomplished in his being an inhabitant of Nazareth, and despised as such.

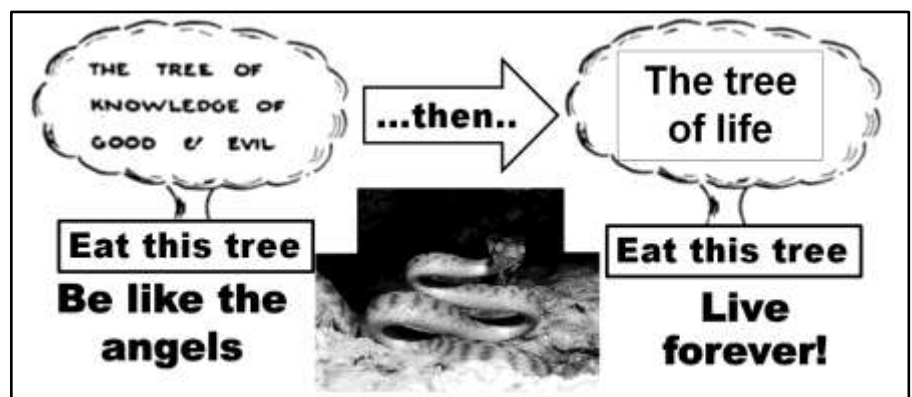
## January 2

### Genesis 3 – How sin entered the world

V.1 – “Now the serpent was more subtil (*‘ârûm* – cunning) than any beast of the field” – Like all the creation, the serpent was “very good” (Gen. 1:31), but he was **amoral** and therefore unable to accept or appreciate law. This is why he enquired – “Yea, hath God said, Ye shall not eat of every tree of the garden?” He could not grasp why there was such a law, but Adam and Eve could. There is nothing bad about being perceptive and cunning, for Christ commended the wisdom of the serpent (Matt. 10:16). The serpent was clearly provided by God as a means of testing Adam and Eve and was given the power of speech.

God’s righteousness was not impinged because the serpent simply spoke from his amoral perspective – “he was a man-slayer from the beginning, and in the truth he hath not stood, because **there is no truth in him** (i.e. amoral); when one may speak the falsehood, **of his own he speaketh**, because he is a liar” (John 8:44 – Young’s Literal).

V.2-5 – The serpent’s reasoning was very simple as illustrated in the slide at right. For a brilliant exposition of this section see Eureka Vol. 1 pgs. 199-200 (see box below). For an even more astonishing survey of this context see the extract from Eureka Vol. 4 pages 67-73 (Logos Edition) in **Appendix 3**.



### Was the serpent good or evil?

- ❖ This is an important question. Beware of automatic reactions!
- ❖ **1 Tim. 2:14** – Eve was utterly deceived by the serpent’s false reasoning.
- ❖ **John 8:44** – Christ describes the serpent as a manslayer.
- ❖ But the serpent was equally “very good” with all the creation – **Gen. 1:31; Matt. 10:16** – “...be ye therefore wise as serpents.”
- ❖ **How can this be so? Answer** – The serpent was an amoral creature empowered with speech for a purpose – the testing of man!

**Eureka Vol. 1 pgs. 199-200** – But the Serpent, the most sagacious of all animals under man; and endowed with the faculty of speech to express the perceptions and reasonings of its observant brain; by which argumentation it might be proved, whether man would believe and obey the Eternal Spirit, rather than the sophistry of the flesh—the Serpent, I say, denied that death should be the consequence of disobedience. “Ye shall die no death” said he; “ELOHIM knows that in the day of your eating from it your eyes shall be opened, and ye shall be as ELOHIM knowing of good and of evil. The Serpent had seen “Elohim” in Paradise; he had listened to their discourse with

man; and was aware of the existence of "the Tree of the Lives in the midst of the Garden." His brain being merely percipient, reasoning, and propensitive, and therefore utterly devoid of a moral sense, he spoke in harmony with its ratiocination (the process of exact thinking). He had learned, that the Elohim had experienced evil as well as good; and that consequently their eyes had not been opened to evil: that the eating from the tree of knowledge would have a like effect upon the human eaters; and that, **as to their dying any death at all, was quite out of the question, seeing that all they would have to do was to eat from the tree of their lives, which would prove an antidote to all mortal and corrupting tendencies, the other tree might possibly impart.** Such was his speculation upon the premises before his mind. It was a speculation not entirely devoid of truth; for on eating their eyes were opened; they did become as Elohim; and they did know evil as well as good. This is proved by the testimony which says in Gen. 3:7, "the eyes of them both were opened, and they knew that they were naked;" and in ch. 3:22, "Behold, said YAHWEH *Elohim*, the man has become like *one* of us for to know good and evil; now therefore lest he put forth his hand, and take also from the Tree of Lives, and eat and live during the Olahm; therefore YAHWEH *Elohim* sent him forth from the Garden of Eden."

V.6 – "when the woman saw that the tree was **good for food**, and that it was pleasant to the **eyes**, and a tree to be **desired** to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat" – Adam and Eve were created with desires that were "very good," there being nothing wrong with desiring to eat, or admiring God's creative handiwork, or even aspiring to be like the angels, but when such desire is turned towards an unlawful object it stirs feelings and sensations that were never intended by God. Eve was totally deceived and blinded by the serpent's reasoning and Divine law was completely removed from her consciousness. Good desires directed towards an unlawful object, under amoral reasoning, led to the creation of inflamed lusts. God did not create "the lust of the flesh, ...eyes, and the pride of life" (1 John 2:15-16). The serpent's reasoning did. In passing sentence, God fixed in man permanently what he had created for himself.

In Elpis Israel pg. 90, Bro. Thomas comments on **the law of sin and death** – But when they adopted the Serpent's reasonings as their own, these being at variance with the truth, caused an "enmity" against it in their thinkings, which is equivalent to "enmity against God". When their sin was perfected, **the propensities**, or lusts, **having been inflamed**, became "a law in their members"; and because it was implanted in their flesh by transgression, it is styled, "the law of sin"; and death being the wages of sin, it is also termed, "the law of sin and death"; but by philosophy, "the law of nature."

Adam was not present at Eve's eating of the forbidden fruit as some think – Rotherham – "and **she gave to her husband also, along with her**, and he did eat." Why only "the woman" in V.1,2,4? Proverbs 7 is used by Bro. Thomas in Elpis Israel of the seduction of Adam by a 'fallen' Eve whose condemnation revolves around her usurpation of Adam's authority as her head, and the use of her newly experienced inflamed lusts to seduce Adam (V.16). The punishment fitted the crime. Eve was first to transgress, but Adam is held guilty for the introduction of sin (Rom. 5:12 – "one man" is masc. sing. – see V.14 – "...the transgression of Adam"). Adam knew what he was doing. He was not deceived. He had a choice between God and his fallen wife (1 Tim. 2:14). He did what many men have done ever since – chosen a woman over God. Hence, God by-passes the man in the promise of a redeemer in Gen. 3:15.

V.7-13 – The consequences of sin were immediate. They were created naked but were not ashamed. The angels were clothed, but man not, but there was no sense of shame in their

presence (Gen. 2:25). Sin brought shame and fear – a new experience. Transgression also brought about significant changes in attitude. There was ‘buck-passing’ and blaming God (V.12-13) – “The woman **whom thou gavest to be with me**, she gave me of the tree, and I did eat.” Ever since, mankind has been afflicted by a failure to own up and confess. It is always someone else’s fault. Wokeism in its maturity now blames all the mental and emotional problems of younger people on the bad parenting of their parents! People leaving the way of truth nearly always blame the Truth itself, or say “God did nothing for me.” Like all other problems sons of Adam have, they find their source in the Fall, not the least of these being the lust of sexual desire that helped bring Adam down. It nearly always heads the list of man’s sins.

V.14-15 – The serpent was related to the ground. Sin through carnal reasoning brought man to the ‘ground’ – “dying thou shalt die” (Gen. 2:17). The first great covenant of the Bible is in Gen. 3:15 when God condemns the serpent.

“And I will put enmity” – *eybah* – hostility (Root – to hate). This is Divinely instituted war to the death between sin and righteousness (Ex. 17:16; Gal. 5:17; John 15:19; Rom. 7:18-23; 8:6-7) – “between thee” – The serpent represents carnal thinking that leads to sin – that which has the power of death (John 8:44; Matt. 23:33; Heb. 2:14), and “the woman” represents the truth of God’s word – the mind of the spirit which Eve initially upheld (cp. V.2-3). And “between thy seed” – The serpent’s seed = those governed by the mind of the flesh – who think and act carnally (Rom. 8:5-9; Ps. 58:3-4); and “her seed” – Refers to Christ who manifested the mind of God in a unique way. He was the woman’s seed because of his Divine begettal, thus ‘man’ was excluded. Redemption was not to come by the will of man. The culmination was “it shall bruise thy head” (“it” is Heb. *hu* – should be rendered “he” as it is in the singular masculine, as is the following verb “bruise” – *shuwph* – to gape at, to snap; to lie in wait; hence to attack and bruise). Christ delivered a fatal blow to the serpent’s head in his death on the tree (Heb. 2:14; Col. 2:12-15). He quieted the propensity to sin within himself by death, but the serpent only landed a temporary wound on him – “thou shalt bruise his heel” – This is a graphic figure demonstrating that both ‘bruisings’ occurred simultaneously at the moment of the death of Christ.

### **The three conflicts of Gen. 3:15**

- 1. Serpent versus the Woman = hostility between carnal thinking and divine thinking – Rom. 8:5-7.**
- 2. Serpent’s seed versus Woman’s seed = A “generation of vipers” in conflict with Christ – Matt. 23:33; John 8:39-44.**
- 3. Woman’s seed versus the Serpent = Christ to conquer sin in the body of his flesh by death and resurrection – Col. 2:15.**

Paul’s exposition of Gen. 3:15 in Col. 2:15 should be carefully considered, See comments on Col. 2 on May 15 or November 14. It is a case of Scripture interpreting Scripture.

V.16-19 – Eve’s condemnation matched her sin (see comments on V.6 above). The final words “thy desire shall be to thy husband, and he shall rule over thee” refer to Adam’s role as head and priest for his wife as becomes clear by its repetition in Gen. 4:7 to Cain (the firstborn priest of the family). Here was laid down the principles expressed in Eph. 5:22-33 and 1 Tim. 2:9-15. It is also referred to in the hierarchy of 1 Cor. 11:3.

Adam’s condemnation is firstly that he had “hearkened unto the voice of thy wife, and hast eaten of the tree.” As Bro. Thomas wrote in Elpis Israel – “A man should never permit the words of a woman to intervene between him the laws of his God.” Many men have done that ever since, including Solomon of whom it is said “nevertheless even him did outlandish

women cause to sin” (Neh. 13:26). However, because “by one man sin entered into the world, and death by sin” (Rom. 5:12), he is blamed for the sinfulness and mortality of human nature that all his children would now inherit, and for the curse upon the earth that would make their lives toilsome until they returned to the dust (V.17-19). But there was hope even in the afflictions and toil – “For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope” (ESV for Rom. 8:20).

V.21 – “Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them” – “skins” in the Hebrew is masculine singular, for there was only one lamb (and therefore one skin) representing the Lamb of God (John 1:29; Rev. 13:8) – “...the Lamb slain from the foundation of the world.” How long did the Elohim wait before handing the divided skin to Adam and Eve to be placed on their bodies covering their shameful parts? Perhaps the nerves in the skin were still quivering and the blood still warm! Now they understood what death was, and felt the price that needed to be paid for their redemption. Do we feel that close to the sacrifice of Christ when we ‘show forth’ his death in partaking of bread and wine?

V.24 – Expelled from the garden unless they should eat of the tree of life, provision was made for their eventual return with “Cherubims” (*kerub* – plural here) which represented the dwelling presence of Yahweh (2 Sam. 6:2; 1 Chron. 13:6) beckoning them back into God’s presence with sacrifices accepted by the “flaming sword” (symbol of the Word – Heb. 4:12) “which turned every way” to “keep” (*shamar* – to keep, guard, protect, save life); i.e. preserve the Way of Life.

The events of Gen. 3:14-24 constituted the laying of the world’s foundations (Elpis Israel pages 123-128).

## Genesis 4

V.1 – “Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from Yahweh” – It was in the act of sin that Cain was most likely conceived. Adam and Eve seemingly had no inclination towards sexual union in their novitiate. James 1:15 refers to the well-known process in fallen man – “...when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.” It is evident the first union resulted in the conception, birth and life of Cain the murderer as Bro. Thomas suggests in Elpis Israel page 95 – “Now, here was a conception in sin, the originator of which was the Serpent. When therefore, in the ‘set time’ afterwards, ‘Eve bare Cain,’ though procreated by Adam, he was of the Serpent, seeing that he suggested the transgression which ended in the conception of Cain.”

V.2 – “she again bare his brother **Abel**. And Abel was a keeper of sheep, but **Cain** was a tiller of the ground” – Two sons; two ways, creates two lines. Cain and Abel represent two ways of living before God – by faith or by Judaism. Both Cain and Abel had received sound instruction on the principles of the Atonement from Adam and Eve.

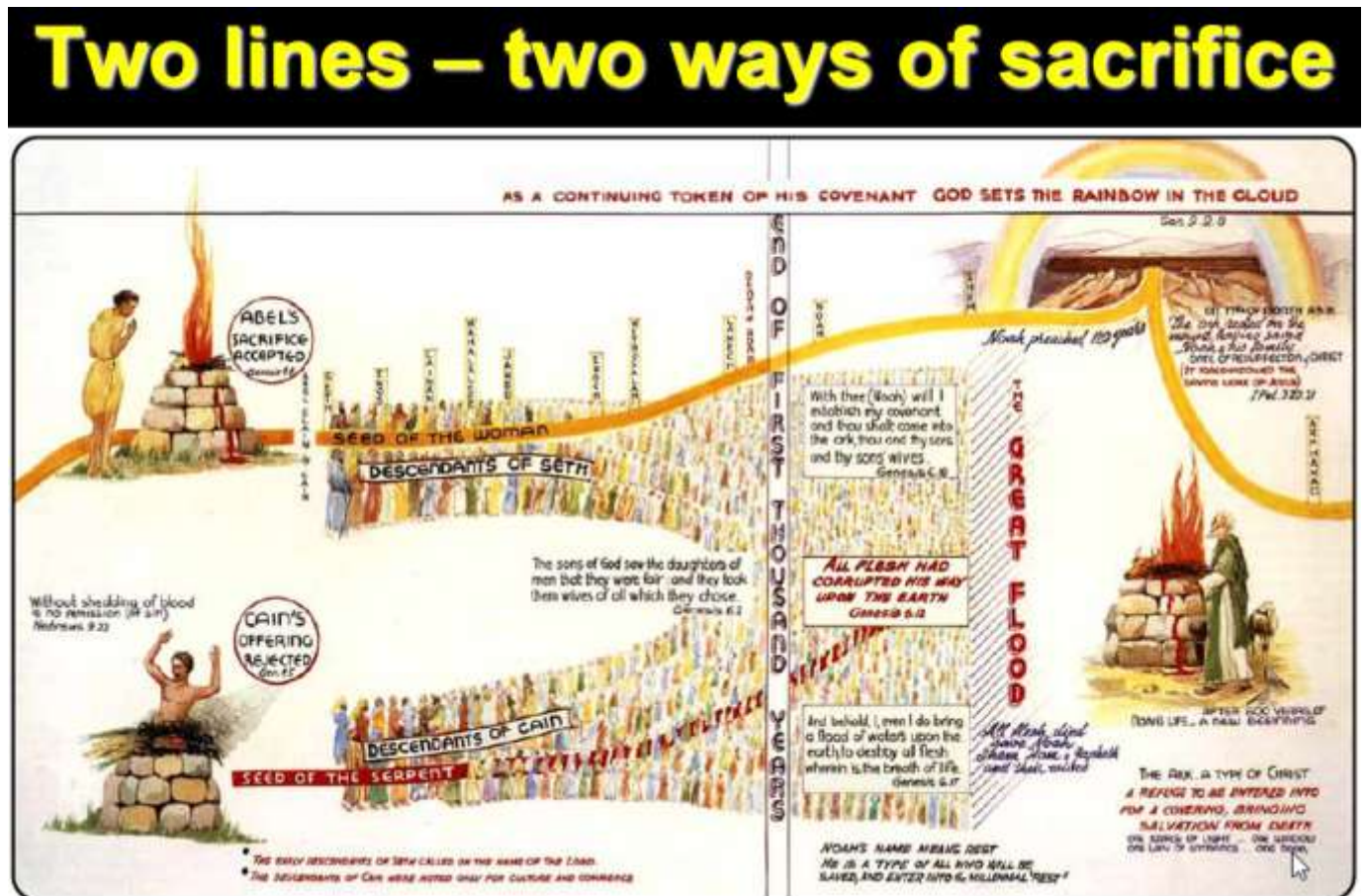
V.3 – “Cain brought of the fruit of the ground an offering unto Yahweh” – Cain was the first Judaiser in the family of God. Cain chose his own way and invented his own religion which is the way of Judaism (attempting to place God in one’s debt by works).

V.4 – “Abel, he also brought of the **firstlings** (Fem.) of his flock” – Abel offered female lambs looking forward to the appearing of the Lamb of God slain typically in the laying of the world’s foundations. Under the Law of Moses females were offered for sin (Lev. 4:28,32; 5:6). Male lambs (apart from the Passover lamb) were not offered as a sin offering because the male lamb had been offered at “the foundation of the world” (Gen. 3:21) as the type of Christ. Abel had listened to his parent’s instruction and understood that “without shedding of blood is no



remission" of sin (Heb. 9:22). He also understood what the fat around the vital organs represented – "and of the fat thereof" – this was always God's portion (Lev. 3:16). God respected Abel's offerings because they were the product of faith (Heb. 11:4).

V.5 – "But unto Cain and to his offering he had not respect" – Cain had probably worked very hard to produce an offering to God, but it was obviously bloodless and something which God had not asked for. This is classic Judaism – 'religious' but more about self than God.



V.6-7 – Mortified by the rejection of his well-prepared offering, Cain's "countenance fell" and God asked why and gave him a way forward to recover himself. "If thou doest well" – Cain ignored intervention by God to return to "the way of the tree of life" and conceived murder in his mind (Matt. 5:21-22). If he did the right thing the future was bright – "shalt thou not be accepted?" God is no respecter of persons (Rom. 2:11), and Cain would preserve his role as firstborn of the family and continue as its **priest** – "And unto thee shall be his desire, and thou shalt rule over him" – Gen. 3:16 explains this has to do with priesthood and the spiritual leadership of the firstborn. God told Cain that Abel would humbly submit to him as the firstborn if he changed his attitude. Human pride, jealousy and hatred led to the murder of his righteous brother (Heb. 11:4; 1 John 3:12). Cain's name means "gain" and he had been deceived by the spirit of Judaism = gain for himself (Jude 11 – "Woe unto them! for they have gone in the way of Cain").

V.8-12 – "Am I my brother's keeper?" – Cain tried to conceal the murder of Abel. Judaism is self-centred, not God-centred or considerate of others. A good conscience requires humility and an understanding of human nature. Yahweh shewed mercy to Cain by not exacting the price

required under the Law of Moses for murder (Num. 35:16-21). Banishment and a curse was his lot and he even complained about that relatively light treatment.

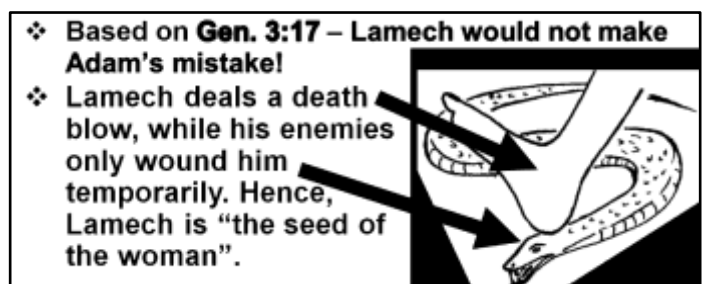
V.13 – “My punishment is greater than I can bear” – Cain’s banishment produced self-pity, not gratitude that his life was spared. Gratitude is the most effective motivation for our lives in the truth after such a huge crime (cp. Paul – 1 Cor. 15:8-10; 9:16-17).

V.17 – “he builded a city, and called the name of the city, after the name of his son, Enoch” – Cain became the first city builder, thus cementing his direction and purpose in life. Cities concentrate and intensify the operation of the baser instincts of men and provide limitless opportunities for their expression. It culminated in the rise of Lamech. (Note: Gen. 10:10 – “Erech” – Nimrod rebuilt Cain’s city as part of his first mega-city. Due to vagaries of linguistic permutation, this name has come down to us as Erech or Uruk in Sumeria).



V.19-22 – Lamech (“powerful overthrower”) consolidated the differentiation between the two lines – the truth line (blue = Abel/Seth and Enoch) opposed to the Serpent line (red = Cain and Lamech). Consistent with the flesh “Lamech took unto him two wives” (**permissiveness**) – The first polygamist revealed contempt for Divine principles and perpetuated his rebellion through his evil children. The first was “Jabal: he was the **father of such as dwell in tents**, and of such as have cattle” who doubtless as a city dweller did not “dwell in tents” himself, but organized and managed many herdsmen in a huge farming enterprise for the sole purpose of **profit**. His brother “Jubal: he was **the father of all such** as handle the harp and organ” and developed a huge entertainment enterprise for **pleasure**. Lamech’s other wife “Zillah, she also bare Tubalcain (his name means “the flowing forth of Cain”), an instructor of every artificer in brass (flesh) and iron” was evidently prominent in the manufacture of weapons of war (“forasmuch as iron... break in pieces and bruise” – Dan. 2:40). Thereby he manifested fleshly **power**. Permissiveness, profit, pleasure and power animated this family.

V.23 – (ESV) “Lamech said to his wives: ‘Adah and Zillah, **hear my voice**; you wives of Lamech, listen to what I say: I have killed a man for wounding me, a young man for striking me. If Cain’s revenge is sevenfold, then Lamech’s is seventy-sevenfold.’” His reference is to Gen. 3:17 where Adam was condemned for hearkening to the voice of his wife. Lamech wouldn’t make that mistake! By claiming the right to kill, he arrogates Gen. 3:15 to himself, for in the covenant announced to the serpent the ‘seed of the woman’ is authorized to kill by God, unlike Cain. Hence, he claims to be ‘the seed of the woman’ with its superior rights compared to Adam and Cain and claims to be the worthy recipient of Divine mercy and revenge should any try to kill him. Jude takes up this



turning of God's grace into license in his epistle – Jude V.14 – “Enoch (“Dedicated”) prophesied of these” and was a man of sign to his generation (Heb.11:5). He was “the seventh from Adam” – Lamech’s contemporary (Gen. 4:19-24). Libertines and false teachers are the same in all ages. The line of sin was prospering.

V.25-26 – Meanwhile, Seth was born to replace Abel so the line of truth might continue.

### Psalm 3 – The sustaining of the righteous

V.1 – “**A Psalm of David, when he fled from Absalom his son.** Yahweh, how are they increased that trouble me! many are they that rise up against me” – The superscription places this psalm in the account of 2 Sam. 15, a very dark period in David’s life. David knew he was suffering the consequences of his sin with Bathsheba (2 Sam. 12:9-12). His favourite son was in the act of seizing the throne and the tide of popular opinion was surging in his favour. Many were saying “There is no help for him in God,” (V.2) but David believed otherwise.

V.3-6 – (Rotherham) “But, thou, Yahweh, art a shield (*mâgên* – a small shield) about me, my glory, and the lifter up of my head” – The small shield required constant movement for protection and implies the closeness of David’s relationship with God (Deut. 33:29). David’s glory as king had been stripped from him, but he had confidence Yahweh would restore it in time and lift up his head. His ‘vocal cry’ was immediately answered by the arrival of Hushai the Archite from Zion – “he heard me out of his holy hill.” Confident that Yahweh would save him from the conspirators, he rested without agitation – “I laid me down and slept; I awaked; for Yahweh sustained me.” The word “sustained” is *sâmak* – to uphold and sustain. The arrival of Ziba and Barzillai laden with essential supplies for the refugees convinced David God would be with him as this huge crisis in his life unfolded.

V.7-8 – David’s call “Rise! Yahweh, Save me, my God” (Rotherham) is followed by the Past Tense – “Surely thou **hast smitten** all my foes on the cheekbone (meaning to reproach), The teeth (meaning weapons) of the lawless, **hast thou** broken.” Even though this was not yet so, David’s trust and confidence in God was deep. No wonder that on this uncomfortable and embarrassing journey he could sleep well – “I laid me down and slept.” How many of God’s servants have such a relationship with Him. We, in our turn, make the answer now!

### Psalm 4 – Gladness in the heart of the righteous

V.1 – “**To the chief Musician on Neginoth, A Psalm of David.** Hear me when I call, O God of my righteousness: thou hast enlarged me when I was in distress; have mercy upon me, and hear my prayer” – The highlighted phrase is actually the subscription to Psalm 3. The bold is the superscription of this psalm. It is reliably suggested that this psalm complements Psalm 3 and deals with the same traumatic incident in David’s life. However, whereas Ps. 3 focuses on David’s trust in Yahweh, Ps. 4 is about his response to his enemies.

V.2 – (RV) “O ye sons of men (*beni-a-ish*), how long shall my glory be turned into dishonour? how long will ye love vanity (*rîyq* – emptiness), and seek after falsehood?” – Prominent men like Absalom and Ahithophel and their co-conspirators were animated by hatred and revenge. These always ultimately fail when God is involved in the outcomes. They didn’t know it, but their rebellion against the honour of their King was an empty enterprise doomed to failure. The lies of Absalom to his father (2 Sam. 15:7-8) were a breath-taking falsehood. Similarly, Ahithophel’s support for Absalom was more about revenge for the defilement of his grand-daughter and the defaming of his own reputation than a love for the narcissistic and ego-centric upstart Absalom. It was all lies and “falsehood.”



V.3 – Rotherham – “Know ye, then, that Yahweh hath set apart the man of lovingkindness for himself” – What the conspirators did not understand is that Yahweh cannot support liars and corrupt proud men. He looks for those who understand the reason for their calling, namely, God manifestation, namely, those like David – “men of lovingkindness,” hence, “Yahweh, will hear, when I cry to him” (Rotherham), but would not hear Absalom.

V.4-5 – (Rotherham) “Be **deeply moved**, but do not sin,—Ponder in your own heart upon your bed, and be silent” – Anger is understandable in situations like this. Paul cites this verse in Eph. 4:26 – “Be ye **angry**, and sin not: let not the sun go down upon your wrath.” David saw the flaming anger of Abishai when Shimei cursed the King (2 Sam. 16:9). He repudiated his anger saying that the affair might have been from God (2 Sam. 16:10-12). Even righteous anger is best left to God to handle in His timing which is always perfect. That time eventually came for Absalom, Ahithophel and Shimei. As in Ps. 3:5, David slept soundly, only meditating on how he might “offer the sacrifices of righteousness.”

V.6-8 – David asked, “Who will shew us any good?” His confidence that God had put much “gladness” in his heart, and provided great blessings allowed him to “lay down in peace, and sleep.” In times of great distress when we can be angry, David’s example is important.

### **Psalm 5 – A morning prayer for deliverance**

V.1 – “To the chief Musician upon Nehiloth, **A Psalm of David**. Give ear to my words, O Yahweh, consider my meditation” (*hâgîyg* – a murmur, that is, complaint) – The highlighted phrase is the subscription of Ps. 4. There is much internal evidence that this is the third in a series of psalms on Absalom’s revolt, but it is further down the road, seemingly after David’s army had gone forth to battle from Mahanaim, or just before. David had much to meditate upon and it is clear his mind was troubled between what was right by God, and his curious love for a formerly favourite, but treacherous son Absalom, whom he sought to preserve (2 Sam. 18:5).

V.2-3 – “Hearken unto the voice of my cry, **my King**, and my God: for unto thee will I pray” – David had been deposed as king and looked to Yahweh his King who had anointed him to recover his throne. This was his morning prayer.

V.4-6 – “thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee” – David reinforces his understanding of Yahweh’s righteousness. He will not abdicate His righteousness for anyone (“how should my name be polluted? and I will not give my glory unto another” – Isa. 48:11). Hence, “thou hatest all workers of iniquity” and “wilt destroy them who speak falsehood (men like Absalom and Ahithophel),—**The man** of bloodshed and of deceit (meaning Absalom), Yahweh abhorreth” (Rotherham).

V.7-12 – “But as for me, **I will come into thy house** in the multitude of thy mercy” – David had confidence he would return to worship before Yahweh even as he fled (2 Sam. 15:25). He asks God to lead him in righteousness and “make thy way straight before my face,” and destroy his enemies whose “throat is an open sepulchre” for only death came out of their mouths. He pleaded for the faithful – “But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee” and Yahweh responded in the events that followed.

### **Matthew 3**

V.1-12 – John the Baptist began his mission as the forerunner of Christ. It is the message of Isa. 40 (see comments June 16). Weymouth – “A voice, of one crying aloud! **In the wilderness**, prepare ye the way of the Lord” is a message to forsake the suffocating Judaism that dominated religious life in Judea. John could not have been more different than the

sophisticated Pharisees and Sadducees who inquisitively came out to see him in their finery (Matt. 11:8), with “his raiment of camel’s hair” and his diet of “locusts and wild honey.” He was not gentle on them – “O generation of **vipers**, who hath warned you to flee from the wrath to come?” He referred to the stones Joshua had left beside Jordan (Josh. 4:2-3), and alluded to “the swelling of Jordan” (the jungle along the banks of the river) which was regularly set on fire in the dry season to scatter the serpents and wild beasts that endangered local inhabitants (Jer. 12:5; 49:19; 50:44). The day when the chaff and wheat of the nation would be separated (Jer. 23:28) was near (AD 70) when Christ’s armies (his “fire” V.11-12) would punish the “blind leaders of the blind.”

V.13-17 – Christ’s baptism by John established a fundamental of the Atonement – “for thus it becometh us to fulfil all righteousness” is a declaration that John’s message, “All flesh is grass” applied equally to the Son of God (1 Cor. 15:22). He too needed redemption from death and this required the operation of the Spirit at his conception, birth and now at his baptism, and was given without measure (John 3:34). As a dove alighted upon him, a voice was heard from heaven – “This is **My Son**, the **Beloved**, in whom I have found delight” (LITV).

## Matthew 4

V.1-11 – Even the son of God had to be tested. 40 days in the wilderness matching (on the day for a year principle) the probation of Israel in the wilderness laid the ground for him to be “in all **points** tempted like as we are” which is why the temptations include “the lust of the flesh, the lust of the eyes and the pride of life” (the points of 1 John 2:15-16). The seemingly endless debate about exclusively internal or external temptation ignores the simple truth that it was first external and then internal. Temptation is not temptation unless it is processed in the mind and either accepted or rejected there. There was an external tempter as ‘he’ finally leaves the scene (V.11). If the temptations were all ‘internal’ without external suggestions, Christ had a different nature than the rest of us. Paul understood, as we all do, that the *diabolos* never leaves us (Rom. 7:15-24). The temptations were suggested from without and had to be processed and responded to within. The response of the Lord was from Deuteronomy 6 and 8 because he was being contrasted with his disobedient forefathers in the wilderness of Sinai. The key was his love for the Word of God – “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.”

V.12-22 – On the imprisonment of John, Jesus went north to the Galilee region where he gathered around him his disciples and began his three and a half year ministry. The prophecy of Isa. 9:1-2 – “The people which sat in darkness saw great light” was fulfilled.

V.23-25 – These verses contain a very important message in preparation for the Discourse on the Mount that follows. “Jesus went about all Galilee, **teaching** in their synagogues, and **preaching** the gospel of the kingdom, **and healing** all manner of sickness and all manner of disease among the people.” Note the order and emphasis. The priority in the lives of people should be believing the Gospel that they might ultimately have eternal life, but all too often they seek short term relief from mortal ailments. So, “they brought unto him all sick people that were taken with divers diseases” and he healed them, but they had not come to **hear** him. Accordingly, “seeing the multitudes, he went up into a mountain” (Matt. 5:1). Their efforts needed to be redirected towards making an effort to hear his teaching as it alone leads to everlasting life. This is why the Discourse on the Plain is different. In Luke 6:17 when “a great multitude of people out of all Judaea and Jerusalem (Jews), and from the sea coast of Tyre and Sidon (Gentiles), which **came to hear him** (first), **and to be healed** of their diseases.” These had their priorities right.

## January 3

### Genesis 5

V.1 – “This is the book of the generations of Adam” – The progeny of Adam through Seth (the blue line of “the sons of God” – Gen. 6:2) is set out in this chapter.

The recurring phrase “and he died” occurs 8 times in the chapter reinforcing the edict of Gen. 3:19. It is not stated for Enoch (V.21-24) because he “was translated that he should not see death (at the hands of Lamech – Gen. 4:23; Heb. 11:5); and was not found (though they searched for him), because God had translated (transferred) him” to a safer place where he doubtless lived out a lengthy life like his contemporaries. All sons of Adam die (1 Cor. 15:22), and Enoch was no exception. Like Elijah, he was removed to another place out of the reach of their murderous enemies “for before his translation he had this testimony, that he pleased God” by his faith revealed in his strident condemnation of Lamech (Jude 14-15).

V.27 – “And all the days of Methuselah were nine hundred sixty and nine years: and he died” – In the Genesis Expositor, Bro. H.P. Mansfield writes of Methuselah’s name – “The name is a combination of *mat*, he dieth, and *shelah*, he sendeth out, or it shall be sent, together the two words signify, When he dieth, it shall be sent,” meaning the Flood. In the year 1,656 after Creation, Methuselah died aged 969 (the oldest recorded mortal life span) and then the Flood came.

<b>Bible Chronology to the Flood</b>				
	<b>Born</b>	<b>Died</b>	<b>Age</b>	<b>Age at son's birth</b>
Adam	1	930	930	130
Seth	130	1042	912	105
Enos	235	1140	905	90
Cainan	325	1235	910	70
Mahalaleel	395	1290	895	65
Jared	460	1422	962	162
Enoch	622	987	365	65
Methuselah	687	1656	969	187
Lamech	874	1651	777	182
Noah	1056		600 at flood	1656

Enoch was translated before the death of Seth at the age of 365 years. Adam died a mere 57 years earlier. Thus, within a comparatively short period of time mankind learned of the death of Adam, the progenitor of the human race, and of the translation of the prominent reformer Enoch. From the former, mankind inherited mortality; whereas from the latter, it was provided with an example of how it could be overcome — by walking with God. Methuselah lived to the very year of the Flood.

Only 8 were saved from this generation of probably 2 billion (2 Pet. 2:5), but this chapter is silent about the evident apostasy of “the sons of God.” That is the subject of Gen. 6.

### Genesis 6

V.1-2 – “the **sons of God** saw the **daughters of men** that they were **fair**; and they took them wives of all which they chose” – Christ said the world would be in the condition of Noah’s days when he returned (Matt. 24:37-38; Luke 17:26-27). Sadly, his words also infer that many of “the sons of God” (those in the line of Seth) would fall away before God’s judgements

fell on a corrupt and guilty world. The introduction in V.1 also hints at the growing prominence of women in society – “daughters were born unto them” (what would be unusual about that normally? Unless women had become ubiquitous in society). We see exactly that in today’s world. Christadelphian constitutions traditionally contained the following: That marriage with the alien is an offence against the law of Christ. That those who maintain the contrary are unfit for fellowship with those who “consent to the wholesome words of the Lord Jesus.” Sadly, today there is pressure from within to abolish such ordinances. That is what happened among “the son’s of God” about 120 years before the Flood. Intermarriage with those of the line of Cain became accepted as normal practice. Sexual lust is at the base of this apostasy, and there is a hint about multiple ‘partners’ in Christ’s words (Weymouth) – “taking wives and giving wives.” Immorality characterizes the latter days and a recent survey in America found that the **average** number of sexual partners in society is 12. We are surely in the days of Noah.

V.3-8 – “My spirit shall not always strive with man” – God gave mankind 120 years grace before He would bring judgement upon a corrupt and violent world. He was seriously frustrated by the state of human society – “it grieved Yahweh, that he had made man in the earth,— and he took sorrow unto his heart” (Rotherham). He declared, “in their erring they are flesh” (YLT), and were “giants” in iniquity – *nephîyl* – a feller, that is, a bully or tyrant. Hence, “every imagination of the thoughts of his heart was only evil continually,” and “the earth was filled with violence” (V.11). Only Noah “found grace in the eyes of Yahweh,” so “Yahweh said—I must wipe off man whom I created from off the face of the ground” (Rotherham - V.7). For “dust thou art, and unto dust shalt thou return.”

V.9 – “These are the generations of Noah: Noah was a just (*tsaddîyq* – just, lawful, righteous) man and perfect (*tâmîym* – entire) in his generations, and **Noah walked with God**” – As Enoch had done (5:22,24). To walk with God means to have a close relationship with Him. This is only possible where there is good intent and a clear conscience. Men do not seek to be in God’s presence when their intentions are evil (John 3:19-21).

V.10-13 – As Noah raised his children in a corrupt world, God provided his family with a project that would be to “the saving of his house; by the which he condemned the world” (Heb. 11:7) – faithfully and “moved with fear, (he) prepared an ark” under Divine instruction. Shem was 98 at the time of the Flood (Gen. 11:10), and the ark was under construction for 100 years so he and his brothers were fully occupied with this project all their younger days. This kept them occupied as a family through very difficult days when many of their contemporaries in the line of Seth fell away. Noah’s influence on his family is enshrined in the words of Peter – God “spared not the old world, but saved **Noah the eighth person**, a preacher of righteousness, bringing in the flood upon the world of the ungodly.” He was called the “**eighth**” because the other seven members of his family were dependent on his leadership and example which was to “the saving of his house.”

V.14-16 – “Make thee an **ark** (*têbâh* – box. Only other occ. is Ex. 2:3-5 for Moses’ ark of bulrushes) of gopher (unknown) wood” – The design and proportions of the ark were provided. It was a large vessel up to 180 metres (550 feet) long (depending on the cubit used), but unlike a normal ship was provided with no steering or anchor. God guided the ark throughout its five month journey before resting on Mt Ararat (Gen. 8:4). The ark was essentially a capsule (a chrysalis – see Col. 3:1-4) for the survival of the creation, and setting forth the principles of baptism (1 Pet. 3:20-21).



V.17-22 – (ESV) “For behold, I will bring a flood of waters upon the earth to **destroy all flesh** in which is the breath of life under heaven. **Everything that is on the earth shall die**” – But “with thee will I establish my **covenant**” (*beriyth* – in the sense of cutting; a compact because made by passing between pieces of flesh – occurs 284 times in the O.T.). Yahweh made a sacrifice of all the living creation – cutting them off to confirm His covenant with Noah (cp. Gen. 15:9-10,17; Jer. 34:18-19).

Two of every kind of animal and bird life were to go into the ark, and seven pairs of clean (sacrificial) animals (Gen. 7:2; 8:20), along with food sufficient for 12 months (Gen. 7:11; 8:14). Like all who walk with God – “Thus did Noah; according to all that God commanded him, so did he.” A similar spirit is required at “the time of the end” in “the days of Noah.”

### **Psalm 6 – Deliverance from sorrow and weeping**

V.1 – “**To the chief Musician on Neginoth upon Sheminith, A Psalm of David.** O Yahweh, rebuke me not in thine anger, neither chasten me in thy hot displeasure” – The highlighted phrase is the subscription of Psalm 5 and does not belong to this psalm. Psalms 3,4 and 5 were written during David’s banishment from the throne when Absalom rebelled and seized it, but this psalm provides the reason for the coup. David had been terribly unwell for several years as a consequence of his sin with Bathsheba. Nine months of wrestling with an evil conscience (Ps. 38:2 – “thine arrows stick fast in me”) that induced a life-threatening sickness is the subject of several psalms of David – Ps. 38:3,5,7-8; 39:10; 41:3,8. So serious was David’s state of health that many thought he would die – “When shall he die, and his name perish?” (Ps. 41:5,8). Absalom took advantage of his father’s sickness and inability to fulfil his role as king (2 Sam. 15:1-6). In this psalm, David reminisces on that awful time and remembers the mercies of God once he had recovered sufficiently, only to flee to Mahanaim when Absalom struck. It is fascinating that the last bracket of psalms in the first book of the Psalter return to this subject (Ps. 38-41).

V.2-7 – The awful experience is recounted – “all the night make I my bed to swim; I water my couch with my tears.” Death had beckoned, and “in death there is no remembrance of thee: in the grave who shall give thee thanks?” So, the psalm concludes with fulsome praise for deliverance “for Yahweh hath heard the voice of my weeping” and had heard David’s supplication and received his prayer (V.8-10).

### **Psalm 7 – David’s cry for justice**

V.1 – “**Shiggaion of David, which he sang unto Yahweh, concerning the words of Cush the Benjamite.** O Yahweh my God, in thee do I put my trust: save me from all them that persecute me, and deliver me” – The superscription identifies the background to this psalm, but much discussion surrounds the identity of David’s enemy “Cush the Benjamite.” The irascible Shimei who cursed David as he fled over the Mount of Olives (2 Sam. 16) seems a good candidate, but careful reflection on the content of the psalm strongly leans towards Saul. The phrase “if there be iniquity in my hands” (V.3) suggests a time early in David’s life, while the assertion, “If I have rewarded evil unto him that was at peace with me; (yea, I have delivered him that without cause is mine enemy:)” seems conclusive as a reference to the events of 1 Sam. 24 when David refused the insistence of his men to kill Saul in the cave at Engedi. To this can be added V.8 – “judge me, O Yahweh, according to my righteousness, and according to mine integrity that is in me” which matches 1 Sam. 24:15 – “Yahweh therefore be judge, and judge between me and thee.” A study of the psalm reveals other links with that watershed period in David’s life.



David mourned the death of Saul and Jonathan (2 Sam. 1:17-27). Despite being pursued mercilessly by Saul for about 8 years, he honoured him as “Yahweh’s anointed” (1 Sam. 24:6,10) and refused to return “evil for evil” (Rom. 12:17; 1 Thess. 5:15), and left the matter in God’s hands. He knew “God is angry with the wicked every day” (V.11), and that inevitably “His (Saul’s) mischief shall return upon his own head.” The psalm concludes with praise to Yahweh “the most high God, possessor of heaven and earth” (Gen. 14:19).

### **Psalm 8 – All things under the dominion of Christ**

The psalm is Messianic because of its obvious reference to one greater than David. Paul quotes it three times in reference to Christ. See the citation of V.4-6 in Heb. 2:6-8, and V.6 in 1 Cor. 15:27, and in Eph. 1:22. The phrase “all things” from V.6 is also used frequently in the N.T.

The background to the psalm is set by the **subscription** (first part of the superscription of Ps. 9) – “On the death of the champion” or Goliath. This is the reason why there are several clear allusions to 1 Sam. 17 in the psalm. David wrote this psalm after he had slain Goliath and brought his head to Jerusalem (1 Sam. 17:54 = the sacrifice of Christ in David’s mind).

V.1 – “**To the chief Musician upon Gittith, A Psalm of David.** O Yahweh our **Lord**, how excellent is thy name in all the earth! who hast set thy glory above the heavens” – The highlighted phrase is the subscription of Ps. 7. The psalm begins and ends with exactly the same words. The words speak of glory to God through the dominion exercised by Christ and the saints in the Kingdom Age – note Paul’s use of this psalm in Heb. 2 and 1 Cor. 15 where the context is the **Millennium**.

The Divine title “Lord” is *Adon* ('ruler') but in the Hebrew actually has a suffix in both V.1 and 9. In the text it is *Adonynuw* in the first person plural. It indicates **rulers** and refers to Christ and the saints manifesting the rulership of Yahweh in the earth. A literal translation of the opening phrase would read “O He who will become rulers.” The Apostle’s citation of V.4-6 in Heb. 2:6-8 confirms that this psalm is about the Kingdom Age for Heb. 2:5 states, “For unto the angels hath he not put in subjection the world (*oikemene* – inhabited world) to come, whereof we speak.” This is consistent with the phrase “who hast set thy glory above the **heavens**” (symbol of government – Isa.1:2; Luke 21:26 = Millennial government).

V.2 – “Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest **still** the **enemy** and the **avenger**” – Sin is man’s enemy and death is its avenger (Heb. 2:14-15; Rom. 6:23). These will be suppressed in the Kingdom Age, or ‘sabbathed’ as the word “still” is *shah-vath* – to cause to sit down, still, cease, to repose; i.e. desist from exertion. It is translated “rested” in Gen. 2:3; Ex. 31:17 with reference to the Sabbath rest. In the N.T., V.1-2 is cited in paraphrase by Christ in Matt. 11:25-27 (note “all things” V.27); and again in Matt. 21:16 (cp. Lxx) and V.2 in Luke 10:21, showing its importance.

V.3-8 – “The heavens declare the glory of God” (Ps. 19:1), and so David considering God’s greatness marvelled at His condescension to man – “What was weak man (*enosh* – mortal), that thou shouldst make mention of him?” (Rotherham); meaning himself as he stood before Goliath; or “the son of man, that thou visitest (*paqad*) him?” a reference to Jesus Christ, the Son of God (of whom David was a type). This title (used again in Ps. 80:17) is employed by Christ of himself 84 times in the four Gospel accounts. As has been often pointed out in these notes, this is not a title about Christ’s humanity, though he was also a son of Adam (like us), but rather a reference to his **delegated authority** from God to **exercise dominion** over all carnal things after the pattern of David doing so over Goliath. Like David, our Lord was a

weak mortal man, but he was “visited” by his Father and strengthened for the mission of overcoming sin and death (Ps. 80:14,17).

Paul cites V.5-6 in Heb. 2:7-8 and explains its meaning – “But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the **suffering of death**, crowned with glory and honour; that he by the grace of God should taste death for every man.” He then proceeded with a marvellous exposition of the Atonement and Christ’s triumph over the *diabolos* and death (Heb. 2:14) foreshadowed by David’s triumph over Goliath. The phrase “all things” is used all through the N.T. pointing to Christ’s complete dominion over all things in the Kingdom Age.

## Matthew 5

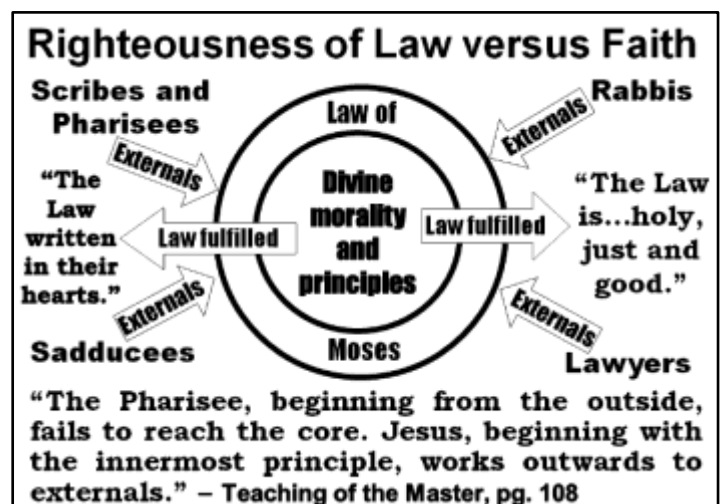
V.1-12 – The so-called Beatitudes (blessings) are actually a portrait of the character of Christ that we are called upon to develop. It is a building project that can only begin when the human spirit is crushed (“poor in spirit”) and self-will set aside. That produces a ‘mourning’ when the weakness and constant bias of human nature is perceived so that we have incentive to meekly seek after better things (“hunger and thirst after righteousness”). Seeking after righteousness develops a likeness in approach to a merciful God and practicing His principles with pure motives will lead eventually to being made like Him. Seeking the salvation of others (making peace with God) will bring its tribulations (persecution and opposition), but results in sharing the sufferings of Christ, for which there will be a reward (2 Tim. 2:12). (For a fuller treatment of the elements of the Christ Character – See **Appendix 4**).

V.13-16 – “Ye are the salt of the earth” – The Christ character preserves from corruption (like salt) and gives taste and zest to life. Salt stands for sound and wholesome principles and character, which kept unadulterated, preserve peace and harmony (Mark 9:50). If salt loses “his savour” it is useless for anything except to be “trodden under foot of men.” Similarly, “the light of the world” must not be obscured by everyday life and commerce (bushel), but stand out like a city on a hill (cp. Zion of the future – this Discourse on the Mount is based on Ps. 15). Manifesting God’s character allows men to “see your good works, and glorify your Father which is in heaven.”

In the balance of the chapter the Lord deals with his **new law** in operation where true righteousness must abound (V.17-20); and the **law of the heart** – V.21-24 – Dealing with hatred in the heart; V.25-26 – Humility when in error – judgement and mercy and peace-making; V.27-32 – Adultery in the heart; V.33-37 – Truth in the heart. (Only selected comments will be made).

V.20 – The Kingdom cannot be obtained “except your righteousness shall exceed the righteousness of the scribes and Pharisees” as shown in the slide at right. Law-keeping focuses on externals; true motivation comes from the “heart” impacted by the teaching of the Master (the Word of God).

V.27-32 – “whosoever looketh on a woman to **lust** after her hath committed adultery with her already in his heart” – This is not a reference to the casual and unbidden thoughts that are natural and common in the experience of human nature, but to the fixed desire and



purpose of the Pharisees of Christ's day who followed the teachings of Rabbi Hillel who taught a man could, with Moses' authority, "put away his wife for every cause" (Matt. 19:3); any minor infraction provided a basis for summary dismissal. Ultimately, Rabbi Aquiba taught that a man "may divorce his wife even if he has found a prettier woman". The important word is "lust" in V.28. It is *epithumeo* (16 occs.) – **to fix the desire upon**, to have the affections directed towards (Gal. 5:17; Luke 15:16; 16:21). That is why in V.29 Christ refers to the "right **eye**" and in V.30 to the "right **hand**" (note the 'foot' is absent), because the Pharisees would 'eye off' another woman and set about to write a bill of divorcement (with their right hand) in order to be rid of their current wife and marry the new woman on whom they had fixed their desire (see Luke 16:14,18). Hence, Christ then destroys their misinterpretation of Deut. 24:1-4 which is not about a moral problem with the wife, but a flippant desire for a new sexual partner (see comments May 7 on Deut. 24). There is no "Exceptive Clause" in V.32 justifying remarriage after divorce as the disciples clearly understood in Matt. 19:3-12 – "If the case of the man be so with his wife, it is not good to marry." An adulterous partner may be put away for a time as Yahweh has done with His wife Israel, but He is still married to her (Jer. 3:14), and will take her back when she reforms (Hos. 2:14-20). Little wonder the next matter is absolute integrity in vows and promises.

V.39 – Being smitten on the "right cheek" is more about **insult** than injury (a backhander).

V.43-48 – Loving enemies as God does His is about being **complete in character** – "Be ye therefore **perfect** (*teleios* – complete), even as your Father which is in heaven is perfect." None of us can be perfect (i.e. without sin), but we can be single-minded in our intent to be like our Father in heaven, and like His son.

## January 4

### Genesis 7

V.1-6 – Noah had turned 600 when Yahweh invited him and his family, and all the specified animals and birds to enter the completed ark a week before the rain began. Noah obeyed and "did according unto all that Yahweh commanded him." We have a similar invitation to remain in the Ark of our salvation as judgements hang over the world in "the days of Noah" (Luke 17:26). The "longsuffering of God (which) waited in the days of Noah, while the ark was a preparing" (1 Pet. 3:20) had come to an end, as it will for our generation soon.

V.11 – Forty days of rain was complemented by huge stores of underground water being released by earthquakes (for the planet was reshaped by the Flood) – "the same day were all the fountains of the great deep broken up, and the windows of heaven were opened."

V.16 – "and Yahweh shut him in" – Bro. H.P. Mansfield makes the following comment in the Genesis Expositor – Firstly, the action prevented a calamity that might have occurred if it had been left to Noah to close the door behind him; for, lacking the insight of Yahweh, he might have been moved by natural sympathy, and so allowed others of the 'sons of God' in the Ark who were best excluded. Secondly, it showed that the selection was a Divine one, and revealed the responsibility that rests upon those whom God calls. Once in the Ark, Noah's company could not get out, even if they wished to. Once a person embraces Christ in the way appointed, he accepts a covenant which is irrevocable. He cannot escape the responsibilities of it, even if he wishes to. He will inevitably be brought to account at the Judgement Seat. Even knowledge of Yahweh's will involves responsibility to perform it.

V.19 – "all the high hills, that were **under the whole heaven**, were covered" – Speculation about whether the Flood was universal should cease given this statement. Geological evidence strongly suggests it was.



V.23 – “every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark” – for 150 days the waters remained at the same level above the “mountains” (V.20), thus expunging all life on earth. Only 8 humans survived and they were in the ark – “wherein few, that is, eight souls were saved by water” (1 Pet. 3:20). This testimony scotches the idea that some indigenous peoples (like the Australian aborigines) have been around for 60,000 years.

## Genesis 8

V.1-3 – God remembered Noah and his family and “God made a wind to pass over the earth, and the waters asswaged” (*shâkak* – to subside, abate, decrease) – This is because the rain and underground fountains ceased to spill forth water. The level of the water began to recede, but it took another 150 days to allow the ark to rest.

V.4 – “Ararat” according to Brown, Driver, Briggs Lexicon means “the curse reversed: precipitation of curse,” and is a mountainous region of eastern Armenia.

V.6-7 – “at the end of forty days (a probation period), that Noah opened the **window** of the ark” – *challon* = a small aperture, and not the skylight (*tsohar* – an opening for light), mentioned in Gen. 6:16. The former was a section of the latter that could be removed when required. Through this aperture he released a “raven” – *oreb* – dusky, referring to the black colour of the raven, and black is the colour of **sin**. Ravens had fed Elijah to prepare him to be fed by a Gentile widow. There is a parable here. Though typical of sinners, the raven is cared for by God (Luke 12:24), who showers His gifts upon good and evil alike (Matt. 5:45) because He desires to save all men (1 Tim. 2:4). The raven “kept going forth and returning, until the drying up of the waters from off the earth” (Rotherham), so regularly came back to rest on the ark but did not enter. Perhaps for its food it used what remained of dead carcasses in the floodwaters being a carrion eater. After the coming judgements foreshadowed by the Flood, surviving Gentiles will be given an opportunity to become ‘Israelites’ but many will resist the rule of Christ. The raven disappears from the record, as in the future many will perish in their folly.

V.8-12 – “Also he sent forth a **dove** from him, to see if the waters were abated from off the face of the ground” – The Hebrew word for “dove” is *Yonah* found in the name, “Jonah.” Jesus, at his baptism, was anointed with the Holy Spirit which appeared in the form of a dove (Matt. 3:16), the “sign” of which rested upon him (Luke 11:29-32). The dove was a clean bird, and was offered in sacrifice (Lev. 1:14). It was the offering of poverty for a sin offering or a burnt offering; and was offered with a lamb at childbirth (Lev. 12:6); though, in the case of extreme poverty, another bird was offered instead of the lamb (V.8; Luke 2:24). It was also used in the cleansing of the leper (Lev. 14:4,22). It symbolised harmlessness (Matt. 10:16), but the dove also can act foolishly, like sheep (Hos. 7:11; Isa. 53:6). The refugees of Zion are likened to doves in Isa. 60:8 – “Who are these that fly as a cloud (= a multitude), and as the **doves to their windows?**” The next verse identifies them as returning Israel under Elijah in the Second Exodus. They will be wandering through the “wilderness of the peoples” (Ezek. 20:35) like Noah’s dove with no safe place to settle – “the dove found no rest for the sole of her foot.” However, the dove returned to Noah and rested in the ark. There will be movement between the refined Jews in the Land post-Armageddon and returning Jews under Elijah (see Rotherham for Jer. 3:18 – “In those days, shall the house of Judah go unto the house of Israel, that they may enter together out of the land of the North”). Released a second time, the dove returned in “the evening” and, “lo, in her mouth was an **olive** leaf pluckt off: so Noah knew that the waters were abated from off the earth.” In the type, “evening”

represents the end of the judgements (see the correct translation of Zech. 14:6-7 – comments December 28). The 40 years of judgement will ultimate in a cleansed and refreshed earth (Acts 3:19) when Jew and Gentile will be in harmony with God and as “two olive trees” (Zech. 4:2-3) ‘supplying’ oil for the Lampstand of the Kingdom Age. There will be plenty of places for the dove to rest.

V.13-19 – Exactly one year and ten days since entering the ark, the door was opened and all therein came forth (cp. Gen. 7:11,13-14 with Gen. 8:14).

V.20-22 – “Noah builded an altar unto Yahweh; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar” – In gratitude, the first thing Noah did was to rededicate himself and his family to Yahweh with burnt offerings, choosing from the seven pairs of clean animals. “Yahweh smelled a **sweet savour**” (*nîychôach rêyach*), is more literally translated “a fragrance of rest.” The Antediluvian apostasy had grieved the Creator “at his heart” (Gen. 6:6), because “every imagination of the thoughts of his (i.e. man’s) heart was only evil continually” (Gen. 6:5). Yahweh had no rest and there was no pleasant savour for Him as He wrestled with almost universal wickedness (Gen. 6:3 – “my spirit shall not always **strive** with man”). Now Yahweh could rest for a while from that struggle, but knew that it would not be long before it would resume – “I will not again curse the ground any more for man’s sake; for the imagination of man’s heart is evil from his youth; neither will I again smite any more everything living, as I have done.” In the next iteration beyond our “days of Noah” there will be a lot more than 8 survivors, for not only have many more, down through the ages, entered the ‘ark’ of baptism, but at least a third of the earth’s population will survive the fires of Armageddon and beyond (consistent with Zech. 13:8). They will enjoy the blessings waiting for them in the Kingdom Age (V.22).

See **Appendix 5** for a full treatment of the important phrase “a sweet savour” in Scripture.

### **Psalms 9 – God has appointed a day**

V.1 – (Rotherham) “**To the Chief Musician. On Muthlabben. A Melody of David.** I will praise Yahweh with all my heart, I will recount all thy wonderful doings” – As noted in comments on Ps. 8, the highlighted phrases above belong to Ps. 8 as its subscription. This psalm appears to be based on the events of 2 Sam. 10 when after an act of kindness towards the Ammonites, David was dragged into a war that ultimately saw vast multitudes come against him. Having previously clashed with Hadadezer “as he went to **recover** his border at the river Euphrates” (2 Sam. 8:3), David found himself having to subdue the region again (2 Sam. 10:15-19). David believed the Land promised to Abraham’s seed in Gen. 15:18 “from the river of Egypt unto the great river, the river Euphrates” which Joshua had never conquered, rightly belonged to Israel. This is what is meant by the use of the word “recover” in 2 Sam. 8:3. The sentiments of the psalm seem to line up with that history. However, it is clear the psalm has a much more important message for the future and the triumph of David’s greater son.

The clue is provided in V.2 – “O thou most High” (*elyon*). The Divine title El Elyon (“most high God”) first occurs in Gen. 14:18-22 where it is found four times. Gen. 14 is a pristine type of the events leading to Armageddon and the triumph of Christ and the saints over the Gogian confederacy. The emergence of Melchizedek (type of Christ as King-Priest) sharing bread and wine with the victors completes the picture (see comments on Gen. 14 and Bible marking notes in **Appendix 7**). It is a mark of inspiration that wherever this title *Elyon* occurs in the O.T (and in its Greek form in the N.T.) the subject and themes are drawn from Gen. 14. That is the case in Psalm 9, and because Paul draws heavily from it in his address on the Areopagus in Acts 17, we know its most important message concerns the future.

The following abbreviated comments made for November 5 on Acts 17 will suffice to establish how important this psalm was to the Apostle Paul:

Acts 17:31 – “Because he hath appointed a day, in the which **he will judge the world in righteousness** by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath **raised him from the dead**” – This is one of the most ‘loaded’ verses in the N.T. The phrase “he will judge the world in righteousness” is cited from Ps. 9:8, an Armageddon psalm because it has in it the title “Most High” (*elyon* – V.2). Paul’s mind is in Ps. 9 so he alludes to many verses in the psalm. Note V.6 – “their memorial is perished with them” (Acts 17:22-23); V.11 which is what he does in Acts 17:23-28; V.12 – “the cry of the humble” (Acts 17:16); V.16 – “the wicked is snared in the work of his own hands” (Acts 17:23,29); V.17 – “all the nations that forget God” (Acts 17:30). It is not hard to see where Paul’s mind was on that day. There is also clear reference to Melchizedek in V.31. The Melchizedek order has two vital characteristics; they are “righteousness” (moral); and immortality (physical – see Heb. 7:2,16). These are found in Paul’s concluding words in Acts 17:31.

V.19-20 – The future triumph of Christ which Paul saw is foreshadowed in these verses (Rotherham) – “Rise! Yahweh! let man not prevail, let the nations be judged before thee. Appoint, O Yahweh, a terror for them,—Let the nations know that they are men.”

### **Psalm 10 – God will deal with the man of the earth**

V.1 – (Rotherham) “Wherefore, O Yahweh, shouldst thou stand afar off? Wherefore hide thyself, in times of destitution?” – Because this psalm has no superscription, some have thought it belongs to Ps. 9, but examination of the content suggests that the probable author is David and that he returns to the theme of Psalms 3,4 and 5 – the revolt of Absalom. Hints are given that he has in mind the behaviour of the conspirators upon which he reflected as he spent the night by the Jordan after enduring the cursing of Shimei (2 Sam. 16:13-14). The prospering of those who trade in deceit dominates the early part of the psalm. Deceit of course animated Absalom, Ahithophel, Shimei, and even Ziba (who lied about Mephibosheth for personal gain). All of them deceived themselves that “God hath forgotten: he hideth his face; he will never see” their treachery and deceit (V.11).

However, V.3-5,10-11 also hint at David’s own failings which he knew were the reason for his present trials (2 Sam. 16:10-11). He had used deceit in stealing Uriah’s wife and then destroying him with the help of Joab – “that the poor may fall by his strong ones.” The net is cast wider than just the problems extant in Israel in David’s time because Paul cites a phrase from V.7 in Rom. 3:14 – “Whose mouth is full of cursing and bitterness” together with a phrase from Ps. 5:9 (V.13). Paul’s context is the failure of the entire human race – “for we have before proved both Jews and Gentiles, that **they are all under sin**” (Rom. 3:9). The problem is the inherent sinfulness of human nature with which we are all afflicted (Jer. 17:9). Therein lies the key message of the psalm. There is a reason why we so often read words like “Let no man **deceive** himself” (1 Cor. 3:18) and “let no man **deceive** you” throughout Scripture for it is a common failing of human nature – “The heart is **deceitful** above all things, and it is desperately sick” (RV for Jer. 17:9). David understood that better than most. That is the reason for his plaintive appeal in V.1; his appeal for a better day (V.16), and his cry for help to overcome (V.17). He knew the intervention would eventually come – “To vindicate the fatherless and the crushed, A **man of the earth**, shall, no further, cause terror!” (V.18 – Rotherham).

The phrase “the man of the earth” provides a summary of the primary content of Psalms 1 to 14 in what is the Genesis section of the Psalter (Ps. 1 to 41).

## Matthew 6

V.1-18 – The content is summarized at right. The Lord turns to matters concerning the secret of righteousness exceeding that of the scribes and Pharisees – Matt. 5:20.

V.1 – “alms” – *eleemosune* – mercy, pity, particularly in giving alms. Other texts have the Greek word *dikaosune* – righteousness (see R.V. margin).

“reward” – *misthos* – pay for service. Used 6 times in the discourse (5:12,46; 6:1,2,5,16). See its final use in Rev. 22:12. The word relates to hire, wages or pay and is said to have been used in receipts, “I have received.” The singular motive of the Pharisee was self-worship. All their acts of piety were a theatrical performance to be “seen” (*theaomai* – to gaze upon, look at with a purpose; to see with desire; regard with admiration. Derived from the verb *theoros* – a spectator) of men – Matt. 23:5.

V.2 – “do not sound a trumpet before thee” – This is a vivid metaphor for self-advertisement based on a contemporary custom during public fasts. At the end of six benedictions concluding prayers for rain to break autumn droughts, the shophar was blown in public places, and then almsgiving was expected from the people. There were also 13 *shopharoth* in the Temple. These trumpet shaped openings for depositing money in the treasury were designed to draw maximum attention to the offeror. A loud clanging attended the depositing of coins.

V.3 – Left hand = mortal weakness – Right hand = Divine authority. In the human body, the heart is set a little to the left (natural) – Ecc. 10:2 – “A wise man’s heart is at his right hand; but a fool’s heart at his left.” We must not allow the pride of the natural man to boast and impinge upon the spiritual man. If we do, the reward has been paid.

V.3-15 – The same principle applies to prayer. It is a matter between an individual and their God, not an opportunity for public display. Some Pharisees would deliberately ensure that they fell just a little short of the temple when “the hour of prayer” struck so they could be seen and heard praying on the street corners from both directions. Like their modern counterparts, they used “vain repetitions” and probably bobbed their heads in public display. (The Lord’s Prayer will be left until Luke 11 is considered.)

V.16-18 – The ‘fast’ (self-sacrifice) that the Father seeks is a private matter between Him and his servant, not a public exhibition for human consumption. (See comments on Isa. 58 July 2).

V.19-24 – “For where your treasure is, there will your heart be also” – No one can serve two masters. If things on earth fill the vision the situation is – “thine eye be evil, thy whole body shall be full of darkness.” Where there is a singular focus on serving God “thy whole body shall be full of light.” It is a matter of priorities in life.

V.25-34 – “Be not **anxious** for your life” (RV). This is a correct translation of the word *merimnao* – to be full of anxiety (which divides up and distracts the mind); to be full of distracting cares, anxious. It occurs 19 times in the N.T. – 6 in this discourse (Matt. 6:25,27,28,31,34 twice). It is a matter of trust and priorities – “But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.” The question is, what do we really want – the present or the future – Luke 17:33.

### The secret and the manifest

#### Matt. 6

**Vv.1–4** Worship in relation to men

**Vv.5–15** Worship in relation to God

**Vv.9–15** – The Lord’s Prayer

**Vv.16–18** Worship in relation to self

#### Personal issues covered:

**1. Acts of giving – service offered**

**2. Acts of worship – devotions given**

**3. Acts of self denial – sacrifices made**

## January 5

### Genesis 9

V.1 repeats Gen.1:28 up to the word “earth,” but “and subdue it, and have dominion” is not repeated here, for dominion over carnality and sin was lost in Gen. 3. The struggle with carnality would now be resumed – this was recognized in Gen. 8:21.

V.2 – “the fear of you and the dread of you shall be upon every beast of the earth” – Animals were subdued under Noah in the ark (cp. Gen. 2:19-20), and now would fear man. Fear was a product of sin (Gen. 3:10). Where sin rules, man is not entitled to peace (Isa. 57:21). Though we are not plainly informed here, it is clear from what follows that when sin again dominated human society as it obviously did 100 years after the Flood when Nimrod led a rebellion against Yahweh, the wild animals had been unleashed against mankind. Their ‘dominion’ over the beasts was lost in accordance with the edict of Lev. 26:22 – “**I will also send wild beasts among you**, which shall rob you of your children, and destroy your cattle, and make you few in number; and your highways shall be desolate.” The dominion of V.2 had been withdrawn. This is why Nimrod became a mighty hunter and by building two mega-cities protected by adjoining walls (Gen. 10:10-12), he protected his people and was declared to be god of the earth (Rev. 11:4 describes his ultimate successor).

V.4-7 – Eating blood (the life of the flesh – Lev. 17:11) was forbidden, and animals killed to be eaten had to be drained of their blood (V.3). This introduced a principle that demanded a change to the approach to murder by mankind prior to the Flood. Cain the first murderer escaped with his life, but God made it clear anyone who killed Cain would suffer capital punishment (Gen. 4:15). Murderous violence had characterized the pre-flood era (Gen. 6:13), and mankind had obviously abolished capital punishment as has the modern Humanistic world. The Flood was God’s response – “life for life” (cp. Ex. 21:23), which became the over-arching principle for the Law of Moses (Num. 35:31; Deut. 19:21). There was now to be **vengeance for blood-shedding** (see Joel 3:21). Cain murdered his brother and is embraced by the phrase “every man’s brother” (V.5), which also points to Christ, who in a very real sense is every man’s ‘brother’ (coming at his first appearance as a son of Adam) and has been charged with eradicating violence and oppression from the earth (Ps. 72:4,13-14 – “precious shall their blood be in his sight”).

V.8-17 – “I establish my covenant with you, and with your seed after you; and with every living creature that is with you” – This follows on from Gen. 8:21 – “neither will I again smite any more everything living, as I have done.” The word “covenant” (*berith*) was first used in Gen. 6:18. The second time it is used in chapter 9 it occurs **seven** times (the number of covenant in Scripture). Its sign is a **seven coloured rainbow**, not the six coloured rainbow of the homosexual community. The

### The Structure of Genesis 9-12

Gen. 8:15-22 – The ark vacated – sacrifice made.  
 Gen. 9:1-7 – The principles of a new beginning.  
 Gen. 9:8-17 – Terms and token of God’s covenant.  
 Gen. 9:18-29 – Sin reappears - its solution foretold.  
 Gen. 10 – The division of the nations.  
 Gen. 11:1-9 – The rebellion of Nimrod.  
 Gen. 11:10-26 – The generations of Shem.  
 Gen. 11:27-32 – The generations of Terah.  
 Gen. 12:1-3 – The call of Abram.

### Colours of the Rainbow

R Red  
 O Orange  
 Y Yellow  
 G Green  
 B Blue  
 I Indigo  
 V Violet





ROYGBIV principle is correct as Sir Isaac Newton (the most celebrated mathematician of all time) found in his extensive studies of the rainbow. He listed seven primary colours and wrote – “There are therefore two sorts of colours: the one original and simple, the other compounded of these. The original or primary colours are red, yellow, green, blue, and a violet-purple, together with orange, indigo, and an indefinite variety of intermediate graduations.” The fact that the Spirit through Moses uses *berith* seven times in this chapter puts the matter beyond all doubt (to a Scripturally attuned mind).

We like to think that the rainbow has been set in the sky after a storm or rain for us to observe, admire and reflect, but in fact it is not primarily there for that purpose – “the bow shall be in the cloud; and **I will look upon it**, that **I may remember** the everlasting covenant between God and every living creature of all flesh that is upon the earth.” It is God’s visible sign of His covenant with mankind that He will not wipe out the whole race again by a flood. That is not to say He will not judge the human race massively (see Jer. 25:33; Ps. 110:6).

V.18-19 – “And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and **Ham is the father of Canaan**” – This last phrase is predictive of the events that follow and Noah’s consequent prophecy.

In Acts 17:26, Paul says of God – “And hath made of **one blood** all nations of men for to dwell on all the face of the earth.” All people on earth today can trace their origin back to Noah and his three sons. Some have challenged this on the grounds that there are various blood types. In the Greek “blood” is omitted – the RV renders it: “hath made of one” – i.e. first Adam, then Noah. Weymouth – “He caused to spring from one forefather people of every race.”

V.20-29 – Noah “planted a vineyard: and he drank of the wine, and was drunken; and he was uncovered within his tent” – Wine has the power to cause a loss of self-control and dignity (Prov. 23:29-35). Sadly, Hab. 2:15-16 most graphically depicts this scene. “Ham, **the father of Canaan**, saw the nakedness of his father, and told his two brethren without,” but he was not the first to witness the shame. His son Canaan was, and this is made clear by the phrase in bold above, and by the curse on Canaan in Noah’s prophecy (V.26-27). That curse is not on Ham, although his insensitive handling of the crisis was not wholesome. It seems evident Canaan had made capital of Noah’s shame and was well deserving of the curse that followed.

Why was Canaan cursed? The Complete Word Study O.T. suggests he may have been involved in some indecent behaviour with Noah before Ham entered the scene. But the major reason is that he is the father of the Canaanitish nations “spued” from the Land for their immorality, promiscuity and depravity in both domestic and religious life – Lev. 18:25-28; Deut. 12:29-31.

Shem was blessed. His name means ‘renown’ and he is a type of Christ. He showed respect and honour to his father, and provided a covering for a weak sinner, and led others by example.



Japheth means ‘expansion’, ‘enlarged’, ‘wide spreading’. Japheth is the progenitor of the white races who spread across almost the entire Eurasian continent. “God shall enlarge Japheth, and he shall dwell in the tents of Shem” – Japheth spawned Gomer, Magog, Madai (Medes = Persia), Javan (Greeks), Tubal, Meshech, Togarmah and Tarshish – all are involved in the invasion by Gog of the Land of Israel (Ezek. 38). The sons of Japheth will initially dwell in the tents of Shem as aggressors (Dan. 11:45). Ultimately, they will dwell there as worshippers, sharing the blessings of Shem (the Name) – Isa. 12:4; 18:7; 29:23; 59:19; 60:9; Jer. 3:17; Ezek. 36:23; Zeph. 3:9; Zech. 14:9; Mal. 1:11.

## Genesis 10

V.1 – “Now these are the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood” – Three principle matters emerge from this chapter which sets out the generations of Noah’s three sons. When a count is made of their progeny, there are 70 of them (leave out “Asshur” in V.11 for this is “Assyria” not a person) and this becomes the number of the nations in the rest of Scripture (e.g. Ex. 15:27; Luke 10:1; etc.). Curiously, chapter 10 actually describes the situation after the failure of the tower of Babel project when languages were confused. All once spoke Hebrew (God’s language), but V.5 here says – “every one after **his tongue**” (i.e. post scrambling of language).

Genesis 10	
70 nations from Shem, Ham and Japheth	
Vv.2-5	14 nations from Japheth
Vv.6-20	30 nations from Ham
Vv.21-32	26 nations from Shem
Total	70
(Key - Count names only once and omit Noah, Shem, Ham and Japheth, and the names of cities)	


V.8-9 – “Cush begat Nimrod: he began to be a **mighty one** in the earth” – Cush is regarded as the great original prophet of the Babylonian mysteries. Most of his doctrines ended up in the Catholic catechism of today. In the New Catechism under Pope John Paul II, the pope is recognized as “God himself upon earth.” That is what Cush made his son Nimrod – the first god-king, the forerunner of the papacy. Nimrod founded the kingdom of men. He was the Pontifex Maximus of the Babylonian religion, a title eventually arrogated by the papacy after the Babylonian priests were banished to Pergamum by Cyrus and it in turn was bequeathed to the Romans in BC 133. Nimrod’s wife was Semiramis and her name in Hebrew is “Shinar” (V.10) the place where the tower of Babel began to be built (Gen. 11:2).

### Semiramis wife of Nimrod

Hellenized form of the Akkadian name “Sammur-amat”, or “gift of the sea”. “Sammur” when translated into Hebrew becomes “Shinar” (the Biblical name for lower Mesopotamia).

Legend says she was raised by doves, the symbol of peace, and rest (hint to Noah, and symbol of Astarte).





Queen Shubad of Ur  
BC 2500



Nimrod acquired his ‘god’ status by defending his people from the wild beasts that had arisen among them when Yahweh released the restraint that had been upon them in the ark and when they initially came out of it (Gen. 9:2). To accomplish this, Nimrod built two mega-cities consisting of four towns spaced apart but joined by walls that kept wild animals out. These are described in V.10-12. The first was in Shinar (the kingdom of Semiramis), and the second in Assyria – “From that land he went into Assyria and built Nineveh,

Rehoboth-Ir, Calah, and Resen” (ESV). Assyrian kings prided themselves on being “mighty hunters” in the tradition of Nimrod. That is how he acquired and maintained his god-like status among men, and ancient kings were considered to be gods.

V.21-31 – The list of the progeny of Shem contains one of the most pristine examples of the use of Gematria in Scripture. There are real curiosities on careful reading. Why, for example, are we told, “To Shem also, the **father** of all the children of **Eber**” when Eber is number 11 in the list of Shem’s progeny? And why are some of his progeny excluded? There are profound reasons for these curiosities. Firstly, Eber’s name is important. It is from the root *eber* = across, on the opposite side. The primary root *abar* – to cross over (is used widely of any transition) and occurs 29 times in Josh. 1 to 4 of Israel “passing over” Jordan. In Gen. 14:13, “Abram the Hebrew” is noted as an Eberite (that is, a Hebrew) or descendant of Eber.

V.25 – “To Eber were born **two sons**: the name of the one was **Peleg**, for in his days the earth was divided, and his brother’s name was **Joktan**” – “Peleg” means ‘division.’ Strong suggests the name refers to the division of an earthquake. Interestingly, the name occurs 7 times in the O.T. (only) = related to Covenant. He was given this name by Eber because “in his days was the earth **divided**” – *badal* – signifies to divide by distinguishing, making a distinction (it is used – Gen. 1:4,6,7; Lev. 20:24,25; Isa. 56:3; 59:2). This is a reference to the division of the nations by the confusion of tongues (Gen. 11:7-9). That was a great political earthquake. So why V.21? that Shem is “the **father** of all the children of **Eber**.” Muslim historian of the 13th century, Abu al-Fida relates the story that the patriarch **Eber** (an ancestor of Abraham) was allowed to keep the original tongue, **Hebrew** in this case, because he would not partake in the building of the tower of Babel. He retained God’s language which Abraham spoke! Peleg is the 12th ‘son’ of Shem listed. 12 is the number of Israel. God is saying in this incredible parable that He would ultimately turn back Nimrod’s rebellion. He began that process by calling Abram out of Babylonian idolatry, and when that mission is finished He will have incorporated all nations into one – the only surviving nation on earth beyond the Millennium is Israel (Jer. 30:11; 46:28). This was prophesied in the Feast of tabernacles held when the harvest was completed.

This is explained in Deut. 32:8-9 – “When the most High **divided to the nations** their inheritance, when he **separated the sons of Adam**, he set the bounds of the people according to the number of the children of Israel. For Yahweh’s portion is his people; Jacob is the lot of his inheritance” – Jacob had 12 sons, but when he went to Egypt he had 70 progeny (Gen. 46:27). That is the equation here – 12 (Israel), and then 70 (all nations) – Luke 9:1 & 10:1; Ex. 15:27. Beyond the Millennium only one nation will exist. This was foreshadowed

by just one bullock being offered on the 8th day (the final holy convocation in Israel’s religious year. Nimrod was the 13th generation from Adam. His names means “We will rebel” and he led the rebellion to build the tower of Babel. That is why 13 bullocks were offered on day 1 of the Feast of Tabernacles and concluded with 7 (Abrahamic covenant) on day 7. When the descending number of bullocks is added in aggregate it comes to 70. But what about Eber’s second son Joktan? Joktan is the 13th descendant of Shem listed. He was born after the

### Feast of Tabernacles – The Ingathering

#### Seven days - 15th to 21st day of Tishri (7th month)

Day 1 – (Num. 29:13)	<b>13</b>	bullocks offered
Day 2 – (v.17)	12	<b>Begins with 13 –</b>
Day 3 – (v.20)	11	<b>No. of rebellion</b>
Day 4 – (v.23)	10	<b>Ends with 7 –</b>
Day 5 – (v.26)	9	<b>Covenant &amp;</b>
Day 6 – (v.29)	8	<b>Sabbath rest</b>
Day 7 – (v.32)	<b>7</b>	<b>Total 70 (The Nations)</b>

8th Day - One bullock offered (Num. 29:35-36) –  
“That great day of the feast” – John 7:37.



division of the nations. His name means “He will be made little.” Its numerical value is  $169 = 13 \times 13$ . He had 13 sons and the numerical value of sons names is  $2756 = 212 \times 13$ . Could that be coincidental? Nimrod’s descendants will prevail in the earth until Yahweh’s mission through the promises made to Abraham is completed. At the close of the Millennium the promise, “I will make of thee **a great nation**” (Gen. 12:2) will be fulfilled because “in thy seed shall all the nations of the earth be blessed” (Gen. 22:18). All of that is contained in this record.

### **Psalm 11 – Rejection of an appeal to flee obligations**

V.1 – “**To the chief Musician, A Psalm of David.** In Yahweh put I my trust: how say ye to my soul, Flee as a bird to your mountain?” – The highlighted phrase is the subscription of Ps. 10. The background to the psalm is evidently 1 Sam. 18 and 19 when David under enormous pressure from Saul, refused to flee due to his sense of obligation to the nation. They had come to look to him for national security (1 Sam. 18:6-7), and saw in him a wisdom and circumspection not observable in their erratic king – “David behaved himself wisely in all his ways; and Yahweh was with him.” It was for that very reason (David’s good behaviour) that Saul hated him (1 Sam. 18:14-15). Some advised David to flee for safety, but he declined. It was only after the failure of Jonathan’s intercession that he realized the game was up (1 Sam. 19).

V.2 – “that they may privily shoot at the upright in heart” – Saul conspired against David in private and in counsel with his entourage (1 Sam. 19:1). When David came to fully understand the depth of the murderous hatred, he recognized a simple but critical element that destroys any nation or organization, like the Brotherhood of Christ – “If the foundations be destroyed, what can the righteous do?” (V.3). However, David was confident that God would not allow that to happen – “Yahweh is in his holy temple; Yahweh’s throne is in heaven; his eyes see, his eyelids test the children of man” (V.4), and because of that, “Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest” (V.6). David’s confidence was finally vindicated, but not until he endured about 8 years of frustration and tribulation at the hands of Saul.

### **Psalm 12 – Words treacherous and true**

V.1 – “**To the chief Musician upon Sheminith, A Psalm of David.** Help, Yahweh; for the godly man ceaseth; for the faithful fail from among the children of men” – The highlighted phrase is the subscription of Psalm 11. This psalm of David was written about the treachery of his enemies and even of those who had reason to be loyal to him during the period of his time on the run from Saul. Its clear connections with Psalms 52 and 54 indicate that it concerns men like Saul and his sycophants like Doeg, the men of Ziph and even of Keilah who spoke with a deceitful heart – “Deception, speak they, everyone with his neighbour,—with lips uttering smooth things—with a heart and a heart, do they speak” (Rotherham for V.2). But David trusted in God’s sure Word – “The words of Yahweh are pure words: as silver tried in a furnace of earth, purified seven times.” Silver being the symbol for redemption, David knew that eventually his trials would bring him to salvation. He learnt very quickly that “the wicked walk on every side, when the vilest men are exalted” (V.8).

### **Psalm 13 – A cry of despair – How long?**

V.1 – “**To the chief Musician, A Psalm of David.** How long wilt thou forget me, O Yahweh? for ever? how long wilt thou hide thy face from me?” – The highlighted phrase is the subscription of Psalm 12. In the early years of David’s exile, almost nothing went right for him. His attempt to hide with Samuel did not work; his visit to Nob saw the priests and their families completely wiped out by Doeg; his attempt to find refuge in Gath almost cost him his

life; his inclination to leave Israel for Moab or some other place was forbidden by God; saving the men of Keilah almost had him trapped, and his grace shown towards Saul at Engedi failed to end the pursuit. After the events of a dark night in the wilderness when he took Saul's spear and cruse when further confessions and unreliable assurances from Saul were made, David's spirit collapsed and he "said in his heart, **I shall now perish one day by the hand of Saul**: there is nothing better for me than that I should speedily escape into the land of the Philistines" (1 Sam. 27:1). It seems Psalm 13 was written at such a crucial moment in David's life. His cry was "**How long** wilt thou forget me, O Yahweh?" V.2 seems to encapsulate his inward thoughts at this time – "**How long** shall I take counsel in my soul, having sorrow in my heart daily? how long shall mine enemy be exalted over me?" When the problems of life reach such a point, it is time to cry out of the depths unto our God. Job went through such a time. It is important at these times to look back on better days and do what David did – "I will sing unto Yahweh, because he hath dealt bountifully with me" (V.6), and reconfirm our trust in God – "But I have trusted in thy mercy; my heart shall rejoice in thy salvation."

## Matthew 7

The connecting thought between Matt. 6:34 where the Lord said there is 'evil' in every day and this chapter dealing with judgement, is that evil cannot be avoided – it must be fought. The battle is not only without, more importantly it is **within**. We have no difficulty in discovering evil in others, but we are often blind to the evil within ourselves (V.3-5).

The manifesto has thus far been punctuated by the authoritative statement – "But (or For, Verily etc.) **I say unto you...**" (14 times in Matt. 5 & 6 = Certainty of covenant), but in Matt. 7 the focus shifts to outcomes where we see the disciples speaking (Luke 6:45); V.1 – "Judge not"; i.e. with words; V.4 – "...how wilt thou **say**..."; V.6 – "Give not"; V.7 – "Ask"; V.15-20 – false prophets speaking; V.21 – "Not everyone that **saith** unto me."

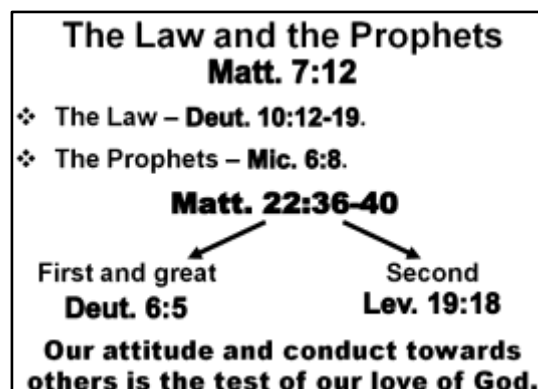
V.1 – "Judge not that ye be not judged" – It is important to understand that the Lord is not banning all judgement. All through this final section of the Discourse he counsels the need for judgement on a range of issues. We have to judge a lot of things, but we have no right to judge anyone to be unworthy, or even worthy, of eternal life. That is the preserve of Christ himself as he asserts in V.21-27. Hypocrisy often covers its own major deficiencies by picking on the perceived minor infractions of others (V.3-4). We cannot judge motives, only fruits; i.e. **public actions** like fruit hanging on a tree (V.16), not rumours by 'grapevine' or social media (one of the scourges of the modern world).

V.6 – Judgements need to be made all the time in life. Evil men do exist so there is a need to be discerning and 'judge'. "Dogs" and "swine" are symbols for the unclean (Rev. 22:15; 2 Pet. 2:22), and pearls are a symbol for the Gospel (Matt. 13:45-46). We must be careful not to allow the corrupt and scornful to "blaspheme that worthy name by the which ye are called" (James 2:7). The Lord's underlying warning is 'Beware – egotism can motivate attempts to force salvation on the unwilling and resentful.'

V.7-11 – The three verbs used in this section on asking, receiving and responding are in the Present Tense and Active Voice (3 = fruit, result – cp. V.16-20,22), so we must be active now! There is echelon here – V.7 – "Ask" – *aiteo* – to entreat, beg, supplicate; "seek" – *zeeteo* – seek after, strive to find – cp. Matt. 6:34; "knock" – *krouo* – to strike, knock or rap (on a door). Each builds on the former in intensity. God does not always answer prayers immediately. The shallow and self-centred often give up, displaying a lack of faith. Greater intensity is required ('strive to find'), and then rapping on the 'door' (this is the message of the parable of the friend at midnight – Luke 11:5-9). Human fathers know how to give good gifts to their children – "what man" would substitute harmful things in providing for an imploring son. Ancient bread could be

confused with stones – Matt. 4:3. The “serpent” of V.10 was a scaleless fish which looked like a serpent (unclean). So, if we are “evil” (Cp. Matt. 6:23 = selfish and avaricious) and can do good for our children, what will a righteous Father in heaven do for His?

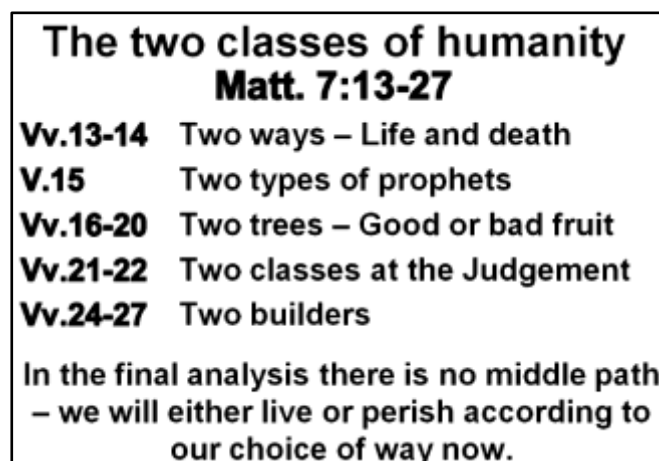
V.12 – It would be a vastly different world if the “Golden Rule” as it is called were practiced by all. One day it will be. As Weymouth translates – “Everything, therefore, be it what it may, **that you would have men do to you, do you also the same to them**; for in this the Law and the Prophets are summed up” – see slide at right. Loving God with all our heart, soul and strength, and our neighbour as ourselves is the sum of the Law and the Prophets; in other words, of all Scripture.



V.13-14 – Wedding feasts in Christ’s time were routinely managed (to keep unwelcome people out) by using a very narrow door (the meaning of “straight”). There was an attendant there with wedding garments over his arm, but some managed to sneak in (Matt. 22:8-14). Few find the ‘narrow way’ but by contrast, the bulk of humanity thunder down the ‘broad way’ to destruction.

V.15-20 – Choices and judgements need to be made. There are only two ways and two types of fruit, and therefore two types at the Judgement Seat.

V.15-20 – Christ could read men’s minds in his mortality (Matt. 9:4; 12:25), we cannot. The only way we can make an assessment of “false prophets” (i.e. people with whom we have to do in ecclesial life – 2 Pet. 2:1) is to watch their actions, for these produce “fruit” or outcomes – “a corrupt tree bringeth forth evil fruit,” “wherefore by their fruits ye shall know them.” On the contrary, “every good tree bringeth forth good fruit.” It is an unerring method of assessment that the Lord himself will use at the Judgement Seat (the next subject) for “then he shall reward every man according to his works” – Matt. 16:27.



V.21-27 – Many will claim good and wonderful works they did in the name of Christ at the Judgement Seat, but he will disown them – “I never **knew** you: depart from me, ye that work iniquity.” The word “knew” is *ginōskō* – to know personally. It is a relationship based on conforming to “the will of my Father which is in heaven” (V.21). When men create their own ‘religion’ as the Judaisers did, teaching for “doctrines the commandments of men” they abrogate the possibility of a relationship with Christ.

The parable of the two builders is a graphic picture of the issues of the Judgement Seat. The language is drawn from Isa. 28 (refer comments June 4) where “a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand” (Isa. 28:2), and “Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the **waters shall overflow the hiding place**” (Isa. 28:17) – this in the context of Yahweh laying “in Zion for a foundation a **stone**, a tried stone, a precious corner stone, a sure foundation” (Isa.

28:16). It is not difficult to see where the Lord's mind is. If we build on the "rock" of his teachings and commandments we need have no fear of the "waters" that will "overflow the hiding place" of our secret motivations. If not, the sandy foundations of our life will be revealed and the whole edifice of our life will collapse. There are good reasons to "build on the rock that naught can move" (Hymn 147).

## January 6

### Genesis 11

Remember Gen. 10:9, that Nimrod "was a mighty hunter **before** Yahweh" – "before" is *paneḥ* – in front of, before, to the front of, in the presence of, **in the face of**, at the face or front of. Keil and Delitzsch add – "In the face of YHWH" can only mean 'in defiance of YHWH' as Josephus and the Targums understand it." As the Targum of Jonathan says – "From the foundation of the world none was ever found like Nimrod, powerful in hunting, and in rebellions against the Lord." Josephus, in Antiquities I: iv: 2 adds – "He (Nimrod) also said he would be revenged on God, if he should have a mind to drown the world again; for that he would build a tower too high for the waters to be able to reach! and that he would avenge himself on God for destroying their forefathers!"

Alfred Edersheim, in his Bible History, Old Testament says – "Even Josephus, the ancient Jewish historian, regards Nimrod as the father of heathenism, the characteristic of which is to find strength and happiness in sin, and not in God. Its essential principle is to reject all that is not seen, and to cling to that which is temporal. Idolatry is the religion of sight in opposition to that of faith. Instead of the unseen Creator, man regarded that which was visible – the sun, the moon, the stars – as the cause and ruler of all....or else he converted his heroes, real or imaginary, into gods. The worship of the heavens, the worship of nature, or the worship of man – such is heathenism and idolatry. The worst of it was, that man gradually became conformed to **his religion**. He first imputed his own vices to his gods, and next imitated the vices of his gods."

In secular literature there is a record called the Gilgarmish Epic. It is quite clear Gilgarmish is Nimrod as Dr. David P. Livingston writes – "In the Epic, the hero is a vile, filthy, perverted person, yet he is presented as the greatest, strongest, hero that ever lived. So that the one who sent the Flood will not trouble them anymore, Gilgamesh sets out to kill the perpetrator."

V.1 – "And the whole earth was of one **language** (*šāphāh*), and of one **speech** (*dābār*) – The word "language" is *šāphāh* = lip, used for the first time in the O.T. and occurs five times in Gen. 11:1,6,7,9 ("language") and V.7 as "speech." Its most important subsequent usage of the 176 O.T. occurrences is in Zeph. 3:9 – "For then will I turn (meaning **return**) to the people(s) a pure **language** (*šāphāh*), that they may all call upon the name of Yahweh, to serve him with one consent." The words used in Gen. 11:1 are more about God's **religion** than they are about language. For example, *dābār* as a noun is used twice in Gen. 15:1,4 – "**the word** of Yahweh came unto him." This is the chapter in which Abram is justified by faith, and "faith comes by hearing, and hearing by **the word of God**." God is determined to unwind what Nimrod achieved – the confusion of tongues so that men could not hear or understand God's religion (established in Gen. 3) which Nimrod had challenged and repudiated. That will be accomplished when Catholicism (Nimrod's religion) and all its fellow religious apostasies have been overthrown by Christ and the saints at the time of Armageddon and beyond. This is why a correct understanding of the Apocalypse is so important. It concerns the development of the Nimrudian apostasy (the Catholic Harlot system) that grew out of the

Brotherhood (as it did in Noah's day) and its ultimate overthrow so that all peoples remaining on earth will have God's "lip" and understand His "language" (religion).

V.2 – (RV) "And it came to pass, **as they journeyed east**, that they found a plain in the land of **Shinar** (i.e. in Semiramis's kingdom – see comments on Gen. 10 pg. 31); and they dwelt there" – In Scripture journeying east is equated with walking away from God (see Gen. 12:8; Ezek. 8:16 – facing east to worship the sun = Nimrod).

V.3 – "let us make us a **name** (*shem*), lest we be scattered abroad upon the face of the whole earth" – In the Epic, Gilgamesh says, "If I fall, I will establish **a name for myself**. Gilgamesh is fallen, they will say, in combat with terrible **Huwawa**." The Huwawa of the epic is the Biblical Yahweh! There is a possible deliberate play on the name Shem who was installed as Yahweh's priest in Salem – Gen. 14 (Bro. Thomas, Elpis Israel – "It is probable that Shem was the personage to whom Abraham paid tithes on his return from the slaughter of the kings."

The rebellion sought to promote a counterfeit religion – the ancient Anti-christ (i.e. in place of Christ). But Yahweh had a counter measure (see slide).

V.8-9 – "So Yahweh scattered them abroad from thence upon the face of all the earth: and they left off to build the city" – They called it Babel ('confusion') to enshrine the confusion of tongues that resulted in the formation of 70 nations (Gen. 10) – Deut. 32:8 – "When the most High **divided to the nations their inheritance**, when he **separated the sons of Adam**, he set the bounds of the people according to the number of the children of Israel" (firstly 12, then 70). There was a plan involved. God determined to reverse Nimrod's scattering by calling Abram out of Nimrudian darkness into His "marvellous light" and through him and his seed (Christ) bring all men into one family – Israel (called "a great nation" in Gen. 12:2). That is why the remainder of the chapter goes on to deal with "the generations of Shem" culminating in the call of Abram from "Ur of the Chaldees" (the home of the moon god – Davis' Dictionary gives the meaning as *Light of the Conquerors*, and identifies the name with the Cushites). Ur was the largest city of Shinar or northern Chaldea,

and the principal commercial centre of the country as well as the centre of political power. It was formerly a maritime city, as the waters of the Persian Gulf reached that far inland. Ur was the port of Babylonia. Hence, it was the heartland of Nimrod's 'kingdom of men' from which Abram was called (Josh. 24:2). It is not without significance that

## God's answer to Nimrod's rebellion

In the beginning Elohim had said:

**Gen. 1:26** – "Let us make man in our image, after our likeness".

But now man defies that objective:

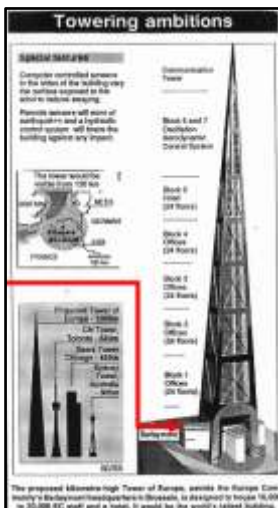
**Gen. 11:3** – "Go to, let us make brick..."

**Gen. 11:4** – "Go to, let us build us a city and a tower..."

**Gen. 11:4** – "...let us make us a name".

God's response is:

**Gen. 11:7** – "Go to, let us go down, and there confound their language..."



the heartland of Catholicism today has attempted to build a tower in a region of diverse tongues. They even had a plan to build the tallest tower on the planet.

## Genesis 12

V.1 – “Now Yahweh **had said** unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee” – Abram received two identical calls, one in Ur (Acts 7:2), and the other in Haran (V.4). There were three conditions to be met before the Land could be promised to Abram. He had met the first in departing from Ur (his country). He took the next step by departing from Haran (his kindred), but the Land was not promised to him personally until Gen. 13:14-17 when Lot departed from him (his father's house). Similarly, we must meet the conditions attached to God's promises if we wish to inherit the Land promised to Abraham and his seed.

V.2-3 – “And I will make of thee a **great nation**, and I will **bless** thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed” – God made seven (= covenant) promises to Abraham between Gen. 12 and 22. The first has seven clauses and the very first clause is the most important (“I will make of thee a great nation”) as this points to the time beyond the Millennium when there will only be **one nation** on earth – the nation of Israel (consistent with the duplicated edict of Jer. 30:11 and 46:28 – “though I make a **full end of all nations** whither I have scattered thee, yet will I not make a full end of thee.” Israel became great in the days of David and Solomon, but did not last very long as such, despite David's wish (2 Sam. 7:23).

The blessing of Abraham is explained in Acts 3:25-26 – “the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be **blessed**. Unto you (the Jews) first God, having raised up his Son Jesus, sent him to **bless** you, **in turning away every one of you from his iniquities**.” To be “blessed” in Abraham (by baptism into his “seed” Christ – Gal. 3:16,26-27) is to begin a process of having our lives turned around so that we leave behind the old way – “iniquities” when flesh ruled.

Even nations are involved. If they “bless” Abraham by adopting his faith, he can be a “blessing” to them (cp. Abimelech in Gen. 21 and 26). But to “curse” him and his natural seed Israel leads to a curse, as history testifies. Ultimately, when the work which began almost straight away as Abram converted many Gentiles in Hebron (Gen. 14:13), and then in the land of the Philistines (Gen. 21), it began the long campaign that would lead to the fulfillment of the seventh clause of this promise – “in thee shall all families of the earth be blessed” (Gen. 22:18 expanded on this – “in thy **seed** shall all the nations of the earth be blessed” (the seventh promise) because it could only be effected through Christ.

V.4-9 – Abram took leave of his “kindred” with Lot and family and arrived in the land of Canaan where, surprise, surprise! – “the Canaanite was then in the land.” Canaan means ‘to bend the knee; to humiliate.’ It is a name identifying the flesh (human nature) which Paul said humiliated him by sin and weakness (Phil. 3:21 – “this body of our humiliation” – Weymouth). We cannot escape the “Canaanite” in probation. He is always with us, as Christ said in his prayer – “I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil” (John 17:15). That requires choices on our part, and so Abram is confronted with two choices at Shechem (“Sichem” in KJV), the first place recorded for him to reside (though it is clear he had other places along the way). The name means “the shoulder” and relates to bearing burdens (or responsibilities). Shechem became the place of choice and acceptance of responsibility throughout Scripture (Gen. 33-35; Josh. 23-24;



Judges 9; John 4; etc.). Here, Abram chose Yahweh over Nimrod's adherents and sacrificed unto Him after Yahweh had appeared to him. He moved on to Bethel ("the house of God") where another choice presented itself. Would he go east like Nimrod's band (11:2) towards "Hai" ("ruin"), or would he choose "the house of God" (the ecclesia – 1 Tim. 3:15). He chose the latter and again sacrificed "and called upon the name of Yahweh" in full commitment. The pattern was set for all who would be "blessed" in Abraham.

V.7 – **"Unto thy seed** will I give this land" – The second of seven promises to Abraham is given in this verse, but it is not to Abram, it is to his "seed," namely, Christ (Gal. 3:16). Abram had not met the third condition laid down in V.1 (Abram might yet fail, Christ would not).

V.10-20 – "there was a famine in the land: and Abram **went down** into Egypt to sojourn there; for the famine was grievous in the land" – Faith is always tested to see if it is well founded and stable. In V.1, Yahweh had said He would guide Abram to a certain land. He was in it, and the fact that God had appeared to him **in it** surely testified that he was **in it**. But the drought may have caused some doubt, and he unwisely departed for Egypt which is always going "down." Significantly, the Canaanites stayed put. They are always at home in 'drought'.

The Apostle Peter uses Abraham as an example of a husband who did not give "honour unto the wife, as unto the weaker vessel" (1 Pet. 3:6-7), for he placed his own safety before hers (and did it twice). Sarai (Sarah) ended up in Pharaoh's harem, and thankfully had sufficient faith to endure the ordeal with her "hidden man of the heart" until Yahweh rescued her (1 Pet. 3:5-6). Caught in a cleft stick between his lie and the embarrassing gifts from Pharaoh, Abram was rescued by God (V.17) and dismissed in shame from Egypt (V.18-20). No servant of God is exempt from being tested, and all too many fail. The antidote is to return to one's roots and foundations and make a fresh start which is what Abram does next (Gen. 13).

#### **Psalm 14 – There is no good thing in man of himself**

V.1 – **"To the chief Musician, A Psalm of David.** The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good" – The highlighted phrase belongs to Ps. 13 as its subscription. In this psalm, David amplifies the universality of the phrase "the man of the earth" (Ps. 10:18). The similarity of V.1-4 to Ps. 53:1-4 strongly suggests that it was written at a similar time in David's life. Psalms 52 to 57 are all set in the time when David was a fugitive escaping from the machinations of Saul. He had plenty of opportunity to observe the wicked behaviour of men like Saul, Doeg, Nabal and others. He saw no good thing in them – "They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one" (V.3). Paul's citation of Ps. 14:1-3 in Rom. 3:10-12 establishes its meaning, for there the Apostle is speaking of the universal failure of mankind – both Jew and Gentile (Rom. 3:23 – "For all have sinned, and come short of the glory of God").

V.4 – The question is asked, "Have all the workers of iniquity no knowledge?" Paul taught that because mankind has the creation all around them "they are without excuse" (Rom. 1:19-20). Men like Saul and Doeg (Judaizers') who professed religion certainly had no excuse.

V.5-7 – "Oh that the salvation of Israel were come out of Zion!" – There was hope though, because "God is in the generation of the righteous" and was their refuge in time of trouble. The future of Zion for them was very bright as Psalm 15 declares.

## Psalm 15 – The true citizen of Zion

This psalm makes the giant leap from “the man of the earth” type of person (Ps. 10-14) to the true citizen of Zion, the greatest of which was the Lord Jesus Christ (Ps. 16). In fact, he based his Discourse on the Mount on this psalm. All the elements of righteousness are found therein.

V.1 – “**A Psalm of David.** Yahweh, who shall abide in thy tabernacle? who shall dwell in thy holy hill?” – What better way to commence the psalm than with “Yahweh” (‘He who will become’) for it will be through God manifestation that the earth will be peopled with those who have chosen to be like their God.

There are two questions posed in V.1 – Firstly, “who shall **abide** (*gûr* – to sojourn, dwell for a time) in thy **tabernacle**?” (*ohel* – tent = temporary abode) is about the present. We are “strangers and pilgrims” on the earth, sojourning until Christ returns or ‘sleep’ intervenes. Like Abraham, we are sojourners having “no continuing city, but we seek one to come” (Heb. 13:14). But faithfulness will bring a reward as the second question reveals – “who shall **dwell** in thy holy hill?” The word “dwell” is *shâkan* meaning to **reside permanently**.

V.2-5 – The qualities of the citizen of Zion listed speak for themselves, but it will be noted that good intent to mimic God and Christ (Eph. 5:1-2), and selflessness are prominent. Control of anger, and therefore of the tongue, and the keeping of covenant are not far behind. It is impossible for anyone with these characteristics to smile upon the wicked – “Despised in his sight, is the reprobate, but, them who revere Yahweh, he doth honour” (Rotherham V.4). “He that doeth these things, shall not be shaken unto times age-abiding” (Rotherham). Yes, they will reside permanently in Zion as inheritors of the Land promised to Abraham.

## Psalm 16 – The resurrection of Messiah

See **Appendix 6** for a full set of Bible marking notes on this Messianic psalm.

V.1 – “**Michtam of David.** Preserve me, O God: for in thee do I put my trust” (Rotherham – “for I have sought refuge in thee”) – This is the first of six Michtam psalms – all by David (Ps. 16,56,57,58,59). It gives expression to David’s confidence that God “would raise up Christ to sit on his throne” – Acts 2:24-32.

The background to the psalm is possibly 1 Sam. 26. David in fleeing from Saul has a chance to kill the king, but refuses to do so, preferring to put his trust in Yahweh (Ps.16:1,5). He reminded Saul that some in his court were virtually compelling him to “Go, serve other gods” (1 Sam. 26:19; cp. allusion Ps. 16:4). The psalm is clearly Messianic (see citation by Peter – Acts 2:24-32, and Paul in Acts 13:35-37 in both of which the point is made that V.9-10 could not apply to David). This psalm is “the Spirit of Christ” speaking in David – 1 Peter 1:10-12.

V.2 – The RSV translation probably comes as close as any – “I have no good apart from thee” which is consistent with Messiah’s own statement, “Why callest thou me good? there is none good but one, that is, God” (Mark 10:18).

V.3-8 – Messiah celebrates his heritage among the “saints” (*qadosh* – holy ones) who have made Yahweh the portion of their inheritance and for whom “the lines (a measured inheritance) are fallen....in pleasant places” so that they “have a goodly heritage” (immortality in the Kingdom). Accordingly, Messiah could say through David, he had “set Yahweh before me continually, because he is on my right hand, I shall not be shaken!” (Rotherham). Perfect obedience guaranteed resurrection and immortality for Messiah (Acts 2:25-28 – Peter cites Ps. 16:8-11) – “At thy right hand there are pleasures for evermore.”



## Matthew 8

Unlike Luke, Matthew's record is not concerned with the chronological sequence of events in Christ's ministry. He groups events and miracles together in themes and principles for a singular purpose – to set forth the work of Messiah in fulfillment of O.T. prophecies. His audience is primarily the Jews.

V.1-4 – “When he was come down from the mountain, great multitudes followed him” – In the wake of the Discourse on the Mount the Lord's followers multiplied and he continued to heal as he had done prior to it (Matt. 4:23-24). However, the first miracle recorded here concerns a leper, who having been healed is instructed “go thy way, **shew thyself to the priest**, and offer the gift that Moses commanded, for a testimony unto them.” All through his teaching on the mount, the Lord had swept away rabbinical teachings, “the people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes” (Matt. 7:28-29). Now, he challenges the priests. No priest under the Law (except perhaps Aaron for Miriam) had ever implemented the requirements of Lev. 14. The Gentile, Namaan would not have been subjected to it. So, for a Jew to turn up to the priest cleansed of leprosy was unheard of. Surely, this news would spread through the nation and the priests and leaders of the nation would say that Messiah had come. Christ knew the answer to that proposition, but he had to try. The leper was **willing** to be cured, and Christ was **willing** to heal him, but the nation was not **willing** to recognize him.

V.5-13 – Fittingly then, the next miracle is the healing at a distance of the centurion's servant. It is an indication that Jewish rejection of their Messiah would lead to the call of the Gentiles to create children for Abraham. This is why the Abrahamic promises are brought into view here and not in the other accounts (e.g. Luke 7 – see comments March 16 pgs. 36-37 which will not be repeated here) – “Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with **Abraham**, and Isaac, and Jacob, in the kingdom of heaven” (V.10-12).

V.14-17 – Healing Peter's mother-in-law and many others in Capernaum (“the city of comfort”) leads to a remarkable citation – “That it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities, and bare our sicknesses” (Isa. 53:4). Bearing our nature, and because he was sinless, Jesus had an understanding better than anyone of its frailties and weaknesses. As Bro. Roberts wrote: “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's empathy for sufferers in human nature was intense, as he carried the same burden, and due to his sinlessness could carry it away by a resurrection to life.

V.18-22 – Refer comments on Luke 9:57-62 on March 18 page 42.

V.23-27 – The calming of the storm on the Sea of Galilee (“Galilee of the nations” – Isa. 9:1) is the prelude to the healing of two men afflicted with Cysticercosis – the infestation of the human brain by the larval stage of the tapeworm whose host is normally swine (see comments on the healing of Legion February 9). However, Matthew records there were two, not one like Mark and Luke. This is not contradictory, but deliberate. Matthew involves both Jew and Gentile, but Mark and Luke are writing for a Gentile audience and mention only one. This occurs again with the blind men. These men affected by swine were experiencing the storm of schizophrenia and maniacal outbursts (a ‘storm’ in their lives). Jesus calms the storm on the sea of nations as a sign that he had the answers to all human afflictions – Ps. 65:7 – “Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people.”

## January 7

### Genesis 13

V.1-4 – “he went on his journeys from the south even to **Bethel**, unto the place where his tent had been **at the beginning** (*techillah* – beginning, first), between Bethel and Hai; unto the place of the altar, which he had made there **at the first** (*rishon* – first, primary, former): and there Abram called on the name of Yahweh” – Overburdened with unwanted riches bestowed upon him by Pharaoh, and sorely embarrassed that he had been thrust out of Egypt in ignominy, Abram did what we must all do when mistakes are made that bring our ‘calling’ into disrepute; i.e. make a new start. That is why this passage is so important. Abram set the pattern for his children. He returned to where he had begun in the land of Canaan and made a new start by recommitment to fundamental principles and sacrifice – Gen. 12:8.

V.5-13 – The superabundance of animals acquired in Egypt now became a problem in a drought stricken land. Internecine strife between rival herdsmen forced change. Abram proposed that Lot choose another part of the land, and that they separate for the sake of brotherly harmony. It is sometimes wise to do so, but the choices that are then made can be fraught with danger. Standing on the heights between Bethel and Hai, Lot could see the plain of Moab where lay two of the five cities of the plain. The greenery of the alluvial soils observable as far as to Zoar in the south (due to Jordan’s frequent floods) reminded him of the Nile Delta (recently visited) and contrasted greatly with the barren hills on which he now stood.

“Then Lot chose him all the plain of Jordan; and **Lot journeyed east**: (towards Hai = ruin) and they separated themselves the one from the other” – Lot passed through Hai on his way to the northern section of the plain of Moab, a decision that ultimately led to ruin. Abram remained among the Canaanites who were distracted by drought, but Lot entered the two cities in the northern plain of Moab – “Lot dwelled in the cities of the plain, and pitched his tent toward Sodom.” There is need for digression here. Recently, it has been alleged that archaeologists have discovered fused rock in two mounds in the plain north of the Dead Sea and have declared them to be Sodom and Gomorrah. This is not correct for two reasons. Firstly, Lot dwelled for a time in the two cities in the north, but then after a while headed south and “pitched his tent **towards Sodom**” implying it was some distance away. This is the case because when Lot asked the angels if he could take refuge in Zoar which both history and archaeology place at the southern end of the Dead Sea, it took him only a short while to reach it from Sodom. It would have taken the whole day to walk to the northern end of the Dead Sea from Zoar. Sodom was where it has traditionally been placed. Buried under a mound that has now divided the Dead Sea into two lakes. We should let the Bible speak for itself in such matters.

V.13 – (Rotherham) “Now, the men of Sodom were base and sinful,—against Yahweh, exceedingly” – This was the environment Lot chose to raise his family. Its relationship to the times in which we live is not difficult to see. Our options in the world in which we find ourselves are few because social media and the Internet make the evils of mankind accessible in one’s hand, leave alone anyone deliberately choosing the “wanton ways, covetings, wine-drinkings, revellings, drinking-bouts, and impious idolatries” that Peter and his brethren wrestled with in his days (Rotherham – 1 Pet. 4:3). The “days of Lot” are upon us.

V.14-18 – “Yahweh said unto Abram, **after that Lot was separated from him**, Lift up now thine eyes” – Because now the third condition of Gen. 12:1 had finally been met (“thy father’s house”), Abram was instructed to look towards every point of the compass, for all he saw (described in Isa. 33:17 by Rotherham as “a land that stretcheth afar”) would be given to him and his “seed” (Christ – Gal. 3:16) “for ever” (*ad olahm* = the Millennium and beyond).

That was what God had promised in Gen. 12:2 – “a great nation” (the perfected Israel of God when He is “all in all” – 1 Cor. 15:28). It is true that Abraham’s natural seed are involved in the period from their coming out of Egypt to possess the land of Canaan promised to Abraham (Gen. 15:13-16), and again when they will be redeemed and restored to the Land in the Millennial Age (Isa. 41:8; Jer. 33:26), and perhaps that is hinted at by the use of the terminology “I will make thy seed as the **dust of the earth**” (rather than sand – Gen. 22:17), but the primary reference is to “the body of Christ.”

“Abram removed his tent, and came and dwelt in the **plain** (*‘elôn* = oaks) of Mamre, which is in Hebron, and built there an altar unto Yahweh” – Having made a new start, and with the promise of the Land now specifically made to him, Abram moved to Hebron (“fellowship”) and camped under the oaks of Mamre (“strength”). The strength and longevity of the oak tree matched the name of the place which over the next 20 years proved to be a fruitful ground where Abram converted many Gentiles and built a household of 318 trained servants. His ecclesia was strong in Hebron consisting of probably around 1,000 people.

## Genesis 14

A full set of Bible marking notes on this chapter can be found in **Appendix 7**.

Genesis 14 is the first place in the Bible where the Gogian confederacy is portrayed in type; and where Armageddon and the establishment of the Kingdom are set forth in type and parable.

V.1-2 – “And it came to pass in the days of Amraphel (“powerful people”) king of **Shinar** (Babylon),  
Arioch king of Ellasar,  
**Chedorlaomer** king of Elam,  
and Tidal king of nations; that these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of



### Prefigures Nebuchadnezzar’s Image

The 4 kings of the northern confederacy typify the 4 world empires of Dan. 2 which are to be formed into one massive image empire in the latter days. This can only be complete when Gog is victorious in the Land for Israel was part of all four empires. The head (thinking power) of the image will be “Babylon the great”; hence **Amraphel** is first named, although he does not lead the actual invasion.

Bela, which is Zoar” – A northern confederacy attacks a southern confederacy, defeats them and carries away as captives Abraham’s family (cp. Ezek.38; Dan. 11:40-45; Zech. 14:2). Chedorlaomer who leads the invasion has a name that means “a handful of sheaves” (Armageddon means “a heap of sheaves in a valley for judgement”). He is the third king listed. This matches the third part of the image = brass (Greece) and Gog will advance from Constantinople (the home of Greek and Russian Orthodox). This is clearly a type of the latter days. For more detail, see the Bible marking notes in **Appendix 7**.

V.13-16 – Abram heard of the captivity of Lot and immediately formed an army of Jew and Gentile. When the Hebrew text is examined it is almost tempting to read it as “brother Eschol and brother Aner” although it is saying that they were brothers of Mamre (Abram’s host). These Gentiles were in **covenant relationship** with Abram – “And these were possessor of a covenant (*baalim berith*) with Abram” (LITV). They were therefore his “brethren” in a very real sense. This is a type of Christ forming his army of glorified Jew and Gentile to defeat the Gogian confederacy. There were 318 “trained” (*chânîyk* – initiated; that is, practised) from his own house (ecclesia). When the digits are added 3+1+8=12 we have the number of **Israel**.

V.17-24 – The encounter of Abram’s returning victorious army with Melchizedek is one of the most magnificent prescient scenes of the O.T. It points to the great rejoicing of Christ (the High-

Priest after the order of Melchizedek – Ps. 110:4) with his Bride after their triumph over Gog and his forces. It took place in “the valley of Shaveh” (“level plain”; root to level; equalise; resemble, hence, to be made like. Cp. Heb. 7:3 – “made like unto the son of God”). It was in the king’s dale or Kidron Valley where Gog’s main force will be destroyed. And just as Melchizedek shared bread and wine with the triumphant army, so Christ will keep his promise to his saints – “I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father’s kingdom” (Matt. 26:29).

Abram’s vow before Melchizedek “the priest of the most high God” (El Elyon) saw the repudiation of the king of Sodom and his offer to leave material wealth with Abram and keep the ‘souls’ for himself. King Sin is only ever interested in regaining his control over people who have been released from captivity. As has been noted before, whenever the title Elyon (4 times here) is found (and its N.T. equivalent *hupsistos*) the themes are drawn from Gen. 14 and most of them deal with Armageddon and the Kingdom. Is that accidental? No, because the Spirit’s imprimatur is found in one simple fact. The first occurrence of the term “Hebrew” is in Gen. 14:13. The last occurrence is in Rev. 16:16 – “he gathered them together into a place called in the **Hebrew** tongue **Armageddon**.” That is not accidental.

## Psalm 17

V.1 – “**A Prayer of David**. Hear the right, O Yahweh, attend unto my cry, give ear unto my prayer, that goeth not out of feigned lips” – The background to the psalm is thought to be the crisis of 1 Sam. 23:26 when in the wilderness of Maon Saul’s army almost surrounded David and his company. Only the providential intervention of a messenger reporting an invasion by the Philistines interrupted Saul’s impending triumph. It was perhaps the most desperate moment in David’s time as a fugitive.

There are three main themes in the psalm. V.1-5 are an appeal to Yahweh for justice on the grounds of David’s integrity. V.6-12 are a prayer for help against a deadly and unrelenting enemy who sought David’s life. V.13-15 are a request for Yahweh’s intervention to deliver His servant from the enemy, and a desire for full communion with God.

In V.14, David acknowledged that God sometimes uses the wicked to further His purpose but did not want to be of their number. His sole desire was to be found in harmony with his God in the day of destiny – “As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness” (V.15).

## Matthew 9

V.1-8 – The following comments were made on the healing of the palsied man in Mark 2 on February 6 – The healing of the palsied (paralyzed) man effected by the faith of his four friends (4+1=5=grace) teaches something very important in relation to the mission of Christ. Mankind’s first great need is a **moral** one – **forgiveness of sins**. His second great need is **physical** – a **change of nature** healing the paralysis of human nature permanently. The first is “easy” for God and His son. It just requires a few simple words – “Thy sins be forgiven thee,” a blessing freely bestowed where God’s righteousness is upheld. But the second – physical healing and what it presaged – the bestowal of immortality, requires the expenditure of more effort and power. If men want the latter, it makes sense to draw on what is “easy” for God and which He freely provides through His son.

V.9-13 – The call of the writer of the Gospel is next. As a tax gatherer for the Romans he was despised by his Jewish contemporaries which is why other tax gatherers and “sinners” had no diffidence to enter his house to be with Christ. The Pharisees quibbled, “Why eateth your

Master with publicans and sinners?” His simple answer was (Weymouth) “It is not men in good health who require a doctor, but the sick,” and then cites Hosea 6:6 saying “go ye and learn what that meaneth, I will have mercy, and not sacrifice.” He is hewing them “by the prophets” (Hos. 6:5). Judaism relied upon rituals and sacrifices which were ephemeral (Hos. 6:4 – “as a morning cloud, and as the early dew it goeth away”); and law cannot give life, but Divine mercy can. What Yahweh required was a manifestation of His character called “the knowledge of God” (V.6). The Pharisees had no concept of this. Rituals and external appearances for public consumption dominated their life.

V.14-17 – Even the disciples of John the Baptist needed to lift their minds to more positive things. They queried why Christ’s disciples did not fast like them and the Pharisees. The Lord’s answer is incisive – “Can the children of the bridechamber mourn, as long as the bridegroom is with them?” A new attitude was required lest there be a rent and spillage. People needed to leave behind law and join the bridal party (see Rom. 7:1-2).

V.18-26 – Jairus (although he is not named here) arrived on the scene to report that his 12 year old daughter was dead, although in Mark 5 she had not actually died before Jairus left home. While Matthew’s account differs a little, the lessons remain the same. The following comments on this incident as recorded in Mark 5 were made on February 9.

A woman with an issue of blood (unclean under the Law) had wasted her substance on ineffective doctors while being kept out of the synagogue (a place of refuge) by Jairus, one of its rulers. He had a 12-year-old daughter grievously sick who had grown up watching her father exclude this pitiful woman. These two represent the two classes in Israel (12 being the number of Israel) that Christ came to save. Sinners and tax gatherers represented by the woman; the religious class living under law by Jairus’ daughter. Jairus, desperate, put his trust in Jesus, who is delayed by the woman, consistent with his normal focus on the outcasts of Israel who saw their need for his healing power. This woman was healed through faith in his word (represented by the hem of his garment – Num. 15:37-39), but Jairus’ daughter (under law) died (law cannot save). The Lord encouraged Jairus to “just go on believing” as the Greek for verse 36 has it. Only 6 living beings were permitted into the ‘tomb’ of Jairus’ house, with one dead = 7 = covenant and Spirit. 5 with faith (looking for grace), one with healing power, one dead. Then the incredible happened – “Damsel, I say unto thee, arise.” The parents clutching their living daughter were instructed to **tell no one** (an almost impossible situation), unlike Legion, who was to tell everyone. Why? Because most Jews living under law would not believe even though one went unto them from the dead (Luke 16:30-31).

V.27-31 – Two blind men represent Jew and Gentile. Everyone is born ‘blind’ in the spiritual sense. Many Jews desired to remain ‘blind’ (John 9:39-41), but many Gentiles sought to ‘see’ which is why Mark and Luke, writing for Gentiles only speak of one blind man. Faith is required to be cured of human ‘blindness’ so the Lord asked, “Believe ye that I am able to do this?” to which the men replied, yes. So he tested their faith saying. “According to your faith be it unto you.” We are tested the same way – James 1:5-6 – “If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering.” The reason why the Lord instructed the healed men not to tell anybody was revealed in the next incident.

V.32-34 – The dumb man was healed and the Pharisees began their campaign of blasphemy against the Holy Spirit for which there is no forgiveness – Matt. 12:31-32.

V.35-38 – Despite the opposition of the Scribes, Pharisees and Sadducees there was still a lot of interest among the common people as Christ continued to preach and to heal, but he lamented the lack of labourers to share the work with him – “Then saith he unto his



disciples, The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.”

## January 8

### Genesis 15

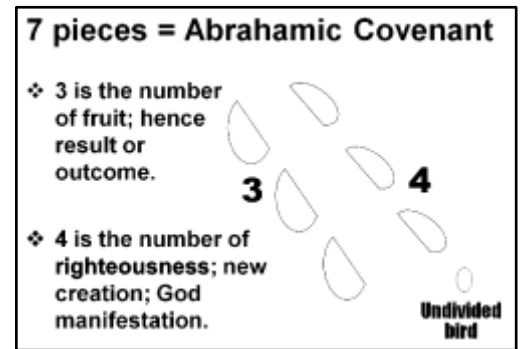
V.1 – “After these things **the word** (*dabar*) **of Yahweh** came unto Abram in a vision, saying, Fear not, Abram: I am thy **shield**, and thy exceeding great **reward**” – This opening which precedes the 4th promise made to Abram presupposes two things; (1) his fear of reprisal from the king of Sodom whose offer he had vehemently repudiated, and of the possible return of the remnant of Chedorlaomer’s army; and (2) the hollowness that he felt when Lot returned to Sodom with its evil king. Yahweh would be Abram’s “shield” – *mâgên* – a shield, i.e. the small one or buckler which needed to be constantly moved to be effective in warding off the “fiery darts of the wicked” (Eph. 6:16), and that required faith. Abram’s sense of helplessness that Lot had decided to return to Sodom (cp. Gen. 18:23-33) was addressed by an assurance that his faith would lead to a reward in due time. For the first time the word *dabar* (in noun form) is used in V.1 and again in V.4. This is because Abram was to be justified by faith (V.6; Rom. 4:3,9,22-23) in this chapter (at 85 years of age), and “faith cometh by hearing, and hearing by the word of God.”

V.2-6 – Abram queried the “reward” promise – “what wilt thou give me, seeing I go childless” for his heir was a Damascene, albeit a faithful one. It should be noticed that God does not respond to this query, for it is Abram who speaks next – “And Abram said, Behold, to me thou hast given no seed.” This too is an important lesson. Prayer and requests are not always answered straight away. God tests His servants. Do they have faith and confidence in Him? But this was a critically important issue, so “the word (*dabar*) of Yahweh came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.” So, because faith comes by hearing the word of God, another test is applied – “he brought him forth abroad, and said, Look now toward heaven, and tell (i.e. number) the stars, if thou be able to number them: and he said unto him, So shall thy seed be.” Only deep faith **in** God could believe in such a human impossibility, and “he had faith **in** Yahweh,—so he reckoned it to him as righteousness” (Rotherham). The Apostle referred to this confidence **in God** when he wrote in Heb. 11:6 – “without faith it is impossible to please him, for whoever would draw near to God must believe that he exists and that he **rewards** those who seek him” (ESV). This was recorded for us – “Now it was not written for his sake alone, that it was imputed to him; **but for us also**, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead.”

V.7-17 – “I am Yahweh that brought thee out of Ur of the Chaldees, to give thee this land to inherit it” – This would be Abram’s reward for his faith in the promises of God, but its fulfillment would depend upon the work of **Atonement** in Abram’s seed (Christ). This language is repeated in kind in Ex. 20:2 preceding the giving of the ten commandments (or words – *dabar*). Hence, what follows is a far-reaching type of the work of Christ. It is God’s response to Abram’s next query – “whereby shall I know that I shall inherit it?” for he knew it would have to be as an immortal (Acts 7:5). How was that possible? By the sacrifice of Christ “to confirm the promises made unto the fathers” (Rom. 15:8).

V.9 – “**Take for Me** a heifer **three years old**, and a she-goat three years old, and a ram three years old, and **a turtledove**, even a nestling” (LITV) – Three things need to be noted here. Firstly, it was God’s sacrifice, not Abram’s. Secondly, all the creatures involved were

young, and thirdly, there was only one bird, also a young one. The LITV translation is correct. This is confirmed by the statement in V.10 “but he did not divide the **bird**” (LITV) where the noun is in the singular in the Hebrew. This means that once the three animals were divided in two, there were seven (covenant) pieces. The word *berith* (covenant) means a cutting; a compact (because made by passing between pieces of flesh) according to Strong (H1285). In those days this was how solemn covenants were made. A calf was divided from the nose to the rump in



the most careful manner. The parts were laid opposite each other, a passage being left between them. Then the contracting parties entered this passage at each end, met in the middle, and there took the covenant oath; adjudging themselves to be worthy of death should they break this covenant. Then they both feasted on the victim (see Ezek. 34:18-19). However, here in Gen. 15, only Yahweh passes between the pieces (V.17). Abram might yet fail, but not God whose son would make the sacrifice that confirmed the Abrahamic promises. Bro. Thomas wrote in *Elpis Israel* pg. 231 – “This sacrifice was representative of the qualities of the Christ, concerning whom confirmation was about to be made, attestive of Abram’s and his Seed’s possession of the land in the fullness of the times afterwards to be arranged.” He also wrote on page 234 – “The sun having gone down entirely, which was figurative of the setting of ‘the sun of righteousness’ below the horizon of life, Abram beheld ‘a smoking furnace, and a flame of fire pass between the pieces’. This was a sign which could not be mistaken. The animals he had slain, and watched, and defended so long from the birds of prey, were consumed by fire from heaven. By this he knew, and was assured, that he and his seed, the Christ, should inherit the land for ever.”

But before Abram fell into a deep sleep (symbolic of death) he enacted a parable concerning his natural seed during the long period of his sleep in the grave, for “when the fowls came down upon the carcasses, Abram drove them away” indicating that for a time Israel would have protection because of the promises made to him, but apostasy, faithlessness and the breaking of covenants would lead to the removal of that protection (see Jer. 34:19-20 – “all the people of the land, which **passed between the parts of the calf**; I will even give them into the hand of their enemies, and into the hand of them that seek their life: and their dead bodies shall be for meat unto **the fowls of the heaven**, and to the beasts of the earth” (Gen. 15:11).

V.13-16 – The promises to Abraham are guaranteed. In this bracket of verses we are taught how to count spiritually. There are 9 clauses in the prophecy containing promises concerning Abraham’s seed. The subject of each clause matches the spiritual meaning of its number. **1** = God, certainty, surety – Clause 1 (V.13) – “Know of a **surety** that thy seed shall be a stranger in a land that is not theirs.” **2** = Division, separation – Clause 2 – “and shall serve them.” No man/nation can serve two masters – Matt. 6:24. **3** = Fruit, result – Clause 3 – “and they shall afflict them 400 years.” Lam. 3:33 – “For he doth not afflict willingly...” There is always a purpose, namely the production of fruit. **4** = Righteousness – Clause 4 – “And also that nation, whom they serve, will I judge.” (i.e. righteously). **5** = Grace – Clause 5 – “and afterward shall they come out with great substance” – by God’s grace. **6** = Man – Clause 6 – “And thou shalt go to thy fathers in peace.” (“In Adam all die”). **7** = Completion (inter-alia) – Clause 7 – “thou shalt be buried in a good old age.” Abraham completes the cycle. **8** = New beginning (inter-alia) – Clause 8 – “But in the 4th generation they shall come hither again” = new start. **9** = Finality, fullness – Clause 9 – “for the iniquity of the Amorites is not yet **full**.” And for good measure, when the tribes of the land

of Canaan are enumerated that Abraham and his seed are to inherit, there are **10** of them (V.19-21) = All (ordinal perfection) = All nations.

V.17 – (LITV) – “And it happened, the sun had gone down, and it was dark. Behold! A smoking furnace and a **torch** of fire that passed between those pieces!” – Long after Abraham fell asleep and was laid in the grave, his “seed” (Christ) was sacrificed and Yahweh passed between the pieces to confirm the covenant made unto the fathers (Rom. 15:8). The word for “lamp” (KJV) translated “torch” by LITV is *lappid*. It occurs 14 times (certainty of covenant) in the O.T. and is used of the “fire” of the Cherubim in Ezek. 1:13; the “eyes” of Daniel’s “man of the one” (Dan. 10:6), and the “lamp” of Zion’s salvation in Isa. 62:1. This is a Divine fire like the Shekinah glory between the Cherubim (“a flaming sword”) that kept the way of the tree of life (the assurance that the “Lamb of God” would take away the sin of the world – the Atonement set forth in type in Gen. 15).

V.18 – This verse is extensive in its application – “made” is *karath* – to cut, cut off; “covenant” is *berith* – covenant, alliance, pledge (by cutting). These two words are frequently used together and often rendered “make a covenant” (Gen. 15:18 is the first); “thy seed” is in the Masculine Singular = Christ – Gal. 3:16; and “have I given this land” in the Past Tense, having been guaranteed by Yahweh’s *karath-berith*. Accordingly, Christ was granted the Land before he was born because God would not fail in him. Abram still had some way to go, perhaps like us!

## Genesis 16

V.1-6 – “Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar” – The promise of Gen. 15:4 made no mention of who would be the mother of Abram’s seed. Sarai (a name which means ‘dominative’) took control of the matter and prevailed upon Abram to take Hagar as a wife and produce children for her. It backfired terribly. The pride of the suddenly elevated handmaid proved too much as Prov. 30:23 testifies – “an handmaid that is heir to her mistress.” Like Isaac after him, Abram was doubtless content to have one wife, but in a time when polygamy was practised and that wife insisted on him taking another, most men (being men) would do the same. It resulted in unbearable tensions in the family. As is often the case with folk who have thought they were advancing God’s purpose but chose an incorrect approach, umbrage is taken and someone else is blamed – (ISV) “My suffering is your fault!” Abram wisely suggested that seeing it had been Sarai’s idea, she needed to handle the problem, which she did by insisting Hagar take her rightful place like the slave she was. “So Sarai humbled her, and she fled from her face” (Rotherham).

V.7-12 – “Nothing is too hard for Yahweh.” He is even able to create the most complete and stunning allegory concerning His purpose from the mess which Abram and Sarai had made.

Hagar is sent home by an angel and commanded to submit to Sarai. His promise to Hagar is the wonderful allegory that Paul outlines in Gal. 4:21-31 (see slide). We must take the cue from Scripture. Ishmael is the type of natural Israel living under law. Though he did become the father of the Arab races, this is not what is meant by the statement – “I will multiply thy seed exceedingly, that it shall not be numbered for multitude” (V.10) for that is the equivalent of Gen. 13:16. Named after Hagar’s cries which God heard,

**The Divine Allegory**

❖ Gal. 4:22-31 – Paul uses Gen. 16 and 17 as the basis of an allegory.

<p><b>Hagar</b></p> <p>= <b>Mosaic Covenant</b></p> <p><b>Ishmael</b></p> <p>= <b>Israel under Law</b></p> <p>(circumcised in flesh but not in heart – Gen. 17:25)</p>	<p><b>Sarah</b></p> <p>= <b>Abrahamic Covenant</b></p> <p><b>Isaac</b></p> <p>= <b>Spiritual Israel under grace</b></p> <p>(circumcised in heart – Jews inwardly – Rom. 2:29)</p>
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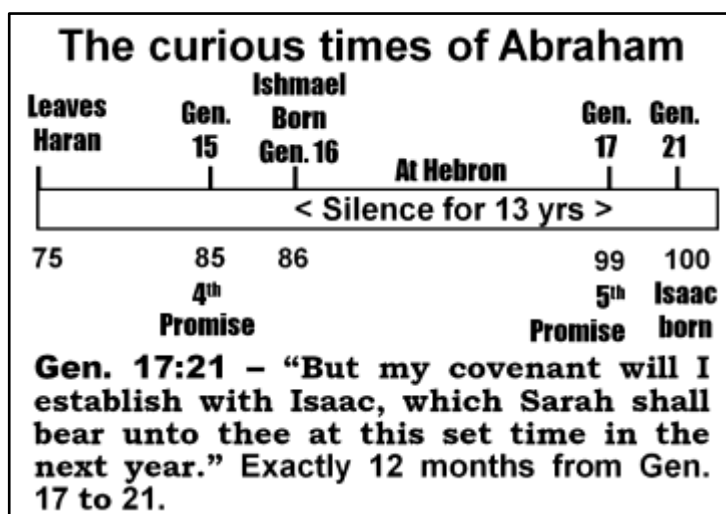
Ishmael (“God will hear”), is described as becoming (LITV) “a wild **ass** of a man” (the ass is one symbol for Israel). Consistent with Israel’s history, “his hand will be against every man, and every man’s hand against him” which Paul confirmed in 1 Thess. 2:14-15 when he wrote of his own people – “Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are **contrary to all men.**” To this is added the approach of Judaizers in all ages – “he shall dwell in the presence of all his brethren.” Most people do dwell with their brethren, so it doesn’t mean that. In the allegory which points to Jews living under law it is a reference to the desire to be seen of men in the keeping of their rituals (Matt. 23:5-7 – “all their works they do for to be seen of men.”

V.13-16 – “the well was called **Beerlahairoi**; behold, it is between Kadesh and Bered” – Hagar was overwhelmed by the appearance of the angel. Her declaration, “Thou God seest me: for she said, Have I also here looked after him that seeth me?” betrays the spirit that was to characterise the natural seed of Abraham all through their history. They were quite happy to perform their prayers and rituals before men for self-aggrandizement, but didn’t want any scrutiny of their private lives (John 3:19-21; Matt. 23:3-4). Beer-lahai-roi means “the well of the living one my beholder” and occurs three times in Genesis. Consistent with its meaning, it became a place for Isaac to seek the presence of God for prayer and meditation (Gen. 24:62; 25:11). Ishmael wasn’t like that at all, and “he died in the presence of all his brethren” (Gen. 25:18).

Even the names “Kadesh and Bered” are important in the allegory. Kadesh means ‘sanctuary’ and Bered means ‘hail’ (hail is always used in the context of judgement in Scripture, and therein lies the exhortation). We have a choice.

Choosing the sanctuary of “the well of the living one my beholder” is a sure way of avoiding condemnation at the Judgement Seat.

V.16 – “Abram was fourscore and six years old, when Hagar bare Ishmael” – Another curiosity in the record occurs here for Gen. 17:1 informs us that Abram was 99 at the 5th appearance to him for the 5th promise to be made. There is a gap of 13 years where nothing is recorded of his life, yet the events recorded in chapters 17 to 21 all occurred in the space of one year!



## Psalm 18

V.1 – “**To the chief Musician, A Psalm of David**, the servant of Yahweh, who spake unto Yahweh the words of this song in the day that Yahweh delivered him from the hand of all his enemies, and from the hand of Saul: And he said, I will love thee, O Yahweh, my strength” – The highlighted phrase belongs to Ps. 17 as its subscription. This psalm is a repetition of 2 Sam. 22 with only minor differences in the earlier verses. It was written by David towards the end of his life when all his enemies from the previous 50 years had been silenced. Its position just before 2 Sam. 23 containing the final words of David and the list of his mighty men (foreshadowing the glorified saints) is significant. It is Messianic and is full of references to the crucifixion of Christ (V.4-5) and his ultimate triumph over his enemies. It is too large to be considered in detail here. Some points of interest are taken up below.

V.7-15 deal with the future judgements of God upon the earth which Christ will lead. The language used is taken up elsewhere. For example, the repeated reference to hail in V.12-13 is taken up in Isa. 28:17; “the earth shook and trembled” of V.7 in Hag. 2:6-7; etc.

V.25-26 set forth the perfect justice and harmony of God’s character which He wishes to be reflected in those who will participate in the coming judgements – “With the merciful thou wilt shew thyself merciful; with an upright man thou wilt shew thyself upright; with the pure thou wilt shew thyself pure.” We reap what we sow.

V.43-45 foreshadow Christ’s triumph over his enemies post-Armageddon. “As soon as they hear of me, they shall obey me: the strangers shall **submit** themselves unto me” is a reference to what will happen immediately after Armageddon. The word “submit” is *kâchash* – to be untrue, in word (to lie, feign), as the margin says. It obviously occurs again in 2 Sam. 22:45, but also in Ps. 66:3 in the same context. Nations like Britain will be early in submitting to Christ’s demand to submit (Ps. 2:10-12; Rev. 14:6-7), but the clear implication is that they will do so disingenuously. They will not fully appreciate what submission means – full conversion to the truth and abandonment of their old ways and religion. That will not be an easy path, but like the Gibeonites of old who may have deceived Joshua, they will end up serving in matters to do with the Temple, for they will not deceive Christ.

## Matthew 10

V.1-15 – The twelve apostles were appointed and sent out with instructions to go only to “the lost sheep of the house of Israel.” What they were to preach, and the way they were to react to the response is detailed. They were to use the power to heal freely in gratitude for what had been given them. The “labourer is worthy of his hire” principle was invoked (Luke 10:7), but not all would go smoothly.

V.16-25 – “I send you forth as sheep in the midst of wolves: be ye therefore **wise as serpents**, and **harmless as doves**” – The wolves were the Sadducees, Pharisees and Scribes (V.17). They needed to be as observant and astute as the serpent in the garden, but as harmless as the dove of the Spirit (Matt. 3:16). When “they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak” – an ability only possible through the Holy Spirit (V.20). It is not applicable to us. We need to study to answer (Col. 4:6). The days of Micah would emerge again – “the brother shall deliver up the brother to death” (Mic. 7:5-6 – “a man’s enemies are the men of his own house”). Fleeing to another place to preach was the only answer. It was by this exigency that the Gospel spread so rapidly in the 1st century (Acts 8:1.4). The disciples were not to expect any different treatment than that would be shown to their Lord – V.24-25.

V.26-33 – Persecution might lead to death, but they were not to fear. Their names were in the Book of Life (Luke 10:20), and nothing that could be done to them was permanent. They were to be bold in their preaching – “Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.”

V.34-39 – “Think not that I am come to send peace on earth: I came not to send peace, but a sword” – Modern Christianity does not understand this. They mouth ‘peace’ and ‘unity’ when there is no peace (Jer. 6:14). It was God Himself that put enmity between truth and error (Gen. 3:15). Those who espouse truth will not be able to have peace with those holding error – “what communion hath light with darkness?” (2 Cor. 6:14). Hence, families would be deeply divided – “And a man’s foes shall be they of his own household” (V.36). Those who compromised the truth to accommodate family were not worthy of Christ. The cross needed to



be taken up to follow him, for “He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.”

V.40-42 – “He that receiveth you receiveth me, and he that receiveth me” is the principle that will be revealed at the Judgement Seat – “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me” (Matt. 25:40). Supporting teachers of the right way is tantamount to being the teacher and will receive his reward. Ordinary folk along the way needed to be nourished with the Word of God – “whosoever shall give to drink unto one of these **little ones** a cup of cold water only in the name of a disciple” – Christ uses this term “little ones” in Luke 17:2. It is drawn from Zech. 13:7 when in the absence of the crucified shepherd, Yahweh would turn His hand over them to protect them. We have a duty of care to “**little ones**” as well.

## January 9

### Genesis 17

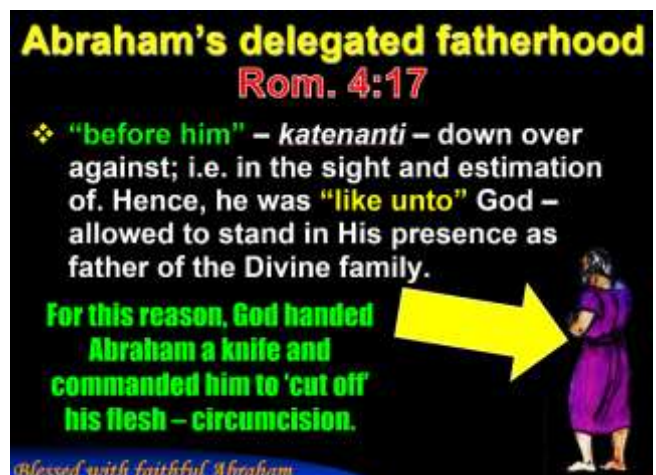
V.1 – “when Abram was ninety years old and nine (= fullness/finality), Yahweh **appeared** to Abram, and said unto him, I am the **Almighty God**; walk before me, and be thou perfect” – This was God’s 5th appearance to Abram, most probably via Michael (Isa. 63:9). The title “the Almighty God” is *El shaddai* and this is the first of 48 occurrences of this Divine title in the O.T. It refers here to the builder of a family. The final occurrence is in Joel 1:15 of a destroyer. *Shaddai* is derived from *shad* – the breast (as nourishing); and also *shadad* – burly; i.e. powerful; hence to devastate, destroy. However, the primary meaning of *El Shaddai* is the strength of the nourishers = building the Divine family (Gen. 49:25). Both aspects are revealed in Gen. 17 to 19 with one primary aim – to build the Divine family.

Abram had reached a crucial stage in his life. He is commanded to “walk before me” (*halak paniym* – Lit. “walk as though in my presence”) and be “perfect” (*tamiym* – entire, complete) after 24 years in the Truth. The time had come for Yahweh to delegate to Abraham his Fatherhood for the development of the Divine family as Paul expounded in Rom. 4:17.

V.4-6 – “As for me, behold, my covenant is with thee, and thou shalt be a father of many nations” – The **5th promise** of seven is made to Abram and because Yahweh had delegated His Fatherhood of the Divine family to him, his name is changed from Abram (‘lofty father’) to Abraham (‘father of a multitude’).

The opening phrase of V.4 “As for me” begins a series of “as for” introductions. V.9 – Rotherham – “But, **as for thee**, my covenant, must thou keep.” V.14 – Rotherham – “But, **as for** the un-circumcised male.” V.15 – “**As for Sarai...**” – She must have Abraham’s faith – V.16. V.20 – “**As for Ishmael...**” = Israel (after the flesh). See Isa. 59:21 where this phrase is picked up.

V.7-8 – “an everlasting covenant, **to be a God unto thee**, and to thy seed after thee....and **I will be their God.**” This is language that is used throughout Scripture to identify the true spiritual seed of Abraham whether Jew or Gentile. Wherever similar phraseology is used, it always refers back to this promise to Abraham’s “seed after thee in their generations



for an everlasting (*ôlâm*) covenant” pertaining to the Millennial Age. See for example Jer. 24:7; 31:1,33; 32:38; Ezek. 11:20; 37:27. The declaration, “I will be their God and they shall be my people” occurs 7 times in the prophets.

**The structure of Romans 4**

**Gen.15:6 — 14 years —> Gen.17:5**

- ❖ “Abraham” – 7 times (9 in Book).
- ❖ “father” – 7 times (12 in Book).
- ❖ “circumcision” (6); “circumcised” (1) – total 7 times.
- ❖ “uncircumcised” (2); “uncircumcision” (3) – total 5 times.
- ❖ **V.16 – Lit. “Wherefore out of faith, that according to grace it might be.”**
- ❖ **5 is the number of grace – 5 x 14 = 70 = “all nations”.**

*Blessed with faithful Abraham*

**“In thy seed shall all nations be blessed”**

For those who appreciate a challenge, consider the way the Spirit through the Apostle Paul constructed (what we call) Romans 4. Paul makes two citations from Genesis. He cites Gen. 15:6 in Rom. 4:3 (and alludes to it again in V.5,22,23), and Gen. 17:4-5 in Rom. 4:17. These concern incidents that were **14 years apart** as shown in the slide at left. If you ruminate upon the data provided in the slide, you will see an incredible mark of inspiration. The number of occurrences of critical words (e.g. seven times) is not accidental. The inclusion of Gentiles in the purpose of God by **grace** is enshrined in this marvellous chapter.

V.9-14 – It is significant that the next part of this 5th promise should be the immediate imposition of circumcision. This was necessary for Abraham as “the father of many nations” to give an example of the cutting off of the flesh (the Biblical figure for baptism – Col. 2:11-13) to all who would come after him as his “seed.”

Ishmael was fittingly circumcised at age 13 (the number of rebellion – Gen. 14:4) as he is the type of Jews living under law – circumcised in flesh, but not in heart (V.25).

V.15-16 – “As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be” – “Sarai” means ‘dominative’ and this was seen in the events of chapter 16. “Sarah” means ‘princess’ or ‘noblewoman’ implying submission to Abraham her “lord” (Gen. 18:12; 1 Pet. 3:6). This name change was necessary too as Sarah was to become the mother of us all (Gal. 4:26). Sarah is presented in Isa. 51:2 as being our ‘mother’ which is aligned with “Zion” in V.3, which Paul calls “Jerusalem which is above” (Gal. 4:26). The slide at right illustrates.

V.17-19 – “Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?” – At face value, this verse could be regarded as showing doubt in Abraham. This is not so. Paul in Rom. 4:18-21 settles this matter when correct translations are used – RSV – “He did not weaken in faith **when he considered his own body**, which was as good as dead because he was about a

**The covenant of circumcision**

- ❖ **Introduced to demonstrate the method of participation in the Abrahamic promise.**
- ❖ **Preceded the Law of Moses – John 7:22.**
- ❖ **Seal of imputed righteousness by faith – Rom. 4:9-11. Cutting off flesh must follow!**
- ❖ **Typically foreshadowed baptism into Christ and that translated into a way of life – Col. 2:11-13.**
- ❖ **Intended to be an outward sign of an inward change – Rom. 2:25-29.**

**Our father and mother**  
**Isa. 51:2-3**

- ❖ **Abraham – the father of the faithful – Rom. 4:12,16. Cp. Christ – Isa. 53:10-11.**
- ❖ **Sarah – the mother of us all – Isa. 54:1,5; Gal. 4:22-26.**
- ❖ **V.3 – “For Yahweh shall comfort Zion...”**

**Abraham**  
↓  
**Yahweh**

**Sarah**  
↓  
**Zion**

hundred years old, **or when he considered the barrenness of Sarah's womb.**"

Rotherham – "And, without becoming weak in his faith, **he attentively considered his own body**, already deadened—he being a hundred years old, **the deadening also of Sarah's womb.**" Abraham had absolute faith that Isaac would be born according to the promise, but Sarah did not. The promised seed could not be conceived without faith in the humanly impossible. Mary, chosen to be the mother of the Son of God without the intervention of man, had absolute faith that it would be so (Luke 1:34-38,45), and so the Divine plan demanded Sarah acquire Abraham's faith concerning the promised seed. Forming Christ in Sarah is the subject of Gen. 18 to 21 (Gal. 4:19 – "My little children, of whom I travail in birth again until Christ be formed in you"). The events of Gen. 18 to 20 are designed to accomplish this in just 2<sup>1/2</sup> months.

V.20-22 – "as for Ishmael, I have heard thee" – Abraham's request "O that Ishmael might live before thee!" (V.18) was not disbelief, but the consequence of total belief that Isaac would be born through Sarah. He is asking, what then of Ishmael – where does he fit in the scheme of things? The response is an amplification of the Allegory of Gen. 16:12 (Gal. 4:21-31). Ishmael represents Jews (the nation of Israel) living under law, hence, "I have blessed him, and will make him fruitful, and will multiply him exceedingly" as Yahweh did for Israel; and like Israel with its 12 tribes, **"twelve** princes shall he beget, and I will make him **a great nation**" (as Israel would ultimately become). "But my covenant will I establish with **Isaac**, which Sarah shall bear unto thee at this **set time in the next year.**" In the Allegory, Isaac represents believers in Christ (Jew and Gentile) who through faith in "exceeding great and precious promises" (2 Pet. 1:4) are subject to grace, and so "in Isaac shall thy seed be called" (Gen. 21:12; Rom. 9:7; Heb. 11:18).

The sudden departure of Michael (wait until Gen. 18 for proof) alarmed Abraham – "And he left off talking with him, and God went up from Abraham." Having just heard that Isaac was to be born in exactly 12 months' time, and knowing that Sarah did not share his faith, and that Isaac was to be from his "own bowels" (Gen. 15:4), and Sarah's barren womb, Abraham was anxious to know how this would all play out. He was left hanging, and this is reflected in Gen. 18:3 when he pleaded with the same angel – "pass not away, I pray thee, from thy servant" until the matter was resolved (see slide at right for this "set time"). However, Abraham did not allow any time to slip by. He immediately underwent circumcision himself, and then did the same for every male in his camp (V.23-27). The repetition of the phrase "the selfsame day" in V.23,26 shows the urgency with which he acted to obey the command.

Another stroke of inspiration is seen in the change of names of "Abram" and "Sarai." In V.5, Yahweh added the **5th letter** of the Hebrew alphabet with a **numerical value of 5** to the **5th position** of Abram's name. Abram has a numerical value of 243, while Abraham has a N.V. of 248. Amazingly, the name Abraham occurs 248 times in Scripture. In the original text no

<b>The set time - Gen.17:21; 21:2</b>	
<b>Gen. 17:1, 24 – Abraham 99</b>	} One year
<b>Gen. 21:5 – Abraham 100</b>	
❖ <b>Normal gestation period – 9 months 10 days – leaves just over 2<sup>1/2</sup> months for events of Gen.17 to 20:</b>	
➤ <b>Abraham circumcised – 17:24</b>	
➤ <b>Visit by 3 angels – 18:1-15</b>	
➤ <b>Sodom destroyed – Lot delivered – Gen.19</b>	
➤ <b>Move from Hebron to Gerar – 20:1</b>	
➤ <b>Sarah in Abimelech's house – 20:2-16</b>	
➤ <b>Prays for Abimelech's house – 20:17-18</b>	

<b>Abram</b> Has 5 letters – 4 consonants (1 vowel)
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<b>Abraham</b> Has 7 letters – 5 consonants (2 vowels)
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vowels were used. Vowel pointings in the margin supplied them. So only consonants appear. This structure too, is quite revealing. Grace and covenant appear in the mix.

However, something even more remarkable was achieved in the change of Sarai's name. Sarah's submission to her husband is graphically memorialised. Abraham and Sarah were "heirs together of the **grace** of life" (1 Pet. 3:7). 5 is the Biblical number of grace (John 5:2; Lev. 5:16; 6:5; 27:13; etc.). In V.15, Yahweh **replaced the 5th letter of Sarai's name** with a numerical value of **10** with the **5th letter** of the Hebrew alphabet with a numerical value of **5**. The net result is a space of 10

between them. Sarah was reduced by 5, while Abraham was increased by 5.

10 stands for **all** in Scripture; hence

this shift is designed to reveal Sarah's

complete submission to Abraham – "Thus, for instance, Sarah obeyed Abraham, acknowledging his authority over her" (Weymouth for 1 Pet. 3:6).

**Sarai – N.V. 510**  
Has 5 letters – 3  
consonants (2 vowels)

**Sarah – N.V. 505**  
Has 5 letters – 3  
consonants (2 vowels)

## Genesis 18

V.1 – ESV – "Yahweh appeared to him by the oaks of Mamre, as he sat at the door of his tent in the heat of the day" – No one in their right mind sits outside a tent in the middle of the day in the Middle East as it was evidently summer. Abraham is waiting for Michael to reappear to deal with the pressing problem of Sarah's lack of faith. Time was short if Isaac was to be born out of faith within 12 months of the promise of Gen. 17:21 which is the **6th promise** of seven.

V.2 – "he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, **he ran to meet them** from the tent door, and bowed himself toward the ground" – This too reveals that Abraham was anxiously waiting for the reappearance of Michael, but he was not alone this time. There were two lesser angels with him whose role is revealed later in the chapter – the rescue of Lot and the destruction of Sodom and Gomorrah. The very fact that at age 99, Abraham ran towards the angels is also telling. He was the ruler of around 1,000 people and had 318 trained servants. Why would such a man run hastily to welcome guests and **bow down** to them? Many visitors doubtless came frequently and Abraham would sit and await their arrival, but not on this occasion. Why? Because "Yahweh" in the person of Michael was present. How do we know this?

V.3-8 – "My Lord, if now I have found favour in thy sight, pass not away (as Michael had done – Gen. 17:22), I pray thee, from thy servant" – The word "Lord" in this verse should be "Yahweh" for it is one of the 234 places in the O.T where the Sopherim (copyists) changed Yahweh into Adonai out of fear of using the Divine name (see Bullinger's Companion Bible Appendix 32 and J.B. Rotherham's Translation Chapter 4 titled "The Incommunicable Name"). Consequently, Abraham refers to the principal angel as "Yahweh" because he had seen him before (Gen. 12:7; 17:1). He was waiting for him, as he knew he must come. Accordingly, this is not one of those occasions when "some have entertained angels unawares" (Heb. 13:1) as did Lot in Gen. 19. But Abraham was ready to entertain angels and worked with Sarah and servants in the camp to prepare a meal. He wanted to retain them until the problem of Sarah's

**How could *El Shaddai* accomplish such a dramatic transformation in Sarah's faith in just 10 weeks?**

### **Answer:**

- In order to build His family *El Shaddai* must be both a **nourisher** and a **destroyer** simultaneously.
- Hence, Sodom and Gomorrah are destroyed in a holocaust – **Gen. 19**.
- Lot is saved and Sarah converted.

lack of faith could be resolved. The fact that “he stood by them under the tree” is also revealing. What was the ruler of that large community, and an elderly man, doing standing anxiously while angels ate?

V.9-16 – But it was not long before the purpose of their mission was addressed – “**they** said unto him, Where is Sarah thy wife? And he said, Behold, in the tent” – She was listening, but unaware that the angels were reading her mind. Michael spoke using the first person pronoun, “**I** will certainly return unto thee **according to the time of life** (normal gestation period); and, lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him” (the **6th promise** was repeated). So, how do we know this was Michael the archangel? Because he is called “Yahweh” in V.3,13,22,26,33. Michael was “the angel of his (Yahweh’s) presence” (Isa. 63:9). When he was present, Yahweh was present, so to speak (cp. Ex. 3:1-5; 33:21-23; 34:5-6; Josh. 5:13-15; etc.) on the principle of God manifestation (the same as John 14:8-10 of the greater “Michael” – Dan. 12:1).

“Sarah laughed **within herself**, saying, After I am waxed old shall I have pleasure, my lord being old also?” – Like Sarah, we all too often think that our private misgivings are unheard, and like her, often deny that we could ever think that way when exposed. It is not easy to have faith in the humanly impossible situation she faced. Sometimes it requires rebuke, and that is what she received – “Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? **Is any thing too hard for Yahweh?**” This statement occurs many times in Scripture in various forms (Num. 11:23; 2 Kings 7:1-2; Job 42:2; Jer. 32:17; Zech. 8:6; Matt. 19:26; Mark 10:27; Luke 1:37; Eph. 3:20). “At the time appointed (less than 12 months now) **I will return** unto thee, **according to the time of life** (human gestation period), and Sarah shall have a son.” But Sarah in her embarrassment “denied, saying, I laughed not,” but the rebuke was confirmed by a few final words, “Nay; but thou didst laugh” before the angels rose up and left, leaving Sarah quivering in fear. Yahweh never compromises. Lack of faith and untruths to defend it are not acceptable and are, and will be, summarily rejected. This was the first necessary step in bringing Sarah’s faith in the promise of Isaac’s birth to the same level as Abraham’s, and that is what is next addressed. The angels went in the direction of Sodom and Abraham followed them. **El Shaddai** must now become a destroyer in order to build His family, and in the process would save Lot who had lost his family. What perfect balance!

V.17-19 – This bracket of verses reveal what God thought of Abraham His “friend” (2 Chron. 20:7; Isa. 41:8; James 2:23). “For I know him” said Yahweh, knowing Abraham would take very seriously the delegation of His fatherhood of the Divine family on earth to him – “that he will command his children and his household after him, and they shall keep the way of Yahweh, to do justice and judgement.” Friends have confidence in one another, and so the plans of El Shaddai were revealed to Abraham, seeing he (Abraham) cared greatly for Lot and his family.

V.20-22 – “Because **the cry of Sodom** and Gomorrah is great, and because their sin is very grievous” – The most important “cry” from Sodom was the voice of Lot in desperate prayer. The men of Sodom proudly paraded their iniquities (Isa. 3:9 – “they declare their sin as Sodom, they hide it not”), and Lot “in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds” (2 Pet. 2:6-9), but (ESV) – “the Lord knows how to rescue the godly from trials” (2 Pet. 2:9) and the answer was coming, as it is for us.

V.22-33 – Abraham’s appeal for Lot and his company (probably 50 in number when they separated was “Wilt thou also destroy the righteous with the wicked?”) is marked by real doubt as to how Lot’s company had fared in the years that had passed. The assurance, “If I find in Sodom fifty righteous within the city, then I will spare all the place for their



sakes” is finally (and painfully) whittled down to 10 (V.32), but in fact there was only one worth saving in the end. Sodom was doomed. The patience and acquiescence of Yahweh at the repeated requests of Abraham says something, not only about our God, but also about the character of Abraham. Who would go to such lengths to ensure the salvation of a group of people who had gone their own way in somewhat bruising circumstances? Abraham cared for his brethren, even wayward ones. “And Yahweh went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place” (his ecclesia).

## Psalm 19 – The glory of the heavens and of the Word of God

V.1 – “**To the chief Musician, A Psalm of David.** The heavens declare the glory of God; and the firmament sheweth his handywork” – The highlighted phrase is the subscription to Ps. 18. While no open declaration reveals the background to this psalm by David, its focus on the glory of the heavens may indicate that the youthful observation of the heavens (“When I consider thy heavens, the work of thy fingers, the moon and the stars” – Ps. 8:3) by David as a shepherd boy was now being duplicated as a fugitive on the run from Saul and forced to camp under the stars night after night for many years.

The psalm has four distinct parts. The first (V.1-6) celebrates the majesty of the heavens and their declaration of God’s greatness. The second (V.7-10) compares and contrasts the Word of God with the heavens. The third (V.11-13) declares the power of the Word of God to dispel sin, and the fourth (V.14) is a prayer for acceptance because of the recognition of that fact.

V.2-6 – The correct translation by the ESV presents a conundrum – “Day to day **pours out speech**, and night to night reveals knowledge. There is **no speech**, nor are there words, whose voice is not heard” – The glory of the heavens ‘speaks’ very loudly, but there are no audible words. This is essentially what the Apostle Paul was saying in Acts 14:17 in Lystra (“Nevertheless he left not himself without witness”), and in Rom. 1:19-20 (“For what can be known about God is plain to them, because God has shown it to them” – ESV) by His creation, “so that they are without excuse.” However, if men want to know what God requires of them, they must resort to His Word (V.7-10). Paul cites V.4 in Rom. 10:18 after saying “faith cometh by hearing, and hearing by the word of God.” His point is that while many had not yet heard the preaching of the Gospel message, they had good reason to grasp the opportunity when it crossed their path because of the clear evidence of Creation that there is a God. The most prominent orb of the heavens from man’s perspective is the sun – “In them hath he set a tabernacle for the sun, which is as a **bridegroom** coming out of his chamber, and rejoiceth as a **strong man** to run a **race**.” Did David have in mind “the sun of righteousness”? (Mal. 4:2) who will come as a bridegroom to take unto himself those who have allowed their lives and character to be shaped by “the light of the world” (John 1:4-9; 9:4-5; 12:35-36.46; etc.) – there was no **stronger man** than he to run the **race** for eternal life.

V.7-10 – (Rotherham) “The law of Yahweh is complete, bringing back the soul” – A series of phrases asserting the wonder and power of the Word of God to convert wayward mankind follows. The simple can be made wise thereby (2 Tim. 3:15-17); the ‘blind’ can be enlightened; the unclean can be made reverential; and faith can be produced by sweet counsel.

V.11-13 – The attentive “who by patient continuance in well doing seek for glory and honour and immortality, eternal life” (Rom. 2:7) are warned of the pitfalls to which human nature is so readily inclined. It is deceitful (Jer. 17:9) but the Word can help a man “understand his errors” and cleanse him “from secret faults.” It has the power as David appealed to “keep back thy servant also from presumptuous sins” so that they would “not have

dominion over” him. David wanted to “be innocent from the great transgression” which is allowing the flesh to rule our life (Rom. 6:6,12-14) as King-Sin is so ready to do.

V.14 – David also understood how precarious our walk is in an evil world and pleaded for recognition of his honest attempts to walk uprightly. We know how God responds to these attempts to weave into our lives His ways (Mal. 3:16).

### **Psalm 20 – The salvation of God in a crisis**

V.1 – “**To the chief Musician, A Psalm of David.** Yahweh hear thee in the day of trouble; the name of the God of Jacob defend thee” – The highlighted phrase is the subscription of Ps. 19. The psalm exudes a spirit of crisis suggested by the brevity of the opening lines. It was a day of trouble for David who was away from “the sanctuary” (V.2) and clearly in combat against “chariots and horses” (V.7). It has been suggested it was in the campaign against Hadadezer king of Zobah near the Euphrates (2 Sam. 8:3-8) when the Syrians also amassed an army and came against David in support of Hadadezer. Even Edom took advantage of David’s distractions and was menacing the south (2 Sam. 8:13-14 – the Syria of these verses should read Edom – see 1 Chron. 18:11-13). Perhaps there was a moment when the weight of the battle caused David real concern and he cried out to Yahweh for help. It seems David is interceding on behalf of his troops who may have been on the verge of panic – “hear **thee** in the day of trouble” – “Send **thee** help from the sanctuary” – “Grant **thee** according to thine own heart,” etc.

V.6 – When victory finally came, David could exult – “Now know I that Yahweh saveth his anointed; he will hear him from his holy heaven with the saving strength of his right hand.” The horses and chariots that had threatened them were now powerless – “Some trust in chariots, and some in horses: but we will remember the name of Yahweh our God.” This was very useful in galvanizing David and his people for future campaigns – “Yahweh, hath saved the king. Answer us, then, on the day when we call” (Rotherham for V.9).

### **Psalm 21 – The future triumph of Christ**

V.1 – “**To the chief Musician, A Psalm of David.** The king shall joy in thy strength, O Yahweh; and in thy salvation how greatly shall he rejoice!” – The highlighted phrase is the subscription of Ps. 20. It seems this psalm follows on from Ps. 20 celebrating the triumph over local enemies when David went to secure the territory promised to Abraham’s “seed” near the Euphrates (Gen. 15:18; 2 Sam. 8:3). Yahweh had made a covenant with David that promised security and a fixed inheritance (2 Sam. 7:10-11), together with a promise concerning Christ who would build both a spiritual and literal house for him. Hence, the psalm projects into the future when Christ after the pattern set by David will wage seven campaigns to overthrow the nations who threaten his people. This is confirmed by the use of the title “most High” in V.7. As noted in comments on Gen. 14, in most places where this title is used it draws on the type presented in the chapter where it first occurs (“Melchizedek priest of the Most High God” (*El Elyon*), and that subject is the triumph of Christ at Armageddon. Language like V.9, “Thou shalt make them as a fiery oven in the time of thine anger” is redolent of prophecies like Mal. 4:1 and Isa. 31:9, etc.

V.3 – “thou settest a crown of pure gold on his head” – Sadly, it was after his grievous sin with Bathsheba when the throne was sullied that David set the crown of the king of Ammon on his head (2 Sam. 12:30 – “And he took their king's crown from off his head, the weight whereof was a talent of gold with the precious stones”). No such failure will attend the coronation of David’s greater son – “He asked life of thee, and thou gavest it him (because

he was perfectly obedient), even length of days for ever and ever. His glory is great in thy salvation: honour and majesty hast thou laid upon him” (V.4-5).

The subscription to this psalm is found in the superscription of Ps. 22 – “To the chief Musician upon Aijeleth Shahar” means “As brightness of morning he shall arise, the sun of an unclouded dawn” and projects to “the sun of righteousness” (Mal. 4:2) and his future work.

## Matthew 11

V.1-19 – Even the ‘greatest’ of men may experience lingering doubts when widely held expectations do not transpire as they thought they would. All Jews expected Messiah to come and relieve them from Roman oppression and establish the Kingdom. In prison; oppressed by Roman agents, and not seeing any indication of the Kingdom being set up, John the Baptist sent disciples to enquire of Jesus, “Art thou he that should come, or do we look for another?” Isa. 61:1 was being fulfilled (V.5), and that was to be reported to John with an exhortation – “And, happy, is he, whosoever shall not find cause of stumbling, in me” (Rotherham). The Lord’s worthy forerunner was the greatest born among women, except for himself as he was the only one guaranteed a place in the Kingdom at that time (V.11). Because of John’s work many strove to enter into the Kingdom. Translators have struggled with the Greek for V.12. The word translated “suffereth violence” is *biazō* – to force, that is, (reflexively) to crowd oneself (into). It is not a reference to repugnant and gratuitous violence, but to extreme enthusiasm for a cause. It is clearer in Luke 16:16 – “The law and the prophets were until John: since that time the kingdom of God is preached, and every man **presseth** into it.” What the disciples did not understand then was that John the Baptist had fulfilled Mal. 4:5 to Judah (i.e. the Jews in the Land). That is what Luke 1:15-17 had meant, but it took another two attempts for them to understand (Matt. 11:14; 17:14). Elijah the Prophet does not have a work among Jews in the Land in the future. That was completed for him by John the Baptist.

V.20-24 – Chorazin, Bethsaida and Capernaum (all local towns) are condemned for their refusal to accept their Messiah. Their judgement would be worse than that on Tyre, Sidon and Sodom, and so it proved to be. Sodom was destroyed in an hour (Lam. 4:6 – “as in a moment”). The towns of Galilee were besieged, starved and ruthlessly overthrown by the Roman legions between AD 66 and 70 – a long drawn out and horrific affair as Josephus testifies.

V.25-30 – These verses draw heavily on Ps. 8 (see comments on Luke 10 – March 19 pgs. 43-44). God’s people were heavily laden by the demands of Judaism (Acts 15:10). No one could keep the Law, it condemned them at every turn. It was designed to lead them to Christ, and he was here. His yoke was much lighter, and if accepted led to eternal life. It was a “yoke” indeed, but not heavy. As Paul noted, the only law that we are under now is the law of Christ (1 Cor. 9:21), and though it is demanding, it is not hard to bear. Christ’s mind is on the Sabbath, and this is where the record goes next.

## January 10

### Genesis 19

V.1-3 – “there came two angels to Sodom at even; and Lot sat in the gate of Sodom” – The two angels who separated from Michael and Abraham in Gen. 18:22 arrived in Sodom and found Lot sitting as a judge in the gate of the city (V.9 – “he will needs be a judge”). Lot immediately reacted knowing only too well the danger posed to these ‘men’ (for he did not know yet they were angels). Accordingly, he “entertained angels unawares” (Heb. 13:2), and does so alone (his wife is not mentioned as in Gen. 18:6). Given Peter’s description of Lot as a highly frustrated and vexed servant of God (2 Pet. 2:6-9), it is not unreasonable to assume he sat in

the gate not so much to judge, but rather to push back against the type of horrendous incident that soon after occurred at his door. This righteous man could not hold back the tide of iniquity that had already so badly impacted his family.

V.4-11 – “the men of Sodom, compassed the house round, both old and young, **all the people from every quarter**” – Large numbers of men surrounded Lot’s house as the word got around that two unknown men had entered it. This is a disgraceful scene and Lot’s misgivings had proven correct. He tried desperately to dissuade the multitude from their intentions and endured derision and danger as they became even more determined and aggressive. He even went to the extent of offering his two daughters as a substitute for his guests. We wonder about this, but the customs of the Middle East to this day lay great store on protecting respected guests at almost any cost (cp. Judges 19:24). Lot was saved by the angels pulling him inside and smiting the men with blindness. Incredibly, though blinded, they continued to try and get into the house. The Divine commentary on the sin of Sodom in Ezek. 16:49-50 seems almost too generous.

V.12-22 – Lot now knew he was dealing with angels. They advised him to take all of his family out of Sodom before it was destroyed. He visited his son’s-in-law (it is clear he had at least two married daughters) but was scorned by them. Advised to leave with only those in the house, Lot dilly-dallied all night and as the sun began to rise “he lingered” in the paralysis of uncertainty. It became necessary for the angels to take each of them by the hand – “Yahweh being merciful unto him: and they brought him forth, and set him without the city.” But even here, Lot had scrambled thinking. He makes an earnest request to take refuge in Zoar (the fifth city of the plain mentioned in Gen. 14:2, and probably almost as corrupt as Sodom. Yahweh’s mercy was further extended – “See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.” We can take courage from this incident. Lot was clearly mistaken in thinking Zoar would be safe, but God still granted his request because He wanted to save him. As it turned out, the explosion that destroyed Sodom and Gomorrah caused utter panic, and survivors scattered everywhere. It was not safe in Zoar for a destabilized man with two young daughters. To the mountains he must go as counselled (V.17). Even in the mountains to the west it proved not to be safe for Abraham as he contemplated the massive black cloud ascending up from the Rift Valley (V.28).

V.23-29 – “But his wife looked back from behind him, and she became a pillar of salt” – A strict condition for survival had been laid down by the angels (V.17) – “Escape for thy life; look not behind thee.” Christ identified the problem of Lot’s wife in Luke 17:31-33 – “the stuff in the house” combined with leaving married daughters behind. There are obvious exhortations for us in these painful events as we too live in “the days of Lot” (Luke 17:28) with all its inherent dangers. The most important exhortation is Christ’s words in Luke 17:33 – “Whosoever shall seek to save his life (i.e. seek to retain what this life offers) shall lose it; and whosoever shall lose his life (i.e. leave this world behind when the call comes) shall preserve it.” Lot was saved for two reasons: (1) he was righteous; and (2) for Abraham’s sake – “God remembered Abraham, and sent Lot out of the midst of the overthrow” (V.29).

V.30-38 – These verses contain a very sad and distressing story. Lot’s daughters in their delusion that there was “not a man in the earth to come in unto us after **the manner of all the earth**” (which activity was often publicly observable in Sodom where they had grown up) took advantage of their distraught, shattered and confused father and by intoxication had him produce two sons who bore in their names his involvement – “Moab” (‘from her father’), and “Ammon” (‘tribal, i.e. inbred’). Out of these two boys grew two nations that were to trouble Abraham’s natural seed throughout their history in the Land (Deut. 23:3-6; Neh. 13:23).

## Psalm 22 – The sufferings of Christ and the glory that would follow

A set of Bible marking notes on this psalm can be found in **Appendix 8**.

V.1 – “**To the chief Musician upon Aijeleth Shahar** (see clause 8, Appendix – Subscriptions of the Psalms), **A Psalm of David**. My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?” – The highlighted phrase is the subscription to Ps. 21. This psalm of David fits the description of 1 Pet. 1:10-11 – “Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time **the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow**.” For all his troubles, David never experienced the sufferings prophesied concerning Messiah that include the most graphic description of crucifixion in Scripture. The importance of this psalm to Christ cannot be overstated. He cited V.1 in his 4th saying on the cross, and V.31 in the 6th. Peter refers to the two keys of the Kingdom (“the sufferings of Christ, and the glory that should follow”) and this is a precise summary of the content of the psalm. V.1-21a – the sufferings; and V.21b-31 – the glory that would follow.

The psalm is based on Gen. 22 and the sacrifice of Isaac. V.4-5 recall Isaac’s deliverance; V.27-28 refer to the Abrahamic promises made unconditional to Abraham in Gen. 22:16-18 (reference is made in V.28 of Christ as “the governor among the nations” and this harks back to Gen. 22:18 – “thy seed shall possess the **gate** [where king’s sat] of his enemies”). One of the clearest connections with Gen. 22 is the use of the word *yachiyd* in V.20. It only occurs 12 times in the O.T. – three times in Gen. 22 where it is first found used of Isaac, and its last occurrence in Zech. 12:10 referring to God’s “only one” – Christ (this cannot be accidental).

A good translation of V.31 is the LITV (Jay Green) – “for He has done it” which is drawn from Gen. 22:16 – “for because thou hast **done this thing**,” enabling God to make the promises unconditional and certain (“That in blessing **I will** bless thee” – Heb. 6:13-18). The 6th saying on the cross was “**It is finished**” (or done – John 19:30) and was the first of three declarations that would see God’s purpose finally concluded – first with one man (Christ) whose death and resurrection led to his immortality; then from his immortal saints at his second advent (Ezek. 39:8; Rev. 16:17); and then at the end of the Millennium when all on earth will be immortal (Rev. 21:6).

V.1 – Christ’s cry on the cross “My God, my God, why hast thou forsaken me?” was rhetorical, not real moral in a moral sense, for he goes on to say in V.24 – “neither hath he hid his face from him; but when he cried unto him, he heard.” It was an acknowledgement that his Father with whom he was **one, mentally and morally**, could not share the **physical** sufferings of the cross with him, except in spirit (Zech. 12:10). He was alone in that respect and says as much in V.6 – “But I am a worm, and no man.” Whereas Isaac cried out and was delivered, there was to be no escape from sacrificial death for him – he after all was “the lamb of God which taketh away the sin of the world” (John 1:29).

The word “worm” in V.6 is *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.

V.7-8 prepared Christ for the derision and scorn thrown at him by his own people, for they quoted these words in Matt. 27:42-43. Interestingly, whereas the psalm says “let him deliver him, seeing he delighted in him,” the Jews said, “for he said, I am the Son of God.” That is what the psalm goes on to say he was.



V.9-10 – “thou art he that took me out of the womb: thou didst make me **hope** when I was upon my mother's breasts. I was cast upon thee from the womb: thou art my God from my mother's belly” – What baby could “hope” as a suckling? – only the Son of God.

V.11-18 constitute the best description of crucifixion in Scripture. Bro. Roberts wrote – “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.”

V.21-31 – “Save me from the lion’s mouth: for thou hast heard me from the horns of the **unicorns**” – Interlinear Bible – “the wild oxen.” This 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 tree. 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.

V.22-31 project into the future when Christ’s sacrifice will be seen to have brought “many sons unto glory,” for the Apostle cites V.22 in Heb. 2:12 in that context. V.25 – “My praise shall be of thee in the great congregation: I will pay my vows before them that fear him” is echoed in Ps. 116:14,18-19 where in the presence of his “brethren” in the Temple, Christ will recommit to completing the work his Father sent him to do – eradicate sin and death from the earth. Then he will have fully paid his vows.

## Matthew 12

V.1-8 – There are two companion records – Mark 2:23-28 and Luke 6:1-5. Comments made on the latter follow:

The rabbis’ had developed 39 different regulations governing what might not be done on the Sabbath day. These included harvesting which is what they accused the disciples of. The Lord advanced David’s partaking of the newly replaced loaves of shewbread on a Sabbath day (1 Sam. 21:5-6) which was reserved exclusively for the priests (Lev. 24:5-9). How was that justifiable? For the same reasons Christ worked on the Sabbath day to heal and cure. David had been anointed king of Israel (1 Sam. 16:12-13). He had already in his youth worked out that the Aaronic priesthood would be superseded by the Melchizedek king-priesthood of Christ of whom he was now the forerunner (Ps. 132:2-9). Accordingly, when he brought the Ark from Kirjathjearim to place it in a tent of his own pitching (1 Chron. 15:1; 16:1) and not in the Tabernacle of Moses, as king he wore a priestly robe and dispensed to the people (both Jew and Gentile) bread and wine as Melchizedek had done (Gen. 14:18). That is why David could eat the shewbread without condemnation. Jesus Christ too, was “Lord of the Sabbath” (Luke 6:5). Like David he operated above the Law for a superior and more permanent cause.

V.9-14 – The healing of the man with a **withered hand** standing in the middle of a synagogue is another enacted parable where the actions are just as important as the words. The command to “Rise up, and stand forth in the midst” as a representative of all in that place indicates that their mind and thinking was of the withered/closed hand variety (1 Kings 13:4). The imagery is drawn from Isa. 58 where the principle of the Sabbath is beautifully portrayed. The law keepers who sat together on Sabbaths fasting had a clenched fist attitude (Isa. 58:4-5). The fast that Yahweh desired was the **open hand** that loosed the bands of wickedness; unloaded heavy

burdens; and let the oppressed go free; broke every yoke; dealt bread to the hungry; guided the poor to a safe place and covered the unclothed (Isa. 58:6-7). These were things that could only be physically done with the **open hand** – the symbol for the Sabbath, and the way of Yahweh Himself (Isa. 59:1) – “Behold, Yahweh’s hand is not **shortened** (by being clenched), that it cannot save.” Herein lay the huge gap between Judaistic law keepers and the presumptive Priest after the order of Melchizedek. If only these closed minded law keepers would open their ‘Sabbath hand’ and seek to cure like Christ, and not kill as they sought to do to him (V.14). At least the man with the withered hand becomes a little more like his healer – “Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.”

V.15-21 – Jesus continued to use the **open hand** of his Father as “great multitudes followed him, and he healed them all,” but his work was threatened by too much publicity – “And charged them that they should not make him known.” Isa. 42:1-4 is cited (see comments on Isa. 42 on June 18 pg. 48).

V.22-32 – Upon healing a blind and dumb man (a symbol for the Pharisees and others who could not ‘see’ or speak the truth), the amazed people present declared – “Is not this the son of David?” The lurking Pharisees took umbrage and declared that Jesus cured “by Beelzebub the prince of the devils.” This was blasphemy of the power of the Holy Spirit for which there is no forgiveness. Simple logic – “every city or house divided against itself shall not stand” led to a condemnation from which there is no escape – “whosoever speaketh against the Holy Spirit, it shall not be forgiven him, neither in this world, neither in the world to come.” One important principle emerged in the Lord’s teaching – “He that is not **with me** is against me; and he that gathereth not **with me** scattereth abroad” (V.30). There can be no neutrality in following Christ. Lack of commitment is actually opposition in his view. And, failure to labour with him is actually seen as scattering. This attitude is objectionable in the Humanistic world of today where neutrality and independence are entrenched.

V.33-37 – The Lord continued his condemnation of the Pharisees using the principles of Matt. 7:16-20 – “the tree is known by his fruit.” Sometimes the Lord’s words – “every **idle** word that men shall speak, they shall give account thereof in the day of judgement” have been misunderstood. This is a reference to the blasphemous words of the Pharisees in V.24, and not to ordinary everyday conversations or times of light-heartedness.

V.38-42 – The blasphemous Pharisees and the Scribes disingenuously sought a sign and were held up against pagan Gentiles who unlike them humbly accepted the signs they were given. The prophetic sign of Jonah would be witness again when Christ emerged from the tomb after three days and nights having been murdered and put therein by his blaspheming adversaries.

V.43-45 – “When the **unclean spirit** (Egypt’s ways) is gone out of a man, he walketh through **dry places** (the wilderness of Sin), seeking **rest** (the promised Land); and **finding none** (through lack of faith), he saith, I will **return** unto my house whence I came out (“Let us make a captain, and let us **return** into Egypt” – Num. 14:4), and when he is come, he findeth it empty, swept, and garnished” (a vacuum = empty mind)...and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation” – like it was for the condemned wilderness generation.

V.46-50 – The Lord showed no disrespect for his family when his “mother and his brethren stood without, desiring to speak with him,” for they had come to restrain him (Mark 3:21; John 7:5) seemingly out of embarrassment and criticism from locals. His declaration – “For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother” eschews earthly loyalties. He had made this clear in Matt. 10:37 –

“He that loveth father or mother more than me is not worthy of me.” Thankfully, after his resurrection his family chose to do the will of his Father and joined his true ‘family’ – Acts 1:14.

# January 11

## Genesis 20

V.1 – “And Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar” – Why did Abraham suddenly pull up stakes and move to the land of the Philistines after 20 comfortable years in Hebron? The holocaust that destroyed the cities of the plain was the reason. Hebron was 40 kms (25 miles) from the ravaged region in the Rift Valley (cp. Gen. 19:27-28) and survivors from the surrounding area were without homes or means of feeding themselves. Doubtless, vagabonds and thieves combed the area looking for an



easy meal and whatever else they could lay their hands on. This was the means that God used to thrust Abraham and Sarah into the situation of this chapter, and that, in turn, culminated in the conception of Isaac. There was urgency because only two and a half months had been allowed to bring Sarah's faith to the level required for Isaac to be born by faith (Heb. 11:11 – "Through **faith** also **Sarah herself** received strength to conceive seed").

V.2 – “Abraham said of Sarah his wife, She is my sister” – Abraham makes the same mistake again that he had in Egypt. This itself is implicit proof that the new circumstances had been thrust upon them. He was unprepared, and defaulted to the old arrangement that had caused him so much embarrassment 25 years before. Sarah again finds herself in the harem of a foreign monarch, but as Peter says did “not fear anything that is frightening” (ESV for 1 Pet. 3:6), because she trusted in God and was keeping the agreement made with her husband (though it was based on a half-truth – V.13; Gen. 12:11-13). God knew this would happen and through His intervention its outcome gave “Sarah herself strength to conceive seed.”

V.3-7 – “God came to Abimelech in a dream by night, and said to him, Behold, thou art but a dead man, for the woman which thou hast taken; for she is a man’s wife” – Abimelech rightly claimed that he had acted with integrity and God agreed. Circumstances had been created to prevent adultery. Abimelech was struck with an issue requiring healing (V.17) and all the women of his house had their reproductive systems shut down (V.18). However, any sense of pride that Abimelech may have felt because of his integrity was soon stripped from him, for he is instructed to use Abraham (the offender) as his mediator – “restore the man his wife; for he is a **prophet**, and **he shall pray for thee**, and thou shalt live” (V.7). Human nature would normally baulk at such a suggestion (“*You mean I have to get that liar who deceived me to pray for me?*”). Abimelech had to learn one very important thing. The servants of God can be faulty, but they have a covenant relationship with Him which allows for forgiveness and recovery – he did not. Ps. 105:9-15 is a commentary on this affair. Abraham was in a covenant relationship with Yahweh (“Which covenant he made with Abraham” – Ps. 105:9), and accordingly, “He suffered no man to do them wrong: yea, **he reproved kings for their sakes**; saying, Touch not mine anointed, and do my **prophets** no harm” (Ps. 105:14-

15). But Abraham too needed to be purged of his use of untruths in self-defence, and the endangering of Sarah's well-being, and that was accomplished by a public assize.

V.8-16 – “Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears” – Most monarchs would not do this, preferring to sweep the matter under the carpet for the sake of pride. Not Abimelech, a man of integrity. He wanted his servants to know how close they had come to disaster (V.7), and he wanted all to know he was innocent in the matter. This was an embarrassing situation of a Gentile with seemingly more integrity than a friend of God. Both were to be humbled.

“Then Abimelech called Abraham, and said unto him, What hast thou done unto us?... thou hast done deeds unto me that ought not to be done” – To this first charge, Abraham is silent. He is obviously too ashamed to respond (note who speaks next). “And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?” Finally, Abraham is compelled to answer as all the assembled Philistines stared at him waiting for an explanation. His response is illuminating – “**Because I thought**, Surely the **fear of God** is not in this place; and they will slay me for my wife's sake.” How often do we make assumptions that are not right because we haven't bothered to find out the facts? There was “fear of God” in this place, and it was to lead to the conversion of Abimelech in Gen. 21. **El Shaddai** was building His family among the Gentiles.

Abraham's explanation was humbly delivered. He was clearly chastened by his mistake and its outcome. His confession led to Abimelech's forgiveness and the return of Sarah – “Abimelech took sheep, and oxen, and menservants, and womenservants, and gave them unto Abraham, and restored him Sarah his wife,” and does something else that was different. He didn't dismiss Abraham from his country as Pharaoh did (Gen. 12:19-20), and then he turned to Sarah saying, “I have given thy brother a **thousand pieces of silver**: behold, he is to thee a covering of the eyes” – The thousand pieces of silver (= redemption) and acknowledged Abraham's ownership of Sarah (see Song of Solomon 8:11-12 for proof). So, Sarah was publicly restored to her husband. The record then says, “thus she was **reproved**” (*yakach* – to be right; justify, convict). Sarah was not being reproved; her honour was restored. The New O.T. translates – “...and thou art justified.” RSV – “...and before every one you are righted.” It is a pity Ishmael did not take note of this ‘justification’ of Sarah's purity, for 5 years later he accused Sarah of adultery with Abimelech that had produced Isaac.

V.17-18 – Abraham's intercession was successful and Sarah observed the restoration of the reproductive powers of the women of Abimelech's household. “Is anything too hard for Yahweh” she must have thought after all these things (Gen. 18:14). It was enough for her to change her mind, and “**Sarah herself** received strength to conceive seed” (Heb. 11:11).

## Genesis 21

V.1 – “And Yahweh visited Sarah as he had said, and Yahweh did unto Sarah as he had spoken” – In the space of two and a half months due to the complete upending of the tranquil life of Abraham and his family and their consequent tribulations in Gerar, Isaac was conceived when Abraham received his wife back from Abimelech. The normal gestation period would play out “according to the time of life” and result in the birth of Isaac exactly one year after the 6th promise was given (Gen. 17:21) – “But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this **set time** in the next year.”

V.2-7 – “Abraham called the name of his son that was born unto him, whom Sarah bare to him, **Isaac**” – The name means “laughter” and is drawn from Gen. 17 when Abraham “laughed” in belief (17:17). and from Gen. 18 when Sarah also “laughed” but in disbelief

(18:12). Now she could “laugh” in gratitude – “Sarah said, God hath made me to **laugh**, so that all that hear will **laugh with me**.” The words “with me” are picked up in Isa. 66:7-11 in the context of “the children of **Zion**” (= Sarah – Isa. 51:2-3). Note Isa. 66:10. But Sarah also makes another important statement declaring her faith in the promises of God – “Who would have said unto Abraham, that Sarah should have given **children** (plural) suck?” So, the focus was not only on Isaac, but on the promise “In Isaac shall thy seed be called” (Gen. 21:12; Rom. 9:7; Heb. 11:18). She believed that the promise of Gen. 15:5 – “Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be” would be fulfilled through the baby who was now being “borne upon her sides, and...dandled upon her knees” (Isa. 66:12). But within 5 years the laughter would turn to righteous anger and disruption in the family that brought Abraham much grief.

V.8-21 – “Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking” (*tsâchaq* – to laugh, mock, play). Isaac was weaned at age 5 (not unusual in those days), and it was a cause of celebration, but the joy was turned into anger when Ishmael publicly announced his conviction that Isaac was the product of a union between Abimelech and Sarah, and that he (Ishmael) was Abraham’s only genuine son, and therefore rightful heir. This is not an assumption because when Sarah demanded that both Hagar (who may have put her son up to it) and Ishmael be banished from the family with the words, “Cast out this bondwoman and her son: for the son of this bondwoman shall not be **heir** with my son, even with Isaac,” God agreed (V.12), and Scripture confirmed that Sarah was right – Gal. 4:30 – “Nevertheless what saith **the scripture**? Cast out the bondwoman and her son.” Instructed by God, Abraham reluctantly dismissed Hagar and Ishmael (V.12), and they wandered away into the wilderness (this is all highly typical of things to come).

V.12-13 – “in Isaac shall thy seed be called. And also of the son of the bondwoman will I make a nation, because he is thy seed” – God confirmed the promise of Gen. 17. He would develop Abraham’s **spiritual** “seed” through Isaac, and his **natural** seed (law-keeping Jews) would be represented by Ishmael in the Allegory (Gal. 4:22-25).

Abraham did what he could (V.14), but Hagar’s aimless wandering in the wilderness soon saw the water supply gone and Ishmael who was 18 years old left beneath a bush to die of thirst (perhaps Hagar had drunk too much of the water herself as she still had strength to push Ishmael under a bush – the ‘Law’ whom she represented could not give life). But God intervened again in her life beside a well (cp. Gen. 16:7-12) and reiterated the promise concerning Ishmael because he was a type of natural Israel who would ultimately become “a great nation” (Gen. 12:2). The only problem was that Hagar could not find the well, just as Israel has wandered in dispersion since AD 70 unable to find the truth concerning the greater “Isaac” (Christ) that many Gentiles have attached themselves to. This is all part of a magnificent parable. The day will come when like Hagar of old, Israel will see, for “God opened her eyes, and she saw a well of water,” and they too will finally be led to the well that Abraham dug (V.25,30) beside which he and Abimelech made a covenant, calling it “Beersheba” (the well of the seven = covenant). It was from there that Abraham took Isaac to sacrifice him at Moriah.

V.22-34 – “And it came to pass at that time, that Abimelech and **Phichol** the chief captain of his host spake unto Abraham, saying, God is with thee in all that thou doest: Now therefore swear (*shâba’* – to seven oneself) unto me here by God” – Something unusual happens in the record here. Abimelech arrived with Phichol (“the **mouth of all**”) his chief captain. There is a reason why the Spirit records this fact which doesn’t normally happen. Abimelech came to make a covenant concerning Abraham’s God and his religion. We know this from his request – “swear unto me here by God that thou wilt not deal falsely with **me**, nor with **my son**, nor with **my son’s son**,” for this is picked up in Isa. 59:21 – “As for me,

this is my covenant with them, saith Yahweh; My spirit that is upon thee, and my words which I have **put in thy mouth**, shall not depart out of **thy mouth**, nor out of **the mouth** of thy **seed**, nor out of **the mouth** of thy **seed's seed**, saith Yahweh, from henceforth and for ever." The context is about both Jews and Gentiles seeking the salvation offered by Christ post-Armageddon. Note the repetition of "**mouth**" (Phichol = the mouth of all) and three generations come into the picture as in Abimelech's request. Therefore, his proposal was long term, not some temporary arrangement or commercial enterprise, although there had been trouble over a well Abraham had dug, but he claimed he knew nothing of it. A covenant is 'cut' (the meaning of *berith* – V.27,32) with a gift to Abimelech of "seven ewe lambs." These source the name of the well – "Beersheba" (the well of the seven). It is of little surprise that the words *shaba* (to seven oneself) and *sheba* (seven) in aggregate occur **seven** times in this chapter if *sheba* in the name Beersheba is included. This was all about covenant.

Genesis 21 to 26 present a remarkable parable of God's plan to build His family through the promises made to Abraham. The call of the Gentiles in Gen. 21 begins a series of events that wonderfully portray the way that we (Gentiles) were in view right back then in the times of Abraham. The slides in **Appendix 9** reveal the full story.

### **Psalm 23 – Yahweh is my shepherd**

V.1 – "**A Psalm of David.** Yahweh is my shepherd; I shall not want" – This psalm is the most well-known and most oft-quoted in the Psalter, and yet it has some hidden secrets. It is obviously one of David's earliest psalms based on his experiences as a youth shepherding his father's sheep on the hillsides of Bethlehem. There he had learned to trust in Yahweh the greatest Shepherd who had saved him from the lion and the bear (1 Sam. 17:34-37).

V.2 – "He maketh me to **lie down in green pastures**: he leadeth me beside the still waters" – This implies that David spent many nights in the field. This was not uncommon in Bethlehem as Luke 2:8 testifies – "And there were in the same country shepherds abiding in the field, keeping watch over their flock **by night**." However, David was alone without help from his family (1 Sam. 17:20,28). When V.6 is added, "and I will dwell in the **house** of Yahweh for ever," and V.5 observes that within his father Jesse's house there was a serious problem – "Thou preparest a table before me in the presence of mine enemies," there is good reason to suspect that David had been rejected by his family and spent very little time in Jesse's house. We also know when this happened. It was the time of his anointing by Samuel (1 Sam. 16:13) in the house of Jesse – "thou anointest my head with oil." This rejection by his family was doubtless the reason why David was not invited by his father to the sacrificial feast that Samuel instructed him and all his sons to attend – "he sanctified Jesse and his sons, and called them to the sacrifice." We also know who his "enemies" were – his brothers (1 Sam. 17:28-29) for they were always picking on him – "What have I **now** done?" (1 Sam. 17:29). Is there an answer to these issues of David's unpopularity within his own family despite the fact that he was "a man after God's own heart"? (1 Sam. 13:14; Acts 13:22). There is, and it was spelt out in **Appendix 1** in **July**. Here is a summary of the content of that appendix.

In 1 Sam.17:55–18:2, Saul recoiled from the prospect of marital connection with a **scandal ridden family**. His kingly status and self-righteousness rejected association with 'sinners'. And what were the reasons behind Saul not allowing David to return to his family after killing Goliath? (1 Sam. 18:2). The answer lies in the information that Abner had garnered after Saul commanded him to enquire about David's family. David had returned home from Saul before the war with the Philistines (1 Sam. 16:19-23; 17:15). He was **personally** well known by Saul, but he knew little about David's **family** into whom he was now committed by oath to marry his daughter Merab.



Consider also David's words in Ps. 51 lamenting his sin with Bathsheba (deeds not unknown in his own family) – "Behold, I was **shapen in iniquity**; and **in sin did my mother conceive me**" (So, were **you** conceived in sin?) Ps. 51:5 is generally interpreted as a figure of speech – Asterismos (indicating or employing some word which directs special attention to some particular point or subject) referring to the acquisition of human nature with its bias towards sin (as in Job 14:4; 15:14), but in fact here hints at something else much more embarrassing – an **incorrect** suspicion by Jesse that David was not his son, and which was accepted as fact by David given the hatred of his brothers who would have kept reminding him of it. There were **two scandals** in Jesse's family that gave him reason to be suspicious that David was not his son. Even David's skin colour cast doubt (1 Sam. 16:12 – "ruddy" – *admoniy* = reddish). True, David spent time in the open as a shepherd, but evidently Jesse believed it was David's natural birth colour, and he knew that it was not that of him or his wife, nor the other sons to whom she gave birth. David was different.

### Scandals in Jesse's family?

2 Sam. 17:25 - And Absalom made Amasa captain of the host instead of Joab: which Amasa was a man's son, whose name was Ithra an Israelite, that went in to Abigail the daughter of Nahash, sister to Zeruiah Joab's mother.

No reason! Why not Jesse if she is David's sister? i.e. seduced 'Ithra' a contraction of 'Jether'

Should read "Ishmeelite"

1 Chron. 2:15-17 – "...David the seventh (of Jesse): Whose sisters were Zeruiah, and Abigail. And the sons of Zeruiah; Abishai, and Joab, and Asahel, three. And Abigail bare Amasa: and the father of Amasa was Jether the Ishmeelite.

Abigail (at least) was fathered by Nahash (not Jesse) via David's mother.

Comparing these two passages raises a number of issues:

- The name of Abigail's seducer (Lit. "who had gone in to") is different in each;
- Ithra is a contraction of the name Jether;
- He was an Ishmeelite, and so Rotherham translates – "Ithra the Ishmaelite", and the Companion Bible – "Jetheran an Ishmeelite."
- Abigail's father was Nahash (not Jesse);
- Hence, two scandals blotted Jesse's family;
- When Saul heard this information he was clearly horrified.

We know Jesse was David's father (Ruth 4:22; Matt. 1:6), and his mother was Jesse's wife (1 Chron. 2:15-17) as David had one full blood sister, namely Zeruiah and a half sister Abigail (2 Sam. 17:25). The evidence suggests there had been scandal in Jesse's family involving his wife around the time of David's conception creating his suspicion about David's origin just as it was for Joseph at the conception of the Lord Jesus Christ (Matt. 1:18-20), a suspicion still alive 30 years later (John 8:41). Compare Isaac (Gen. 21:9); and Jephthah (Judges 11:1-2), both types of Christ. David was one of the greatest types of Christ in the O.T. (2 Sam. 7:19; 1 Chron. 17:17). Perhaps David is a fuller type of Christ than we first realized!

When this background is understood, more power and meaning is given to David's sentiments in this psalm. He had good reason to lean heavily on Yahweh as his Shepherd – "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy **rod** and thy **staff** they comfort me" for he received no support from his family. His thirst for righteousness and his Godly character went unrecognized and was not encouraged by his family, so he had to look to Yahweh – "He restoreth my soul: he leadeth me in the **paths of righteousness** for his name's sake" (V.3). Rejected by his family, he looked to a better and more permanent home – "Surely goodness and mercy shall follow me all the days of my life: and **I will dwell in the house of Yahweh** for ever" (V.6).

### Psalm 24 – Who is the King of glory?

V.1 – "**A Psalm of David.** The earth is Yahweh's, and the fulness thereof; the world, and they that dwell therein" – This psalm appears to have been composed at the time David

brought the Ark from Kirjathjearim to Zion and placed it in the tent he had pitched for it (1 Chron. 15:1; 16:1). It is composed for two choirs who call and answer each other. David began the psalm with reference to God's creative power as revealed in Gen. 1. This is significant because when the Kohathites took **six steps** in leaving the house of Obededom bearing the Ark, they stopped while David made sacrifice to Yahweh – “And it was so, that when they that bare the ark of Yahweh had gone **six paces**, he sacrificed oxen and fatlings” (2 Sam. 6:13). David was operating above the Law as a Melchizedek king-priest (so he distributed bread and wine to Jew and Gentile, men and women, like Melchizedek in Gen. 14:18), but he knew that Christ would not accomplish what he could see in the future until God's plan had unfolded for 6,000 years (on the principle of 2 Pet. 2:8 – “one day is with the Lord as a thousand years, and a thousand years as one day” – like us, he knew what era he lived in based upon that type). David was a man after God's own heart and had a unique depth of understanding.

V.3-6 – “Who shall ascend into the hill of Yahweh? or who shall stand in his holy place?” – This is redolent of Ps. 15:1 (the basis of the Discourse on the Mount – Matt. 5 to 7). There are qualifications, as in Ps. 15 – “He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.” This requires choosing a different way to our natural inheritance and tendencies in Adam, hence, “This, is the generation of them who inquire of him, who **seek thy face**, O God of **Jacob**” (Rotherham for V.6 as the KJV should read). Jacob underwent a lengthy process to change his character from a ‘heel-catcher’ to one who ‘prevailed with God’ (“an Israelite indeed”). When one allows God to work, he “shall bear away a blessing from Yahweh, and righteousness, from his delivering God” (Rotherham for V.5).

V.7-10 – “Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in” – David saw in the Ark entering Jerusalem (to be placed in his tent) the glory of the return of Christ in the future (Ezek. 43:4). The eastern gates of the Temple of Ezekiel's prophecy will see Christ and his saints enter as the “Glory” which departed in the days of Ezekiel (Ezek. 10 and 11). Once the glory has entered, those gates will be shut for the duration of the Millennium (Ezek. 44:1-2). Then the great King-Priest after “the order of Melchizedek” will be firmly in place (not temporarily as in David's dramatic portrayal).

“Who is this King of glory? Yahweh strong and mighty, Yahweh mighty in battle” – Christ is called “Yahweh” in places like Zech. 14:5 for he will come to rule for his Father on earth for a thousand years and then return the Kingdom to Him (1 Cor. 15:24-28). That is why he is called “the father of the Age” in Isa. 9:6. He will be “mighty in battle” because he is also described in Isa. 9:6 as “The mighty God” (*gibbor El* = the mighty warrior), and will be triumphant over the nations – “Ask of me, and let me give **nations** as thine inheritance, and, as thy possession, the ends of the earth: Thou shalt shepherd them with a sceptre of iron,—as a potter's vessel, shalt thou dash them in pieces” (Rotherham for Ps. 2:8-9).

## Psalm 25 – In flight from Absalom

V.1 – “A Psalm of **David**. Unto thee, O Yahweh, do I lift up my soul” – Psalm 25 is one of 9 acrostic psalms and is a companion of Psalm 34. The background to the psalm is identified in V.18 – “Look upon **mine affliction** and my pain; and forgive all my sins.” These words closely align with 2 Sam. 16:12 – “It may be that Yahweh will **look on mine affliction**, and that Yahweh will requite me good for his (Shimei's) cursing this day.” As David fled from Absalom, he did so knowing that this was another phase in the judgement pronounced by Nathan for his sin with Bathsheba (“the sword shall never depart from thine house” – 2 Sam. 12:10). Though he had been forgiven, the consequences for his sin troubled him for the

rest of his days. Accordingly, the psalm mentions that his enemies who hated him looked like they would triumph (V.2,19), and that unjustly (V.3); he laments that he felt desolate and mentally tormented (V.16-17), a torment of conscience for his grievous sin (V.7,11,18; Ps. 51:3 – “my sin is ever before me”); and he desperately needed guidance to negotiate the troubled times ahead (V.4-9) that had engulfed the whole nation (V.22 – “Redeem Israel, O God, out of all his troubles.”

V.12-16 provide wonderful encouragement when we find ourselves in times of distress, which, as in David’s case, often arises from family dislocation. Nothing is more distressing, but there is an antidote – “Intimacy with Yahweh, have they who revere him, His covenant also, he letteth them know” (Rotherham for V.14). Human relationships (even very close ones) may fail, but a close relationship with Yahweh will see His faithful servants through the worst crises. It all comes back to faith which is only maintained by regularly resorting to the Word of God (V.4-5 – “Shew me thy ways, O Yahweh; **teach** me thy paths. Lead me in thy truth, and **teach** me” (that is only possible through the Word). Listen to Bro. Roberts who wrote wisely in Clause 43 of the Ecclesial Guide under the heading “**The True Secret of Success**” – This lies in the rich indwelling of the word of Christ in each individual member of an ecclesia—a state to be attained in our day only by the **daily and systematic reading of the Scriptures**. When every mind is influenced by the Word, the worst rules work smoothly. When it is otherwise, the best will miscarry. The system of daily reading, laid out in The Bible Companion, has for years been followed by thousands with increasing benefit. The brethren ought, **above all things**, to help one another in its observance.

## Matthew 13

In this chapter the Lord begins to speak in parables. The companion accounts are found in Mark 4 and Luke 8. There are some differences with parables appearing in one not found in another. The parable of the sower is the foundation parable in each record, and is therefore of immense importance.

V.1-2 – By the sea of Galilee, the pressing multitudes required the Lord to get into a fishing boat and pull off shore a little. This had advantages. Not only was he free from being crushed, but his voice would carry across the water to the multitude.

V.3-9 – The parable of the sower sets out the response to the preaching of the Gospel. The symbols are obvious. The seed is “the word of the kingdom” (V.19). The various types of soil are representative of the human mind and its relationship to the seed. Anyone who hears the message (i.e. the seed comes into contact with their ‘soil’) will end up in one of four categories. There are only four possible outcomes – oblivion or **rejection** at the Judgement Seat for (1) Disinterest and rejection of the seed; (2) Failure of faith and zeal after a brief probation; (3) Allowing the cares of life to choke the Word so that it becomes fruitless; or on the upside, **acceptance** (4) Due to bringing forth “the fruit of the Spirit” in varying degrees.

V.10-17 – The disciples were curious as to the reason why the Lord chose to speak in parables. They were doubtless mystified by his response – “Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.” Surely the Lord desired to save everyone like his Father does (Ezek. 18:32; 33:11; Heb. 2:9). However, salvation is dependent on recognition of one’s need, and the desire to seek it using God’s prescribed method (Rom. 2:7). Christ was confronted by a nation largely given over to rabbinical Judaism. Like Adam, they had created their own religion – a fig leaf covering (Gen. 3:7; Job 31:33; Mark 11:13), and rejected “the Lamb of God” (John 1:29; Rev. 13:8).

The citation from Isa. 6:9-10 is significant because that chapter begins with a vision of Christ in glory in the Kingdom surrounded by his glorified brethren (Isa. 6:1; John 12:39-41; Rev. 4 which is based on Isa. 6), but goes on to warn of desolating judgements in V.11-12 that fell on Judea in AD 70. That day was near. Only those with a hearing ear would be saved – “But blessed are your eyes, for they see: and your ears, for they hear.” Isaiah and the remnant with him would have loved to hear the teachings of Messiah, but it was his disciples who had been given that privilege (V.17).

V.18-23 provide the explanation of the parable of the sower.

V.24-30,36-43 – The parable of the tares is based on the parable of the sower to expand upon the outcome of Christ’s sowing. Sadly, he is teaching that “an enemy” would sow “tares” (*zizanian* – a kind of darnel, resembling wheat except the grains are black) among the “seed” he and his apostles had sown. So it came to pass with the corruption of the truth in the latter half of the 1st century and into the next. The problem was, what to do about the apostates growing alongside the pure “seed.” Mistakes have been made interpreting this parable. Some have used it as a vehicle for dealing with error within an ecclesia or the brotherhood. This was not its purpose as Christ himself explains. V.38 – “The field is the world” (*kosmos* – order of things). The brotherhood is not “the world” as Christ said in his prayer (John 17:16). There are two acceptable interpretations of this parable. The first is that of Bro. Roberts in Nazareth Revisited – EXPLANATION—Both the wheat-class and the tare-class in Israel to be left unmolested till the arrival of their respective times, to be dealt with “according to their deeds.” The tare-class to be harvested “FIRST”: the wheat-class afterwards—the one a long time after the other, as the event has proved. The harvesting to be performed by the angels in both cases, under Christ’s command, but the harvesting of the tares to be done in the way of Providence, in which the angels work by influencing natural circumstances, while the harvest of the wheat would be done by them in an open and visible manner. The parable has been nearly all fulfilled, except the glorious part which is still future. “First” as the parable required, at the end of the Jewish world, the tare-class were gathered into Jerusalem, as into a furnace of fire, where there was wailing and gnashing of teeth, where they were destroyed with every circumstance of suffering and horror, as a study of the details of Josephus’ account of the devastation of Judea, and the destruction of Jerusalem, nearly forty years after Christ’s ascent to “all power in heaven and earth,” will abundantly shew to the reader. Thus were retributively “gathered out of his kingdom all things that offended” during his personal ministry, and “them who did iniquity.” The kingdom of the Holy Land is his kingdom which enables us to understand the interpretation.

The second is that of Bro. John Carter in The Parables of the Messiah where he applies the judgement process to the Second Advent of Christ when the apostate religious systems that grew up alongside the truth will be shown for what they were – the possessors of truth rewarded and all false religions destroyed.

There is a certain simplicity about the parables of the mustard seed and leaven (V.31-33); the parable of the hidden treasure (V.44); and the parable of the pearl of great price (V.45-46) that hardly requires comment. However, the parable of the net was the subject of comment on the three nets in the N.T. (see **Appendix 4** for April pg. 76). This is the second net and speaks of the Judgement Seat of Christ.

V.51-52 – The disciples were overconfident when asked by Christ whether they understood the parables he had spoken – “Have ye understood all these things? They say unto him, Yea, Lord.” He was dealing with long hidden secrets as he said in V.34-35 citing Ps. 78:2 – “I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.” Some things he said were “old” (i.e. known by them); some things

were completely “new” to them. Not that they had never been spoken about, for the O.T. was the basis of everything that the Lord taught. Not even the angels had heard everything he was now revealing to his disciples (1 Pet. 1:10-12). It needs to be remembered that the “new” here is not something out of ‘left field’ like the doctrinal teachings Paul mentions in 2 Tim. 4:3-4 designed for “itching ears.” It is a reference to things we may have heard, but not understood. That requires ‘giving the sense’ – Neh. 8:8.

V.53-58 – Sadly, the people of the Lord’s hometown were not ready to hear, and rejected him. He learnt that “a prophet is not without honour, save in his own country, and in his own house.”

## January 12

### Genesis 22 – The sacrifice of Isaac and the promises made unconditional

This chapter contains the **seventh** and final promise that God made to Abraham (Gen. 22:16-18) at which point the promises were made unconditional to him (Heb. 6:13-18). Significantly, the sacrifice of Isaac which typifies the sacrifice of Christ was preceded by a covenant with Gentiles involving 7 ewe lambs (Gen. 21:22-32), and the naming of “Beer-sheba” (“Well of the seven” from which place Abraham departed for the land of Moriah with Isaac (Gen. 22:19). Abraham did 7 things to prepare to leave Beer-sheba for Moriah (Gen. 22:3 – count “and”); he did 7 things at the foot of Moriah to ready Isaac for sacrifice (V.5-6); and 7 things on Moriah to offer Isaac (V.9-10); and when Isaac was released from the altar, Abraham did 7 things to offer the ram in sacrifice and rename Moriah (V.13-14). As a response to Abraham’s faithfulness and obedience Yahweh “sevens himself” (meaning of *shaba* V.16) and delivered the 7th promise (V.16-18). Inspiration is stamped all over this record.

V.1 – LITV – “And it happened after these things, **testing** Abraham...” – This was the final test of Abraham’s faith, and it was a massive one – “Take, I pray thee, thy son, thine **only one** (*yachiyd*), whom thou lovest, even, Isaac” (Rotherham). This key word *yachiyd* meaning united; sole (is used in V.2,12,16). There are only 12 occurrences in the O.T. It is used of an only, and therefore, beloved child – Jud. 11:34; Prov. 4:3; Jer. 6:26; Amos 8:10; Zech. 12:10; of life Ps. 22:20; 35:17; of the solitary Ps. 25:16; 68:7. It is associated in this chapter with a cognate word *yachad* which means unitedly; as one (it has the same root as *yachiyd* and there are likewise 3 occurrences in the chapter, V.6,8,19). These words translated “only one” and “went together” speak of the close relationship and cooperation between Abraham and Isaac which typified that of Yahweh and His Son in the act of sacrifice.

V.2 – A hill in “the land of Moriah” was their goal, because there Yahweh would offer up His “only one” for the salvation of the world, and in the process “confirm the promises made unto the fathers” (Rom. 15:8). The name Moriah consists of two Hebrew words – *ra’ah* – to see; and *Yah* – the Divine name. Hence, it means “Seen of Yah.” Abraham and Isaac would be seen by Yahweh in the act of sacrifice in obedience to a Divine command (Phil. 2:8; Acts 2:23). The vital significance lies in Abraham and Isaac being seen by Yahweh, foreshadowing His own sacrificial mission with Christ in the very place where it would be done. The willing submission of Isaac to the will of his father and Abraham’s unflinching faith culminated in Isaac’s typical resurrection – “Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure” (Heb. 11:19).

V.3-6 – The types are breathtaking in their extent – “Abraham rose up early in the morning” aligns with “it pleased Yahweh to bruise him” (Isa. 53:10); “saddled his **ass** (symbol of **Israel**), and took **two** of his young men (representing Jew and Gentile) with him” (the purpose of God involved Jew and Gentile); “clave the wood for the burnt offering” for God

had appointed the cross (Deut. 21:22-23; John 12:32-33; Phil. 2:8); “on the **third day** Abraham lifted up his eyes, and saw the place afar off” for Isaac had effectively been dead for 3 days so determined was Abraham to sacrifice him (Christ would spend 3 day and nights in the tomb). V.5 – “Abraham said unto his young men, Abide ye here with the **ass** (Israel); and **I and the lad** will go yonder and worship, **and come again to you**” verifies that Abraham was certain that he would return with a resurrected Isaac, and he did (Heb. 11:19). Both Jew and Gentile are exhorted to remain with **Israel** for “salvation is of the Jews” (John 4:22). V.6 – “Abraham took the wood of the burnt offering, and laid it upon Isaac his son” just as Yahweh laid on His Son the cross – “wood” here is *ets* – tree. Abraham took the “fire” and the “knife” for the Father was in control of the sacrifice, and “they **went** both of them **together**” (the words in bold are just one word *yachad*) The Father and son work together in total unity.

V.7-8 – “Isaac spake unto Abraham his father, and said, **My father**” – It is appropriate, given the obvious type, that this is the first time anyone has used this form of address “My father” as Isaac now does. “And he said, Behold the fire and the wood: but where *is* the **lamb** for a burnt offering?” – Abraham’s response was, “My son, God will see *to* the lamb for Himself, for a burnt offering” (LITV). This translation is largely correct, for the word “provide” is *ra’ah* – to see. It is part of the name “Moriah” and the connection with the name is obvious. Isaac now knew that he was “the lamb” but he did not seek to escape – “so they **went** both of them **together**” (*yachad*).

V.9-12 – Abraham did seven things again in offering Isaac on the altar, but just before he brought the knife down to kill Isaac, he was prevented by an angel. Isaac had been ‘dead’ for three days as this last act revealed. There was no point in Isaac actually being killed because he was only a type, and nothing would have been accomplished by his death. All that could have been accomplished had been. Isaac was ‘resurrected’ to complete the type (Heb. 11:19). What was accomplished was the proving of Abraham’s faith – “now I know that thou fearest God, seeing thou hast not withheld thy son, thine **only one** (*yachiyd*) from me.” God could not ask any more from a man than this, and so in response He made an oath that He would not withhold His “only one” from Abraham – “**because thou hast done this thing**, and hast not withheld thy son, thine only one: that in blessing I will bless thee” (V.16-17).

V.13-14 – “Abraham lifted up his eyes, and looked (*ra’ah*), and behold **behind him a ram** caught in a thicket (*sebâk* – cp. Matt. 27:46) by his horns” – A ram is a fully mature male lamb, the head of the flock. He had been around for some while, for he was first seen in the Garden of Eden as the sacrifice that provided a covering for Adam and Eve (Gen. 3:21; Rev. 13:8). That is why Abraham saw the ram “behind him,” i.e. he was always there, just like Christ – Gen. 3:15 (John 8:56). Christ bore Adam’s nature and knew what that meant (“horns” are a symbol of power, and his power was in his head). Like us, he was caught by “the thorns...and thistles” of mortality (Gen. 3:18-19), and the only way he could be released was by sacrifice. Having been seen by Yahweh = “Moriah”), now Abraham sees in the offering of the ram a type of Yahweh and Christ, and he renamed “Moriah” to “Yahwehjireh” which means literally – “He who **will be seen**” (V.14). The same two Hebrew words in the name Moriah are simply reversed (*ra’ah Yah* becomes *Yah ra’ah*) – Lit. “In the mount of Yahweh He shall be seen,” and He was, three millennia later.

V.16-18 – “**By myself** have I **sworn**” (*shaba*) is explained in Heb. 6:17-18 – “Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an **oath**: that by **two immutable things**, in which it was impossible for God to lie” (God exists, and He never fails to keep covenant). Hence, when He then said, “in blessing I will bless thee, and in multiplying I will multiply thy seed as the



stars of the heaven...,” the promises were made unconditional, They would not fail, and Abraham would be in the Kingdom, “And in thy seed (Christ) shall all the nations of the earth be blessed; because thou hast obeyed my voice.” Obedience brings a great reward.

V.19 – “So Abraham returned unto his young men, and they rose up and **went together** (*yachad*) **to Beersheba**,” (the well of the seven) where all this began. But where is Isaac? He is not mentioned in this verse. That is because in the type Yahweh and His Son had become one in the fullest sense. Remember, *yachiyd* meant “an only one” and the last occurrence in the O.T is in Zech. 12:10 – “they shall look upon **me** whom they have pierced, and they shall mourn for him, as one mourneth for his **only one**” (*yachiyd*). “I and my Father are one” (John 10:30).

V.20-24 – These verses almost seem out of place, but they are not. Abraham received news from Haran that his family had produced 12 sons (the number of Israel). In the type, these represent the family of Israel in foreign lands of which we today are a part.

The promises to Abraham unfolded in harmony with the process of redemption that God was working out in his life. Here is a summary:

- Ur – 1st call – Abram obeys the Gospel call and moves to Haran
- Haran – 2nd call (1st repeated) – Separation – he became a Hebrew (crosser-over)
- Shechem – Important choices were made and responsibilities accepted
- Bethel – More significant choices were made and solemn dedication followed
- Gen. 13 – Isolation – The 3rd condition met – Blessings come, including promise of the Land
- Gen. 15 – Justification by faith – The sacrifice of Christ foreshadowed and the Land granted
- Gen. 17 – Participation – God’s fatherhood delegated – Flesh repudiated in circumcision
- Gen. 18 – Realisation – The promised seed guaranteed by Divine intervention
- Gen. 22 – God manifestation – Justified by works of faith

The governing principle was Gal. 5:6 – “Faith which works by love” (*agape*).

Bro. Thomas in Eureka Vol. 5, pg. 338 provides a wonderful summary of the above – Such is the consummation of the Divine purpose... He desired a society for our planet consisting of tried and faithful friends, such as Abraham, who loved Him better than his dearest son. He proposed to develop it upon the principle of belief in His promises and obedience under trial; and to crown the whole with incorruptibility and life. Having prepared such a society as this, and concentrated it from all ages and generations into one glorious community, He would then put His hand to the final completion of its dwelling-place, as he declared to John, saying, “Behold, I make all things new”. When these true and faithful words are fulfilled, “IT is DONE”.

### **Genesis 23 – The death and burial of Sarah**

V.1 – “And Sarah was an hundred and seven and twenty years old: these were the years of the life of Sarah” – Isaac was 37 when his mother died, but he is not mentioned in this chapter. Why might that be so? The reason is that Genesis 21 to 26 is a magnificent parable of the purpose of God in Christ. See **Appendix 9** for further information on that parable.

Sarah is a type of Zion (Isa. 51:2-3; Gal. 4:26-28). In AD 70, Zion “fell asleep” and was hid, but must be brought back to life (Isa. 51:8; 60:1) when Christ returns to establish the Kingdom. In AD 70, Christ was in heaven with his Father, hence, consistent with that fact, Isaac is not seen in this chapter even though he was obviously at the funeral of his mother.

V.2 – “Abraham came to mourn for Sarah” – Some have thought Abraham and Sarah were separated before her death, but this is not correct. The ESV correctly translates, “Abraham

**went in** to mourn for Sarah and to weep for her,” i.e. he went into her tent as it was the practice for each to have their own tent (Gen. 31:33; 24:67).

V.3-20 – Abraham negotiated the purchase of the field near Hebron which contained the cave of Machpelah (“folded together”) from Ephron the Hittite. He was so highly regarded by the inhabitants of Hebron that he was offered the field as a gift, but refused on the principle of his pilgrim status – “I am a stranger and a sojourner with you” (Heb. 11:13). This was important to Abraham because possession of the land of Canaan was to be by **promise**, not by **purchase**. This is the point Stephen made in his defence before the Sanhedrin (Acts 7:5). By purchasing the field he was indicating this was in no way connected to the promise God had made – “Arise, walk through the land in the length of it and in the breadth of it; for I will **give** it unto thee” (Gen. 13:17).

V.19 – “Abraham buried Sarah his wife in the cave of the field of Machpelah” – Sarah was the first of six Patriarchs to be buried in the cave of Machpelah. They lie ‘folded together’ awaiting the resurrection. However, Abraham had yet another 38 years of life before him. His next priority was to find a wife for Isaac. In Gen. 24, the parable continues.

## Psalm 26

V.1 – “**A Psalm of David**. Judge me, O Yahweh; for I have walked in mine integrity: I have trusted also in Yahweh; therefore I shall not slide” – There is uncertainty about the precise background to this psalm. It appears it may have been written towards the end of David’s life as he reflected on the wide range of characters who had troubled him from his earliest days. David was only too well aware of the bias in human nature towards sin. He had seen it in men like Saul, Doeg, Abner, Joab, Absalom, Shimei, Sheba and many others. They were a “congregation of evil doers” and he refused to sit with them. He called them “vain persons” and “dissemblers” (i.e. “hypocrites” LITV for V.4). But because David himself had stumbled, he called on God to “judge” (*shaphat*); “examine” (*bâchan* = investigate); “prove” (*nâsâh* – test); and “try” his “reins” (motivation). Only genuine people ask for such a thorough examination under the gaze of one who sees all – “all things are naked and opened unto the eyes of him with whom we have to do” (Heb. 4:13). Evil men love “darkness rather than light, because their deeds (are) evil” (John 3:19).

V.6 – “I will wash mine hands in innocency” – This echoes the law of Deut. 21:1-9 in which the elders of the nearest city to someone found murdered had to “wash their hands over the heifer that is beheaded in the valley.” David had been on the sidelines of many murders in his time where the perpetrators were not punished (e.g. Doeg, Joab). He could wash his hands because he had innocently “occasioned the death” of some (1 Sam. 22:22), as there was no evil intent as was the case with men like Doeg and Joab.

V.8 – David “loved the habitation of (God’s) house, and the place where (His) honour dwelleth,” so he could claim God’s mercy, “But as for me, I will walk in mine integrity: redeem me, and be merciful unto me.” For that reason he could conclude with the assurance that he would be in the Kingdom – “My foot standeth in an even place: in the congregations (ESV – “the great assembly”) will I bless Yahweh.”

## Psalm 27

V.1 – “**A Psalm of David**. Yahweh is my light and my salvation; whom shall I fear? Yahweh is the strength of my life; of whom shall I be afraid?” – The background to this psalm by David is uncertain. However, the repeated reference to enemies and bitter foes who made war against him may hint at the time of David’s exile from the throne when Absalom rose

against him (see V.12). However, it may be the Spirit's intention that there be no specific background as there are many Messianic echoes in the psalm, and it would have been of great encouragement to our Lord in his trials.

V.4-6 – The major issue was that David was unable to access God's dwelling place because of his troubles. He made this point when fleeing from Absalom (2 Sam. 15:25) when sending the Ark back to Jerusalem with Zadok – “if I shall find favour in the eyes of Yahweh, he will bring me again, and shew me both it, and his **habitation**.” This was his sole desire – “One thing have I desired of Yahweh, that will I seek after; that I may dwell in the house of Yahweh all the days of my life, to behold the beauty of Yahweh, and to enquire in his temple.” But for the time being he was in an uncertain and unstable place and expressed his confidence in his “rock” (*tzur* – V.5).

“For in the time of trouble he shall hide me in his **pavilion** (*sôk* – a hut, as of entwined boughs); in the secret of his tabernacle (*ôhel* – a round tent) shall he hide me; he shall set me up upon a rock” – The “pavilion” is a reference to the flimsy shelter that was used during the Feast of Tabernacles (*succoth*). It was a temporary and uncertain dwelling place only made secure by its unseen ‘foundation’ – Yahweh. Wherever David was, that is how he felt, for he also mentions a “tent” (*ohel* – the very thing he had erected to house the Ark – 1 Chron. 15:1) and that is why he felt he was actually on a strong rock, and “therefore (he could say) will I offer in his tabernacle (*ohel*) sacrifices of joy.”

V.7-14 – The rest of the psalm is a plea to be heard; to enjoy communion with God; to be taught the right way, and to be delivered from his enemies. Because he is confident in his God he saw a pathway to eternity (Rotherham for V.13) – “I believe that I shall see—The goodness of Yahweh in the land of the living” (i.e. among immortals), and encourages others who are in trouble to “wait on Yahweh: be of good courage, and he shall strengthen thine heart.”

## Psalm 28

V.1 – “**A Psalm of David**. Unto thee will I cry, O Yahweh my rock; be not silent to me: lest, if thou be silent to me, I become like **them that go down into the pit**” – The last half of V.1 is a hint that the background of this psalm is the rebellion of Absalom, for that was his fate – “they took Absalom, and cast him into **a great pit** in the wood, and laid a very great heap of stones upon him” (2 Sam. 18:17).

V.2 is reminiscent of David's desire to return to the sanctuary (“when I lift up my hands toward thy holy oracle”) expressed in 2 Sam. 15:25.

V.3-5 – David had been deceived by “workers of iniquity, which speak peace to their neighbours, but mischief is in their hearts” (like Absalom and Ahithophel). He pleads that their evil machinations might be turned on their head “because they regard not the works of Yahweh, nor the operation of his hands.”

V.6-9 – David praises Yahweh; confirms his confidence in Him, and provided encouragement to Messiah – “he is the saving strength of his anointed” (*mâshîyach* – meaning himself in the first instance, but looking forward to his promised “Son” (2 Sam. 7:12-14).

## Matthew 14

V.1-12 – When Herod Antipas heard of Jesus, he assumed it was John the Baptist whom he had beheaded. What follows is the account of that evil deed. Herod imprisoned John the Baptist in his mountain top fortress at Machaerus after his three and a half year ministry because of his serious criticism of Herod's actions in stealing his brother's wife. John's Nazariteship is brought

to a successful conclusion as his head is separated from his body (the whole point of Nazariteship spiritually). The bitter hatred of Herodias craved revenge against John, but Herod feared upsetting the people who loved John (V.5). During Herod's birthday party, Salome, Herodias's daughter by her racy dancing so impressed him that he made a rash drunken vow to give her whatever she desired. Schooled by her vengeful mother, she asked John's head on a platter. Mortified by his own folly, Herod gave the order for the execution. It is said that Salome many years later was beheaded in Spain (where they had been banished) when skating on thin ice! Poetic justice, if so.



V.13-21 – For the feeding of the 5,000 see comments on Luke 9 on March 18 pgs. 41-42, and April 14 pg. 29.

V.22-33 – The disciples in the absence of Christ were crossing the Sea of Galilee (called “Galilee of the nations” – Isa. 9:1) towards Capernaum (“the city of comfort”) in a ‘ship’ (the ecclesia) in the company of their brethren (fellow disciples). The ‘ecclesial ship’ was being buffeted and tossed to and fro by a violent storm (Rev. 16:14), and only the appearance of Christ could save them. When he arrived, the storm was calmed (Ps. 65:7), and the ship was immediately at the place they had set out for – “the city of comfort” (John 6:21; Isa. 51:3; 66:13; Zech. 1:17). There is a lesson for us in this account. Peter’s typical enthusiasm saw him ask, “Lord, if it be thou, bid me come unto thee on the water.” This sounds like an act of faith, but it was not wise. He started well, but the turbulence changed all that. It is better to remain in the ecclesial ship in a time of violent storms at the end of the days rather than test our faith in a turbulent world. The Lord is not here yet, and he was not yet in the ship with his disciples when Peter made his request. Stay in the ship. The calm will soon come when he arrives.

V.34-36 – The healing continued especially when the hem of Christ’s garment was touched (Num. 15:38-40). He was the Word made flesh after all (John 1:14).

## January 13

### Genesis 24 – A bride for Isaac

Abraham sought a bride for Isaac in Gentile lands after ‘Zion’ had ‘fallen asleep’ (Paul puts it another way in Rom. 11:25 – “blindness in part is happened to Israel, until the fulness of the Gentiles be come in”), and after the same pattern, God has sought a bride for His son the Lord Jesus Christ among the Gentiles. This chapter presents a remarkable type.

V.1-2 – Thinking that his days were numbered, Abraham sent his faithful servant (most likely Eliezer of Gen. 15:2; see V.10, but is not named for reasons related to the type) on a mission to Haran to find a wife for Isaac. The instruction, “Put, I pray thee, thy hand under my thigh” is a sign that the mission was related to the promised seed (hence juxtaposition of the hand to the reproductive organs).

V.4-9 – “thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac” – The principles of the truth govern Abraham’s instructions. Firstly, a wife was to be found among those who shared the truth. Marriage outside the Faith was not an option. Secondly, when Abraham’s servant says, “Peradventure the woman will not be willing to

follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?”, Abraham was adamant that Isaac must not be taken back to Haran – “Beware thou that thou bring not my son thither again.” Once the world is left behind, we must not go back to it, in the same way that Israel having been brought out of Egypt were commanded in Deut. 17:16 – “Ye shall henceforth return no more that way” (i.e. to Egypt).

“Yahweh, God of heaven...he shall send his **angel** before thee, and thou shalt take a wife unto my son from thence” – Abraham expressed his absolute faith in God that the mission would be successful because of Providence guided by an angel. Finally, he repeated the edict – “if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again.” The contract was made and the servant departed for Haran with 10 camels and possibly an equal number of assistants.

V.10-28 – The story of how Abraham’s servant prayed that he be guided – “send me **good speed** this day, and shew kindness unto my master Abraham,” and then set out the conditions of a woman ready to provide water for him and his men, and their 10 camels (an enormous task in itself) is a wonderful example of how Providence can sometimes work in our lives, for “it came to pass, **before he had done speaking**, that, behold, Rebekah came out...with her pitcher upon her shoulder,” and did exactly what he had specified when asked. This is also a test for God’s servants, for he was bemused that things could happen so quickly. As Sarah had to learn, nothing is too hard for Yahweh.

Consider what this providential guidance had achieved. They had arrived at the well outside the city at “the time that women go out to draw water” (the timing was perfect); Rebekah was a member of Abraham’s family (an essential spiritual quality for the Bride of Christ – Gal. 3:29); and she was “**very fair** to look upon (see Ps. 45:11 – “So shall the king greatly desire thy beauty”), a **virgin** (as must be the Bride of Christ – 2 Cor. 11:2), neither had any man known her” (though some had obviously tried, she had kept her virginity under trial as the Bride of Christ must). She was generous and industrious, and clearly “a virtuous woman” like the Bride of Christ (Prov. 31:10-31).

Once Rebekah had been identified as belonging to the family of Abraham and the request for lodging agreed to (V.23-25), Abraham’s servant does something very important for Rebekah when a decision had to be made by her later – “the man bowed down his head, and worshipped Yahweh” in front of her. He did that instinctively out of sheer gratitude, not mechanical ritual. He offered a grateful prayer. She noticed it, as she did again in V.52 when “he worshipped Yahweh, bowing himself to the earth” in the presence of the family (again in joyous gratitude). The actions of the servant convinced Rebekah of the character of his master Isaac. She was later invited to travel 500 miles (800 kms) away from family she would never see again, and marry a man she had never seen. Who would do that? Only someone who saw in Abraham’s and Isaac’s representative the spiritual quality of the family she was being asked to marry into. And so it is with us Gentiles who have been invited to undertake a long and sometimes dangerous journey to ultimately marry a man we have never seen, but whom we love for his qualities (1 Pet. 1:7-8 – “That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: **whom having not seen, ye love**; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.” When we see Christ manifested in his faithful servants, we are provided with evidence of the qualities of the “husband” we have been espoused to marry when he comes to collect his Bride – cp. Paul in Gal. 3:1 who could claim, “before whose eyes Jesus Christ hath been evidently set forth, crucified among you?” for as he told them in

Gal. 1:16 he had been called by God, “To reveal his Son in me, that I might preach him among the nations.” Abraham’s servant was one such.

V.57-58 – When the crunch came and the family said, “We will call the damsel, and enquire at her mouth. And they called Rebekah, and said unto her, **Wilt thou go with this man?** And she said, **I will go.**” In Rebekah’s mind was a simple equation – ‘if Isaac is anything like this man (Abraham’s servant) then I am going to marry him.’ Rebekah’s faith was exhibited in leaving behind her family (see Ps. 45:10-11). The exhortation for us is obvious.

V.60 – “be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them” – These words from the family reveal an appreciation of the promises made to Abraham. They were convinced the purpose of the marriage was to fulfill the Abrahamic promises (Gen. 22:17-18).

Another very important thing to observe in this chapter is the number of times Abraham’s servant tells the same story about his mission. The story was retold several times, and in the type represents **the Gospel message** being repeated many times since the Apostles’ work began in the 1st century. We are still hearing it today, and have an obligation to repeat it. This is also the reason why the servant is not named (although he was obviously Eliezer – “all the goods of his master were in his hand” – V.10, and himself a convert – Gen. 15:2). He represents a long series of preachers of the true Gospel down through the centuries to our time.

V.61-67 – The long trek to the well Lahairoi began, and again the timing was perfect – “Isaac came from **the way** of the well **Lahairoi**” (“the living one my beholder”). Isaac had been mourning daily for his mother 3 years after her death (just as Christ is mourning for Zion). He resorted to a special place seeking the presence of God (the well was named for that reason in Gen. 16:13-14). There he “went out to **meditate** in the field at the eventide.” The word “meditate” is *súach* – to muse pensively; to meditate. Isaac was heavy of heart at the absence of his mother Sarah, which is why when he took Rebekah to wife, he took her immediately “into his mother Sarah’s tent” and “was comforted after his mother’s death” (V.67). Sarah (“Zion”) is our spiritual “mother” (Gal. 4:26 – “Jerusalem which is above is free, which is the mother of us all”). The message for all potential members of the Bride of Christ is obvious in this majestic multifaceted type. It is part of the parable of Gen. 21 to 26.

One final point. When Rebekah saw Isaac walking in the field by the well Lahairoi she “lighted off the camel,” and having established it was her husband to be, Isaac, “she took a vail, and covered herself.” This was the mark of a married woman. It was also the sign of humility and submission to her spiritual ‘head’, and became the basis on which one of only three rituals required of Christ’s servants now was based (baptism, bread and wine remembrance and head coverings for sisters at that remembrance, at least – 1 Cor. 11).

## **Psalm 29 – The voice of God’s thunder judgements**

V.1 – “**A Psalm of David.** Give unto Yahweh, O ye mighty, give unto Yahweh glory and strength” – This psalm of David seems to find its background in 1 Chron. 16:28-29 when the Ark had been placed triumphally in the tent that David had pitched for it (1 Chron. 15:1; 16:1), for (as Rotherham translates) “on that day, then, David gave these songs in chief, to give thanks unto Yahweh,—through Asaph, and his brethren” (1 Chron. 16:7-36). The psalms David penned at that time are echoed in a number of psalms in the Psalter, namely, Ps. 96; 105 and 106. David was modelling the Melchizedek king-priesthood in these events and he saw in the arrival of the Ark in Zion, the return of Christ and the overthrow of the kingdom of men as is so graphically portrayed in Ps. 68 which was also written at this time. The events of Armageddon and the 40 years of conflict that follow in seven campaigns are the subject matter



of this psalm. The seven thunder judgements of Rev. 10:3-4 (“seven thunders uttered their **voices**”) are the N.T. equivalent of Ps. 29.

There are three sections to the psalm; (1) V.1-2 – A call to worship; (2) V.3-9 – The thundering voice of Yahweh; and (3) V.10-11 – The blessings of the Kingdom.

V.3-9 – “The **voice** of Yahweh” – This phrase is used seven times in the psalm (V.3,4,5,7,8,9) and is associated with **thunder** – “the God of glory thundereth.” Vincent in his word studies says – “The Jews were accustomed to speak of thunder as the **seven voices**.” Thunder is symbolic of judgement and war. Seven thunders here suggests the seven campaigns by Christ to totally subjugate the nations to his rule after the pattern set by Joshua and David (2 Sam. 8 to 10). The outpouring of Divine judgement after Armageddon will finally crush all resistance to Christ's rule, just as John saw it in Rev. 11:19 – “And the temple of God was opened in heaven, and there was seen in his temple the **Ark** of his covenant: and there were lightnings, and **voices**, and **thunderings**, and an earthquake, and great hail.”

When the seven thundering voices are examined in the psalm, the pattern of the events subsequent to the return of Christ is found. In V.3, the thunder judgement is “upon many waters” (the symbol for nations – Isa. 17:12-13; Rev. 17:15). In V.4, the second voice is “powerful; and the third voice “is full of majesty” for this foreshadows Christ and the saints bursting on the scene as described in Zech. 14:3-5. In V.5-6, the fourth voice breaks “the cedars of Lebanon,” a symbol for powerful world rulers (Isa. 2:13; 14:8; 37:24; Zech. 11:2). In V.7, the fifth voice “flashes forth flames of fire” (ESV). Fire is the symbol for judgement and after the initial conflicts surrounding Armageddon, Christ “will send a **fire** on Magog, and among them that dwell carelessly in the isles” (Ezek. 39:6) beginning the process of subduing all remaining rebellious nations. In V.8, the sixth voice “shaketh the **wilderness of Kadesh**” (“holy”) and this is about the destruction of Babylon the Great in “the wilderness of the peoples” (Ezek. 20:35; Isa. 21:1,9; Rev. 17:3) by Israel returning under Elijah in the Second Exodus, whose role is to waste “the land of Nimrod in the entrances thereof” (Mic. 5:6). The Catholic Harlot system that sees itself as “holy” will be exposed and destroyed. In V.9, the seventh and final voice makes “the hinds to calve, and discovereth the forests: and in his temple doth every one speak of his glory.” This is the finale – new life for Israel (Gen. 49:21) and all subject nations, and a steady stream of worshippers to the “House of Prayer for all nations” (Isa. 2:1-3; Mic. 4:1-2; Isa. 56:7).

V.10-11 – Christ will then rule the whole world for his Father – “Yahweh sitteth upon the flood (V.3); yea, Yahweh sitteth King for ever” (Zech. 14:9), and that will see Him “bless his people with peace.”

### **Psalm 30 – Mourning turned to joy**

V.1 – “**A Psalm and Song at the dedication of the house of David**. I will extol thee, O Yahweh; for thou hast lifted me up, and hast not made my foes to rejoice over me” – Much debate has ensued over whether “the house of David” refers to David's own palace, or to the tent he erected to house the Ark (1 Chron. 15:1; 16:1). Ps. 132:3-5 settles the matter. This psalm was written when David had placed the Ark in his tent (the subject of Ps. 29), however, it is revealing in its content about the tribulations of David during the few months surrounding the bringing of the Ark to Zion. It was a roller-coaster time for him. The psalm begins with praise to Yahweh for lifting him out of a terrible situation.

V.2-9 – It is clear David had been grievously unwell for a short time, and thought he might die, but his appeal to Yahweh saw him revived – “I cried unto thee, thou hast healed me...thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go

down to the pit.” It is evident his affliction had come from God (V.5 – “For his anger endureth but a moment”). The reason for the affliction appears to be David’s pride and overconfidence when preparing to bring up the Ark from Kirjathjearim which resulted in the serious mistake of placing the Ark on a cart instead of it being carried by the Kohathites. Tragedy halted the unscriptural procession with Uzzah being struck down when he reached out to stabilise the Ark as the oxen stumbled. David’s response was most ‘un-David-like’ for he was very angry that his project had collapsed (“David was afraid of Yahweh that day”), and that Uzzah had paid with his life (2 Sam. 6:8 – “And David was angry because Yahweh had broken out against Uzzah”). It seems Yahweh responded by striking David with a serious sickness that sidelined him for at least three months (2 Sam. 6:11) for he did nothing more until news came to him about the blessing on the house of Obededom. He appears to have been quite distracted from his desire to bring the Ark to Zion. David gives the reason for this difficult time in his life – “in my prosperity I said, I shall never be moved” (V.6). Over-confidence that led to wrong decisions, and a sense of pride that he had not only secured rulership over the whole nation, but had captured Jerusalem in which he was building a comfortable palace for himself probably all played a part. He knew he was right in bringing the Ark to Zion and not returning it to the Tabernacle of Moses, but when the project was stalled he had reacted angrily and out of character. This is so typical of human nature. God stepped in and corrected David with a short but sharp affliction (“For his anger endureth but a moment”). The worst thing for a man like David was – “thou didst hide thy face, and I was troubled.”

The true David came to the fore when he humbled himself and acknowledged his mistake – “I cried to thee, O Yahweh; and unto Yahweh I made supplication” (V.8). The reason for setting things straight was simple, but only possible when he realized the folly of human pride standing up for its own vindication – “What profit is there in my blood, when I go down to the pit? Shall the dust praise thee? shall it declare thy truth?” If he had retained his own right, he would be dead and would not be writing a psalm of praise to the God who had redeemed him from the hand of the grave. His cry for “mercy” (V.10) had been answered, and his “mourning (turned) into dancing” for “weeping may endure for a night, but joy cometh in the morning” (V.5). David was now able to complete the bringing of the Ark to Zion where the conclusion of the psalm could be fulfilled - “To the end that my glory may sing praise to thee, and not be silent. O Yahweh my God, I will give thanks unto thee for ever.”

## Matthew 15

This chapter is easily divided into two diverse parts. V.1-20 are a repudiation of Judaism and V.21-39 deal with the admission of Gentiles into the Faith.

V.1-9 – The criticism by the Scribes and Pharisees of the failure of Christ’s disciples to observe the laws of ritual cleanliness sparked a stern condemnation of their Judaism. Their punctiliousness over ritual cleansing cloaked a huge betrayal of the 5th commandment through their Corban law. This rabbinical subterfuge allowed them to deny their parents any support because all their assets were devoted to the temple service. “Honour thy father and mother” had been completely submerged. Isa. 29:13 had been fulfilled – “in vain they do worship me, teaching for doctrines the **commandments of men.**”

V.10-20 – What actually defiles men comes next. Edible food that goes into the mouth does no harm. What does harm is that which comes out of the heart of the natural man, the mouth being its spokesman (V.18; Luke 6:45). In the list of V.19, the Lord mentions seven things (a complete number), whereas in Mark 7:21-22 he lists 13 things (rebellion).

V.21-28 – Jesus escaped from the omnipresent critics, the Scribes and Pharisees, who would not venture into a Gentile land, and made his way to Tyre and Sidon. Here a Syrophoenician

woman (called “a woman of Canaan”) accosted him with an appeal to heal her daughter. He did not respond, so she badgered his disciples, who in turn appealed to him to get rid of this pesky Gentile. His answer was to test the woman’s faith (not unlike Elijah and the widow of Zarephath) – “I am not sent but unto the lost sheep of the house of Israel.” She passed the test, “Then came she and worshipped him, saying, Lord, help me.” His response was to throw a crumb – LITV – “It is not good to take the bread of the children to throw it to the **little dogs**.” The word “dogs” is not the normal word for dogs in the N.T. which is *kuon* (Rev. 22:15 – “For without are dogs”). Here it is *kunarion* – a puppy. In Christ’s time, mature dogs were not permitted inside the house, but puppies were. She grasped at this crumb and said “Yes, Lord; for **even the little dogs eat of the crumbs** falling from the table of their lords” (LITV). The Lord was astonished saying, “O woman, **great is thy faith**: be it unto thee even as thou wilt.” This kind of faith was rare in Israel, but often seen in Gentiles. The question may be asked – is it the same today?

V.29-31 – The Lord returned to the Galilee region. This was a three day journey (V.32) and many Gentiles had followed him from “the coasts of Tyre and Sidon” bringing with them the sick and ailing. He tested their faith too by ascending a mountain (it is not easy to climb a mountain when you are sick). Because of their faith the “lame, blind, dumb, maimed” were healed “and they **glorified the God of Israel**.” This is implicit proof that they were largely Gentiles. There would be no need to use the term “Israel” if they were Jews.

V.32-39 – The feeding of the 4,000 is quite different to that of the 5,000. The latter were primarily Jews. That is why 2 Kings 1 was invoked as they were organized into groups of 50 and fed with 5 loaves and two fish. Here, the 4,000 are fed with seven loaves. Even in the collection of scraps there was a difference. The comments made on the two feedings on February 10 are repeated here. There are important lessons involved.

Comments on Mark 6:33-44. There were two feedings of a multitude – the 5,000 mainly Jews – and the 4,000 mainly Gentiles (Mark 8:1-9). Jesus had compassion on ‘sheep’ with no shepherd (V.34). Here were Jews misled by Judaistic leaders who made their burdens unbearable (Acts 15:10). What these Jews needed was **faith** in the promises made to their fathers Abraham, Isaac, and Jacob so that they might receive God’s **grace**. Hence, there were **5 loaves** (grace – John 5:2) and **2 fish** (Jew and Gentile) for a total of **7** = covenant. The 4,000 were fed with **7 loaves** for they being Gentiles needed the covenant God made with Abraham (Gal. 3). This is noted in Rom. 3:30 where the Apostle says, “Seeing it is one God which shall justify the circumcision (Jews) by (*ek* – out of) **faith**, and uncircumcision (Gentiles) through **the faith**” (Diaglott). The 5,000 Jews left 12 (Israel) wicker hand baskets (Gr. *kophinos*) of crumbs. The 4,000 Gentiles left only 7 small lunch packs (*spuris* – a lunch hamper woven from reeds). Don’t be deflected by those who point out that *spuris* is the word used of the basket Paul was lowered down the wall of Damascus in Acts 9:26. Woven reed baskets can be of any size. It is ludicrous to think the disciples used a bag that size to carry their lunch on a day trip. What is the meaning of this? It is simple – the Gentiles were hungrier for the teachings of Christ than the Jews. History has testified to that.

## January 14

### Genesis 25

V.1-8 – “Then again Abraham took a wife, and her name was Keturah” – Abraham had thought he was beyond having children, but taking Keturah as a wife after Sarah’s death, he produced six sons, and from them came at least another 10 progeny. One of the sons of Keturah was Shuah from whom eventually came Bildad the Shuhite of Job 2:11. This came

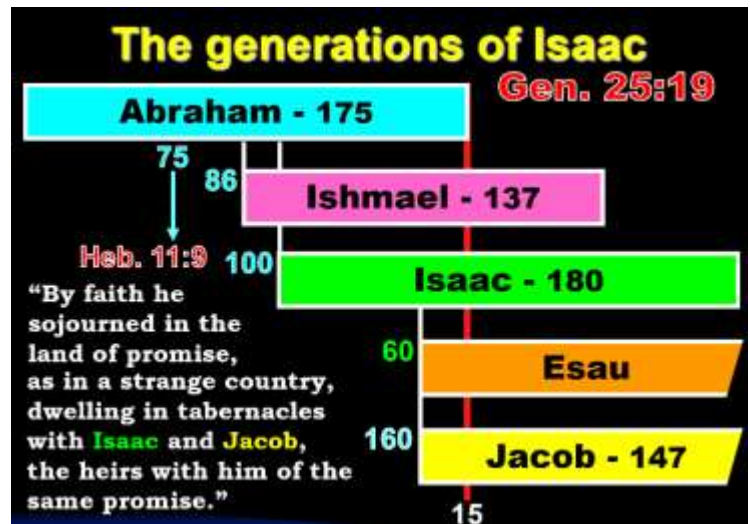
about because “Abraham gave all that he had unto Isaac” (V.5), and sent the sons of Keturah away across the Jordan, not because they were evil, but because he wanted to make it clear that the promises pertaining to the Land would be fulfilled through Isaac – “unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country” (V.6).

Abraham died aged 175. He was buried by Ishmael who was 89 at the time, and Isaac who was 75. This is important because Esau and Jacob were 15 when Abraham died, yet the record of their birth does not come until V.24-26. Similarly, Ishmael died aged 137 when Esau and Jacob were 63. This is one of the three proofs that Jacob spent 40 years in Haran with Laban, not 20 as is so often assumed. See comments on Gen. 28 and 31 for further detail.

V.9-18 – “his sons Isaac and Ishmael buried him in the cave of Machpelah” – Abraham was laid to rest beside Sarah who had preceded him by 38 years. Ishmael and Isaac cooperated in the burial of their father, but the record is at pains to distance them in the spiritual arena – “after the death of Abraham, ...God blessed his son Isaac; and **Isaac dwelt by the well Lahairoi.**” This is the last time Lahairoi (“the well of the living one my beholder”) is mentioned. This was Isaac’s spiritual refuge (Gen. 24:62-63) where he communicated with his God. On the other hand, Ishmael (the type of the classic Judaiser in the Allegory) was content to “dwell in the presence of all his brethren” (Gen. 16:12), and so “he died in the presence of all his brethren” (V.18). Christ explained what that means in its spiritual sense in Matt. 23:5-7 – “all their works they do for **to be seen of men**: ....and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets.” In other words, they were content to ‘dwell in the presence of their brethren’ without a true relationship with God (John 4:23 – “in spirit and in truth”). Like Ishmael, they had a heritage in Abraham, and were circumcised in flesh, but like Ishmael, they were uncircumcised in heart. Consistent with the Allegory (Gen. 16:12; Gal. 4:21-31) “the generations of Ishmael” lists “**twelve princes** according to their nations” (see Gen. 17:20 – “**twelve princes** shall he beget”).

V.19-23 – “Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel **the Syrian** of Padanaram, the sister to Laban **the Syrian**” – There is a reason why the phrase “the Syrian” is repeated. The names Syria and Edom are very close in the Hebrew. So close in fact that in 2 Sam. 8:12-13 copyists have confused them (see above). Perhaps the close association was intentional, for Edom comes from *adam* which is the root of Adam. In the life of Jacob it represents the heritage of the flesh which we all receive from our parents. Jacob is the type of all who will be in the Kingdom. The process of changing him from a ‘heel-catcher’ to a ‘prevailer with God’ (an “Israelite indeed”) set the pattern for all.

Twenty years of waiting and earnest prayer resulted in Divine intervention and finally “Yahweh was intreated of him, and Rebekah his wife conceived,” but it was not a normal pregnancy,



In Hebrew, Syria and Edom are very similar and have been confused by the translators in 2 Sam. 8:12-13, where “Edom” should occur (cp. 1 Chron. 18:11-12).

Edom Syria



for “the children **struggled together** (*ratsats* – to crack in pieces – i.e. a violent struggle – Gen. 3:15) within her.” So violent was the struggle within her that Rebekah enquired (Youngs Lit.) – “If it is right – why am I thus?” i.e. could the blessing of Yahweh come in this way? In the parable, Rebekah who represents the Bride of Christ had within her womb ‘flesh’ and ‘spirit’ in two very diverse twins. “Yahweh said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the

Two manner of people	
Esau	Jacob
<ul style="list-style-type: none"> <li>▪ “red all over”</li> <li>▪ “Fully made” from the womb</li> <li>▪ Cunning hunter (killer)</li> <li>▪ Man of the field</li> <li>▪ Isaac loved Esau</li> <li>▪ Despised his natural birthright</li> <li>▪ Called Edom (akin to Adam) for his profanity</li> <li>▪ Hated by God – <b>Mal.1:3</b></li> </ul>	<ul style="list-style-type: none"> <li>▪ Normal at birth</li> <li>▪ Hand on Esau’s heel at birth</li> <li>▪ A shepherd (life)</li> <li>▪ A plain man</li> <li>▪ Rebekah loved Jacob</li> <li>▪ Sought the birthright for spiritual reasons</li> <li>▪ Finally became Israel and prevailed with God</li> <li>▪ Loved by God – <b>Mal.1:2</b></li> </ul>

other people; and **the elder shall serve the younger**” – Two nations, Edom (flesh) and Israel (Spirit), are also described as “two manner of people,” so the parable sets forth the constant struggle in the lives of all members of the Bride of Christ. It is very significant that “the elder” (our heritage from Adam) serves “the younger” (being in Christ). Therefore, the Spirit is stronger than the flesh and this is Paul’s message in Gal. 5:16-17 (Weymouth) – “Let your lives be guided by the Spirit, and then you will certainly not indulge the cravings of your lower natures. For the cravings of the lower nature are opposed to those of the Spirit, and the cravings of the Spirit are opposed to those of the lower nature; because these are **antagonistic to each other**, so that you **cannot do everything to which you are inclined**” (i.e. towards sin). As Bro. Thomas wrote in Elpis Israel page 77 – This sinful nature we inherit. It is our misfortune, not our crime, that we possess it. We are only blameworthy when, being supplied with the power of subduing it, we permit it to reign over us. This power resides in “the testimony of God” believed; so that we “are kept by the power of God through faith unto salvation.” The Spirit is stronger than the flesh.

The day will come when flesh and spirit in the life of believers will be “separated (*parad* – to break through, i.e. spread or separate. Rotherham – “parted”) from thy bowels” at the birth of the Spirit (John 3:5-6 – see comments on April 11 and October 11).

V.24-28 – “the first came out **red** (*admoni* – reddish), all over like an hairy (*sa’ar* – dishevelled hair) garment; and they called his name Esau” (hairy, rough. Akin to *asah* – to do or make in the sense of handling; hence rough i.e. sensibly felt) – Esau was ‘fully made’ from birth. He never changed from what he was at birth. But “after that came his brother out, and his hand took hold on Esau’s heel; and his name was called Jacob” (heel-catcher). V.26 tells us Jacob proved upright, but he was born with a problem – his hand was locked on to Esau’s heel. In Gen. 3:15, the connection was made between the heel and human nature (see slide). It was this connection with Edom (Adam) that required God to spend the next 147 years endeavouring to unlock Jacob’s ‘grasp of Esau’s heel.’ It was a long and painful process. Jacob is a microcosm of all the “seed of Abraham.” What follows is how God deals with the Jacob in all of us.




“Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents” – The word “plain” is *tâm* – complete; usually (morally) pious; specifically **gentle**. Esau was a killer, while Jacob was a protector and nourisher of sheep (and therefore a pilgrim dwelling in tents, a decision made as a 15 year old – Heb.11:9). Sadly, Isaac favoured Esau because he loved the venison he provided by his hunting. It would turn out to be a painful choice.

V.29-34 – To Esau’s chagrin, his skill as a hunter failed him on this day (probably through angelic intervention) and he pleaded with Jacob – “Do let me devour some of the **red** (*adom*)—this **red** (lentils), for, famished, I am” (Rotherham). This was his focus in life – the way of **Adam** – “therefore was his name called **Edom**.” Jacob pounced on the opportunity – “Sell me this day thy birthright.” Esau despised his birthright (V.34; Heb. 12:16) and flippantly sold it to Jacob saying – “**what profit** shall this birthright do to me?” In the spiritual realm our birthright is as “firstborns” (Heb. 12:23). There are blessings as shown in the slide above, but also obligations and responsibilities. Esau, born with a heritage, was not interested.

**The Right of the Firstborn**  
**A threefold blessing from God**

- 1. Priesthood – Ex.13:2; 22:29; Num.3:45.**
- 2. Authority – 2 Chron.21:3; Gen.4:6-7.**
- 3. Inheritance (Double Portion) – Deut.21:15-17.**

*In the economy of God, the firstborn was meant to be mediator, guide and builder of the family.*



## Genesis 26

Isaac’s sojourn at Gerar among the Philistines is a type of Christ’s community in the lands of their probation. It is a struggle attended by failures, but persistence leads to life and blessing.

V.2-5 – “Go not down into Egypt....Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father” – The Abrahamic promises were repeated to Isaac with conditions attached, but in V.24 they were repeated again without conditions. This was the pattern set in the life of Abraham. The first promise had three conditions attached (Gen. 12:1-3), but in Gen. 22, Abraham’s faith in sacrificing Isaac led to the promises being made unconditional (Gen. 22:17-18; Heb. 6:13-15).

V.6-11 – “She is my sister: for he feared to say, She is my wife; lest, said he, the men of the place should kill me for Rebekah; because she was fair to look upon” – Isaac made the same mistake as Abraham (Gen. 12:11-15; 20:2), but in his case it was a total lie, whereas Abraham told a half truth. Isaac thus made an uncertain start in his sojourn in Gera and it produced mixed results and embarrassment – “when he had been there **a long time** (so Isaac’s fear had proved groundless), that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac was **sporting** (*tsâchaq* – to laugh outright; to sport) with Rebekah his wife.” It was obvious to Abimelech that Isaac and Rebekah were a married couple, and he showed great integrity and equilibrium in dealing with the deception.

V.12-16 – “Then Isaac sowed in that land, and received in the same year an hundredfold: and Yahweh blessed him” – Truthfulness produced a full crop and there was obvious blessing from God in a time of drought (V.1), and he “waxed great, and went forward, and grew until he became very great” and “the Philistines envied him.” That envy was manifested in acts of desecration and subversion – “the wells which his father’s



servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth,” which in the spiritual realm means that access to the water of the Word was stopped by “rollers in the dust” (meaning of “Philistines”) pressing themselves on God’s servants. It happens all the time. To relieve the tension, Abimelech (a man of integrity) in his humility said, “Go from us; for thou art much mightier than we.” He recognised that Isaac’s God was involved.

V.17-22 – “Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them” – This is the antidote to worldly pressure to forsake our foundations – revive them, and supplement them with new wells by avid ‘digging’ for ‘water’ in a dry and barren land. The world will seek to steal from us that blessing, as the Philistines did (V.20-21). There will be **contention** (meaning of “Esek”), and **hatred** (meaning of “Sitnah”), but persistence will finally lead to “wide places” and “room” (meaning of “Rehoboth”). Continual struggle with the flesh ultimately produces rest (1 Pet. 5:10 – “the God of all grace....after that ye have suffered a while, make you perfect, stablish, strengthen, settle you”).

V.23-25 – “he went up from thence to Beersheba” (“the well of the seven”) – It was named because of a covenant between Abraham and a former Abimelech (title meaning “father-king”) in Gen. 21, and from there Abraham and Isaac left for Moriah. In the parable, the return to the “well of the seven” (covenant) means a new start and points to the Kingdom period. Here the promises to Isaac were made unconditional (V.24), and a fresh start was made through sacrifice, rededication and a new source of ‘water’ which is not revealed until a covenant is made with submissive Gentiles (V.32).

V.26-31 – This record is reminiscent of Gen. 21:22-32 when Abraham made a covenant with a previous Abimelech and named a well “Beersheba” – The type is clear. Nations who had formerly dismissed Christ (“Wherefore come ye to me, seeing ye hate me, and have sent me away from you?” asked Isaac) will confess, “We saw certainly that Yahweh was with thee” and an oath of amity will be sworn. Peace will come to the earth as it did for Isaac.

V.32-33 – A new well of living water confirmed Beersheba as the place of life and peace and points to the Kingdom Age when all nations will have been brought into harmony with God and with Christ (typed by Isaac) who will rule on earth.

V.34-35 however, return to the realities of life in the household of Isaac in preparation for the next phase of Jacob’s life. It returns to the way God deals with the ‘Jacob’ in all of us.

### **Psalm 31 – A desperate but trusting prayer for deliverance**

V.1 – “**To the chief Musician, A Psalm of David.** In thee, O Yahweh, do I put my trust; let me never be ashamed: deliver me in thy righteousness” – The highlighted phrase is the subscription of Ps. 30. The background to this psalm is in 1 Sam. 23. David was betrayed to Saul by the men of Keilah and the Ziphites. Pursued by Saul he was 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.

It is 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 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 full set of Bible marking notes on this psalm can be found in **Appendix 10**.

V.2-4 – “deliver me speedily: be thou my strong **rock** (*tzur* – a large, immovable rock), for an house of defence (*metsudah*) to save me. For thou art my **rock** (*selah* – lofty craggy rock; cliff) and my **fortress** (*metsudah* – from whence comes *masada*) – fortress. This is the word used of David’s refuge called “the hold” (1 Sam. 22:4,5; 24:22). When David escaped from Keilah after God answered his prayer in the affirmative that the men of Keilah whom he had just saved from the Philistines would give him up to Saul, he hid for a while in a hilly region near Ziph (1 Sam. 23:14) until betrayed by the men of Ziph. He fled to the wilderness of Maon (“habitation”) and found refuge in a rock (*selah*) there. However, guided by the men of Ziph, Saul came with a large army and in a short pursuit had David and his company surrounded (1 Sam. 23:25-26). It looked to be the end for David, but suddenly a breathless messenger arrived to inform Saul that the Philistines had invaded the Land and he was forced to immediately retire (1 Sam. 23:27-28). The physical *selah* did not save David, but Yahweh his “rock” (*selah*) did. This is why they named the place where the miraculous deliverance from capture had occurred, *Selahammahlekoth* (“the rock of divisions”) for there Yahweh had separated Saul’s seemingly victorious army from David’s surrounded and doomed company. It is significant that 1 Sam. 23:29 says, “David went up from thence, and dwelt in **strong holds** (*metsâdâh*) at **Engedi**” (“fountain of a kid”) for David had been close to death, but was now a delivered “lamb” (Rev. 5:6). His prayer of desperation had been heard again – “Pull me out of the net that they have laid privily for me: for thou art my strength” which closely matches the cry of Messiah in Ps. 22:19-21 – “Save me from the lion’s mouth, for thou hast heard me from the horns” of the altar. This is why Psalms 22 and 31 played such a critical role in sustaining Christ through the ordeal of crucifixion. Betrayal by those whom one seeks to save is among the worst things to endure, as Paul notes in 1 Cor. 11:23 – “the Lord Jesus **the same night in which he was betrayed** took bread.”

V.5 – “**Into thine hand I commit my spirit**” – These are the last words Christ spoke on the cross (Luke 23:46). It is not too much of a stretch to suggest what the first words he spoke were after he was woken up by the angels who unwrapped his head in the tomb enabling him to speak (John 20:7). Surely it would have been the balance of this verse – “**thou hast redeemed me**, O Yahweh, God of truth” (*emeth*).

V.8 – (RSV) “And thou hast not delivered me into the hand of the enemy” – (Rotherham) “Thou hast given standing in a roomy place unto my feet” is probably a reference to the relatively safer region of Engedi to which David and his company fled (1 Sam. 23:29).

V.10 – “my strength faileth because of mine iniquity” – The psalm is clearly Messianic. How can language like this be used of the sinless Christ? Bro. Roberts wrote about similar passages to this one as follows – 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.

V.15 – “**My times are in thy hand**: deliver me from the hand of mine enemies, and from them that persecute me” – Christ knew his whole life was bound by divinely appointed times, e.g. a time to preach the Kingdom (Mark 1:15; a time for betrayal and crucifixion (Matt. 26:18; John 7:6,8); a time for deliverance (V.5; Matt. 12:40).

V.20 – “Thou shalt hide them in **the secret of thy presence** from the pride of man: thou shalt keep them secretly in a pavilion (*sûkkâh*) from the strife of tongues” – This is very similar to Ps. 27:5 where reference is made to a booth (*sôk*) that though flimsy, nevertheless was founded on a rock. A close personal relationship with God is the secret to overcoming all trials (Ps. 91:1; Acts. 20:32).

V.21-24 – David returns to his betrayal at Keilah in saying, “he hath shewed me his marvellous kindness in a **strong city**” (Keilah means “citadel, strong city”). The psalm concludes with two important exhortations – “O love Yahweh, all ye his saints: for Yahweh preserveth the faithful,” and “Be of good courage, and he shall strengthen your heart, all ye that hope in Yahweh.”

## Matthew 16

V.1-4 – The perennial sign-seekers the Pharisees and Sadducees received a searching rebuke. They could predict the weather by observing the skies, but the clear signs of Christ's Messiahship were ignored. Accordingly, “no sign will be given to it except the sign of Jonah.” There were two aspects of Jonah's experiences inferred. Firstly, the success with the Gentiles in Matt. 15:21-31, just as Jonah's work was successful among the Assyrians; and secondly, the symbolic resurrection of Jonah which is one of the themes of this chapter.

V.5-12 – “Take heed and beware of the **leaven** of the Pharisees and of the Sadducees” – This mystified the disciples who had forgotten to bring bread in the boat. What the Lord meant adds another lesson from the collection of the scraps from the two feedings (refer comments on Matt. 15). It must be noted there are two different words used for “baskets” – *kophinos* and *spuris*. The Jews left a lot more scraps than the Gentiles who were hungrier for Christ's teachings than the Jews, but the point being made here is the reason why that was the case. It was the “leaven” of rabbinical teaching (“**doctrine**”) that deflected many Jews from accepting Christ's teachings. They preferred Judaism because it appealed to human nature. Its primary focus is on what **we can do** for God (John 6:28 – “**What shall we do**, that we might work the works of God?”), not what He can do for us.

V.13-20 – Caesarea Philippi was known anciently as Paneas (the Banias of today from the peculiarity of Arabs pronouncing ‘B’ for ‘P’). In the far north at the foot of Mt Hermon it was the capital of Philip the tetrarch, the son of Herod the Great (the ruins of his palace can be toured today). Paneas came from the god Pan whose temple stood near the opening of the cave that was known as “the gates of Hades” (V.18). In preparation for the Transfiguration the Lord posed the question to his disciples “Whom do **the** men say that I the Son of man am?” There is a definite article before the word “men” as the reference is to the Pharisees and Sadducees of V.1,6,12. The disciples responded with the names of John the Baptist, Elijah, Jeremiah or “one of the prophets.” “But whom say ye that I am?” elicited from Peter the famous statement, “Thou art the Christ, the Son of the living God.”

“Blessed art thou, **Simon Barjona**” – This is a significant choice of name. Simon means ‘hearing’ and Barjona means ‘son’ (family builder) of Jonah (“the dove” = the Spirit). In other words, Peter's statement would be the foundation on which God's family would be built by the hearing of the Spirit Word through Christ – “the Word made flesh.” That is why Christ then says “That thou art Peter (a moveable stone, which he proved to be), and upon this **rock** (*petra* – a massive immovable rock) I will build my ecclesia.” The guarantee that this would be accomplished was the resurrection of Christ – “the gates of hell (the grave) shall not prevail against it.” This is drawn from Isa. 38:10 – from Hezekiah's song after his ‘resurrection’ (15 year extension of life). This is the introduction of “the keys of the kingdom of heaven”

which are “the sufferings of Christ, and the glory that should follow” (1 Pet. 1:11). Christ gave these two keys to Peter who was to use them twice – the first time to Jews (Acts 2), and the second time to Gentiles (Acts 10). See comments on 1 Pet. 1 on June 11 pg. 29. V.19 is drawn from Isa. 22:22 as confirmation that the second key has to do with “the glory that should follow” – the immortalization and ascension of Christ to glory.

V.21-23 – Further confirmation of what the keys are is given – “From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and **suffer** many things of the elders and chief priests and scribes, and be **killed**, and **be raised again** the third day.” Having just been granted an enormous privilege, Peter stumbled by physically grabbing hold of, and strongly rebuking his Lord. Human nature is a perverse and deceptive thing. Hubris is one of its weaknesses. The same problem stalked the other disciples who were given at times to argue about who would be greatest in the Kingdom (Mark 9:34). The rebuke is stinging and destructive of human pride – “Get behind me, Adversary; you are a hindrance to me, because your thoughts are not God’s thoughts, but men’s” (Weymouth).

V.24-28 – Christ wove the **keys** of the Kingdom into the final words of this chapter. The **sufferings of Christ** are set as an example – “If any man will come after me, let him deny himself, and take up his **cross**, and follow me” complemented by “whosoever will **lose his life** for my sake shall find it.” The glory to follow is then amplified by “For the Son of man shall come in **the glory** of his Father,” in turn complemented by “the Son of man coming in his kingdom.”

## January 15

### Genesis 27

V.1-4 – “when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son” – Isaac was 117 years old. He had another 63 years to live but was blind and thought the end was near. He decided the time had come for the blessing on the firstborn to be delivered to Esau. However, it was only to be after his appetite for venison had been satisfied. His wife Rebekah overheard Isaac’s instructions to Esau (V.5).

V.6-14 – “Now therefore, my son, **obey my voice** according to that which I command thee” – Rebekah was a faithful woman of outstanding qualities, but this was one time when she failed. She influenced her favourite son through whom she knew the promises would be fulfilled (in due course) to deceive his father and tell plain lies. The words “obey my **voice**” are employed three times in V.8,13,43. Sadly, it was the **voice** of the “Syrian” in her (Gen. 25:20; 28:5; 29:10; 31:20). She had decided to take the initiative to secure the blessing of the firstborn for Jacob rather than wait for God to work. Jacob objected to the proposal to deceive Isaac despite his father’s blindness. Jacob was “a plain man” with integrity (Gen. 25:27). He did not want to deceive his father, but Rebekah insisted that he do so – “Upon me be thy curse, my son: only **obey my voice**” – and sadly, a ‘curse’ did come on her.

V.15-24 – There were **six** deceptions practiced on Isaac by Jacob under instruction from his mother. The deceptions were:

V.15 – With his clothing – Jacob wore the garments of the unworthy firstborn.

V.16 – With his skin – Jacob ended up with Esau’s ‘skin’ (Gen. 25:25).

V.17 – With his savoury meat – Jacob brought Esau’s works (Gen. 25:27-28).

V.19 – By deceit – Jacob spoke with Esau’s deceitful tongue.

V.20 – By hypocrisy – Jacob adopted Esau’s hypocrisy.

V.24 – By a plain lie – Jacob became Esau’s substitute and stole his ‘blessing’.

**Six times** the word “hand/s” occurs in these verses. It was a case of “Jacob’s voice” (the mouth is the spokesman of the heart – Luke 6:45), but with “Esau’s hands” (V.22).

V.25-29 – Isaac’s doubts disappeared due to his stomach and nose. He did not discern that what he was eating was goat and not venison, and his nose detected what he thought was the smell of the field (Esau’s arena), but the garment of the firstborn had been kept securely by Rebekah. The blessing Isaac gave was what he knew Esau wanted. It was not the blessing that Rebekah or Jacob really wanted, for it was primarily about the **present** and not the **future**. The right of the firstborn enjoyed a threefold blessing from God – (1) Family priesthood – Ex. 13:2; 22:29; Num. 3:45; (2) Authority – 2 Chron. 21:3; Gen. 4:6-7; (3) Inheritance (Double portion) – Deut. 21:15-17. The only part of Isaac’s blessing that had relationship to the promises made to Abraham was “blessed be he that blesseth thee” and even that had application to the present. Later, Jacob was to realize that they had made a serious mistake. He had no real interest in the present. When returning to the Land 40 years later he gave this stolen blessing back. He sent a large amount of “the fatness of the earth” as a gift to Esau and insisted he accept it (Gen. 33:8-11). He also went to extraordinary lengths to divest himself of any suggestion that he wanted to be “lord over” his brother (Gen. 32:4 – “he commanded them, saying, Thus shall ye speak unto **my lord Esau**; Thy servant Jacob saith thus”; cp. Gen. 33:3 – and “bowed himself to the ground seven times”). The stolen blessing was returned to Esau.

### The stolen blessing – Gen. 27:27-29

#### INHERITANCE

- \* “The dew of heaven”
- \* “The fatness of the earth”
- \* “Plenty of corn & wine”

#### AUTHORITY

- \* “Let people serve thee”
- \* “Nations bow down to thee”
- \* “Be Lord over thy brethren”

#### PRIESTHOOD

- \* “Let thy mother’s sons bow down to thee”
- \* “Blessed be he that blesseth thee”

**Relates to the rights of the firstborn in the *present***



V.30-33 – “as soon as Isaac had made an end of blessing Jacob....that Esau his brother came in from his hunting” – Jacob had just departed when Esau turned up with his venison. Isaac was stunned – “Then did Isaac tremble with an exceeding great trembling” (Rotherham). This is what was needed to get Isaac to abandon his support for Esau in preference to Jacob. It is not unknown for spiritual men to take pride in the fleshly abilities of children who are unlike themselves at the expense of those that are. Isaac needed correction and he responded to the opportunity. His ‘eyes’ were now opened and he could ‘see’!

V.34-38 – “When Esau heard the words of his father, then cried he out with an outcry loud and bitter exceedingly” and pleaded to be blessed as well – “Hast thou not reserved a blessing for me?” The blessing that Jacob would eventually give back had been given to him, so there was nothing for Esau who was not interested in the Abrahamic promises – “Esau lifted up his voice, and wept” (Heb. 12:17). But Isaac did have a message for Esau that is noted in the Apostle’s words in Heb. 11:20 – “**By faith Isaac** blessed Jacob and Esau concerning things to come.” The blessing of Jacob referred to is the one in Gen. 28:1-4 when he sent him away to Haran – “God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; and give thee the blessing of Abraham.” The stolen blessing was not a blessing delivered “by faith.”

V.39-40 – (ESV and RSV) “Behold, **away from** the fatness of the earth shall your dwelling be, and **away from** the dew of heaven on high” – This is the correct translation

and infers that Esau would live in the dry and barren land of Edom. Isaac continued, “by thy sword shalt thou live, and shalt serve thy brother” (Gen. 25:23 – “the elder shall serve the younger”). This was by faith, not by a desire for venison, or through skewed favouritism.

V.41-46 – “Esau hated Jacob because of the blessing wherewith his father blessed him” – Esau expected that Isaac would soon die, and determined to murder Jacob (like Cain) when that happened. Rebekah heard of his intent and instructed Jacob to flee to Haran – “Now therefore, my son, **obey my voice**; and arise, flee thou to Laban my brother to Haran.”

### The price of deception – Gen. 27

#### 3 DECEIVERS SUFFER - ISAAC DECEIVED, BENEFITS

##### Rebekah

- ❖ Nearly lost both sons – V.45.
- ❖ Sent Jacob away – Never saw him again.
- ❖ Left to endure Esau and his wives.

##### Jacob

- ❖ “Blessed” but separated from his family.
- ❖ Forced into the company of an inveterate deceiver.
- ❖ Never saw mother again.

### Three deceivers suffer – Isaac benefits

#### Esau

- ❖ Failed to obtain blessing.
- ❖ Driven away from family and roots.

#### Isaac

- ❖ Deceived but corrected to act in faith (Heb. 11:20).



She expected it would not be long before Jacob could return. She never saw him again. He was gone for 40 years. Rebekah urged Isaac to send Jacob to find a wife in Haran as she said, “I am weary of my life because of the daughters of Heth” (i.e. Esau’s wives). However, there was a price to pay for deception as there always is.

### Psalm 32

V.1 – “**A Psalm of David**, Maschil (a song or poem of contemplation for instruction). Blessed is he whose transgression is forgiven, whose sin is covered” – This psalm is a companion to Ps. 51 and refers to David’s grievous sin with Bathsheba that led to the murder of Uriah. Psalm 51 appears to have been written at the time of David’s confession when his sin was forgiven, while Ps. 32 is a teaching psalm (Maschil) designed for all who would come after him concerning the blessedness of forgiveness, and therefore the need for humility in acknowledging our sins and not leaving them unconfessed like David with all the inherent consequences.

In V.1-2, David uses three words for his failure. They are “transgression” (*pasha*’); “sin” (*chăṭā’âh*); and “iniquity” (*’âvôn*). Gesenius in his Lexicon defines *pasha* to mean to fall away, break away from anyone (properly to break a covenant entered with him). He defines *chăṭā’âh* as meaning to miss, or to err from the mark which means the same as the N.T. Greek word *harmatia* (to miss the mark). For *’âvôn*, Gesenius says it means perversity or depravity, and the depraved actions that result. Hence, in V.5, David says “I acknowledged my **sin** (*chăṭā’âh*) unto thee, and mine **iniquity** (*’âvôn*) have I not hid. I said, I will confess my **transgressions** (*pasha*’) unto Yahweh; and thou forgavest the **iniquity** (*’âvôn*) of my **sin**” (*chăṭā’âh*). Significantly, these three words are first used together in Ex. 34:6-7 in the revelation of Yahweh’s character to Moses on the mount – “Keeping mercy for thousands, forgiving **iniquity** (*’âvôn*) and **transgression** (*pasha*’) and **sin**” (*chăṭā’âh*). David’s adultery and subsequent murder of Uriah to cover it up involved all three.



The Law prescribed no sacrifices for adultery and murder (Ps. 51:16 – “thou desirest not sacrifice; else would I give it”). Forgiveness was the only option, and that depends on acknowledgement of guilt and confession as Prov. 28:13-14 spells out – “**He that covereth his sins shall not prosper** (David found this out); but whoso **confesseth** and **forsaketh** them **shall have mercy**. Happy is the man that feareth alway: but **he that hardeneth his heart** shall fall into mischief.” David covered his sin for more than 9 months (2 Sam. 12:14), and in that time he experienced the torture of an evil conscience – “When I kept silence, my bones waxed old through my roaring all the day long” (V.3-4), and a range of sicknesses (Ps. 38:5 – “My wounds stink and are corrupt because of my foolishness”). There are consequences for sin, and even though David was forgiven, those consequences dogged him for the rest of his life.

“**Blessed** is the man unto whom Yahweh imputeth not iniquity, and in whose spirit there is no guile” – The word “blessed” in V.1 and 2 is *‘esher* and means happiness. Paul cites these verses in Rom. 4:6-8 and makes the point in that chapter that these things were intended for all the servants of God in every era. That too, is the purpose of this psalm – “For this shall **every one** that is godly pray unto thee in a time when thou mayest be found” (V.6).

V.8-11 – “Be ye not as the horse, or as the mule, which have no understanding” – The problem with human nature is stubbornness like a horse or mule resisting attempts at guidance and direction. The old saying, ‘You can take a horse to water, but you cannot make it drink’ proves all too true in the experiences of life. We need to realize the truth of David’s counsel – “he that trusteth in Yahweh, mercy shall compass him about” and be quit of guile (V.2) – “Be glad in Yahweh, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart.”

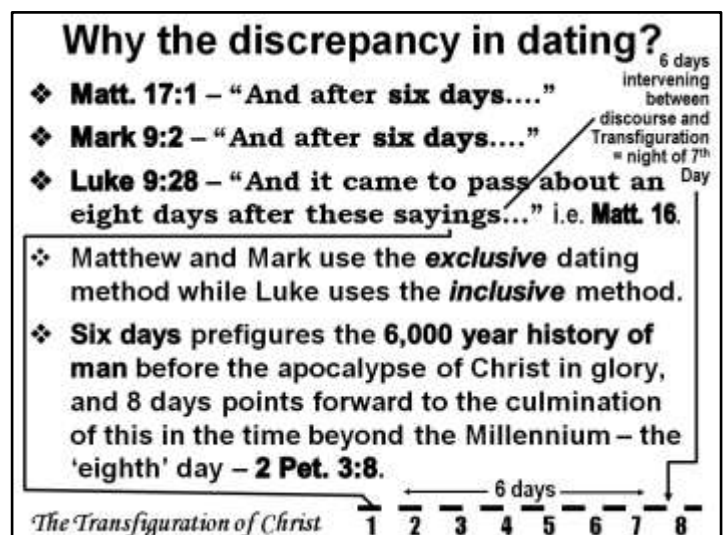
## Matthew 17

The Transfiguration of Christ is a subject that has seen a variety of views emerge. Allowing Scripture to interpret Scripture is the key to understanding. Firstly, the apparent discrepancy in the dating is considered in the slide at right.

The promise at the end of chapter 16 was kept. Peter, James and John saw Christ as we will see him in glory in the Kingdom. That this is the case is shown by the context: (1) The Kingdom comes – Matt. 16:28; (2) It is the time of the apocalypse of Christ – Matt. 17:2; (3) and of the resurrection of the dead – Matt. 17:6-7; (4)

The saints appear in glory – Matt. 17:3; (5) Elijah comes and restores Israel – Matt. 17:11; (6) A great mountain (Babylon the Great) is removed (Zech. 4:7) – Matt. 17:20; (7) Mankind is cured of “falling sickness” – Matt. 17:15-18; (8) The mustard seed results in a universal Kingdom – Matt. 17:20. The context sets forth events at the return of Christ.

The Transfiguration was a “vision” (V.9) – “Tell the **vision** to no man.” Moses and Elijah were not physically present for they were seen “in glory” (i.e. appearing as immortals – Luke 9:30-31), just as Christ’s transformation (the meaning of the word “transfigured”) was as he will be seen in the Kingdom. A similar situation occurred with Ezekiel, where Yahweh created a



vision before him of a completed and operational House of Prayer for all nations, and had Christ walk him around it. Ezekiel describes it as though it were actually there, but it too was a vision. We should never limit the capabilities of our God, for nothing is too hard for Him – Jer. 32:17.

But why Moses and Elijah at the Transfiguration? Was it because they represented the Law and the Prophets? Was it because they are both leaders of an Exodus, and Christ was speaking of his “Exodus”? (cp. Luke 9:31 and 2 Pet. 1:15), or were there more important reasons? There were! Both Moses and Elijah were taught a very vital lesson, most likely in the same cave on Mt Horeb. That lesson was that men are not changed for the Kingdom by miracles, but by hearing and believing the Word of God. They learnt that lesson as fearful Divine power and glory “passed by” and a “voice of a gentle whisper” proclaimed the character and purpose of Yahweh. The phrase “passed by” connects the record of Moses on Mount Horeb (Ex. 33:21-23; 34:6) with that of Elijah on the same mount (1 Kings 19:9-14). It also links the above events with the call of Elisha to service in Elijah's stead (1 Kings 19:19-21).

All of the above laid the foundation for the events of the Transfiguration in which Moses and Elijah “pass by,” and finally even the bright cloud and the voice “passed by” so that Jesus was found alone – the Word (the voice) made flesh – John 1:14.

Moses request to see the glory of God was answered by “the angel of his presence” (Isa. 63:9; Acts 7:38) manifesting the full glory of God which he could not see in its fulness, but the most glorious thing was the declaration of Yahweh's character – Ex. 34:6 (Rotherham) – “Yahweh, Yahweh, A God (*El* = power) of compassion and favour,—Slow to anger and abundant in lovingkindness (*chesed*) and faithfulness (*emeth*).” But who would listen to the voice, rather than witness the miracles? Only Moses (Ex. 34:10) – “before all thy people I will do **marvels**” – Israel would not respond to the voice! Hence, Ps. 103:7 – “He made known **his ways unto Moses**, his **acts unto the children of Israel**.” That was the real challenge at the Transfiguration. The ‘show us a sign’ crowd (Matt. 16:1) would not see in Jesus of Nazareth the Word made flesh “full of grace and truth” – John 1:14.

V.10-13 – The disciples were slow to realize that John the Baptist had fulfilled the role of Elijah to ‘Judah’ (see comments on Matt. 11 pg. 28), but they finally got it when the Lord said “Elijah was indeed to come, he replied, and would reform everything. But I tell you that **he has already come**, and they did not recognize him, but dealt with him as they chose. And before long the Son of Man will be treated by them in a similar way” (Weymouth). Hence, “Then the disciples understood that he spake unto them of **John the Baptist**.” The work of ‘Elijah’ in the Land is done. Christ will redeem the Jews in the Land when he comes – Zech. 12:7. The real Elijah only has a work with scattered Jewry outside the Land.

V.14-21 – The healing of the epileptic boy is a wonderful portrayal of the redemption of the human race in an enacted parable (see comments on February 13). The atoning work of Christ that will effect this is the subject of V.22-23 – “The Son of man shall be betrayed into the hands of men: And they shall kill him, and the third day he shall be raised again.”

V.24-27 – A bemused Peter was confronted with the challenge, “Doth not your master pay tribute?” His answer was yes, but the Lord had to correct and educate him – “What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?” This time Peter got it right – “Of strangers,” to which the Lord responds, “Then are the children free.” “Notwithstanding, lest we should offend them, go thou to **the sea**, and cast an hook, and take up the **fish** that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.” This is an important statement. A **fish** from the sea of Galilee (“of the nations” Isa. 9:1) represents men of the human race (Ps. 8:8), all of whom

need redemption. The “piece of money” was a *stater*, half an ounce of silver, and **silver** is the Biblical symbol for **redemption**. Under the Law, when a census was taken, each Israelite had to pay “the half shekel of the sanctuary” to signify his acknowledgement that he needed redemption (Ex. 30:13,15). Accordingly, Christ is saying very clearly that he too needed redemption. Without that, there would be no ‘transformation’ for him, or any “glory” for Moses and Elijah and all those they represent – the saints.

## January 16

### Genesis 28

V.1-5 – “Isaac called Jacob, and **blessed** him, and **charged** him” – This was the blessing “by faith” of Heb. 11:20. All blessings bring responsibilities and have obligations. The first of these is separation from the unbelieving world – “Thou shalt not take a wife of the daughters of Canaan.”

V.2,5 – “Laban thy mother’s brother...the Syrian” – This is a warning of the trials to come – cp. Gen. 29:10,14 (“his mother’s brother” – 3 times). The guile that Rebekah had prevailed upon Jacob to use to deceive Isaac was to afflict him for 40 years until he learnt to hate it.

V.3 – “**God Almighty** bless thee, and make thee fruitful, and multiply thee, that thou mayest be a **multitude** of people” – The use of the title *El Shaddai* (‘the strength of the nourishers’) is about the building of the Divine family. This is indicated by the word “multitude” (*qahal* – is the Hebrew equivalent of ecclesia). This was the Abrahamic blessing that Jacob really wanted. The folly of stealing Esau’s ‘blessing’ by guile required Jacob to spend 40 years of being deceived by Laban to cure him of it. This is how God deals with the Jacob in all of us.

V.6-9 – “When Esau saw that Isaac had blessed Jacob, and sent him away to Padanaram, to take him a wife from thence....Esau seeing that the daughters of Canaan pleased not Isaac his father; then went Esau unto Ishmael” and sourced another wife from his family. This record is important for two reasons. Firstly, it is a revelation of Esau’s ‘pea-brain’ ignorance of spiritual things, and secondly it informs us that he and Jacob were 57 years of age. Esau thought that marrying within the family of Abraham was the key to acceptance with his father Isaac. He had no concept that it was about spirituality, i.e. finding a wife who had faith in the promises of God. He had taken his Hittite wives for carnal purposes and could see nothing wrong with them. How often is it seen that people with such a wonderful heritage as Esau simply do not understand spiritual principles? These make shipwreck of the Faith like Esau. Ishmael was obviously still alive. He died when Esau and Jacob were 63. That means that Jacob spent 40 years in Haran, not 20 as many assume from Gen. 31:38,41 (to be considered later).

V.10-15 – “Jacob went out from Beersheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night” – That place was Luz (renamed Bethel next morning – V.19). Using “the stones of that place, and put them for his pillows” he slept – “And he dreamed, and lo! a **stairway, planted earthwards**, with, its top, reaching towards the heavens,—and lo! messengers of God, ascending and descending thereon” (Rotherham). The staircase came from heaven and was “planted earthwards” and the message for Jacob was that God **had been** with him, for the angels were seen going up from him and then returning. “Yahweh stood above it” and repeated to Jacob personally the Abrahamic promises. He added a promise (V.15) that Jacob was too quick to forget, and that was to make his experiences even more painful than they needed to be – “**I am with thee**, and will keep thee **in all places whither thou goest**, and will bring thee again into this land; for **I will not leave thee**, until I have done that which I have spoken to thee

of" (namely, ultimately to get him into the Kingdom – the purpose of the Abrahamic promises – 2 Pet. 1:3-4 – “exceeding great and precious promises: that by these ye might be partakers of the divine nature”).

V.16-19 – “Surely Yahweh is in this place; and I knew it not” – This is a common problem for God’s servants in all ages, the realization that “the angel of Yahweh encampeth round about them that fear him” (Ps. 34:7), and are “sent forth to minister for them who shall be heirs of

salvation” (Heb. 1:14). He exclaimed, “How awesome is this place! This is none other than **the house of God**” (ESV), and so named it “Bethel” (“the house of God”). In the morning, he rose and “took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.” The pillow stone of V.11 became a pillar (V.18) = the Ecclesia (house of God) of 1 Tim. 3:15-16 (see slide above). The ecclesia is an awesome place, for in it there are those in whom Yahweh is manifested. It is an ecclesia (a group of called out ones) in whom God lives by the development and manifestation of His character after the pattern of His Son. This was Paul’s explanation in 1 Tim. 3:16 – “great is the secret of godliness: God was manifest in the flesh” (in Christ). Accordingly, the ecclesia is the pillar (like Jacob’s anointed pillar) and the “ground of the truth” (i.e. a habitation of mighty ones).

V.20-22 – (Young’s Literal) – “Jacob voweth a vow, saying, **Seeing God is with me**, and hath kept me in this way which I am going” – There is no condition here as implied by most translations. Jacob pronounced his confidence in God’s overshadowing care (Heb. 13:5-6). The only problem was that 7 years later it was tested and he failed the test. But for the time being he made a solemn vow that involved a payment of a tithe – “and I come back in prosperity unto the house of my father, then will Yahweh prove to be my God” (Rotherham), “and of all that thou shalt give me I will surely give the tenth unto thee.” This was based on Abraham’s vow in Gen. 14:22 and his payment of a tithe to Melchizedek (Heb. 7:4).

## Genesis 29

V.1 – “Then Jacob went on his journey, and came into the land of the people of the east” – He was to be there for 40 years in the presence of “Laban the Syrian” the inveterate deceiver, until Jacob learnt to hate deception.

V.2-14 – Jacob was immediately mystified by the local shepherd customs. He came to a well where three flocks lay in the midday sun and marvelled that they were not out in the field grazing – “Lo, it is yet high day, neither is it time that the cattle should be gathered together: water ye the sheep, and go and feed them” (V.7). The response was, “We cannot, until all the flocks be gathered together” (V.8), and then Rachel turned up with Laban’s flock. Jacob ignored the local custom and rolled the stone away from the well. He could hardly believe his eyes – “when Jacob saw Rachel the daughter of **Laban his mother’s brother**, and the sheep of **Laban his mother’s brother**, that Jacob went near, and rolled the stone from the well’s mouth, and watered the flock of **Laban his mother’s brother**” (V.10). No words are wasted in Scripture. Why then does it state three times in the same sentence that Rachel was the daughter of “Laban his mother’s brother?” This is a repetition of Gen. 28:2. Rebekah was very much unlike her brother normally, but in the deception of Isaac by compelling Jacob (the supplanter) to deceive his father, she had

### The Ecclesia – Pillar and ground of the Truth – 1 Tim. 3:15-16

- ❖ “the house of God” – Meaning of Bethel.
- ❖ Lit. “the ecclesia of God living”.
- ❖ “pillar” – *stulos* – a column, pillar; any firm support. The Greek word used by Septuagint for “pillar” in **Gen. 28:18,22**.
- ❖ “ground” – *hedraioma* – basis, foundation; what is fixed, settled. Bro. Thomas – “and material habitation of the truth” (a habitation of gods) – Eureka Vol. 1 pgs. 390-392.

manifested Laban's character. Now Jacob had to spend 40 years with him and be deceived multiple times in order to learn to eschew deception and guile with which he was afflicted as a son of Adam (Ps. 32:2; John 1:47; 1 Pet. 2:1,22; Rev. 14:5). On arrival in Haran, Laban made a statement that should have made Jacob's spine rattle – "Surely thou art my bone and my flesh" (V.14). "The Syrian" (Gen. 25:20) was his heritage. It needed to be abandoned.

V.15-30 – "What shall thy wages be?" – God's method is to test us in the daily experiences of life by the choices we make! Jacob was infatuated with Rachel's beauty and vivacity. He offered to work for seven years as a dowry for her hand in marriage. But Jacob made Isaac's mistake in preferring the beautiful and lively above the spiritual. Rachel was attractive, energetic, and captivating, but not deeply spiritual (and if she had to be categorized, was an 'Esau' type). Whereas, Leah was plain (not ugly), but spiritually inclined and faithful (she proved to be a 'Jacob' type). Leah was "tender eyed" (*rak ayin* – soft eyed; i.e. ordinary, not bright and flashy). Keil and Deilitsch state, "...bright eyes, with fire in them, are regarded as the height of beauty in Oriental women." And Rachel had them. She was "beautiful" (*yapheh to'ar* – beautiful of form), and "well favoured" (*yapheh mar'eh* – beautiful to sight), in other words exceptional as looks were concerned. What are we to understand by this state of affairs?

Scripture interprets itself. We must listen carefully to it. There are far-reaching types here. We know Jacob represents (individually) all those who will be redeemed, and that he became the father of the nation of Israel. These two things are revealed in his two wives. Rachel ("ewe"; from the root – to journey as a good traveller) proved not to be a good traveller in the spiritual sense (she travelled with Laban's teraphim till she died). In the type she represents Israel after the flesh (Yahweh's wife) sent to Babylon because of idolatry, but out of whom the promised seed finally came on their return to the Land (Mic. 4:8-10; 5:2-3; Jer. 31:15, cited Matt. 2:16-18). These passages are conclusive that **Rachel** represents **natural Israel**.

On the other hand, Leah ("wearied"; from the root – to be wearied, exhausted) who rests with the Patriarchs in Machpelah (Gen. 49:30-31) is a type of Zion who produced children in two periods, firstly out of Israel, and then "afterwards" from the Gentiles (see Gen. 30:21 – cp. Dinah and her antitype the woman of Samaria in John 4). **Leah** therefore represents **Spiritual Israel**. Sometimes these two women as types are mistakenly construed differently.

"And it came to pass, that in the morning, behold, it was Leah: and he said to Laban, What is this thou hast done unto me?" – After seven years of toil the day of the marriage arrived. Laban subtly worked to inebriate Jacob and substituted Leah for Rachel. Jacob was incandescent with rage and castigated Laban who calmly responded, "It must not be so done in our country, to give **the younger before the firstborn**" which is exactly what Rebekah and Jacob had contrived to do in their country (Gen. 27). Jacob had forgotten something (Gen. 28:15) – "**I am with thee**, and will keep thee in all places whither thou goest....for **I will not leave thee**." Had God failed him? No, for God wanted him to marry Leah the spiritual one who was to prove incredibly loyal to Jacob, despite her rejection and exclusion, and was finally recognized by him as his God-given wife (Gen. 49:31). If we have the promise of God firmly fixed in our mind, we can quietly endure such things in our life – "for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me" (Heb. 13:5-6) regardless of how difficult it may be at first. It was certainly difficult for Jacob, but within a week after agreeing to a further seven years of service, he also took Rachel as his wife and obviously preferred her.

V.31-35 – "when Yahweh saw that Leah was **hated** (with the idea of not being preferred, and therefore spurned), he opened her womb: but Rachel was barren" – Despite her limited

access to Jacob, Leah produced four sons from him. Each birth told a story of her real hopes and then frustration as those hopes were dashed. It came through in the naming of the boys.

Reuben means “See a son!” It was Leah’s victory cry in recognition of Yahweh’s intervention on her behalf to secure Jacob’s love, but it failed. Simeon means “hearing” and is Leah’s declaration that despite Jacob’s failure to respond to the birth of Reuben, Yahweh had heard her call for help. Perhaps Jacob might also “hear”! But he didn’t. Levi means “joined” and is a hopeful expression that surely three sons would convince Jacob to turn to her as his God-given wife, but significantly there is no mention of God this time. Judah means “praise” and is Leah’s declaration that having been disappointed three times by man, she would turn to Yahweh alone. Her faith in God provided compensation for the failure of Jacob’s love, hence she “left bearing” which implies that she did not seek his company in order to fall pregnant, and that God also stood aside from intervening as He had done four times (at least for the time being).

### Psalm 33

V.1 – “Rejoice in Yahweh, O ye righteous: for praise is comely for the upright” – No authorship is ascribed to this psalm. It is thought that the author may have been Hezekiah who having gone through the experiences noted in the psalm was celebrating his appreciation of David’s final words in Ps. 32 which are virtually identical to V.1. Examples of links with Hezekiah are as follows:

V.16 – “There is no king saved by the multitude of an host: a mighty man is not delivered by much strength” – The Assyrian invasion of Judah by Sennacherib in the 14th year of Hezekiah is a case in point. Hezekiah was sick unto death, and yet Judah was delivered by 185,000 Assyrian soldiers perishing during one night (2 Chron. 32:21).

V.18 – “Behold, the eye of Yahweh is upon them that fear him, upon them that hope in his mercy” – It is testified of Hezekiah that “he trusted in Yahweh God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him” (2 Kings 18:5 – see V.21).

V.19 – “To deliver their soul from death, and to keep them alive in famine” – Hezekiah was delivered from death and his people saved from famine as a result of the siege (2 Kings 20:1-6; 19:29).

V.22 – “Let thy mercy, O Yahweh, be upon us, **according** as we hope in thee” – An important principle is enshrined in this final verse. In the healing of two blind men, Christ said to them, “**According** to your faith be it unto you” (Matt. 9:29). Faith is the key, and it can only be developed and maintained by the Word of God (Rom. 10:17). It was faith that allowed David to believe implicitly that his sin with Bathsheba (the subject of Ps. 32) had been forgiven. It is that happiness that Hezekiah was celebrating in this psalm.

### Matthew 18

V.1-9 – Knowing that the disciples had debated among themselves who would be superior in the Kingdom, the inevitable question came. The Lord’s response was disarmingly simple – “Jesus called a little child unto him, and set him in the midst of them,” and proceeded to teach that without a childlike acceptance of God’s Word there would be no admittance to the Kingdom. (See comments on Luke 17 on March 25 and on Matt. 5 on July 4). “Except ye be converted” is a necessary element because mature human beings are normally self-willed and quite sure of themselves. To become like a child and bow to everything that God says requires a change of disposition. Receiving such is to receive Christ; to put a stumblingblock before them will receive the fate of Catholicism (Rev. 18:21). Human nature is prone to stumbling, so drastic spiritual



action is required. Hand, foot and eye must be sacrificed to achieve single-minded motivation and service.

V.10-14 – The “little ones” are those over whom Yahweh places His protective hand in the absence of the shepherd (Zech. 13:7). See comments on March 23 pg. 52 for the parable of the lost sheep.

V.15-17 – ‘Matthew 18’ is a mantra often heard in our midst. It sets out the process for dealing with serious issues between brethren.

Rule 31 in The Ecclesial Guide states – That no accusation or matter of evil report against any brother shall be listened to in public or private unto the brother bringing or reporting the accusation shall have taken the course prescribed in Matt. 18:15-18; and any brother refusing to take this course while persisting in his accusation, or in alienation on account of it, shall himself be considered and dealt with as an offender against the law of Christ.

In addition, Bro. Roberts wrote – The rule laid down by Christ for the treatment of personal offenses (Matt. 18:15-17) is doubtless applicable to sin in general. Sin of any kind on the part of a brother, becoming known to another brother, is a sin against that brother; more heinous, indeed, when Scripturally estimated, than a mere offense against himself. He is, therefore, bound to take the course Jesus prescribes, as John plainly indicates in the words, “If any man see his brother sin a sin which is not unto death, he shall ask”, etc. It is usual with some not to act upon this rule at all. The usual way is to speak of the fault, whatever it is, to a third party. This itself is sin. A brother's part (if the case be serious enough to speak of at all), is to be silent to all but the brother himself: first, to go himself and discuss the matter between the two alone. If this is successful, a brother is gained and saved, and the matter is not to be mentioned to anyone else. If not successful, Christ commands the interview to be repeated with the assistance of one or two others; and only in the event of these failing is the matter to be mentioned to the ecclesia, or those representing it. It is then the ecclesia's part to bring their whole influence to bear upon the offender to forsake his evil ways. Only when this has failed are we at liberty to withdraw. Nothing is so effectual as this rule for stopping evil speaking and ensuring merciful help to those who stumble, or the proper and timely treatment of incorrigible sin. Each brother then becomes a seeing eye and protecting hand of the ecclesia. There should be a stringent refusal to hear an evil report concerning any one until the reporter has taken the Scriptural course. Withdrawal, too, when it comes (it must be noted), is not expulsion. It is the apostolic form of separation which, though practically equivalent to expulsion in its effects on the separated, is more in harmony with the spirit enjoined by Christ upon his house than the form in vogue among professing bodies of all sorts.

V.18-20 – (LITV) “Whatever you bind on the earth shall occur, **having been bound in Heaven**. And whatever you loose on the earth shall be, **having been loosed in Heaven**.” This translation gives the proper sense. We have no license to create our own set of rules. We must conform to what is required by heaven. It is conformity to Christ's commandments that wins the approval of heaven, so that Christ can be in our midst.

V.21-35 – The parable of the unforgiving servant largely speaks for itself, but there are a few things to note. The “seventy times seven” principle has its roots in Gen. 4. We know this from Jude 14-16 where Lamech, Enoch's murderous contemporary claimed such forgiveness from God (Gen. 4:24). Lamech was a type of “certain men crept in unawares” in Jude's day who turned God's grace into license. Lamech was correct in one respect. God's grace is boundless where His righteousness is upheld, but Lamech was not one of them.

The debt ratio was staggering. The unforgiving servant owed “ten thousand talents,” an amount unpayable in several lifetimes, whereas the other servant owed only “an hundred pence” a little over three months wages (Matt. 20:2). To avert being sold up to repay the debt, the hugely indebted servant makes a foolish promise – “have patience with me, and **I will pay thee all**” which was impossible. No one can redeem his own soul (Ps. 49:7). But when forgiven his debt he went out and brutally demanded from his own debtor the 100 pence. That man sensibly replied “Have patience with me, and **I will pay thee**” (RV). Note the absence of “all” here. This man is genuine and intends to repay the debt, but cannot because he is imprisoned. This parable emphasizes Christ’s teaching elsewhere – Matt. 6:14-15 – “For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses,” and it must be done from the heart (V.35).

## January 17

### Genesis 30

V.1-13 – “And when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, Give me children, or else I die” – Jacob was angry at this outburst from his favourite wife. He retorted – “Am I in the place of God, who has withheld from you the fruit of the womb?” (ESV). It was the beginning of an extremely turbulent time in the family. He accepted Rachel’s proposal to take Bilhah her maid as a wife that children might come that way. When Dan (“judgement” in the sense of **choice**) was born she named him after what she perceived as God’s choice of her over Leah, for all this was done out of “envy” (V.1). Bilhah’s second son was named by Rachel, Naphtali (“my wrestling”) for she said, “With great wrestlings have I wrestled with my sister, and I have prevailed” (V.8). Sadly, Leah having “left bearing” and with no access to Jacob (V.15), and seeing her position slipping away, decided to give Zilpah her maid to Jacob. When Gad was born she cried, “Good fortune has come!” (ESV and Septuagint for V.11). Zilpah’s second son was named “Asher” (“happy”) as Leah had counterbalanced this nasty competition between rival wives. It got nastier.

V14-21 – “Reuben went in the days of wheat harvest, and found **mandrakes** in the field, and brought them unto his mother Leah” – Unger in his Bible Dictionary says of these mandrakes which became the fruit of envy and jealousy in Jacob’s house – Mandrakes were the apples of the Mandragora, a herb resembling the Belladonna (i.e. with bell-shaped flowers), with a root like a carrot having white and reddish blossoms of a sweet smell (S.S. 7:13), and with yellow odoriferous apples which ripen from May to July. To these oriental superstition attributes still a sexual power. Not so much an aphrodisiac as an aid to ensure conception.

Leah traded the mandrakes for one night with Jacob. Things had arrived at a fairly squalid state of affairs. It is evident Rachel had complete control of the marital bed. Through this unseemly trading, the resultant fifth son of Leah was named Issachar – “God hath given me my hire, because I have given my maiden to my husband: and she called his name Issachar” (Strong – “he will bring a reward” or BDB – “there is recompense”). A sixth son was born to Leah as God had hearkened unto her – “God hath endued me with a good dowry; now will my husband dwell with me, because I have born him six sons: and she called his name Zebulun” (“habitation” or “dwelling”). However, her hope that Jacob would now realize she was his God-given wife did not materialize. “Afterwards,” Leah gave birth to a daughter called Dinah (“judgement” which is the Feminine form of “Dan”). Leah now claimed God had chosen her over Rachel.

V.22-24 – Rachel saw the results of Leah's prayers and noted her declarations that God had opened her womb. She too now turned to God instead of berating Jacob as she did in V.1, and "God remembered Rachel, and God hearkened to her, and opened her womb." "And she called his name Joseph ("let him add"); and said, Yahweh shall add to me another son." He did, but Rachel never lived to nurse and raise him. This is the only time that the record marks a show of faith and confidence in God by Rachel. She is a perfect type of natural Israel.

V.25-43 – Having completed his 14 years of service for two wives, Jacob then spent another 20 years as an unpaid shepherd for Laban. After the birth of Joseph he requested leave to return to the land of Canaan, but Laban was not about to let Jacob go, for "Laban said unto him, I pray thee, **if I have found favour in thine eyes** (that was most unlikely), tarry: for I have **learned by experience** that Yahweh hath blessed me for thy sake." The phrase "learned by experience" is one word, *nachash* – to practice divination, divine, learn by experience, diligently observe. It is the root of the word for "serpent" and so Youngs Lit. translates – "I have observed diligently" (cp. the serpent in Eden – Gen. 3:1). The eyes of the cunning serpent named Laban were at work again (cp. Gen. 24:29-30 – "when he **saw** the earring and bracelets upon his sister's hands"). His mind was like a cash register!

"Appoint me thy wages, and I will give it" – The deal was that **Jacob** would go through Laban's flock and remove all the coloured animals and create his own flock with them (V.32). He would continue to tend Laban's flock and any coloured progeny from throwbacks and the like would be Jacob's and transferred to his coloured flock. It didn't turn out that way. Laban beat Jacob to the punch – "And **he** (Laban) removed **that day** the **he goats** that were ringstraked and spotted, and all the **she goats** that were speckled and spotted, and every one that had some white in it, and all the brown among the sheep, and **gave them into the hand of his sons**" (i.e. Laban's sons as V.36 verifies – "he set three days' journey betwixt **himself** and Jacob: and Jacob fed the rest of Laban's flocks"). Jacob was left with no breeding stock at all. It wasn't a propitious start and it got worse. This 6 year period of 'paid' service was to see 10 changes in Jacob's wages (Gen. 31:41).

Jacob's response was to fall back on a Syrian myth – "Jacob took him rods of green poplar, and of the hazel and chesnut tree; and pilled white strakes in them." This was not Syrian magic, but was based on contemporary practices. Keil and Delitzsch say, "This artifice was founded upon a fact frequently noticed, particularly in the case of sheep, that whatever fixes their attention in copulation is marked upon the young." We know from Gen. 31:7-13 that the dream came after Jacob had initiated his scheme. It was his contrivance. His device did not work, so God intervened. Over the next dozen or so breeding seasons (twice a year), Laban changed the colour of the animals born because every type or colour he nominated is what came forth. It did not take Jacob too long to realize that his device was not producing these astonishing results.

## Psalm 34

V.1 – "**A Psalm of David**, when he changed his behaviour before Abimelech; who drove him away, and he departed. I will bless Yahweh at all times: his praise shall continually be in my mouth" – The background to this psalm is settled by the superscription. It belongs to the record of 1 Sam. 21:10 – "And David arose, and fled that day for fear of Saul, and went to Achish the king of Gath" through to 1 Sam. 22:1 – "David therefore departed thence, and escaped to the cave Adullam: and when his brethren and all his father's house heard it, they went down thither to him." It is an Acrostic in structure (hence 22 verses) and was intended for singing with both solo and chorus. It is possible David composed it in the cave of Adullam to celebrate his deliverance in the company of those who

resorted unto him there. “Abimelech” (meaning “father-king”) was a dynastic name for Philistine kings, and so its use in the superscription is actually a reference to Achish king of Gath.

V.2 – “the humble shall hear thereof, and be glad” – Those who resorted to David were outcasts in Israel who had been the subject of ill treatment by Saul’s sycophantic followers like Doeg the Edomite. They were in “distress” and in “debt” and “discontented” with the administration of the kingdom under Saul (1 Sam. 22:2). They were looking for better.

V.6 – “This poor man cried, and Yahweh heard him, and saved him out of all his troubles” – This is a reference to the very sticky situation David got himself into by some very poor judgement. He turned up seeking refuge with Achish carrying the sword of Goliath (1 Sam. 21:9). Little wonder the Philistines in the hometown were highly suspicious of him. David immediately realized his mistake and pleaded with God to rescue him while he undertook an unusual stratagem of feigning himself mad (1 Sam. 21:12-15). Commentators speculate what motivated David to seek refuge in Gath in the first place, and why Abimelech who was most unlikely convinced by David’s charade then let him go, but the simple facts are that David massively blundered and his cry unto God for deliverance was answered. That is what the psalm celebrates unstintingly – “I sought Yahweh, and he heard me, and delivered me from all my fears” (V.4). That deliverance convinced David of the presence of God’s angel in his life – “The angel of Yahweh encampeth round about them that fear him, and delivereth them” (V.7), and that those who came after him should “taste and see that Yahweh is good” and that “blessed is the man that trusteth in him.”

V.12-16 – The citation by Peter of these verses in 1 Pet. 3:10-12 in the context of suffering for righteousness sake helps to understand the dilemma David faced in Gath – “For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good?” (1 Pet. 3:12-13). David had fled from Saul in haste, suffering wrongfully as his life was threatened by the evil king. However, seeking refuge with a Gentile king was fraught with danger. “It is better to trust in Yahweh than to put confidence in princes” (Ps. 118:9). David learnt the hard way that confidence in one’s own ability or schemes will lead to failure – “Yahweh is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit” for “many are the afflictions of the righteous: but Yahweh delivereth him out of them all.” David thereafter nearly always asked for guidance in a crisis.

## Matthew 19

V.1-12 – Entering into Judea inevitably led to clashes with the Scribes and Pharisees. Doubtless the latter were piqued at the Lord’s teaching in Galilee about divorce and remarriage. The inevitable challenge came – “The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to **put away his wife for every cause?**” It is important to understand where this question came from. The Pharisees followed one of two rabbis on this matter. Rabbi Hillel taught that a man could, with Moses’ authority, “put away his wife for every cause.” Any minor infraction provided a basis for summary dismissal. Burning a meal or dressing improperly were grounds for divorce. This was the increasingly dominant view of the two schools of thought at the time. The other was that of Rabbi Shammai who bitterly opposed the liberal views of Hillel and taught that “a man may not divorce his wife, except he found in her an unseemly thing (i.e. unchastity)”. So, this dispute is at the core of the question.

The Lord directed them to Gen. 1 and 2, particularly citing Gen. 2:24. They responded by citing Deut. 24:1-4 which they incorrectly understood to be a permission which it is not (see comments on Deut. 24 on May 7), to which he rejoined “Moses because of the hardness of your hearts

suffered you to put away your wives: but from the beginning it was not so” – so anyone who uses it is ‘hard-hearted’ (they did not like that!).

V.9 – Properly understood, this verse does not allow divorce and remarriage for any reason. If that were not so, then the Lord is actually agreeing with the rabbis, and he rarely did that. The actual Greek phrase translated “except it be for fornication” are the words *ie me epi porneia* and should be translated “not upon fornication” (i.e. it is not an exception, as such, that is being referred to, but rather a statement of fact – the fact that the husband knows full well that his wife has not committed adultery against him). That this is the case is inferred from the question that began the interchange – “Is it **lawful** for a man to put away his wife **for every cause?**” (For full ventilation of this vexed subject see **Appendix 5** extracted from the study notes ‘Marriage and Divorce’ accessible on <https://jimcowie.info>).

The critical fact in the use of the particle **me** is that it is the **subjective negation**; i.e. the husband knew that his wife was not guilty of sexual sin. If there had been sin in his wife, he could have put her away under Jewish law, but scripturally could not remarry. Most men confronted with that situation would do what Yahweh did with His adulterous wife Israel, namely, banish her until restitution of the marriage was possible (Jer. 3:8-14). This is why the disciples expressed their astonishment at the Lord’s teaching – “His disciples say unto him, If the case of the man be so with his wife, it is not good to marry.” They clearly understood that there was a ban on remarriage under any circumstances, and that doing so involved not only committing adultery oneself, but also dragging others into the same sin – the Interlinear Scripture Analyzer translates V.9 – “Now I am saying to you that whoever should be dismissing his wife (not on prostitution) and should be marrying another, is committing adultery, and he who marries her who has been dismissed, is committing adultery.” The Lord then describes three ‘eunuch’ states: (1) born a eunuch; (2) made a eunuch by castration; (3) deciding on celibacy for the Kingdom’s sake when a wife departs. He knew that some would not have the courage to make the latter choice – “He that is able to receive it, let him receive it” as history has shown. To suggest, as some have, that if one is unable to receive it, they are at liberty to remarry is quite pernicious.

V.13-15 – The lesson of Matt. 18:3 is driven home to impatient disciples.

V.16-30 – The encounter with the rich young ruler was considered on February 14 in Mark 10. There we read that Christ loved (*agapao*) this young man (V.21). He wanted to save him. To the question “Good master, what shall I do to inherit eternal life,” the Lord firstly reminds the young man that there is no good thing in any man naturally, and then lists 6 of the 10 commandments which he knew the young man had kept. The Sabbath (4th) is not mentioned for that was taken for granted for Jews, but the absence of the first three was an indication of this man’s problem. He had another ‘god’ in his life, and that was wealth (therefore the 1st commandment was broken). He had graven images in his life, namely, money and things (the 2nd commandment was effectively broken because ‘covetousness is idolatry’ – Col. 3:5). He had taken upon himself service to God that would prove in the end to be “vain” and fruitless (the true meaning of the 3rd commandment). The lesson was clear. Rich men can be saved, but only if their **trust** is not in the things that pertain to the present. The incredulity of the disciples “Who then can be saved?” is swept away with, “With men this is impossible; but with God all things are possible.” God can work in men through their faith to make wise choices (1 Tim. 6:17-19). Peter seized the opportunity to advance the very real sacrifices he and the other disciples had made in following the Lord, as he had counselled the young man to do (V.21). There was a trace of self-satisfaction in this claim – “Behold, we have forsaken all, and followed thee; what shall we have therefore?” but the Lord acknowledged their commitment to him and offered an amazing reward – “in the regeneration when the Son of man shall sit

in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.” Only one of the twelve would miss out on that reward because he chose the riches of this world instead. His name was Judas Iscariot. There was a present reward as well, apart from “everlasting life” – “every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name’s sake, shall receive an hundredfold.” The followers of Christ would have a ‘family’ of co-believers who would share what may have been lost, as indeed it turned out when the 1st century ecclesia in Judea was formed – “all that believed were together, and had all things common” – Acts 2:44.

## January 18

### Genesis 31

V.1-2 – “he heard the words of Laban’s sons, saying, Jacob hath taken away all that was our father’s; and of that which was our father’s hath he gotten all this glory” – As Jacob thrived through God’s blessing and his flocks increased while Laban’s diminished, the tensions in the family grew to a breaking point – “And Jacob beheld the countenance of Laban, and, behold, it was not toward him as before.” It was time to leave, but Jacob knew Laban would not release him without a fight. His worst fears were admitted by Laban in a rage later (V.43).

V.3-16 – “Yahweh said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and **I will be with thee**” – The promise of Gen. 28:15 was renewed as God gave Jacob permission to return to Canaan. The first necessity was to obtain the agreement of Leah and Rachel to leave their ancestral home – “Jacob sent and called Rachel and Leah to the field unto his flock.” He recounted the dream God had given him in which the uselessness of his straked rods was revealed. Every time Laban changed the colour of the next round of breeding for Jacob’s wages, that was precisely what came forth. This occurred 10 times over 6 years. Jacob now knew that Yahweh had been **with him**, and God knew that Jacob had reached a point where he hated deception and theft. Even Rachel and Leah had been fleeced by their father (V.15). They were ready to go too – “now then, whatsoever God hath said unto thee, do.”

V.17-32 – “Laban went to shear his sheep: and **Rachel had stolen the images** that were her father’s” – While Laban was absent shearing his sheep, Jacob fled with his family (4 wives, 12 children and a huge number of animals and many servants), none of which belonged to Laban except for his **teraphim** which Rachel secretly tucked away in her stuff. Unger in his Bible Handbook, pg. 75 makes the following comment about the teraphim – “The discoveries at Nuzu SE of Nineveh near modern Kirkuk in 1925-41 have yielded several thousand cuneiform tablets illustrating such patriarchal customs as.....the **teraphim** (Gen. 31:34). The latter are known to have been household deities, the possession of which implied family leadership. In the case of the married daughter, they assured the husband the right to the property of her father. Since Laban evidently had sons of his own when Jacob left for Canaan, they alone had the right to their father’s gods. Accordingly, Rachel’s stealing the teraphim was a serious offence (Gen. 31:19,30,35) aimed at preserving for her husband the chief title to Laban’s estate.”

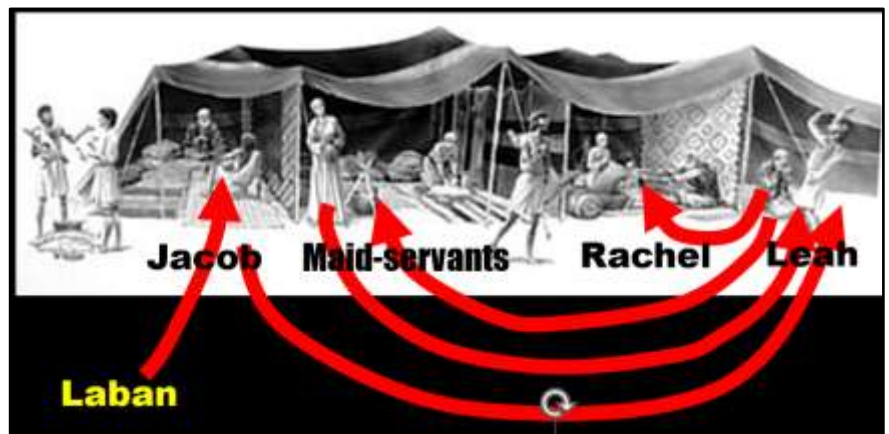
V.22-30 – “it was told Laban on the third day that Jacob was fled. And he took his brethren with him, and pursued after him seven days’ journey; and they overtook him in the mount Gilead” – Laban with a posse caught up with Jacob’s large company within seven days despite a three day start by Jacob. For that seven days he had been contemplating murder and pillage, so “God came to Laban the Syrian in a dream of the night, and said



to him, Watch out for yourself, that you not speak with Jacob **from good to evil** (LITV), knowing only too well that Laban would start with niceties and descend to violence. So, Laban doesn't even start with pleasantries – “What hast thou done, that thou hast stolen away unawares to me, and carried away **my daughters**, as captives taken with the sword?” The mind of Laban was plainly revealed in his indictment of Jacob. Firstly, he did not understand the principle of Gen. 2:24 (“...shall a man leave his father and his mother, and shall cleave unto his wife”), and wrongly assumed his daughters were unwilling to leave home. Then he told a plain lie that he would have put on a big celebration to farewell Jacob, and added that he had been denied the opportunity “to kiss my sons and my daughters” for whom he cared little. He admitted he had come to deal violently with Jacob – “It is in the power (*el*) of my hand to do you hurt: but the God (*elohim*) of your father spake unto me yesternight,” taking from him his usurpation of the power of God. Finally, he belittled Jacob and charged him with theft – “surely you have gone because you have longed after your father's house. Why have you stolen my gods?” (LITV). This was the most important thing to Laban. The title deeds to his property were gone.

V.31-35 – Jacob was totally unconscious that Rachel had stolen Laban's teraphim, and so makes a bold statement – “With whomsoever thou findest thy gods, let him not live.”

Another revelation of Laban's mindset is found in the way he went about his search for the lost teraphim in Jacob's camp. It was in the order of the primary suspects to the least suspected. He began with a thorough search of Jacob's tent, then Leah's, then the maidservants, and then back to Leah's tent, before he made a perfunctory search of Rachel's tent. There



he accepted a lame excuse and failed to search in the most obvious place to hide the teraphim (under the saddle on which Rachel was sitting). What does this say about human nature? It never suspects those most like itself of being guilty. It always suspects those who are most unlike themselves = Jacob and poor Leah who was searched twice before Laban went into Rachel's tent (read V.33 very carefully).

V.36-55 – “Jacob was wroth, and chode with Laban” and demanded “what (is) my sin, that thou shouldst have come burning after me?” (Rotherham for V.36). Then he set out the service he had faithfully given over 40 years. It is divided into two parts – “**This** twenty years have I been with thee” as a voluntary shepherd (V.38); and, “**Thus** have I been twenty years in thy house” as a hired servant, paying two dowries for 14 years and receiving ‘wages’ for six (V.41). There are three clear proofs that Jacob spent 40 years in Haran. The first was noted in the comments on Gen. 28:6-9. This is the second, and the age of Dinah is the third. Clarke in his commentary says – “Now the twenty

### 40 years with Laban Gen. 31:38,41

**V.38** – “This twenty years” – Refers to time spent as a ‘friend’ (son in law) of Laban after serving 14 years for his two wives.

**V.41** – “twenty years in thy house” – i.e. as a servant labouring for wages.

Worked for Rachel	7 years
Worked for Leah	7 years
Sojourned as ‘friend’	20 years
Served for cattle	<u>6 years</u>
Total sojourn	40 years

concurrent years of neighbourly assistance, and the disjointed twenty of covenant service, seem both of them distinguished in the history itself. For upon Laban's pursuit of Jacob he mentions twenty years twice; which two sets of twenty, if really different, make forty. Each mention of the twenty years is introduced with the word *zeh*, which word, when repeated, is used by way of distinction; as when we say, **this and that, the one or the other.**" If Jacob had spent only 20 years in Haran, Dinah his daughter who was defiled by the prince of Shechem could only have been 2 or 3 years of age (an impossibility), for Dinah was born after 6 sons of Leah (Gen. 30:21).

Laban broke into a fury – "the daughters, are **my daughters**, and the sons, are **my sons**, and the sheep are **my sheep**, and, all that, thou, beholdest, **to me doth it belong!**" (Rotherham for V.43). Everything belonged to him, and furthermore, he was bereft of his teraphim which constituted the title deeds of his property. Hence, the separation was fraught with suspicion and ill-feeling. He was certain Jacob had his title deeds – "Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee." From Laban's perspective, a line had to be drawn in the sand so that Jacob could never cross over it to claim Laban's property. He was never to visit Haran again. A stone was set up at Jabesh-Gilead to mark the boundary – "Laban called it Jegarsahadutha ("heap of the testimony"): but Jacob called it Galeed" ("witness heap"). Laban prevailed upon Jacob's integrity before God saying, "Yahweh watch between me and thee, when we are absent one from another" (V.49), but made no commitment himself except that he would not be visiting Jacob and his family. He invoked "the God of Abraham, and the God of Nahor, the God of their father," without identifying himself with Yahweh, but Jacob showed his sincerity by swearing an oath "by the fear (*pachad* – dread, terror) of his father Isaac." This harks back to V.42 – "Except the God of my father, the God of Abraham, and **the fear of Isaac**, had been with me." Abraham was dead, but Isaac was still alive. Laban could invoke the God of dead men, but Isaac and Jacob were alive and conscious of His presence. Integrity before God was the issue between Jacob and Laban (V.36-43). For that reason, Jacob offered sacrifice to Yahweh in reverence and acknowledgement of His presence, and "Laban departed, and returned unto **his place**" never to be seen again.

## Psalm 35

V.1 – "**A Psalm of David.** Plead my cause, O Yahweh, with **them that strive** with me: fight against **them that fight** against me" – The background to this psalm is almost certainly the rebellion of Absalom (1 Sam. 15) and the treachery shown by David's closest companion, Ahithophel (Ps. 55:12-14), in association with Absalom his favourite son, and the irascible Benjamite, Shimei. There are a number of psalms that deal with this subject (Ps. 38, 41, 55, 69, 88). The psalm contains the following: V.1-8 – David pleads that Yahweh would confound his enemies who sought his demise without a just cause; V.9-10 – He rejoiced in an answer of his prayer for deliverance from his enemies; V.11-16 – David identified the traitors who witnessed falsely against him despite his innocence; V.17-26 – David again pleaded for God to act on his behalf and vowed that he would praise God for delivering him; V.27-28 – David fulfilled his vow and encouraged others to magnify Yahweh for His righteousness and faithfulness.

With the background in mind, the sentiments of the psalm speak for themselves, but there are some interesting statements made such as V.16 – "With **hypocritical mockers in feasts**, they gnashed upon me with their teeth." The hypocrites here are likely Absalom and Ahithophel. Absalom deceived his father by saying his trip to Hebron was for the worship of Yahweh in payment of a vow (2 Sam. 15:7), but there he feasted with Ahithophel and others

while plotting against David. Ahithophel who spoke soft and sweet words when with David (Ps. 55:12-14) was there too feasting (as though to God) while conspiring against his friend. You cannot get much worse 'hypocritical mocking' than that. In V.17, there is a Messianic link with the use of the word *yâchîyd* – “rescue my soul from their destructions, my **darling** (*yâchîyd*) from the lions.” This is almost identical to Ps. 22:20. The word only occurs 12 times in the O.T. and the first three are in Gen. 22. The last is in Zech. 12:10, and most are about Christ. V.18 also matches Ps. 22:22. David's plea was answered in the outcome of Absalom's rebellion – “Let them be ashamed and brought to confusion together that rejoice at mine hurt: let them be clothed with shame and dishonour that magnify themselves against me.”

## Matthew 20

V.1-16 – Matthew 19:30 had ended with the words “But many that are first shall be last; and the last shall be first.” The parable of the labourers in the vineyard ends with the same words in V.16 with the addition of “for many be called, but few chosen.” This obviously connects Matt. 19:27-29 with the parable which clearly has these ‘bookends’.

“For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard” is unmistakable language of the call to the truth from the Exodus to his second advent and the Judgement Seat. The first to be called were Jews living under law, because a contract was made – “when he had agreed with the labourers for a penny a day, he sent them into his vineyard” is matched by what happened at Mt Horeb when Israel made a contract with Yahweh after He had promised them a great reward – “And all the people answered together, and said, All that Yahweh hath spoken we will do” (Ex. 19:8). Israel became God's vineyard (Isa. 5:1-7). In V.3, at 9 am more labourers were invited into the vineyard, but they came on the basis of **faith** – “Go ye also into the vineyard, and **whatsoever is right** I will give you.” How many people accept employment without knowing what the wages will be? – unless they have complete **faith** in the promises of the owner of the vineyard. These represent the first cohort of Gentiles whose lives were spent “standing idle in the marketplace.” Again at midday and at 3 pm more were invited on the same basis, until at 5 pm (one hour from ‘knock-off’) the final batch were invited. These represent the Gentiles ‘called’ through the entire period of the Gentile Age down to our time in the ‘last days’. All come on the basis of **faith**. The pattern was set for the Judgement Seat of Christ when those who came **last** appear before the “householder” to receive their “hire” (ESV “wages”) **first**, hence, “the last shall be first” principle. Those who came “first” take umbrage when the “last” received a penny (denarius). The “penny” simply represented a reward. There was a reward for keeping the Law as we find in Ezek. 20:11 – “And I gave them my statutes, and shewed them my judgements, which if a man do, **he shall even live in them.**” The Law could not give eternal life, but its observance did provide many blessings and freedom from “the evil diseases of Egypt” (Ex. 15:26; Deut. 7:15), but inheritance in the Kingdom is only on the basis of an Abrahamic faith, and that is what the “penny” represented to those who had come “last” and those who had preceded them on the same basis. It is important to recognize that the phrase “many be called, but few chosen” embraces all Jews under the Law from the time of Moses. That is a vast multitude relative to the Gentiles who have been called from the time of Christ. It is also important to remember that we actually ‘choose’ salvation for ourselves by the choices we make in probation.

V.17-19 – The Lord took his disciples back to the message delivered post-Transfiguration (Matt. 17:9-12). They did not understand it because “they thought the kingdom should immediately appear” (Luke 19:11).

V.20-28 – The expectation that the Kingdom would soon come resulted in some premature requests being made – “Then came to him the mother of Zebedee’s children with her sons, worshipping him, and desiring a certain thing of him.” She wanted James and John to be given the privilege of sitting at right and left of Christ in his Kingdom. It was a gob-smacking request and the Lord responded, “Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?” to which they replied yes. They would indeed suffer with Christ, but the request was premature. This did not go down well with the other disciples who themselves had been jostling for prominent places in the Kingdom – Mark 9:34; Luke 9:46; 22:24. Gentiles wrestled for dominance over others. That was not to be the character of his disciples – “And whosoever will be chief among you, let him be your servant.” The greatest of all servants was the Lord himself – “Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.” There is a lesson here for possessors of human nature.

V.29-34 – On the way to Jerusalem for the last time, the Lord passed through Jericho and “two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou Son of David.” There is an enacted parable in this incident. Curiously, Mark and Luke have only one blind man, because they were writing for a Gentile readership, whereas Matthew included both Jews and Gentiles. Christ came to “give his life a ransom for many” (Jew and Gentile), and as Matthew had consistently included two men all along, the same occurs here. Salvation is not available unless ‘blindness’ is taken away, and this is only done by enlightenment in the promises of God, hence, “thou Son of David,” and this requires willingness to ‘see’ – “What **will ye** that I shall do unto you?” They were willing, so “Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him” as we do.

## January 19

### Genesis 32

V.1-2 – “And Jacob went on his way, and the angels of God met him” – Jacob had not seen the angels for 40 years since Gen. 28:12, and he immediately made a mistake in naming the place “Mahanaim” (“two camps”). The message of Gen. 31:3-13 (“I will be with thee”) where Jacob had remembered Bethel should have convinced him that the angels had never left him. He did not have **two camps**, only **one** on the principle of Ps. 34:7 – “The angel of Yahweh **encampeth round about** them that fear him, and delivereth them.”

V.3-8 – “Jacob sent messengers before him to Esau his brother unto the land of Seir” – Jacob was perturbed with the prospect of encountering Esau, and decided to send messengers to Edom to apprise his brother of his return to the land of Canaan. The return message that Esau was coming to meet him with 400 men sent Jacob into panic – “Then Jacob was greatly afraid and distressed: and he divided the people that was with him, and the flocks, and herds, and the camels, into **two bands**.” In this he made two more mistakes. Firstly, he misread Esau’s motive for bringing 400 men. When Esau, the older brother, heard of Jacob’s great success in acquiring abundance in Haran his pride would not allow him to come to his brother without evidence of his own success in life. This is seen all the time in human relations, particularly among siblings. The automatic response is to trumpet one’s own achievements. Esau was small-minded and unspiritual. What did Jacob expect from his fleshly brother? The second mistake was to divide his own camp into two parts, falsely thinking that one might escape Esau’s supposed wrath. Now Jacob effectively had **three camps**. It is never wise to divide those who are with you! (“he divided the people that was **with him**”).

V.9-12 – Finally, as so often happens in a crisis faced by Godly but weak human beings, Jacob turned to prayer rather than furious activity to save himself and his family. It was one of the finest short prayers recorded in Scripture, but it had come in the wrong order. It acknowledges the faithfulness of God towards His promises; Jacob's own sense of unworthiness; a plea for help against Esau's suspected vengeance, and reliance on the promises God had made. But he had taken out 'insurance' before prayer. It should be the other way around. However, having prayed he set about preparing to pacify Esau by returning the stolen blessing – lordship and the fatness of the earth (Gen. 27:28-29).

V.13-23 – The longest night of Jacob's life began with frantic activity to arrange for up to 5 herds of animals to go ahead as a gift for Esau and he instructed them to say on his behalf, "**my lord Esau.**" This was the old Jacob still contriving how he might save himself. In the end, it was all in vain. God had already solved his problem. It is Yahweh who commands deliverance for Jacob (Ps. 44:3-4). Jacob's thinking is revealed in V.20 – "For he said, I will appease (*kaphar paneh* – cover his **face**) him with the present that goeth before me (*paneh* – my **face**), and afterward I will see his **face** (*paneh*); peradventure he will accept of me (*paneh* – my **face**)." The face he really needed was about to be seen in the angel that wrestled with him.

V.21 – "So went the present over before him: and himself lodged **that night** in the company" – This is the same night as V.13 and it is repeated in V.22. Jacob could not sleep, but why did he linger on the northern side of the brook Jabbok? Clearly, he realized that all his preparations were likely to fail unless the angels he had seen in V.1 intervened. And one did!

V.24-32 – "Jacob was **left alone**; and there **wrestled a man** with him until the **breaking of the day**" – It would be difficult to imagine a sentence more replete with principles than this one. Jacob is a microcosm of all the redeemed. When we are "left alone" is the time when our relationship with God is tested, especially when the pressure of life's circumstances is heavy upon us. Then the record curiously says, "there wrestled **a man** with him." We know this was an angel (Hos. 12:4). So why "a man" here? God's method is to use the circumstances of daily human life to test and purge His servants. It is in the everyday arena of life where choices have to be made between right and wrong, good and bad, when shoulder to shoulder with fellow man. It is relatively easy to do the right thing when surrounded by our brethren and sisters, but not so easy when we are alone. And who initiated the wrestling? It was the angel – "there wrestled a man **with him.**" What might this teach? It was God who initiated the struggle. And so it is with us. It was God who started the process of wrestling in us by the influence of His Word. Once that process begins we have two choices. We can either push the 'angel' away and quit the struggle, or we can do what Jacob did, and hang for dear life despite enormous pain and discomfort. For, "he (the angel) saw that he had not prevailed against him. And he touched on his hip socket, and Jacob's hip socket was unhinged as he wrestled with him" (LITV). Jacob was crippled by a dislocated hip joint. The pain was excruciating, but he would not release his grip on the angel as the day began to break – "Let me go, for **the day breaketh.** And he said, **I will not let thee go, except thou bless me.**" This is exactly what we must do in these final evil days of Gentilism. The dawn of a new **Day** is breaking, given all the signs around us. We must hold on until we receive the blessing awaiting the faithful when the Kingdom finally arrives.

Jacob's desperation for a blessing revealed a significant change in his attitude. It led to a change of name – "What is thy name? And he said, Jacob" (heel-catcher/supplanter). "Your name shall no longer be called Jacob, but **Israel**, because you have wrestled with God and with men, and have **prevailed**" (LITV). This is the emphasis in Hos. 12:4-6. The name **Israel** consists of two words – *sarah* – to prevail; and *El* – might, power; hence Young's says it means "ruling with God," and Strong's – "He will rule God." As shown in the comments on

Hosea 12, men can only prevail with (or over God) by “weeping and supplication.” The angel could have easily flicked Jacob away as was shown by merely touching his thigh, but our God is unable to resist the genuine cries of His faithful servants who have a covenant relationship with Him. It is simply not in His character to ignore them (as it is in ours). However, it should be noted that though Jacob’s name was changed at Jabbok, the record does not call him “Israel” until later when he arrived at Bethel for the second time (Hos. 12:4). There was still a little way to go.

Jacob makes another mistake. His name had been changed by the angel into whose face he was staring nose to nose as Jacob had his arms wrapped around him, and he inappropriately asked, “Tell me, I pray thee, thy name,” and is told to mind his own business. Like Jacob, we need to understand that our interaction with God is not a relationship of equality or familiarity. What God does in our life is for His purpose, and His glory. We are all small bit participants in a massive enterprise and we need not to think more highly of ourselves than we ought to think (Rom. 12:3; Luke 17:10). Jacob had been right in his prayer – “I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant” (V.10).

V.30 – “Jacob called the name of the place **Peniel**: for I have seen God face to face, and my life is preserved” – The place is named after the face of the angel into which Jacob had stared for several hours, but strangely, as he tried to hurry towards his family who were walking towards the oncoming Esau, he could not hurry because of his thigh, and then the record curiously says, “as he passed over **Penuel** the sun rose upon him, and he halted upon his thigh.” Why a different name for this highly significant place? **Peniel** means “I have seen God” and is in the 1st person singular in the Hebrew; i.e. it was firstly a lesson for Jacob personally. **Penuel** means “**they** have seen God” and is in the 3rd person plural; i.e. it was lesson for all of Jacob’s spiritual children afterwards. This is what we read in Hos. 12:4 – “and **there he spake with us.**” This was as true of Peniel as it was of Bethel (the 2nd time).

V.32 – (LITV) “On account of this the sons (*ben* = family builders) of Israel do not eat the sinew of the **thigh** that is on the hip socket until this day” – The final lesson from this incident was that ‘family builders’ (*ben*) among those who ‘prevail with God’ (“Israel”) avoid having confidence in their own strength (that is what the thigh represents in Scripture, being the strongest part of the human body, and it became a symbol for the **brain** – the actual strongest part of the body spiritually speaking).

### Genesis 33

V.1-2 – “Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men” – Under duress, Jacob revealed his preference for Rachel and her children by placing her third in line. He still believed Esau was a deadly danger.

V.3-11 – “he passed over before them, and **bowed himself** to the ground **seven times**, until he came near to his brother” – This was Jacob giving back the stolen ‘blessing’ (“be lord over thy brethren, and let thy mother’s sons bow down to thee”) as he did with the huge number of animals gifted to Esau (“What meanest thou by all this drove which I met?”) that were “the fatness of the earth” (Gen. 27:28-29). Esau initially deferred, “I have enough, my brother; keep that thou hast unto thyself,” but when Jacob insisted “he took it” setting aside his initial sense of pride as the firstborn.

V.12-17 – Esau proposed that Jacob accompany him to Edom presenting Jacob with a problem. How to decline under these circumstances. Esau accepted the ‘excuse’ of the tenderness of the company, and Jacob with no intention of going south to Edom came with relief “to Succoth” (“booths”) and built a “house” (*bayith*) for himself and booths for the animals.



V.18-20 – After a time of rest and recovery from the trauma at Jabbok, “Jacob came in peace to the city of Shechem” (Rotherham/LITV). There are echoes here of Gen. 12:6. Here “he bought a parcel of a field” which was ultimately given to Joseph (who saw it only as a child), and which hosted two millennia later its most celebrated guest, the greater “increaser” (Josh. 24:32; John 4:5). All of this was in preparation for events involving Dinah (a type of the woman of Samaria).

Jacob’s altar called “Elohe-Israel” built at Shechem (the place to shoulder responsibilities) was an expression of his gratitude for deliverance from Esau, and his safe return to the land of promise. Spelt out it means “the strength of the mighty ones who prevail with God.”

### **Psalm 36**

V.1 – “**To the chief Musician, A Psalm of David the servant of Yahweh.** The transgression of the wicked saith within my heart, that there is no fear of God before his eyes” – The highlighted phrase is the subscription of Ps. 35. Better translations of V.1 are the ISV – “An oracle that came to me about the transgressions of the wicked: There is no fear of God before his eyes,” and NIV – “An oracle is within my heart concerning the sinfulness of the wicked.” It seems during the long and precarious nights in the wilderness (see V.5-6) that David spent on the run from Saul, he was provided with more than enough time to contemplate the character of his enemies. The psalm contains: V.1-4 – The pride and wilfulness of the wicked; V.5-9 – The permanence and magnificence of Yahweh’s goodness; V.10-12 – The upright are assured of present and future security.

V.4 – “He deviseth mischief upon his bed; he setteth himself in a way that is not good; he abhorreth not evil” – How many sleepless nights had Saul spent devising evil against David? Human pride and envy is blinding. Even after incidents like the cave at Engedi (1 Sam. 24) and the wilderness of Ziph (1 Sam. 26) when Saul in embarrassment acknowledged David’s innocence and righteousness, he still continued to plot against him. Surely, it was true “that there is no fear of God before his eyes” and that “he abhorreth not evil.”

V.7 – “When the children of men put their trust under the shadow of (Yahweh’s) wings” they become His servants. This is why David described himself as “the servant of Yahweh” in the superscription. He was one of those, and understood the source of success – “For with thee is the fountain of life: in thy light shall we see light.” Hence, the confidence expressed in the final three verses of the psalm.

### **Matthew 21**

Matthew’s account of the Lord riding into Jerusalem differs somewhat from that of Mark’s. He is not concerned with the inclusion of Gentiles in the purpose of God as Mark’s enacted parable is. For example, Matthew mentions the ass and the colt of Zech. 9:9, whereas both Mark and Luke only mention the colt. As Matthew is writing primarily for Jews, he includes the ass (a symbol of Israel). What Matthew does not do is answer the mystery of Zech. 9:9 – “Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.” It is impossible to ride two animals at the same time. Christ knew from Gen. 49:11 that he would ride the colt into Jerusalem, but in the N.T., we have to wait until Mark and Luke to find that out. So, while there are differences for sound reasons, the comments made on Mark 11 on February 15 can be repeated here.

There are three trees in Mark 11:1. The Lord comes to the Mount of Olives (symbol for both Jew and Gentile – Zech. 4:3; Rom. 11:17); Bethphage to which they arrive first means “the house of unripe figs” = symbol for Israel; from which Christ sent two disciples to Bethany – “the house of

date palms” = the Gentile nations. So it was that Christ first came to the lost sheep of the house of Israel, and then sent his Apostles to the Gentiles. Every verse that follows is pregnant with the call of the Gentiles. Christ seeks only a colt. There is no mention here of the ass of Zech. 9:9 as in Matt. 21:7. The Spirit in Mark only focuses on the unbroken colt pointing to the Gentiles. It is found ‘outside the house’ in “a place where two ways met” (Jew and Gentile), and is tied up (locked up in sin). That was the state of Gentiles in relation to the things of God. The Lord had “need of him” for it had always been God’s plan to call Gentiles, and he knew there would be an immediate response – V.3 “straightway.” Hence, palm (symbol for the nations) branches (John 12:13) were strewn in the way as Jesus rode the colt into Jerusalem on the 10th of Abib (a Sabbath) to be inspected as the Passover lamb for the salvation of all who would come to him. The crowd sang the words of Ps. 118:25-26 – “Hosanna” (“save now”), but the Lord’s mind was on the preceding verse in the psalm – V.24 – “This is **the day** which Yahweh hath made, we will be glad and rejoice in it.” This is a reference to the “day” of the Millennium – the Sabbath day for which he was to die 5 days later that it might be made sure by grace.

V.12-17 – Next the Lord cleansed the Jewish traders from the Court of the **Gentiles** citing two passages from the prophets – Isa. 56:7 – “My house shall be called the house of prayer for **all nations**,” and Jer. 7:11 – “but ye have made it a den of thieves.” He healed the blind and the lame in the temple, for that was the spiritual condition of his people, but when they responded with Ps. 118:25 – “Hosanna to the Son of David” the chief priests and scribes took umbrage and demanded a retraction, to which he replied, citing Ps. 8:2 – “Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?” Ps. 8 is a Kingdom psalm (Heb. 2).

V.18-22 – Next day Christ cursed a fruitless fig tree (Israel) which only had a fig leaf covering like Adam and Eve – a religion of their own invention. Fig leaves are preceded by a bud at the end of winter. That bud is the incipient fruit and can be eaten, if necessary, though bitter. A fig tree with leaves must by order of nature have some fruit (fit for repentance), but Israel did not. Consequently, men would not eat fruit from Israel until the end of the Gentile age (*aion*).

In response to Peter’s observation that the fig tree had dried up from the roots, Christ laid down the constitution of the new Abrahamic order – “Have faith in God.” It is a faith that can say to the Mount of Olives (“this mountain”), “be thou removed and cast into the sea” as it will be when the great earthquake of Zech. 14:5 occurs, with absolute confidence that it will be fulfilled. Those with that kind of faith will be there to witness it on that day. And we should pray for it earnestly now, for “whatsoever ye shall ask in prayer, believing, ye shall receive.”

V.23-27 – While teaching in the temple, the chief priests and the elders of the people demanded of him – “By what authority doest thou these things? and who gave thee this authority?” This disingenuous question is brilliantly dealt with by throwing it back on them – “The baptism of John, whence was it? from heaven, or of men?” This presented a snare for them. If they said of John that he was sent from heaven, then Jesus would ask “Why did ye not then believe him?” If they said he was not sent by God, the people would stone them. Because they wouldn’t accept John, they would not make a positive decision about Christ – “Neither tell I you by what authority I do these things.”

V.28-32 – The parable of the two sons is a continuation of the failure of the priests and elders to give heed to the preaching of John the Baptist. Invited to work in the vineyard, one son refuses, but later repents and returns to his father’s vineyard. The other son says he would but did not go. Asked, “Which of the two did the will of his father?” his interlocutors get it right, and are self-condemned – “For John came unto you in the way of righteousness, and ye believed

him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.”

V.33-46 – The parable of the tenants of the vineyard is based on Isa. 5:1-7 – “For the vineyard of Yahweh of hosts is the house of Israel, and the men of Judah his pleasant plant.” The tenants of the vineyard were the priests, Sadducees, Pharisees and Scribes. They were required to provide the owner of the vineyard with its fruit. Each season “he sent his servants to the husbandmen, that they might receive the fruits of it,” but they were brutalized and killed. Finally, he sent his son saying, “They will reverence my son,” but they killed him too. No one could miss the application of the parable and “when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.” In V.42 the Lord drew on Ps. 118:22-23, and in V.44 alluded to Dan. 2:44-45. In between, he alluded to Isa. 55:5; 65:1 when he said “The kingdom of God shall be taken from you, and given to **a nation** bringing forth the fruits thereof.” This “nation” is identified by Paul in Rom. 10:20 as the true ecclesia including the Gentiles.

## January 20

### Genesis 34

V.1-5 – “Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land” – Dinah was in her late teens and sought worldly company. The truth of Paul’s comment in 1 Cor. 15:33 – “Bad companionships corrupt good morals” became evident. The heir of the city, “Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her.” On hearing the report, Jacob was stunned into silence.

V.6-19 – Desperate to take Dinah as his wife, Shechem prevailed upon his father to propose intermarriage and integration with Jacob’s family. However, her brothers’ anger was so fierce that it adduced a deceitful and murderous response from them. It was only possible they said if all the males of Shechem were circumcised, but it was a ruse.

V.20-24 – The men of Shechem agreed to be circumcised, clearly driven by greed – “Shall not their cattle and their substance and every beast of theirs be ours?” Only Shechem (the offender) had a singular motive (V.19 – “he was more honourable than all the house of his father”), for all he wanted was Dinah.

V.25-31 – On the third day, when the men of the city were incapacitated, Simeon and Levi killed all the adult males and with their brothers plundered the city. For this they were condemned by Jacob (V.30; and later in Gen. 49:5-7). One astonishing thing needs to be noticed in V.26 – “they slew Hamor and Shechem his son with the edge of the sword, and **took Dinah out of Shechem’s house**, and went out.” What was Dinah doing in Shechem’s house? She was not married to him yet. This is an important fact because Dinah is the type of the woman of Samaria who was living in a defacto relationship when encountered by Christ (John 4:18 – see comments on that chapter). It is the beginning of a remarkable parable. Dinah did not want to be part of Jacob’s family, except on her own terms (just like the Samaritans). The conversion of the woman of Samaria is actually about finally bringing ‘Dinah’ home.

Jacob’s tranquillity at Shechem was shattered, and the fear of retribution descended upon him – “Ye have troubled me to make me to stink among the inhabitants of the land.” Flight was the only option, but they were burdened with all the females of the city and their children, and all their animals and stuff, for they “spoiled even all that was in the house,” including their household gods!

## Genesis 35

V.1 – “God said unto Jacob, Arise, go up to **Bethel**, and dwell there: and make there an altar unto God” – God’s answer was, return to Bethel where his journey had begun 40 years before. We know how significant this was from Hos. 12:4 – “he found him in Bethel (the second time), and there he spake with us.” It was at Bethel that Jacob was to lose one “Syrian” from his family. But first, there needed to be some house cleaning.

V.2-5 – “Put away the strange gods that are among you, and be clean, and change your garments” (stained with the blood of Shechem) – When the sons of Jacob ransacked the houses of the slain Shechemites they had taken everything, including their household gods (34:29). Those ‘gods’ of Shechem had to be discarded. This demand was echoed by Joshua in the same place four centuries later in Josh. 24:14 – “**put away the gods** which your fathers served on the other side of the flood, and in Egypt.” This was a golden opportunity for Rachel to divest herself of Laban’s teraphim as well, but sadly she didn’t take it. His sons gave up the idols and the pillaged “earrings,” and “Jacob hid them under the oak which was by Shechem” (fairly obviously the same oak where Joshua “took a great stone, and set it up there under an oak, that was by the sanctuary of Yahweh” (Josh. 24:25-26).

V.6-7 – Jacob remembered Bethel, and on arrival built an altar which he called El-bethel (“The strength of the house of God”), “because there God appeared unto him, when he fled from the face of his brother.” It memorialised the promise of Gen. 28:14-15.

V.8-15 – Rebekah’s **Syrian** nurse Deborah died at Bethel and was buried under an oak tree called the “oak of weeping,” and immediately the Elohim appeared to him again “and blessed him.” The nature of the blessing was two-fold. Firstly, now that the Syrian influence was being removed from his family, he was to be called from now on “Israel” which name had been bestowed upon him in Gen. 32:28, but which was not employed until this chapter. The name change was linked with the promise of Bethel, and so the promise made to Jacob in Gen. 28:14 was repeated here again. Bethel had been revisited, and the angel ascended. The angels were still “ascending and descending” upon Jacob and he repeated what he had done in Bethel in Gen. 28:18 – “Jacob set up a pillar in the place where he talked with him, even a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon” (this was the symbol of the ecclesia – 1 Tim. 3:15). But there were still **Syrian** ways in Jacob’s family and tragedy struck on the way to Bethlehem at Ephrath.

V.16-21 – “there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labour” – Rachel died giving birth to Benjamin whom she had named Benoni (“the son of my sorrow”), but Jacob over-ruled her and renamed him Benjamin (“the son of my right hand”). Rachel “was buried in the way to Ephrath, which is Bethlehem.” Why did Rachel have to die just short of Bethlehem? Did she still have Laban’s teraphim? It seems so, because this entire record became a prophetic parable for natural Israel of whom Rachel was a type (Micah 4:8-10; 5:2-3; Matt. 2:16-18). It is clear from those passages that Rachel typed natural Israel from whom “the son of the right hand” would come (born in Bethlehem) after their captivity in Babylon so that they might be rid of idolatry. There was no way God would bring forth His son from an idolatrous nation, so the captivity in Babylon from BC 606 to 536 freed the Jews from worshipping idols of wood and stone (like teraphim). One can only imagine the feelings of Jacob when he found Laban’s teraphim in Rachel’s stuff after burying her. He now understood that the last vestige of “the Syrian” had been removed from his family. This is why the name “Israel” is used in V.21 for the first time since Gen. 32:28 – “And **Israel** journeyed, and spread his tent beyond the tower of Edar” (this is the basis of Mic. 4:8-10 – see comments on December 6).

V.22-29 – However, true to the perversity of human nature, it was not long before the deceptive and self-seeking character of “the Syrian” was lurking in Jacob’s family again. Now that Rachel was dead, Bilhah Rachel’s maid (Gen. 29:29) was less burdened with domestic responsibilities and she and Reuben (about 35-40 years of age) committed adultery (V.22). The “Syrian” deceiver had returned to Israel’s family. It is significant that the record immediately reverted to calling Jacob by that name – “Now the sons of **Jacob** were twelve.” From here on, the record reverts to calling him **Jacob** 36 times, and Israel 17 times, to the end of Gen. 47. In Gen. 48 and 49, in recognition that God finally released Jacob’s hand from Esau’s heel, and declared him the true and rightful firstborn by both calling and character, **Jacob** is used 7 times (covenant) while **Israel** is used 14 times (= a double portion and 14 represents ‘certainty of covenant’).

### **Psalm 37 – The meek shall inherit the earth**

V.1 – “**A Psalm of David.** Fret not thyself because of evildoers (*râ’a’* – to spoil, by breaking to pieces), neither be thou envious against the workers of iniquity” (*âvel* – moral evil) – This psalm of David has an acrostic structure and is unusual in that it does not contain praise or prayer. It is a psalm for instruction and the background appears to be based on a broad range of David’s experiences, for it is evident he wrote it later in life (V.25 – “I have been young, and now am old”). The primary themes of the psalm are:

V.1-11 – Do not let the temporal prosperity of the wicked distract you, for it is ephemeral

V.12-17 – The open hostility towards the upright will not succeed in the long run

V.18-26 – The temporal needs of the upright will be supplied even in serious trial

V.27-34 – Do what is right, confident that injustice will not ultimately prevail before God

V.35-40 – The blessings of the upright are eternal for they are of Yahweh

The key to appreciating this psalm as an aid in life is to lay out the contrasts between the upright and the wicked. When this is done, it becomes very clear that there are only two ways – the path that leads to life that must be consciously and deliberately chosen, and the natural inheritance of man – the way of death. There is no middle path. If we choose our own way, however benign it may seem, we will be numbered with the wicked (Matt. 7:13-14).

Five times in the psalm the phrase “**inherit** the earth/land” is used (V.9,11,22,29,34). This is complemented by the phrase “so shalt thou **dwell** in the land” or similar three times (5 – grace; plus 3 – fruit = 8 – immortality). This is the final reward of the upright in heart, while the fate of the wicked is also declared five times in the phrase “the wicked shall be **cut off**” (or similar – V.9,22,28,34,38 – they will have no grace). The means of success is variously set forth in phrases like – “Trust in Yahweh, and do good”; “Delight thyself also in Yahweh”; “Commit thy way unto Yahweh”; “Rest in Yahweh, and wait patiently for him.” Whereas the natural condition of man is enshrined in the word “wicked” (*râshâ’* – morally evil or hostile to God) and is used 13 times (the number of rebellion).

David’s instruction, based on a lifetime of observing the behaviour of men in a myriad of different circumstances of life, was designed for all who came after him who would seek to be upright against the natural tendencies of their nature and the character of the world around them. His assurance was – “The steps of a good man are ordered by Yahweh: and he delighteth in his way” (V.23), and “he shall deliver them from the wicked, and save them, because they trust in him” (V.40). “Blessed are the meek: for they shall inherit the earth” (Matt. 5:5).

## Matthew 22

The parable of the wedding feast covers a lot of ground from the mission of Christ among the Jews to the Judgement Seat. The invitation presaged the sacrifice of Christ, just as the Lord's teachings made constant reference to his coming crucifixion – "Behold, I have prepared my dinner: **my oxen and my fatlings are killed**, and all things are ready: come unto the marriage." This was the invitation that was given to the Jews by Christ and his disciples. They, on the whole refused it, preferring the present to the future and offering a range of excuses before 'shooting the messenger.' The king responded and "sent forth his armies (the Romans – Dan. 9:26), and destroyed those murderers, and burned up their city" (AD 70), and sent his ambassadors to the Gentiles – "Go ye therefore into the **highways**, and as many as ye shall find, bid to the marriage" (i.e. preach the Gospel to the Gentiles). This the apostles did, "and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests" (i.e. "until the fulness of the Gentiles be come in" – Rom. 11:25).

V.11-14 – The time for the Judgement Seat arrived – "when the king came in to see the guests, he saw there a man which had **not** on a wedding garment." This is a Gentile who has not been baptized, or acts like one (i.e. has not on a Christ provided "wedding garment" – a covering for sin). The interchange that follows is interesting. Firstly, the king addressed the improperly dressed 'guest' as "Friend." This same term is used in Rev. 3:19 where Christ said to the Laodiceans, "As many as I **love** (*phileo* – to be a friend), I rebuke and chasten: be zealous therefore, and repent," and these baptized brethren were "naked" and counselled to buy from Christ "**white raiment**, that thou mayest be clothed, and that the shame of thy nakedness do not appear." Secondly, when the king says, "how camest thou in hither **not** having a wedding garment?" there are two words in the Greek to express a negation, i.e. for "not." The word used here is *me*, i.e. the subjective negation, meaning that the subject (the man without a wedding garment) **knew** he did not have one on. It was a deliberate choice, whereas the word "not" in V.11 is *ou* the objective negation signifying an objective (i.e. outside of oneself) observation. The king saw that this man did not have a wedding garment on. The use of *me* (the subjective negation) later in V.29 is also important. We are the arbiters of our own destiny by the choices we make. If we make the deliberate choice not to wear a Christ offered "wedding garment" either by refusing to be baptized, or laying it aside, like the Laodiceans, we too will be "speechless" at the Judgement Seat. To be bound "hand and foot" and cast "into outer darkness" suggests not 'walking in the way' (foot) and therefore not working (hand) to bring forth fruit. Repeating Matt. 20:16 – "For many are called, but few are chosen" the parable underscores that the vast majority of Jews who received the invitation to the wedding, but refused it, will be rejected at the Judgement Seat. Hopefully, we Gentiles will be found wearing "white raiment."

V.15-33 – What follows are two attempts to destroy Christ by the Pharisees and the Sadducees who throw their best at him, but are humiliated. The mealy-mouthed introduction by the Pharisees on the propriety of paying taxes to the Romans, receives a curious response – "Shew me the tribute money," and when brought, "Whose is this image and superscription?" Stunned, they have no option but to say, "Caesar's" and were blown away when he said, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." What could they say? They were "speechless" V.12.

The Sadducees, seeing the Pharisees humiliated, thought they could do better. They laid out a scenario involving the Levirate law about a woman who ends up having seven brothers as husbands who all die childless. "Therefore in the resurrection whose wife shall she be of the seven? for they all had her" they asked, doubtless confidently rubbing their hands



together. Sadducees, heavily Hellenised with Greek philosophy did not believe in the resurrection, or angels, but actually knew better – “Ye do err, **not** knowing the scriptures, nor the power of God.” The word “not” here is *me* (the subjective negation – see above V.11-14), and indicates that they did in fact “know the scriptures,” but deliberately chose to ignore the implications of what they contained. The Lord’s response was brilliant. Firstly, he points out that immortals in the Kingdom will not marry like the **angels** (which they did not believe in, but knew they existed because the Scriptures said so), and then hits them with “But as touching the **resurrection** of the dead, have ye not read that which was spoken unto you by God, saying, **I am the God of Abraham**, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the **living**” calling “those things which be not as though they were” (Rom. 4:17). What could they say when “the multitude heard this,” and “were astonished at his doctrine.”

V.34-40 – Pharisees and Sadducees did not get on, but using the mantra ‘that the enemy of our enemy must be our friend’ “they were gathered together.” One of their doctors of the Law stepped forward thinking he could do better – “Master, which is the great commandment in the law?” he asked. The Lord’s citation of Deut. 6:5 would have been music to their ears, but, “Thou shalt love thy neighbour as thyself” would have stung the band of murderers before him. Were they keepers of the Law they espoused? – “On these two commandments hang all the law and the prophets.”

V.41-46 – The Lord had had enough. The time had come for his critics to be silenced. They ‘knew’ the Scriptures, but did not read them carefully enough. “What think ye of Christ? whose son is he?” is met with the response “David” to which Christ cites Ps. 110:1 – “The LORD said unto **my Lord**” and asks “How then doth David in spirit call him Lord.” All Jews knew that a son could not be lord to his father. End of story – Jesus was the Son of God.

## January 21

### Genesis 36

V.1 – “Now these are the generations of Esau, **who is Edom**” (stated 5 times) – The first question to be asked is, “Why does a chapter on the generations of Esau sit here just before Gen. 37 and not appear earlier in the book.” The answer is that Gen. 37 introduces Joseph the most extensive type of Christ in the O.T. “Edom” means “red” and is from *adam* – rosy (the root word for *adam* – to show blood in the face; flush), hence, “Esau is Edom” (i.e. Adam = failure, incompleteness). Edom became a kingdom before Israel (1 Kings 22:47). Esau therefore represents the **kingdom of men** – the line of Adam. That is why the name “Edom” occurs 11 times in the chapter. There are also 11 dukes in the final list (V.40-43). Eleven is the Scriptural number of incompleteness and failure (see Ex. 20:3-17 and count the ‘thou shalt not’s’; Acts 1:26). As a matter of interest, the name “Esau” occurs 100 times in Scripture (O.T. & N.T.). “Edom,” “Edomite” and “Edomites” in aggregate occur 107 times in only the O.T. “Idumea” (same as Edom) occurs 5 times in Scripture – once in N.T. “Dumah” (Isa. 21:11) is an anagram for Edom. “Seir” occurs 39 times (O.T.), a total of 252 occurrences. Jacob occurs 377 and Israel 2,575 times in Scripture.

The real interest in this chapter is in the number of progeny of Esau and his descendants that are listed. The “generations of Esau” lists **70** different names of the off-spring of Esau. It takes a little work, but if in the count you exclude the names of cities, nations and women, and count the male off-spring only once, you will reach the conclusion that there are **70**, which is the Biblical number of the **nations** (Gen. 10; Deut. 32:8).

Esau produced many nations (V.40-43). Edom became the name by which God denominated all anti-Semitic nations (see Obadiah V.15-16). The “all nations” who are gathered against Jerusalem at Armageddon are called “Edom” (“Idumea” in KJV – Isa.34:1-6). Bro. Thomas – Eureka Vol. 5, pg. 50 (Logos Edition) makes this observation – In this way, Babylon and the Goat-nations are “made to drink of the wine of the wrath of the Deity, prepared without mixture in the cup of his indignation.” **Esau** will have had the dominion over Jacob long enough; and the time will now have arrived to prove to mankind “that there is a God that judgeth in the earth”. **Esau** has lived by his sword, but not righteously. He crucified the king of Israel, persecuted and killed his brethren, corrupted the faith, trod under foot the Holy City forty and two months, and poured out the blood of Jacob like water upon the ground. But they who war against Zion and her sons “shall be as nothing, as a thing of nought.”

### **Psalm 38 – The outcast’s confidence in Yahweh**

V.1 – “**A Psalm of David**, to bring to remembrance. O Yahweh, rebuke me not in thy wrath: neither chasten me in thy hot displeasure” – The background to the psalm is found in David’s grief as he crossed the Kidron and ascended Olivet fleeing from Absalom (2 Sam. 15). As he trudged despondently along, he brought to remembrance the events leading to Absalom’s revolt – his sin with Bathsheba (2 Sam. 11-12); the affliction of his conscience; remembrance of forgiveness, but also the suffering of the consequences of his sin; his sickness and isolation (2 Sam. 15:1-9); the increasing aloofness of his friends; the growing boldness of his enemies; and the open revolt against his rule. The psalm reveals David’s motive for non-resistance to Absalom. He had accepted the justice of his position and submitted to God.

A full set of Bible marking notes on this psalm can be found in **Appendix 11**. The content of the psalm is as follows: V.1-10 – David’s lament over his personal state; V.11-12 – Friend and foe become opponents; V.13-14 – His mute response to opponents; V.15-22 – A humble cry for salvation.

V.2-3 – “For thine **arrows** stick fast in me, and thy hand presseth me sore. There is no **soundness in my flesh** because of thine anger” – David’s afflictions were two-fold – mental and physical. The arrows of Divine principles stuck like arrows in his conscience (Job 6:4). People like David simply cannot rest easy with unforgiven sin. On top of that, his mental state brought on a sickness (V.5-8) that some thought might lead to his premature death (Ps. 41:5). That sickness completely sidelined him for several years and led to Absalom’s revolt (2 Sam. 15:2-6). An evil conscience is not good for physical well-being.

V.4 – “For mine **iniquities** are gone over mine head: as an heavy burden they are too heavy for me” – This is also a Messianic psalm shown by the citation of V.11 in Luke 23:49, and the loud echoes of V.13 in Isa. 53:7. The tribulations of David as he fled from Absalom, and as 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. But how can words like “mine **iniquities** are gone over mine head” apply in any way to God’s sinless Son?

Bro. Robert Roberts in Seasons of Comfort, Vol.1, pg. 257, makes an important observation about 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.”

Reference to a metonym requires some explanation. Bro. Thomas writes on metonymy in this context – 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.

Metonymy is used in such vital passages as Rom. 6:6 – “Knowing this, that our old man is crucified with him, that **the body of sin** might be destroyed.” This can only be understood by metonymy (speaking of the container as the thing contained = a bias towards sin). Christ bore our nature. In crucifying it, he quieted its sinfully inclined activity, or crucified the nature which in every other son or daughter of Adam produces sin. This is how the language of this psalm and many others can be understood when it is clear the Spirit intended it to be understood as Messianic.

V.13 – “But I, as a deaf man, heard not; and I was as a dumb man that openeth not his mouth” – David quietly accepted that he was suffering the consequences of his grievous sin with Bathsheba and the murder of Uriah, and so escaped from Jerusalem to limit the bloodshed that defence of the throne would have meant (2 Sam. 16:10-12). Christ, though sinless, quietly went to the cross to destroy a nature in which was no good thing (Mark 10:18; Rom. 7:18; Gal. 5:24). He did not object to the Divine appointment (Acts 2:23; Phil. 2:8).

The Messianic flavour of V.21-22 is unmistakeable – “Forsake me not, O Yahweh: O my God, be not far from me. Make haste to help me, O Lord my salvation.”

## Matthew 23

The 8 woes of Matt. 23 match by contrast the 8 blessings of Matt. 5 as set out in the slides below. No other Gospel record has this structure.

The eight Blessings and the eight Woes		The eight Blessings and the eight Woes	
Blessings – Matt.5:3-12	Woes – Matt.23:13-33	Blessings – Matt. 5:3-12	Woes – Matt.23:13-33
1. The Kingdom opened to the poor in spirit – V.3	1. The Kingdom shut by Scribes and Pharisees – V.13	5. The merciful to obtain mercy – V.7	5. Mercy omitted and left undone – V.23-24
2. Comfort for mourners – V.4	2. Mourners distressed – V.14	6. The pure within will see God – V.8	6. External purity – Blind to internal corruption – V.25-26
3. The meek to inherit the earth – V.5	3. Fanatics compassing the earth – V.15	7. Peacemakers to be sons of God – V.9	7. Hypocrites & lawless – Divisive and destructive – V.27-28
4. True righteousness sought by true desire – V.6	4. False righteousness sought by casuistry (resolving cases of doubtful propriety) – V.16-22	8. The persecuted rewarded – V.10-12	8. The persecutors condemned – V.29-33

The woes begin in V.13 and the first 12 verses are the introduction. The Lord commands that the scribes and Pharisees were to be listened to when they read Moses’ law, but their example and conduct was not to be followed. They were good at demanding high standards from others, but did not require them from themselves. Everything they did was for public consumption and the plaudits of men. They loved “the uppermost rooms at feasts, and the chief seats in the

synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi.” Sounds like human nature doesn’t it? The Pope and his followers similarly ignore V.9-10 – “call no man your father upon the earth.” Humility is the key requirement for attainment to the Kingdom, and this is shown by service to others – “But he that is greatest among you shall be your servant,” for “whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.”

V.23 is interesting. The Lord criticizes the punctiliousness of the scribes and Pharisees for their diligent approach to rituals which required measuring out certain substances, but they completely ignored Divine principles – “the weightier matters of the law, judgement, mercy, and faith: these ought ye to have done, and not to leave the other undone.” In other words, there is a place for practical things, but these must never submerge the important spiritual things – “You blind guides, straining out the gnat while you gulp down the camel!” (Weymouth).

V.34-36 – This is apparently based on the events of 2 Chron. 24, but V.35 mentions “Zacharias son of Barachias.” Is there an answer to this problem? The established facts are: (1) The only Scriptural record of a Zechariah being slain in the Temple is contained in 2 Chron. 24:20-22; (2) The parallel account in Luke 11:51 omits reference to “Barachias”; (3) Zechariah the son of Berachiah is the prophet Zechariah of whom nothing is recorded concerning his death.

These are the suggested reasons why the Lord is referring to 2 Chron.24:20-22: (1) The omission of “Barachias” in the parallel record of Luke 11:51 lends some weight to the suggestion that it is an interpolation in Matt. 23; (2) The Lord draws heavily upon the context of 2 Chron. 24 when the accounts of Matt. 23 and Luke 11 are carefully analysed; (3) Zechariah the son of Jehoiada is clearly a type of Christ – cp. the allusion in Matt. 23:37 to “which stood above the people.” Compare the reference to stoning in Matt. 23:37 and 2 Chron. 24:21. Almost conclusive evidence is found by comparing Luke 11:51, “It shall be required of this generation” to 2 Chron. 24:22, “Yahweh look upon and require it.”

Finally, a strong piece of evidence is that 2 Chronicles is the last book in the Jewish Bible – hence Zechariah the son of Jehoiada is the last prophet whose murder is recorded. This Zechariah was a type of Christ, and fittingly, the Syrian invasion in which Joash and the princes were destroyed was typical of the judgements on Judah in AD 70.

V.37-39 – This final lament by Christ over Jerusalem is based on Zechariah “which stood above the people” and said “because ye have forsaken Yahweh, he hath also forsaken you.” Similarly, Christ “as a hen gathereth her chickens under her wings” was largely unsuccessful, and so – “Behold, your house is left unto you desolate.” They would not see him until Ps. 118:26 was fulfilled at his second advent.

## January 22

### Genesis 37

V.1-4 – “These are the generations of Jacob. **Joseph**, being seventeen years old, was feeding the flock with his brethren” – Joseph dominates the rest of the Book of Genesis and rightly so because he became the most extensive type of the Lord Jesus Christ in the O.T. The type covers Christ’s first and second advents and culminates with the Kingdom established and the whole earth subject to the rule of God under Christ (Joseph). There is no fuller type of Christ in Scripture. Hence, the positioning of Gen. 36 which in the type represents the kingdom of men that is to be overthrown by Christ.

V.2 – (ESV) “He was a boy with the sons of Bilhah and Zilpah, his father's wives. And Joseph brought a bad report of them to their father” – This brought to the surface the growing hatred of Joseph by his older brothers because he was clearly Jacob's favourite son, and moreover had already been given the *kethôneṯ passim* (the priestly garment of the firstborn – cp. Gen. 27:15). Interestingly, this is only the second occurrence of this word in the O.T. The first is in Gen. 3:21 where it is translated “coats” (although it should be in the singular). The relationship of this special priestly garment given to Joseph to the redemptive work of Christ is thus made plain. The last of 29 occurrences of *kethôneṯ* is in Isa. 22:21 where it says of Eliakim (another type of Christ) – “I will clothe him with thy **robe**.” This garment was not coloured, but white and of fine linen (Rev. 19:8). A better translation is the LITV – “he made a robe reaching to the soles of his feet” as one would expect of a priestly garment (Ex. 20:26).

As a consequence of Jacob's unconcealed favouritism for Joseph even at 17 years of age “they hated him, and could not speak peaceably unto him.” It was to get worse.

V.5-11 – “Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more” – Joseph's dreams were to play a major role in his life. They were far-reaching in their import. In some of his brothers they stirred a murderous hatred just like that shown later towards Christ by his ‘brethren’ – “This is the heir; come, let us kill him, and let us seize on his inheritance” (Matt. 21:38).

The first dream (V.7-8) was terrestrial in nature (“we were binding sheaves in the field”) and related to Joseph's future interactions with his brethren. It was fulfilled when his brethren over the course of two visits to Egypt to buy grain (connect “sheaves”) bowed before Joseph as the ruler of Egypt. The second dream (V.9) was celestial in nature and referred to the Second Advent of Christ when all will bow down to him, including Jacob, Rachel and all his brethren (Phil. 2:10). Jacob was unable to reach to the heights of the second dream – “he told it to his father, and to his brethren: and his father **rebuked** him.” Decades later he had a greater appreciation (Gen. 45:26-28). While irritated, “his father **observed** the saying” (like Mary later – Luke 2:19,51), but “his brethren **envied** him” (*qânâ* – to excite to jealous anger).

V.12-17 – “his brethren went to feed their father's flock in Shechem” – This is the place of choice and the acceptance of responsibility (it means “shoulder”). However, Joseph's brethren did not find the quietness to their liking (the town was probably still largely uninhabited after Gen. 33), and they moved on to Dothan which was at the crossroads of several trade routes with all the bustling interactions involved. This much better suited his brothers of “evil report” variety (V.2).

“**Israel** said unto Joseph, Do not thy brethren feed the flock in Shechem?... Go, I pray thee, see whether it be well with thy brethren, and well with the flocks” – Significantly, Jacob is called “Israel” (his spiritual name) and was concerned about his family – “So he sent him out of the vale of Hebron (“fellowship”), and he came to Shechem” (“shoulder”). Here was a **loving father**, sending a **beloved son** whom he had made the **future priest** of his **family**, and with whom he had a close relationship (Zech. 13:7 – “the man that is my companion”) to seek their welfare knowing that they hated him. It is not difficult to see the development of the type.

A 17 year old would have been mystified by the absence of his brethren and was “wandering in the field” when “a certain man found him.” It has been suggested this was an angel, and may well have been, but in the type he represents John the Baptist, the forerunner of Christ who found Jesus “in the field” in a place where he was prepared to accept responsibility (Shechem) for the welfare of his brethren (John 1:28-29). Asked, “What seekest thou?” Joseph responded with “I seek my brethren,” setting down in type the mission of Christ for a 12 year old boy who

in a place of responsibility could say – “wist ye not that I must be about my Father's business?” “Joseph went after his brethren, and found them in Dothan” – Just like Christ would find his brethren (the Jews) in a ‘place’ where they should not have been.

V.18-36 – “when they saw him afar off, even before he came near unto them, they conspired against him to **slay** him” – Joseph was wearing his *kethôneth* and was recognised afar off. There are long shadows here (“This is the heir; come, let us **kill** him” – Matt. 21:38). “Behold, this dreamer cometh....let us slay him, and cast him into some **pit**, and we will say, some evil beast hath devoured him: and we shall see what will become of his dreams.” This pit which “was empty, there was no water in it” represents a grave – Christ's tomb (see Ps. 40:2; Zech. 9:11). **Reuben**, who in the type tried to save Joseph from death represents that small number of leading men like Nicodemus (John 7:50) and Joseph of Arimathaea (Luke 23:51) who unsuccessfully tried to intervene to save Jesus from death. **Judah** represents the leaders of the Jews who sought to “profit” from Christ's death as Caiaphas counselled – “If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our **place** and nation” (John 11:48 – the “place” of which he spoke was the moneymaking business of the temple). They would lose their profits from extortion and money-changing (Matt. 21:13). The Ishmeelites represent the Romans (the foreigners involved in the death of Christ) who bought Joseph “for twenty pieces of silver” (the number of pieces may be different but the type is obvious (Zech. 11:12-13; Matt. 26:15; 27:9). Silver is the Biblical symbol for redemption. The redeeming work of our Lord Jesus Christ could hardly have been better represented than in the experiences of Joseph (“the increaser”).

V.31 – “they took Joseph's coat (priesthood), and killed a kid of the goats, and dipped the coat in the blood.... and they brought it to their father” – Jacob's inconsolable grief was witnessed day after day endlessly for years by his cold-blooded sons. Not even Reuben spoke up, and Judah went haywire for over 20 years. “His blood be on us, and on our children” proved true for him (Gen. 38). Meanwhile, Joseph became a slave – “the Midianites, sold him into **Egypt**,—to Potiphar courtier of Pharaoh, chief of the royal executioners” (Rotherham for V.36). Typically, he was dead in the house of sin and death.

### Psalm 39 – A prayer for forgiveness and healing

V.1 – “**To the chief Musician, even to Jeduthun, A Psalm of David.** I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me” – The highlighted phrase is the subscription to Ps.38. This psalm of David also finds its background in his sin with Bathsheba. The quartet of psalms 38 to 41 reveal a development of the theme. In Ps. 38, David lamented his sin and afflictions. In Ps. 39 he prayed for forgiveness and healing. In Ps. 40, there is thanksgiving and resolve for answered prayer, and in Ps. 41, David expressed his agony from the deceit of his friends (the ongoing consequences of his sin).

In V.1, David expressed his reticence to speak in the wake of his transgression out of embarrassment and remorse lest the wicked might be given more reasons to blaspheme God (2 Sam. 12:14 – “because by this deed thou hast given great occasion to the enemies of Yahweh to blaspheme”). He was “was dumb with silence” and held his peace, “even from good.” But the vindication of Yahweh's righteousness was more important than David's embarrassment – “My heart was hot within me, while I was musing the fire burned.” Flesh needed to be shown for what it is – “make me to know mine end... that I may know how frail I am” (V.4).



V.5-6 – ESV “Surely all mankind stands as a mere breath!” – All human beings are only a heartbeat away from death (James 4:14 – “For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away”). “Surely as a shadow, doth every man wander. Surely in vain, do they bustle about” (Rotherham for V.6).

V.7-11 – “Deliver me from all my transgressions” – David first asks for forgiveness for he had rightly suffered “the reproach of the foolish” (i.e. Shimei) and accepted the rebuke was from God – “I opened not my mouth; because thou didst it” (2 Sam. 16:11-12). He next asked for healing from the sickness that had seized him in the wake of his sin (Ps. 38:3,5; 41:3-5) causing “his beauty to consume away like a moth.”

V.12-13 – “Hear my prayer, O Yahweh, and give ear unto my cry; hold not thy peace at my tears: for I am a stranger with thee, and a sojourner” – The psalm ends with a desperate plea for deliverance from the folly of the past that there might be hope for the future – “O spare me, that I may recover strength, before I go hence, and be no more.”

### **Psalm 40 – Righteousness in the great congregation**

V.1 – “**To the chief Musician, A Psalm of David.** I waited patiently for Yahweh; and he inclined unto me, and heard my cry” – The highlighted phrase is the subscription of Ps. 39 and does not belong here. Though part of the bracket of psalms dealing with David's sin with Bathsheba, this is a Messianic psalm which was of great importance to Christ. Its Messianic character is made clear in Heb.10:4-10, and its similarities with Ps. 69:2,3,4,16,29.

A full set of Bible marking notes on Psalm 40 can be found in **Appendix 12**.

This psalm was composed by David following recovery from his sickness when he declared the wonder of Yahweh's salvation to a vast assembly. It contains: V.1-3 – Deliverance from his afflictions; V.4-5 – The wonder of God's thoughts toward the righteous; V.6-10 – The Christ body prepared; V.11-17 – A plea for speedy deliverance.

In V.1, the word *qavah* (to bind together by twisting, i.e. to collect; fig. to expect) occurs twice in the Hebrew, hence, the Interlinear Bible translates it, “Waiting I waited on Yahweh” which infers a very close relationship of dependence. Its use in Ps. 69:6; Gen. 49:18; Hos. 12:6; Isa. 25:9 illustrates.

V.2 – David had been in deep trouble – “So he brought me up, out of the destroying pit, out of the swampy mire” (Rotherham), but Yahweh set his “feet upon a rock” (*selah* – a lofty, craggy rock or cliff). The “mire” in Ps. 69:3,14 is a reference to the hatred of his enemies to which matches V.4 – “They that hate me without a cause.”

V.3 – “he hath put a **new song** in my mouth” – A new song occurs 7 times in the O.T. (Ps. 33:3; 96:1; 98:1; 144:9; 149:1; Isa. 42:10 and twice in the N.T. (Rev. 5:9; 14:3). The context is about the experience of immortality. It is impossible to fully appreciate the words of the song in mortality (though they may be known as in Rev. 5).

V.6 – “Sacrifice and offering thou didst not desire; mine ears hast thou **opened**” – V.6-8 are cited by the Apostle in Heb. 10:5-9 of the willing obedience of Christ to the will of his Father that led to his sacrifice fulfilling and abolishing the sacrifices of the Law – “this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God.” Interestingly, for the phrase in the Hebrew “mine ears hast thou digged” or as Rotherham translates – “Ears, didst thou pierce for me” is a reference to the boring of the ear lobe with an aul when a slave willingly offered to serve his master forever (Ex. 21:6). The Apostle's equivalent phrase is “a **body** hast thou prepared me” (the “body” is a reference to a slave).

V.9-10 – “I have preached righteousness in the great **congregation**” (*qahal* – assembly. Lxx “ecclesia”) – David took every opportunity before assemblies of his people (the ecclesia) to declare the righteousness of God. Christ will do the same (Ps. 22:22) – “I will declare thy name unto my brethren: in the midst of the congregation ( will I praise thee” (cited Heb. 2:11-12). See also Ps. 116:18-19 – “I will pay my vows unto Yahweh now in the presence of all his people, in the courts of Yahweh’s house.”

V.11-17 provide the detail of the petitions which led to the deliverance of V.1-3. Though intensely personal to David (“innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up”), the psalm is clearly Messianic. Christ, bearing our nature, though sinless, would have appreciated from David’s words more than anyone the strength of the bias in human nature towards sin and its inherent weaknesses (see comments on Ps. 38). No man was ever more sensitive to it than him. “Thanks be to God for His unspeakable gift” (2 Cor. 9:15) of a willing slave (a body prepared) whose ear was “digged.”

## Matthew 24

A full set of Bible marking notes on the Olivet Prophecy is provided in **Appendix 6** for the month of **July** (they are not included here).

V.1-3 – Taking pride in Herod’s temple the disciples drew the Lord’s attention to its beauty, but he declared it to be a leprous house – “See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down” (Lev. 14:45).

**Question 1** concerned the issue at hand (V.2) – the coming destruction of the temple; **Question 2** concerned a clear sign indicating the imminent fulfilment of V.2; and **Question 3** sought a sign indicating the end of the age. In the context two ages are in view – the Jewish Age leading to AD 70, and the Gentile Age leading to Christ’s Second Advent.

In V.4 to 29a, Christ deals with matters leading up to, and the consequences of the Roman invasion from AD 66 to 70, and the end of Judah’s Commonwealth. In V.29b to 51, Christ deals with matters relating to his Second Advent, Armageddon, and the redemption of Jews in the Second Exodus of Israel. Notes in **Appendix 6** in the **July** comments provide the detail. We will comment on some important elements of the prophecy.

V.14 has been misused to suggest Christ will not return until the whole world has been evangelized. This view completely ignores the context which is the period leading up to AD 70. This is proven by V.15 – “When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand).” This would be the fulfillment of Dan. 9:26-27, and therefore V.14 is about the apostles preaching in all the then known world prior to AD 70.

V.21 has also been misused to suggest that Christ’s return will be preceded by a time of “great tribulation” – “For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.” In fact, the exact opposite will be true as Christ made clear in such places as Luke 17:26-30; 21:34-35; Rev. 3:14-22; etc. Humanism and general prosperity have made sure of it. No one cares about what you believe nowadays, so persecution is rare. The prosperity that Christ refers to will last to the day of his return, so there will be no tribulation from starvation and privation. The challenge for the final generation is “remember Lot’s wife” which would be incomprehensible in a time of great tribulation. She wanted to stay in Sodom!

V.22-24 – In the Herald of the Kingdom and Age to Come (November 1860 Vol. X No.11 pages 256-257) Bro. Thomas comments on these verses – “In V.22, the shortening of the days has relation to Israel, the enemies of the gospel, but still beloved for the father’s sakes; and ‘the elect’ in V.24 relates to the chosen in Christ, who are warned not to be deceived by false prophets and teachers and pseudo Christs.”

V.28-29 – “there will the **eagles** be gathered together” is so clearly a reference to the Roman legions with their eagle standards that there is no mistaking that AD 70 is being referred to. So, V.29 speaks of the outcome – “the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven” referring to the overthrow of Judah’s Commonwealth; its government (sun); religious system (moon); and notable leaders (stars), which is why the singular “heaven” is used. It is just one nation being spoken of. However, the next phrase of V.29 is different – “and the **powers** of the **heavens** shall be shaken.” In the Greek, both the words “powers” and “heavens” are plural, and therefore refer to many nations. It is a simple fact of history that between AD 69 (when Vespasian became emperor) and 180 there was peace across the Roman world that consisted of many nations. This is why the Apocalypse has a “white horse” period for the first Seal (Rev. 6:2). This phrase is the equivalent of Luke 21:26 (ESV) – “For the **powers** of the **heavens** will be shaken.” The KJV is incorrect in using the singular “heaven” for it is plural in the Greek. There can be no dispute about the time period involved in Luke 21:24-28. It is the period just before the Second Advent of Christ. Accordingly, Matt. 24:29 must be divided between two separate eras. Part A up to the word “heaven” referring to AD 70; and Part B the words “and the **powers** of the **heavens** shall be shaken” referring to the period just prior to Christ’s return to the earth.

V.30 – “then shall appear the sign of the Son of man in heaven” is a reference to Armageddon as is explained in Rev. 1:7 (see Eureka Vol. 1 pg. 84,99,134-150). Therefore, “the tribes of the earth” is a reference to all nations. Armageddon is the beginning of the redemption of Israel which is the subject of V.31.

V.31 – “And he shall send his **angels** (Elijah and the saints) with a great sound of a **trumpet** (Isa. 18:3; 27:13; Zech. 9:14) and they shall gather together his **elect** (Israel – Isa. 45:4; 65:15-22) from **the four winds** (Zech. 2:6), from one end of **heaven** (Deut. 30:4) to the other” – That this verse refers to the Second Exodus is obvious from the fact that the saints have been immortalized before Armageddon. They are the “clouds” of V.30.

V.32 – “Now learn a parable of the **fig tree**; When his branch is yet tender, and putteth forth leaves” – The fig tree is a symbol of Israel (Joel 1:7,12; Hos. 9:10; Jer. 24) and being “tender” indicates its revival, not its awful fruitless state prior to its cutting down in AD 70 (Mark 11:13-14; Luke 13:6-9). The parallel account in Luke 21:29-33 settles the matter. It is clearly a reference to the revival of the state of Israel in 1948. Not only would the **fig tree** of **Israel** emerge then, but “all the trees” for when the United Nations voted to partition the Land in November 1947 there were only 56 nations in the UN. Now there are 193. The generation (a lifetime) that saw that milestone event will survive until Christ returns. Do not get hung up on “this generation” being the disciples of the first century as some suggest. They did not see the fig tree shoot forth leaves. They saw it cut down. Luke 21 is conclusive, as is Matt. 24:36-51. It can only refer to the latter days.

V.45 introduces the three parables of Matt. 25 as will be explained in that chapter.

V.36-44 – The day and the hour of Christ’s return is not known and the prosperity of the final years can do to others what it did to Lot’s wife. The Judgement Seat will come (see comments on Luke 17:34-37 on March 25 pg. 56) for V.40-41.

V.46-51 is an exhortation to readiness and steadfastness. The faithful steward providing therapy (the word “household” in V.45 is *therapia*) and food, can change attitude due to the corrosive influence of prosperity (days of Noah), and the apparent delay of the Lord’s coming – “**But and if that evil servant** shall say in his heart, **My lord delayeth his coming**,” and “begin to smite his fellowservants, and to eat and drink with the drunken,” his loss of faith and hypocrisy will be punished severely (being cut asunder is poetic treatment for hypocrisy).

V.12-13 sits in the pre-AD 70 section of the prophecy but is relevant to both eras. It has been left till last here because of its immediate relevance to us – “And because **iniquity** (*anomia* – lawlessness) shall **abound** (*plethuno* – be multiplied), the **love** (*agape* – sacrificial love) of many (Diag. “the many”) shall **wax cold** (*psucho* – to cool by blowing). But he that shall **endure** (*hupomeno* – to remain behind after others have gone; to keep one’s ground; hold out; bear up) unto the end, the same shall be **saved**.” Can anyone deny that the ‘chilling winds’ of lawlessness are cooling the zeal of Christ’s followers in the latter days? We must resist the influences of Humanism, narcissism and immorality ‘blown’ at us from so many different directions, much of it by sophisticated technology. As inspiration would have it, the very voice of the verbs used in this passage drive home the message. The words “wax cold” are in the Passive Voice; i.e. we are the reluctant **receivers** of the world’s constant chilling winds of doctrine and evil. However, the word “endure” is in the Active Voice; i.e. we must do this for ourselves actively. But even if we do, it is Yahweh who will save us, not ourselves – the word “saved” is in the Passive Voice. We will be the recipients of His grace.

## January 23

### Genesis 38 – The apostasy of Judah

V.1 – “at that time, Judah **went down** from his brethren, and turned in to a certain Adullamite, whose name was Hirah” – This seems to refer to events immediately after Joseph was sold into Egypt. Friendship with the world is enmity with God (James 4:4). True to the type, the ‘Jews’ (derived from ‘Judah’) of Christ’s day were in league with the Romans. Judah “went down” (*yarad* – to descend). So it was spiritually as well, for he went down “**from** his brethren.” This indicates a deliberate separation, like leaving the ecclesia. When folk do this, they rarely go into isolation. Judah “turned in” (*natah* – to stretch or spread out; by implication to bend away, including moral deflection) to “a certain Adullamite” (meaning “justice of the people”).

V.2 – “Judah saw there a daughter of a certain Canaanite, whose name was Shuah; and he took her, and went in unto her” – Judah was 39 and seemingly as yet unmarried. The inevitability of encountering an attractive woman among unbelieving Gentiles is indicated here. Marriage with the alien had been an issue in Gen. 34, but was no problem for Judah. The word “Canaanite” is from the root *kana* – to bend the knee, be low, be under, be brought into subjection; hence to humiliate. Thus in the spiritual realm Canaanites are a type of human nature (Phil. 3:21 – “who will transform our body of **humiliation**”). “Shuah” means “wealth, luck, riches” which adequately describes the typical motivation of the world (1 Tim. 6:10).

V.3-11 – “she conceived, and bare a son” (*ben* – a son as a family builder). The truth had been abandoned and disaster loomed for Judah’s family. The first son “Er” (“Awake”, “watchful”) proved to be a misnomer. “Onan” means “strong,” but he proved only to be so in the ways of the flesh. The youngest son “Shelah” (“request”, “a petition”) had a name that proved apposite. He was born when Judah was at “Chezib” (“falsify”). It was later called Achzib (Josh. 15:44; Mic. 1:14) and was about 3 kms (less than 2 miles) SW of Adullam.

V.7 – “Er, Judah's firstborn, was wicked (*ra'ah* – bad, evil, malignant) in the sight of Yahweh; and Yahweh slew him” – Divine judicial execution of individuals is rare. This demonstrates Er's absolute wickedness as a teenager. He was the unredeemable product of a dysfunctional and truthless family. Poor “Tamar” (“palm tree”) was doomed by joining this family. She was married to Er when he was probably around 15. On the death of Er, Judah commanded Onan to “go in unto thy brother's wife.” Later this practice became the Levirate law of Deut. 25:5-10.

V.9 – “Onan knew that the seed should not be his” – He would be burdened with responsibility but not to his own benefit. Like Judah, he reasoned “what profit” and devised a scheme to gain sensual pleasure, but at no future cost to himself. He deliberately “spilled it on the ground” thus terminating the union before impregnating Tamar. This perverted selfish action “displeased” (*ra'a ayin* – evil in the eyes) Yahweh. The self-serving deviousness of Judah manifested in Er had animated Onan his brother, and Yahweh slew him too.

V.11 – “Remain a widow at thy father's house, till Shelah my son be grown” – Judah submitted to the expected duty of the time but with serious reservations driven by self-interest. Shelah was probably around 12 or 13 years of age. Judah's reticence was revealed in his statement, “Lest peradventure he die also, as his brethren did.” This illuminating statement suggested the problem lay with Tamar! Judah seems to hold her responsible for the loss of Er and Onan. “Tamar went and dwelt in her father's house” – Judah distanced himself from Tamar. She was the source of the disasters in his view. However, she had a response for Judah the covenant breaker who had failed to fulfil his promise, and was entrapped by it.

V.12 – “Judah's wife died” within a few years of Er's death. Judah was now in his 50's. One disaster after another fell upon him. As he later confessed (Gen. 44:16), God was working in his life to correct his perfidy. Judah “went up unto his sheepshearers” returning to his business enterprises in order to forget his problems, but a solemn promise had been ignored. “Timnath” means “a portion assigned,” and Judah pursued his own ‘assigned’ interests while forgetting Tamar's portion in his family, namely Shelah. This Timnath is in the hills of Judah (Josh. 15:57). It is not the Timnath of Samson (Judges 14). Judah was happy in the company of his worldly friends – “he and his friend Hirah the Adullamite.”

V.14 – “she put her widow's garments off from her” – Tamar had been waiting on a visit from Judah himself to keep his promise now that Shelah was about the same age as Er and Onan when they married. Judah's departure confirmed her suspicion he did not intend to keep his promise to her. She “sat in an open place,” – this is actually a proper name of a town on the way to Timnath called Enam (“double spring”). Rotherham translates – “and sat down in the entrance of Enaim.”

V.16 – “he turned (*natah* – to bend away, including moral deflection) unto her by the way.” Judah knew the right way but turned from it because of lust. He now became a fornicator like Esau (Heb. 12:16).

V.17 – “I will send thee a **kid** from the flock” – *gediy ez* – she-goat was used under the Law for a sin offering (Lev. 4:23). But she wanted a “pledge” (*arabon* – pledge, security).

V.18 – She nominated Judah's “signet” (*chotham* – seal, signet – 14 occs. in O.T. Relates to the tribes of Israel – Ex. 28:11 and the kingship of Judah – Jer. 22:24; Hag. 2:23), and his “bracelets” (*pathiyi* – cord, thread, line – probably used to suspend the signet around his neck (11 occs. O.T.). It is used of the blue lace that bound the breastplate to the ephod (Ex. 28:28); the blue lace binding the plate on the high priest's mitre (Ex. 28:37); the ‘wires’ of gold woven into the blue, purple and scarlet linen (Ex. 39:3); of the ribband of blue on the hem of the garment (Num. 15:38); and its final occurrence of the ‘line of flax’ in the hand of Christ (Ezek.

40:3). His “staff” – *matteh* (1st occ.) – staff, branch, tribe. This word is used of the ‘rods’ of the tribes in Num. 17.

V.20 – “Judah sent the kid by the hand of his friend the Adullamite” – This shameless behaviour of Judah betrayed how far he had fallen – he did not care that others knew of his consorting with a ‘harlot’. There is a long range type here. The word “harlot” (*qedeshah* – female temple prostitute, harlot; i.e. one consecrated to the worship of Ashtoreth, in which chastity is sacrificed). The nation of Judah was to succumb to the worship of Ashtoreth in its chequered history (2 Kings 23:13). For the phrase “openly by the way side.” Rotherham translates – “Where is the devotee, she that was in Enaim, by the way?”

V.23 – “Let her take it to her” – Judah cared little about the unique marks of his identity and heritage which were lost, just as the nation did in the times of Christ. He was to be exposed as a hypocrite, a major failing of Jewish religion in Christ’s day (Matt. 23:13).

V.24 – “about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot” (*zanah* – to commit fornication, as in V.15) – Tamar was pregnant (“she is with child by whoredom”) and the outcome revealed the Divine hand in the whole affair. “And Judah said, Bring her forth, and let her be burnt” – This was the fate of Achan (Josh. 7:15,25); and of Samson’s wife (Jud. 15:6); and of Christ’s murderers (2 Sam. 23:7). Judah had set himself up for a mighty fall. It was to be the beginning of his recovery to become the leader of Jacob’s family.

V.26 – “Judah acknowledged them, and said, She hath been more righteous (*tsadaq* – to be just, in the right) than I; because that I gave her not to Shelah my son” – Tamar had not been ‘in the right’ either, but her sin was less grievous than his. The evidence having been presented, Judah made a public acknowledgement of his sin. It was the start of Judah’s spiritual recovery (Prov. 28:13-14). “And he knew her again no more” – This infers Judah changed his attitude in the wake of this sin.

V.27-28 – “twins were in her womb” – These twins were to play an important role in the Divine scheme of redemption in Christ. Their birth was a spectacular example of Divine intervention. It is unknown for one twin to have his hand appear and then to withdraw it so that his brother might be born before him. The midwife had the presence of mind to tie a **scarlet thread** around his arm. This red cord was to play a critical role in later events (e.g. Josh. 2).

V.29-30 – The firstborn who pushed his brother out of the way had “broken forth” (*parats* – to break out) and caused a “breach” (*perets* – a break) so is called Pharez = “breach.” His brother with the scarlet thread was named “Zarah” – “rising” (BDB); “east, brightness” (Hitchcock).

In the type which matches exactly the Allegory of Gal. 4:21-31, Zarah who appeared first represents the Abrahamic Covenant, while Pharez who created a breach represents the Mosaic Covenant. The Mosaic Covenant is called “the first” in Heb. 8:7,13; 10:9 because it was ratified by blood first at Sinai (Ex. 24:5-8), while the Abrahamic is called “the second” (Heb. 8:7; 10:9) because, even though like Zarah it had appeared first, was not ratified by blood until the sacrifice of Christ (Rom. 15:8). The chart at right demonstrates that there are three representations of the Allegory in Genesis.

Structure of allegory in Genesis	
Abrahamic Covenant	Mosaic Covenant
Called the ‘second’ though first to be ‘born’	Called the ‘first’ though 430 years later – <b>Heb. 8:7</b>
Represented by Sarah (free) – Isaac = children of faith	Represented by Hagar (bondwoman) – Ishmael = slaves to law
Zarah (‘born’ first – <b>red cord</b> ) = Abrahamic order	Pharez (became ‘first’ by breach) = Mosaic order
Ephraim the youngest is type of Abrahamic ‘seed’	Manasseh the firstborn type of Israel under law



## Psalm 41

V.1 – “**To the chief Musician, A Psalm of David.** Blessed is he that considereth the **poor**: Yahweh will deliver him in time of trouble” – The highlighted phrase is the subscription of Ps. 40. This is the last of a series of psalms concerning David’s sin with Bathsheba and its awful consequences. By “poor” David does not mean poverty stricken, but rather hanging by a thread. It is *dal* – dangling, that is, by implication weak or thin. This was David’s physical condition in the wake of a terrible sickness that overtook him in the years following his sin. Mental torment can often lead to serious health issues, and in his case it did.

V.2-4 – David’s plea to be delivered from his sickness even while his enemies conspired against him was answered. While David lay unwell, Absalom spent four years preparing to evict his father from the throne (2 Sam. 15:1-7). For portion of that time he had the support of David’s closest friend and counsellor, Ahithophel (V.9), the forerunner of Judas Iscariot (John 13:18,26-27; Acts 1:16-17), whose hatred of David for the besmirching of his name and family reputation, as Bathsheba’s grandfather (2 Sam. 11:3; 23:34) had been hypocritically concealed for years.

V.5-9 – “Mine enemies speak evil of me, **When shall he die**, and his name perish?” – The conspirators even dreamed they would not have to rebel, as they thought David would die from his sickness – Absalom’s hypocritical visit to ask permission of his father to go to Hebron to pay a vow (2 Sam. 15:7-10) could not be better described than V.6 – “And **if he come to see me, he speaketh vanity**: his heart gathereth iniquity to itself; **when he goeth abroad, he telleth it**” for having deceived his father, he immediately went out to declare publicly his coup – “But Absalom sent spies throughout all the tribes of Israel.”

V.10-13 – (ESV) – “be gracious to me, and raise me up, that I may repay them!” – David called on Yahweh to give him strength to be able to survive and set matters right. He did not want revenge, as his desperate plea for Absalom to be spared indicated, he just wanted Yahweh’s appointments to be upheld, just as he had consistently refused to kill Saul when opportunity arose because he was Yahweh’s anointed. He knew that his integrity before God would preserve him through the worst trials – “thou upholdest me in mine integrity,” and for this reason, Yahweh was to be forever praised.

## Psalm 42 and 43 – The lament of exiled sons of Korah

Ps. 42:1 – “**To the chief Musician, Maschil, for the sons of Korah.** As the hart panteth after the water brooks, so panteth my soul after thee, O God” – The highlighted phrase properly belongs to Ps. 41 as its subscription. It is thought that this psalm and Ps. 43 are just one psalm. The precise repetition of verses 5 and 11 in Ps. 43:5, and the absence of a superscription to Ps. 43 is strong evidence in support of this view. Three times in these two psalms we read – “Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise him for the help of his countenance.” The lament has a tone of real distress and dismay, and by contrast, one of complete confidence in God. Its content adequately summarises the entire theme of the two psalms.

The ESV, ASV, Brenton’s English Septuagint, ISV and others translate the superscription as a “**A Maskil of the Sons of Korah**” (i.e. these psalms were written **by** them, not **for** them). The lament in both Ps. 42 and 43 comes from isolated sons of Korah who dwelt near Mt Hermon and the source of the Jordan River (V.6 – “therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar”). The “hill Mizar” should be rendered “from the little hill” and appears to be a place of exile for sons of Korah who were cut off from going to Jerusalem three times in a year as required by the Law (Ex. 23:17, 34:33-34; Deut. 16:16 – see V.4 – “for I **had gone** with the multitude, I went with them to the house of

God, with the voice of joy and praise, with a multitude that kept holyday”). Jeroboam’s apostasy and the placement of one of his golden calves in Dan near Mt Hermon was the problem. This place to the far north of the Land was the preferred destination for idolatrous worship by those in Israel who favoured Jeroboam’s new religion (1 Kings 12:30 – “this thing became a sin: for the people went to worship before the one, even unto **Dan**” despite it being twice as far for most Israelites. These dedicated apostates had no enthusiasm for the Levites (the educators in Israel – Mal. 2:4-7) and doubtless threatened them if they tried to travel south across the border to Judah and attend the three feasts there every year. There is every reason to believe these Levites had been hemmed into a little refuge on a lonely hill under the shadows of Mt Hermon. It is here where melted snows ran down through the fissures of the mountain and welled up under Dan and Banias forming the headwaters of the upper Jordan River (to this day it is one of the prettiest spots in Israel). Of these springing waters the psalmist made reference – “Deep calleth unto deep at the noise of thy waterspouts.”

Isolation and persecution permeate these two psalms – “Why hast thou forgotten me? why go I mourning because of the oppression of the enemy?” (V.9-10; Ps. 43:2). All they wanted to do was to go up to Zion and worship Yahweh in the beauty of holiness (Ps. 29:2; 96:9), but Jeroboam’s apostasy had made it virtually impossible – “plead my cause against an **ungodly nation**: O deliver me from **the deceitful and unjust man**” (Jeroboam ?) – Ps. 43:1. So deep was the sense of isolation that the sons of Korah had very human thoughts that God had abandoned them – “For thou art the God of my strength: why dost thou cast me off?” However, also deep down was the assurance of well-founded faith that Yahweh would provide a solution – “O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles.” If they were ultimately successful in escaping their exile in the north, they would have joined multitudes of their fellow Levites who fled in droves to the south for refuge in Judah because of their rejection by Jeroboam (2 Chron. 11:13-14) where there were still some good things (2 Chron. 12:12).

## Matthew 25

The three parables of this chapter are all part of the one discourse that began in Matt. 24:4 (i.e. it is the continuation of the exhortations at the end of chap. 24). This is clear from Matt. 26:1 – “And it came to pass, when Jesus had finished all these sayings.” The three parables were introduced in Matt. 24:45 – “Who then is a **faithful** (parable of the talents) and **wise** (parable of the ten virgins) servant, whom his lord hath made **ruler over his household** (stewardship – parable of the sheep and goats), to give them meat (food) in due season?” That each of these parables deal with the return of Christ and the Judgement Seat is so obvious it hardly needs stressing, but it is necessary to do so in the face of the notion that the Olivet Prophecy is all about the events of AD 70 and not about the latter days in its latter portion from Matt. 24:29b.

V.1-13 – The parable of the ten virgins is well known, but is based on the traditions and practices of Christ’s time that are unfamiliar to us. One commentator described the customs of the time as follows:

Marriage “ceremonies” in the East were conducted with great pomp and solemnity. The ceremony of marriage was performed commonly in the open air, on the banks of a stream. Both the bridegroom and bride were attended by friends. They were escorted in a palanquin, carried by four or more persons. After the ceremony of marriage succeeded a feast of seven days if the bride was a virgin, or three days if she was a widow. This feast was celebrated in her father’s house. At the end of that time the bridegroom conducted the bride with great pomp and splendor to his own home. This was done in the evening, or at night (Jer. 7:34; 25:10; 33:11)...(he recounts an

observer's account) Many friends and relations attended them; and besides those who went with them from the house of the bride, there was another company that came out from the house of the bridegroom to meet them and welcome them. These were probably female friends and relatives of the bridegroom, who went out to welcome him and his new companion to their home. These are the virgins mentioned in this parable. Not knowing precisely the time when the procession would come, they probably went out early, and waited until they should see indications of its approach. After waiting for some hours, at length, near midnight, it was announced, in the very words of Scripture, 'Behold the bridegroom cometh; go ye out to meet him.' All the persons employed now lighted their lamps, and ran with them in their hands to fill up their stations in the procession. The "lamps" used on such occasions were rather "torches" or "flambeaux." They were made by winding rags around pieces of iron or earthenware, sometimes hollowed so as to contain oil, and fastened to handles of wood. These torches were dipped in oil, and gave a large light.

Given that the lamps were as described above (made by winding rags around pieces of iron or earthenware), they only burnt brightly for a short time as the fuel (olive oil) was consumed. To keep them burning it was necessary to have a vessel with additional oil. This is the scenario of V.3-10. The lesson is obvious. Readiness for the return of Christ is dependent on faith, and faith can only be sustained by continual dipping into the Word of God (oil) – Rom. 10:17. Those who do not do this will have their lamp go out ("for our lamps are going out" – ESV for V.8). Nobody else can do this for us. We must fill our own "vessel" with oil.

It is not without significance that the word "wise" occurs 4 times in this parable, as does the word "faithful" in the next. Four is the Biblical number for righteousness and God manifestation.

V.14-30 – The parable of the talents is also well known. The "talents" are not like the "pounds" of another parable (Luke 19:12-13), for whereas the pound represented the deposit of the truth that is given equally to everyone who accepts it, the talents represent opportunities, abilities possessed or acquired from God, etc. This is confirmed by the statement – "to every man according to his several **ability**" (*dunamis* – strength power, ability). Some have more, some have less. Most of us probably consider ourselves 'one talent' people, and accordingly are in the most danger. The five and two talent people did well ("Well done, thou good and **faithful** servant"), but the one talent man did not. One of the challenges for those who have less ability, scope or opportunities is that human nature is prone to negligence when it perceives it is not as well-endowed as others. They can attribute their position to lack of favour from God, and to unreasonable demands being made of them. This was the position of the one talent man – "Lord, I knew thee that thou art an **hard** (*sklēros* – hard, harsh, rough) man, reaping where thou hast not sown, and gathering where thou hast not strawed (*diaskorpizō* – to scatter abroad): And I was **afraid**, and went and **hid thy talent in the earth**: lo, there thou hast that is thine." He wrongly accused his lord of unreasonable harshness; unjustly reaping what is not rightly his; and engendering fear in his servants. He excuses himself and says 'you haven't lost anything, here is your talent' to which his lord responded, "wicked and **slothful** servant," if you perceived me to be harsh and unfair, why weren't you afraid enough to do something to avoid rejection? The problem was laziness. There is an antidote for those who believe they are only 'one talent' people – "Your duty then was to deposit my money in some **bank**" (Weymouth). The bank is the **ecclesia**. When many single 'talents' are put together 'interest' can accrue to the 'owner' of the 'bank'.

The modern Humanistic world would take issue with the next statement – "Take therefore the talent from him, and give it unto him which hath ten talents." That would be regarded as

unfair by many, but it is a Divine approach – “For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.” Faith and diligence pay dividends.

V.31-46 – The parable of the sheep and goats is about the Judgement Seat of Christ, not the judgement of the nations which is the subject of Dan. 7:9-12. Bro. Thomas recognized this in Eureka Vol. 1 pg. 219; Vol. 2 pg. 254; Vol. 5 pg. 82 (Logos Edition) whatever may be made of his use of sheep and goat nations. Nations will not be invited to “inherit the kingdom prepared for you from the foundation of the world” (V.34), or be granted “life eternal” (V.46) as the “righteous” will. These are the rewards reserved for individual “sheep.”

V.31 – “When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the **throne of his glory**: And before him shall be gathered **all nations**” – the reason Christ mentions “all nations” is that his disciples had no concept that Gentiles would be called to the truth and be represented at the Judgement Seat. The language is similar to Zech. 14:2 – “For I will gather **all nations** against Jerusalem to battle.” All nations there doesn’t mean every nation (about 200 today), but representatives of many nations, as it does here. Furthermore, the throne of glory is not the throne of David which will be set up later in Jerusalem. Any throne that Christ sits in is a throne of glory, even judgement thrones – see Rev. 20:11-12; Isa. 22:23.

V.32 – “he shall separate them one from another, as a shepherd **divideth his sheep from the goats**” – This infers there are more goats than sheep – the lesser number extracted from the larger (“many are called, but few are chosen”). There can only be two outcomes. We will either be a sheep or a goat. The characteristics of these animals are shown on the slide at right. See **Appendix 7** for a fuller description of the characteristics of sheep and goats. It helps to understand why Christ chose them. The reward for sheep is eternal life (V.34).



	<b>SHEEP</b>	<b>GOATS</b>
	<b>Dependent</b>	<b>Independent</b>
	<b>Submissive</b>	<b>Rebellious</b>
	<b>Willing</b>	<b>Callous</b>
	<b>Obedient</b>	<b>Disobedient</b>
	<b>Gregarious</b>	<b>Solitary</b>
	<b>White</b>	<b>Black</b>
	<b>Selective eaters</b>	<b>Eat anything</b>

Events surrounding the return of Christ

V.35-36 – The kindnesses listed are only those the Lord could fittingly identify with, as Bro. Carter suggests – “To feed a sick soul may have greater value than feeding a hungry body; to help the spiritually weary may fill a greater need than restoring physical vigour.” Christ was never spiritually hungry, thirsty, naked and sick, but he did identify with the mortal afflictions of men. To provide for these needs in others was to do it to him.

V.40 & 45 – There is a chilling contrast made in these two verses. After their glorification, the Lord is depicted as telling the accepted “sheep” why they are on his **right hand**. He says “Inasmuch as ye have done it unto one of the least of **these my brethren**.” But of those “goats” still on his left hand before their dismissal he says, “Inasmuch as ye did it not to one of **the least of these**, ye did it not to me.” What happened to the “my brethren” of V.40? Were they not members of the ecclesia? Were their names not recorded in the ecclesial roll? Were not their names once in the Book of Life? Yes, but they are no longer considered his brethren because they proved themselves to be goats!

## January 24

### Genesis 39

The record returns to the life of Joseph after a chapter on the life of Judah. Why was that necessary? In the type, Judah, whose name points to the nation by that name, was responsible for the typical 'death' of Joseph as the Jews (Judah) were of Christ. This was due to apostasy, and that apostasy culminated in disaster when AD 70 swept the nation away. But ultimately, Judah was redeemed and restored to leadership of the family, as will latter day "Judah" (Zech. 12:7). Genesis 38 is therefore in the correct position in terms of the parable of Genesis.

V.1-6 – "Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites" – In Rotherham's translation, Potiphar, whose name means "belonging to the sun," was a eunuch and "chief of the royal executioners." This was an inauspicious start to Joseph's time in Egypt as a 17-year-old slave, but he did not allow despair to destroy him – "Yahweh, was with Joseph, so that he became a prosperous man" (Rotherham for V.2). It was not long before Potiphar recognized the true value of his new slave, and Joseph was quickly elevated to the position of "overseer over his house," but the wife of this eunuch also saw something desirable in this dynamic and virile young man.

V.7-15 – "his master's wife cast her eyes upon Joseph" – Loyalty to master and God saved Joseph from succumbing to the most basic of all human weaknesses. Adultery and fornication are nearly always at the head of the evils that emanate from the heart of man (Mark 7:21). But faith and integrity are a defence according the principle expressed by the Apostle Paul in writing to the ecclesia in Corinth that had in it members who had capitulated to the temptations presented by harlots (1 Cor. 6:12-15). In that context, his counsel was – "There hath no temptation taken you but such as is **common to man**: but God is faithful, who will not suffer you to be tempted above that ye are able; **but will with the temptation also make a way to escape**, that ye may be able to bear it" (there will always be a way of escape and it is usually a door or a switch). After many attempts ("she spake to Joseph day by day"), Potiphar's wife found Joseph alone in the house one day and made her final bid. Joseph used the only way of escape available – the door of the house, and escaped leaving behind his outer garment.

V.13-23 – There is no fury like that of a woman scorned (as the saying goes). She kept Joseph's garment as 'evidence' and falsely accused him of attempted rape. Potiphar, the "chief of the royal executioners" threw Joseph into prison (probably doubting his guilt), but "Yahweh was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison." It was not long before Joseph's diligence resulted in the same outcome as in Potiphar's house – "The keeper of the prison looked not to anything that was under his hand; because Yahweh was with him, and that which he did, Yahweh made it to prosper." There is something to be said for loyalty and diligence under unjust trials (1 Pet. 2:19-20 – "For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully....but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God").

### Genesis 40

V.1 – (ESV) "Some time after this, the **cupbearer** of the king of Egypt and his **baker** committed an offense against their lord the king of Egypt" – Bread and wine enter the record in the form of a butler and baker. These are the emblems for remembrance of the sacrifice of Christ. **Bread** representing Christ's **body** crucified with its "affections and lusts"



(Rom. 6:6; Gal. 5:24) and **wine** representing the poured out life-blood of Christ, that through his perfect obedience led to a newness of life, accordingly play an important part in the type.

V.2-23 – Cast into prison, the baker and the butler became wards of Joseph, who one morning saw their anguish over inscrutable dreams during the night (“Why are your faces troubled to-day!” – Rotherham) to which they responded, “A dream, have we dreamed, but there is none, to interpret, it. Then said Joseph unto them—Is it not unto God, that interpretations belong?” (Rotherham). Importantly, it is the butler’s dream that is interpreted first, and because it was positive, the baker was buoyed, anticipating a similar positive interpretation (V.16). It was not to be so. What then are these dreams pointing to?

The butler foreshadows Christ as the subject of resurrection “because he hath **poured out his soul unto death**: and he was numbered with the **transgressors**” (Isa. 53:12), through perfect obedience to “the death of the cross” (Phil. 2:8). The details are astonishing. “The three branches are three days” – Christ was to be in the tomb (prison) for 3 days and the butler had 3 more days of prison life. Furthermore, “within three days shall Pharaoh lift up thine head, and restore thee unto thy place” as Christ was raised to be glorified and ascended to his Father – “And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was” (John 17:5). Finally, “thou shalt deliver Pharaoh’s cup into his hand,” as Christ “will take **the cup of salvation**, and call upon the name of Yahweh” (Ps. 116:13).

The fate of the baker was different. “The three baskets are three days” as was the case of Christ in the tomb. So, “Pharaoh (would) lift up thy head from off thee, and shall hang (*tālāh* – to suspend; hang) thee on a tree” just as Christ was hung on a tree in crucifixion for the destruction of the flesh (Rom. 6:6). So, this far-reaching type complements other revelations of the meaning of the memorial emblems of bread and wine. The bread has to do with a body given; a nature destroyed; a *diabolos* slain (Heb. 2:14); and the crucifixion of the flesh with its “affections and lusts.” The wine, though speaking as well of the crushing of the flesh and the pouring out of the life in total obedience, also emphasizes where that obedience led – to a newness of life. In our mortality it speaks of the need to live after the pattern of Christ (Rom. 6:4-5) that we might ultimately share his immortality (Phil. 3:10-11,20-21).

Joseph’s ardent appeal to the butler to intercede with Pharaoh on his behalf (V.14) fell on the deaf ears of a man too distracted by his own salvation – “Yet did not the chief butler remember Joseph, but forgot him.” The reason for this was simple. Joseph had not yet completed three years in the dungeon. On the day for a year principle (inverted), he must remain for that period to complete the type. It was to be another two years before release.

## Psalm 44

V.1 – “**To the chief Musician a Psalm of the sons of Korah, Maschil** (RV). We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old” – The highlighted phrase is the subscription of Ps. 43. There are a wide variety of views about the background of Psalm 44, some suggesting it was written by David for the sons of Korah after some reverses in his conflict with Hadarezer king of Zobah (1 Chron. 16:1-13) in which he found himself fighting on three fronts. They point to the almost identical words of Ps. 60:10 with Ps. 44:9 as proof, because the superscription of Ps. 60 is clear that it was composed by David during his Syrian campaign (1 Chron. 16). However, this does not preclude the sons of Korah picking up that language on a later occasion, as there is no evidence that Ps. 44 was written by David, and the superscription (properly understood) credits the psalm to the sons of Korah as a psalm of instruction (Maschil). Others think it belongs to the time of the Maccabees. Still others believe it is best suited to the times of Hezekiah and there



seems to be some evidence for that view in the psalm. For example, in V.15-16 – “My confusion is continually before me, and the shame of my face hath covered me, for the voice of him that reproacheth and blasphemeth; by reason of the enemy and avenger” is language redolent of 2 Kings 18:13-37 when the Assyrian king Sennacherib invaded Judah in the 14th year of Hezekiah and captured 46 cities; sacked Lachish one of the surviving three, and while doing so, sent Rabshakeh to blaspheme Yahweh and instil fear in the Jews on the wall. In relation to the background then, “Each one should be fully convinced in his own mind” (ESV for Rom. 14:5). What is important are the sentiments of the psalm that may be applied in our own lives today when tribulations and reverses happen.

V.1-8 – The lesson of these verses is that the past record of help by God should be the basis of unwavering confidence of His help in the present and future. There will be reverses and difficulties in life (V.9-14), and providing they are not the result of Divine punishment for waywardness (V.17-18), steadfast confidence in God will finally see His intervention on our behalf (V.7-8,26). It is all a test of faith. This is the same message as 1 Pet. 5:6-10 – “And after you have suffered a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, confirm, strengthen, and establish you” (ESV for V.10 – see the context). Suffering is inevitable in Christ – “all that will live godly in Christ Jesus shall suffer persecution” (2 Tim. 3:12) for “If the world hate you, ye know that it hated me before it hated you” (John 15:18), and “the servant is not greater than his lord, if they have persecuted me, they will also persecute you” (John 15:20). While persecution is not the same in the latter days as it was for our brethren of the past, nevertheless it is not completely absent in one form or another. What is certain though is the onset of troubles of one kind or another. The principles outlined in this psalm are very helpful when that happens.

## Matthew 26

V.1-5 – “Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified” – The time had come for “the Lamb of God which taketh away the sin of the world” (John 1:30) to be sacrificed at Passover, and “the chief priests, and the scribes, and the elders of the people” were plotting to take his life in the high priest’s house. Their intention was to avoid killing Jesus on the feast day to avoid an insurrection, but God had other ideas. It was necessary that the antitype of the first Passover lambs be crucified on the 14th of Abib.

V.6-16 – Commentators debate whether the anointing in the house of Simon the leper is the same as that recorded in John 12:1-8 when Mary anointed the Lord’s feet. There are differences; e.g. the woman here poured the ointment of the Lord’s head; but the almost identical words of Jesus in response to the complaint about waste strongly suggests they are same occasion. We are left to speculate whether Simon a cured leper was the husband of Martha. We do not know, and it doesn’t matter. This woman, and Mary (if not the same) understood what the disciples did not – Jesus was about to be crucified – “For in that she hath poured this ointment on my body, she did it for my burial.” Wounded by the rebuke of his Lord, Judas the thief, left in anger to betray him for thirty pieces of silver.

V.17-30 – The Passover feast having been prepared, “when the even was come, he sat down with the twelve” and issued the challenge “one of you shall betray me.” Judas was revealed as the betrayer, but the disciples did not perceive it. The memorial feast was instituted with the promise that it would culminate in the Lord sharing it with his disciples in the Kingdom.

V.31-35 – A further challenge came on the way to the garden of Gethsemane – “All ye shall be offended because of me this night,” and Peter exceeded his companions with assertions of his loyalty. It was not to be a pleasant night for him.

V.36-46 – Taking the inner circle of the disciples, Peter, James and John into a quiet place in the garden, the Lord made three plaintive prayers to his Father, who succoured him by sending an angel (Luke 22:43) because each time Jesus returned to his three disciples they were asleep. His words to them – “the spirit indeed is willing, but the flesh is weak” also applied to him. In each prayer he says firmly in conclusion, “thy will be done,” for his spirit was willing to obey his Father “to the death of the cross” (Phil. 2:8), but like his disciples he was saddled with a nature that was “weak” and naturally recoiled from the horror of crucifixion that awaited him. There was no other way, and he knew it, but that didn’t prevent his nature working the same way as ours would have under the same circumstances. The difference was that he would remain firm and loyal to his Father right to the end, whereas Peter and the other disciples would run away to save themselves, and even deny they knew him. No wonder he was determined to destroy this weak nature on the tree.

V.47-56 – The arresting party from the high priest arrived led by Judas who would have been taken aback by his welcome – “Friend (*hetairos* – a comrade, mate, partner), wherefore art thou come?” A more heinous betrayal is hard to imagine, particularly as it was accompanied by a kiss (Luke 22:48). Peter hacked off the right ear of Malchus, the high priest’s servant but was commanded to put away his weapon “for all they that take the sword shall perish with the sword” as history has so often shown. He didn’t need Peter’s support, for “twelve legions of angels” were available on request, but the Scriptures must be fulfilled. He was the Passover Lamb (1 Cor. 5:7 – “Christ our passover is sacrificed for us”).

V.57-75 – The trial recorded here before Caiaphas was the second of **six** the Lord was to endure. He was first brought before Annas (the effective high priest and father-in-law to Caiaphas – John 18:13.34), and then taken to Caiaphas. Peter followed at a safe distance and snuck into the high priest’s house “to see the end.” He saw “many false witnesses” come to this farcical trial who could not agree, until two schooled ‘witnesses’ twisted John 2:19 – “Destroy this temple, and in three days I will raise it up” when Jesus actually spoke of his body, but they falsely claimed he said – “I am able to destroy the temple of God, and to build it in three days.” The high priest theatrically stood up and berated Jesus who remained silent (Isa. 53:7), until an oath of adjuration compelled him to respond – “Thou hast said (i.e. you are right): nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power (Ps. 110:1), and coming in the clouds of heaven” (perhaps inferring Caiaphas will be at the Judgement Seat). Accused of blasphemy, Jesus was condemned to death and brutally treated and scorned blasphemously after being blindfolded (not stated here – see Mark 14:65).

Peter learnt how true the statement was that “the spirit indeed is willing, but the flesh is weak.” Whereas the three plaintive prayers of Jesus in the garden saw an increasing resolution each time, it was the reverse for Peter. The first charge that he was a disciple of Jesus produced a relatively mild “I don’t know what you are talking about” response. The second “he denied with an **oath**, I do not know the man,” and the third time, “Then began he to **curse** and to **swear**, saying, I know not the man.” The rooster immediately signalled his failure to keep his commitment and he departed weeping bitterly. Etched on his brain was the image of his Master looking sadly at him as he denied him the third time (not recorded here – Luke 22:61). Sometimes necessary development in eternal things can be very painful and embarrassing.

## January 25

### Genesis 41

V.1-8 – “And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the **river**” (the source of Egypt’s life) – Three years had passed since Joseph was thrown into prison by Potiphar. God intervened and caused Pharaoh to dream (as He had done for Joseph and the baker and butler before him). He saw seven thin cows devour seven fat cows without any effect on their bulk. He was awoken, only to fall asleep again and dream of seven ears of debilitated grain consume seven fat and good ears of grain with no observable effect. On awakening, Pharaoh was disappointed with “the magicians of Egypt, and all the wise men thereof” who were unable to interpret his dreams which he was convinced were of extreme importance, and they were.

V.9-13 – “Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day” – It is amazing how temporary amnesia can be overcome by the chance for glory! Seeing an opportunity for advancement, the butler suddenly remembered the unforgettable. How was it possible to forget such a deliverance that he had received via Joseph? He apprised Pharaoh of the “young man, an Hebrew, servant to the captain of the guard” who had interpreted his dream and that of the baker. Joseph was hurriedly called for.

V.14-36 – “Then Pharaoh sent and called Joseph, and they brought him **hastily** out of the **dungeon**: and he **shaved** himself, and **changed his raiment**, and **came in** unto Pharaoh” – Almost every phrase in this sentence is significant in the type. After three years (three ‘days’) in the dungeon (i.e. the tomb), Joseph (“the increaser”) was released (i.e. resurrected). Like the leper who was cleansed (Lev. 14:8 – “he that is to be cleansed shall wash his clothes, and **shave off all his hair**, and wash himself in water, that he may be clean”), so Joseph became like a new born baby with no hair. Christ was identified with a leprous nature which in him did not produce “the plague in the skin of the flesh” with “a rising, a scab, or bright spot” that was (in the symbol) evidence of transgression and sin. The **change of raiment** represents a **change of nature** as is clear from Zech. 3:3-5. To come in to Pharaoh’s presence represented the arrival of Christ in heaven in the presence of his Father (Dan. 7:13-14) to be given dominion and power. The type is pristine in its beauty.

Paul in 1 Cor. 15:4 makes the point that you cannot prove from the O.T. that Christ would be raised the third day unless you use types. Jonah is the obvious type (Jonah 1:17; Matt. 12:40), but Joseph is a wonderful supporting type of that fact.

Having heard the duplicated dream, Joseph (through God) interpreted them as meaning there would be seven years of fruitfulness and great abundance in the land of Egypt followed by seven years of the severest famine. His statement – “for that the dream was **doubled** unto Pharaoh **twice**; it is because the thing is **established** by God” is a valuable rule of thumb for Scripture. When something is doubled, it makes it sure and certain. His counsel (V.33-36) to find a man capable of wisely managing the “officers” responsible for harvesting and storing the abundance was immediately seized upon by Pharaoh. Similarly, in the type, there is no one more qualified to govern the Kingdom than our Lord Jesus Christ, raised from the grave through perfect obedience and exalted to the right hand of the Father.

V.37-46 – Pharaoh exalted Joseph to be ruler of the land, but subject to the higher authority of his throne – “Thou shalt be over my house, and according unto thy word shall **all my people be ruled**: only in the throne will I be greater than thou.” This is precisely the position that Christ will occupy in the Kingdom (1 Cor. 15:24-28). He will rule for God upon the earth, but be subject to His authority (“But when he saith all things are put under him, it

is manifest that **he is excepted**, which did put all things under him”). The king’s signet ring of delegated authority (Esther 8:2) was given to Joseph – “Pharaoh took off his ring from his hand, and put it upon Joseph’s hand,” matching Matt. 28:18 – “All power is given unto me in heaven and in earth.” Then Pharaoh “arrayed him in vestures of fine linen” (Rev. 19:8,11-14), the symbol for righteousness, and “put a gold chain about his neck” (a symbol of the delegated authority of a king – Dan. 5:7). He also “made him to ride in the second chariot which he had; and they cried before him, **Bow the knee**: and he made him ruler over all the land of Egypt” (Phil. 2:10 – “at the name of Jesus every knee should bow”). To this he added, “I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.” Absolute authority in the earth delegated by God awaits our Lord Jesus Christ – “For he hath put all things under his feet” (Ps. 8:6; 1 Cor. 15:27).

“Pharaoh called Joseph’s name **Zaphnathpaaneah**; and he gave him to wife Asenath the daughter of Potipherah priest of On” – In Egyptian, Zaphnathpaaneah means “the saviour of the world” (John 4:42). Joseph was given a wife called “Asenath” which means “gift of the sun-god,” and while this aligns with the astral worship of the Egyptians, it points in the higher realm, to God’s gift to His Son – a Bride of His providing. She was “the daughter of Potipherah priest of On” (“oneness” – Heb. 2:11; John 17:22). Compare the content of Ps. 45 below.

V.47-57 – The type continues. The seven prosperous years match the period when the truth “turned the world upside down” (Acts 17:6) in the 1st century. The seven years of drought and famine match ‘the dark ages’ when the truth was virtually expunged from the earth. During the prosperous period Joseph had “two sons before the years of famine came.” “Joseph called the name of the firstborn Manasseh” (“forgetting”), and “the name of the second called he Ephraim” (“double fruit”). In the type, this represents Christ’s mission among both Jew and Gentile through his own ministry and that of his apostles. The Allegory of Gal. 4:21-31 comes into play here. It has counterparts in Genesis. One of them is the blessing of Joseph’s sons in Gen. 48. We will leave the explanation until then, but the simple explanation is that Manasseh represents natural Israel living under law of whom God could say in Jer. 2:32 – “my people have **forgotten** me days without number.” Ephraim represents spiritual Israel with fruit from both Jew and Gentile through faith in the Abrahamic promises.

The times in which we live match those days when “the famine was over all the face of the earth” but it is “not a famine of bread, nor a thirst for water, but of hearing the words of Yahweh” (Amos 8:11) that afflicts our world. Christ is coming to resolve it, as Joseph did the literal famine in his day. He is at the right hand of God and like Joseph has been given “all power in heaven and in earth.”

### **Psalm 45 – Rejoicing at the marriage of Christ to his bride**

V.1 – (ESV) “**To the choirmaster: according to Lilies. A Maskil of the Sons of Korah; a love song.** My heart overflows (*râchash* – to gush) with a pleasing theme; I address my verses to the king; my tongue is like the pen of a ready scribe” – The highlighted phrase belongs to Ps. 44 as its subscription. This psalm was written under inspiration by the sons of Korah as an instructive psalm (Maschil) and a song of love. The love is that of Christ and his bride. It is evident it was written at the time of the marriage of Solomon to his Egyptian wife. This is hinted at in V.10 – “Hearken, O daughter, and consider, and incline thine ear; **forget also thine own people, and thy father’s house.**” This strongly suggests she was a Gentile convert who had forsaken her apostate heritage. Many of Solomon’s wives did not (1 Kings 11:1-8; Neh. 13:26). There is no negative statement made about the daughter of Pharaoh

whom Solomon married, but rather much to the contrary. She is evidently the subject of the Song of Solomon (identified by skin colour – Song 1:5), and is incorporated in the “Rahab” (Egypt) of Ps. 87:4 as one of the children of Zion.

Translations like the ESV (above) and Rotherham capture the enthusiasm of the sons of Korah – “Overflowed hath my heart, with an excellent theme.” What better theme than the prospect of marriage to the Son of God? Little wonder their pen was “of a scribe who is skilled” (Rotherham). The word “ready” (KJV) is *mâhîyr* – quick; hence skilful) only occurs 4 times in the O.T. and is first used of Ezra “a ready scribe” (Ezra 7:6). Significantly, its final usage is in Isa. 16:5 – “in mercy shall the throne be established: and he (Christ) shall sit upon it in truth in the tabernacle of David, judging, and seeking judgement, and hasting (*mâhîyr*) righteousness.” This is the very theme of Ps. 45.

V.2 – “Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever” – As verses 6 and 7 of this psalm are cited by the Apostle in Heb. 1:8-9, there is no doubt that this is a reference to the glorified Christ. This is the equivalent of Heb. 1:3 where it is said of him – “Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.” No other man (son of Adam as he was) can compare with that, hence, “Thou art fairer than the children of men.”

V.3-6 – “Gird thy sword upon thy thigh....Thine arrows are sharp in the heart of the king’s enemies; whereby the people fall under thee” – The Lord Jesus Christ (immortal) is presented as a mighty warrior (Isa. 9:6 – *gibbor el*) going forth with mighty power to establish the Kingdom (V.6 – “Thy **throne**, O God (*’êlôhîym*), is to times age-abiding and beyond, a sceptre of equity, is the sceptre of thy **kingdom**” – Rotherham). The use of Elohim (mighty ones) is because Christ is not alone in the rulership of the Kingdom. He will share it with his Bride (the glorified ecclesia) which is why the psalm goes on to speak of her being associated with the throne, and why the Apostle says in Heb. 2:10 – “For it became him, for whom are all things, and by whom are all things, in bringing **many sons unto glory**, to make the captain of their salvation perfect through sufferings.”

V.7-8 – “Thou **lovest righteousness**, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows” – It is important to note that Christ **first** loved righteousness, which is **why** he hated wickedness. It is possible to hate wickedness without loving **God’s righteousness**. In our Humanistic world there are many who hate wickedness such as violence and the violation of what they call human rights, but wink at, and perhaps practice immorality. Those who love God’s righteousness axiomatically hate every form of wickedness, and justify no dubious behaviour in themselves or others. Such was the Son of God, and he expects his ‘Bride’ to aspire to the same.

The “oil of gladness” is a reference to immortality. Oil is a symbol for the Word of God, and to be saturated with it means that the individual will be granted immortality (where no unforgiven sins stand in the way) because “the word of the Lord endureth for ever” (1 Pet. 1:23-25). Bro. Roberts made three references to this phrase in Nazareth Revisited – On the morning of the third day, he awoke all healed and strengthened, and stepped forth from the temporary imprisonment of Joseph’s tomb, to be “anointed with **the oil of gladness** above his fellows.” We profitably regard the joyful event when we think of it as the type and forecast of the deliverance that awaits all the troubled children of God at the epoch of their resurrection.

And again – This presents to us at once the most sublime, and, for believers, the most painful fact of the present situation: Christ’s departure to the Father, leaving us alone and comfortless in

the darkness and storm of the present evil world, while he, “anointed with **the oil of gladness** above his fellows,” basks in the full presence of Eternal Glory, at whose right hand are “pleasures for evermore.”

And in speaking of the angel who was sent to comfort Christ in the Garden of Gethsemane (Luke 22:43) he wrote – We can imagine the tender, loving words in which the angelic comforter (probably Gabriel, who communicated the prophecy of the Messiah’s sufferings to Daniel, and announced his coming birth to Mary) would rally memory, dimmed in the “sickening anguish” of the hour: how he would remind him of the great “joy set before him;” of the momentary character of the shame and suffering to which he was about to be subjected; of the certainty of Yahweh’s performance of the promise of resurrection and **the oil of gladness**; of the multitudes who would attain to everlasting life and joy through his submission: and of their glad praises of him in the day of glory. This is the theme of Ps. 45.

V.9-17 – The glory and magnificence of the wedding and its guests conclude the psalm. The “marriage of the Lamb” (Rev. 19:7) will be a private ceremony at Sinai in the company of the angels who were ‘ministers’ to the “heirs of salvation” (Heb. 1:14), but “the marriage **supper** of the Lamb” (Rev. 19:9) held more than 45 years later will be a very different affair. It will be attended by rulers of nations who have submitted to Christ (Isa. 49:23; 60:10-11). Britain will be represented; called here “the daughter of Tyre (because of its Catholic heritage now forsaken) shall be there with a gift.” They will witness Christ display the beauty of his Bride after he has shown the Catholic Harlot (Rev. 17:3-6) for what she is – “So shall the king greatly desire thy **beauty**” (the spiritual beauty of Proverbs 31:10-31 – “Favour is deceitful, and beauty is vain: but a woman that feareth Yahweh, she shall be praised”).

Finally, the subscription to the psalm found at the ‘superscription’ of Ps. 46 is, “To the chief Musician of the sons of Korah, A Song upon Alamoeth.” The Hebrew “Alamoeth” means “maidens” and indicates that Psalm 45 was reserved for female singers (cp. Ezra 2:65). This is particularly appropriate in this Psalm, speaking as it does of the marriage of Christ and his Bride – the ecclesia (Eph. 5:21-33).

## Matthew 27

V.1-10 – When Judas saw that Jesus did not walk away from and escape the clutches of those who sought to kill him as he had done several times in his presence before (Luke 4:30), he knew the game was up. Remorsefully, but not repentantly, he brought the price of blood back to the priests who refused it, and so he cast it into the temple compound and went and committed suicide. Not wanting to be tainted by blood money the priests bought the potter’s field in the valley of Hinnom as a burial ground for visiting expatriate Jews and outcasts. So was fulfilled Zech. 11:12-13.

V.11-26 – Pilate had never had an accused prisoner like Christ stand before him. He marvelled at his refusal to defend himself, so he turned to the people and offered the release of Jesus in lieu of Barrabas who was an insurrectionist and murderer (a real enemy of Rome – Luke 23:25). A message from his wife distracted him, giving the priests and elders an opportunity to sway the people to demand the release of Barrabas. Caught in a vice of his own making, he condemned Jesus (against the counsel of his wife and his own better judgement), and released the murderer (Acts 3:13-15).

V.27-31 – Jesus was brutally mocked by the Roman soldiers with scarlet robe, crown of thorns and feigned reverence – “Hail, King of the Jews!” but Pilate got a measure of revenge as he insistently “set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.”



V.32-44 – The condemnation of the Lord had to be by the Romans because their method of execution was crucifixion, and that is what Scripture required. The Jews would have stoned him (cp. Stephen). Matthew is concerned about Scripture being fulfilled and notes the fulfillment of Ps. 22:18 as the soldiers callously divided Christ's garments. Refusing palliative relief from pain (laced vinegar), Jesus was also conscious so as to hear a rising tide of abuse and scorn from crowd and thieves crucified alongside of him. The Lord's mind was on Ps. 22, and so was that of the priests, scribes and elders – "He trusted in God; let him deliver him now" (Ps. 22:8).

V.45-56 – Thick darkness from noon to 3 pm scattered the crowd. Matthew only records one of the seven sayings on the cross – the citation of Ps. 22:1 (the 4th). This was the psalm that spoke most eloquently about the crucifixion. As the Lord died at 3 pm, "the veil of the temple was rent in twain **from the top to the bottom** (i.e. it was a work of heaven); and the earth did quake, and the rocks rent" exposing the access to local tombs. Curiously, some recently buried "saints" rose from the dead after the Lord's resurrection as additional evidence of his resurrection. They had of course to be known locally for this to be of any value. The presiding centurion experiencing unprecedented things declared what God's people refused to believe – "Truly this was the Son of God." Loyal to the end, Mary Magdalene and her faithful companions watched from a respectful distance with much grief.

V.57-61 – Before the sun went down "**a rich man** of Arimathaea, named Joseph, who also himself was Jesus' disciple; he went to Pilate, and begged the body of Jesus." Another prophecy was fulfilled – "he made his grave with...the **rich** in his death" – Isa. 53:9. Wound in graveclothes and laid in Joseph's new tomb, the three days and three nights of his sleep began, closely monitored by the two Mary's.

V.62-66 – Already fearful after eerie darkness, earthquake and rent veil, the rulers visited Pilate with a request for an extra guard of Roman soldiers apart from their own Jewish guards. He refused, saying, "You have a guard, go away, make it as secure as you know how" (LITV). Pilate was unsurprisingly not in a mood to accede to any more of their demands.

## January 26

### Genesis 42

V.1 – "Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, **Why do ye look one upon another?**" – There was a lack of leadership in Jacob's family. The famine provided an opportunity for a reforming and reflective **Judah** to come to the fore as pressure came on the family to survive in the reality of the grievous famine of Pharaoh's dream.

V.2-16 – "Joseph's ten brethren went down to buy corn in Egypt" – Jacob instructed 10 of his sons to go down to Egypt to buy corn. The dream of Joseph as a 17 year old about his brothers bowing down to him over grain (Gen. 37:7) was about to be fulfilled. However, the loss of Joseph had made Jacob hyper-sensitive about Benjamin, the only 'surviving' son of Rachel – "But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him." Joseph was supervising the sale of grain when his brethren arrived in Egypt – "Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them.....and Joseph's brethren came, and **bowed down** themselves before him," but they did not recognize him due to his Egyptian appearance and the fact he spoke to them through an interpreter. To the pre-prepared accusation – "Ye are spies; to see the nakedness of the land ye are come" his brethren strenuously asserted their innocence, but when the accusation was again assertively repeated, they divulged the information that Joseph knew he could use to bring Benjamin down to Egypt – "Thy servants are twelve brethren, the sons of one man in the land of Canaan; and,

behold, the youngest is this day with our father, and one is not.” So they were incarcerated after Joseph made a demand he knew would send them into a flat spin – “Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be any **truth** in you.” **Three days** in prison was a fitting match for the tribulations of Joseph as a type of Christ.

V.17-24 – “Joseph said unto them the third day, This do, and live; for I fear God” – Joseph’s carefully crafted plan almost came undone when he said “I fear God,” but what else would one expect from such a man. His brethren were so concerned that they did not pick up on it and proceeded to speak of their dilemma in Hebrew in Joseph’s hearing – “**We are verily guilty** concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.” Confession of sin is the first step of reformation. Reuben minimised his sense of guilt by reminding his brothers of his attempted intervention – “Spake I not unto you, saying, Do not sin against the child; and ye would not hear” which is so typical of human nature. However, Joseph could see change in his brethren and leapt at the opportunity to continue the cleansing pressure on them, but not before releasing his pent up emotions – “he turned himself about from them, and **wept**; and returned to them again, and communed with them, and took from them **Simeon**, and bound him before their eyes.” Simeon was the cruellest and most unfeeling of Joseph’s brothers. He had shown that in Shechem (Gen. 34:25; 49:5-7). He would now experience what he had put Joseph through. They had seen Joseph’s “anguish” and ignored his desperate pleas for mercy from a pit, now he would sit in solitude for a year while his brethren ‘stewed in their own juice’ trying to convince Jacob to release Benjamin for their return trip to Egypt. God has ways of purging His servants of their evil characteristics and these events presage the way Christ will purge his latter day ‘brethren.’ Joseph had another ploy to increase the pressure on his brothers. He occupied the prime position to fulfil his youthful desire to ‘seek his brethren’ (Gen. 37:16) and now was profoundly involved in the process of their redemption.

V.25-38 – “one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it was in his sack’s mouth” – This next shock was designed to make them deeply reflect on what they had done to Jacob and Joseph and the whole family, not to mention their God.

“their heart failed them, and they were afraid, saying one to another, **What is this that God hath done unto us?**” – God was indeed at work in the lives of Joseph’s brethren. It is fascinating that the Hebrew word *kên* – properly set upright; hence (figuratively) just; honest, or true, occurs **8** times in the chapter and **five** of these are about Joseph’s brethren becoming “true men” as they had asserted they were – “We are true men” (Gen. 42:11). They needed grace (5) that they might attain eternal life (8 = a new beginning leading to immortality). They witnessed the anguish of Jacob as they themselves shivered in fear as each opened their sack to find their money returned, and heard the grief stricken words of Jacob – “Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me.” It was this grief that dug deep into Judah’s conscience as he later revealed in chapter 44:18-34 – “For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father.” He was the first of the brethren to show clear signs of reformation by the intervention of God through Joseph. The type will be fulfilled when Yahweh redeems His people through Christ, who will “save the tents of Judah first” (Zech. 12:7). Judah later offered himself as a prisoner in contrast to Reuben who offered his two sons in sacrifice if he failed to bring Benjamin home. In this, Reuben revealed the character of his Judaistic descendants who

thought their sacrifices would appease their Father. The sacrifice of the “increaser,” the Saviour of the world (Zaphnathpaaneah) was the only sacrifice acceptable to Him.

## Genesis 43

V.1-5 – “when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food” – The situation became desperate as Jacob steadfastly maintained his resistance to Benjamin going down to Egypt. Judah took the initiative and became the leader of his brethren insisting that they could not go back to Egypt without Benjamin – “The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you.”

V.6-15 – Jacob who is called “Israel” chastised his sons for telling the truth to Joseph because of his own discomfort – “Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother?” His sons had been “true men” by responding truthfully to Joseph’s questions. Judah became the surety or guarantor for Benjamin – “I will be surety for him; of my hand shalt thou require him,” and fulfilled that commitment in seeking to substitute for Benjamin in chapter 44:32-33. Jacob reluctantly relented and cast himself on the builder of the Divine family – “**God Almighty** (*El Shaddai*) give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved.”

V.17-34 – “the man brought the men into Joseph’s house. And the men were **afraid**, because they were brought into Joseph’s house” – A tortured conscience is always fearful when brought before authority. They were not to know that Joseph had a totally unexpected surprise for them, so they took the initiative to declare their innocence and explain at length how the money was found in their sacks. They were flabbergasted by the steward’s response – “Peace be to you, fear not: **your God**, and **the God of your father**, hath given you treasure in your sacks: I had your money.” And then Simeon was brought out to join them. Now all eleven of his brothers, having prepared for the event, gave a gift to Joseph and “bowed themselves to him to the earth” fulfilling in its fulness the dream of Gen. 37:7.

Joseph’s first concern was for his father – “Is your father well, the old man of whom ye spake? Is he yet alive?” When he saw Benjamin he could only utter a few words before rushing into another room to weep. Having composed himself, he returned and the meal began but with Joseph seated at some distance in recognition of Egyptian customs. Further astonishment fell on his brethren when they realized they had been seated in the order of their birth. How was that possible when the Egyptians had not been informed? Then, when food was distributed from before Joseph, Benjamin was given five times more than his brothers. They must have been totally mystified by all this, but it was all part of the purging process. Joseph was determined to redeem his brethren (Gen. 50:15-21).

## Psalms 46

V.1 – “**To the chief Musician for the sons of Korah, A Song upon Alamoth**. God is our refuge and strength, a very present help in trouble” – The highlighted phrase is the subscription of Ps. 45 and doesn’t belong here. Commentators suggest two possible periods as the likely background of this psalm. One is Jehoshaphat’s deliverance from the combined forces of the bordering nations. (2 Chron. 20:1-37); and the other more usually accepted reference to the destruction of Sennacherib’s army in the 14th year of Hezekiah. Both are types of Armageddon, and this psalm and the one that follows are both Armageddon psalms. The proof of this lies in the use of the Divine title **Elyon** in both (Ps. 46:4 and Ps. 47:2). As noted in the comments on Gen. 14 where this title first occurs (4 times), wherever it is used the subject

matter and themes are derived from Gen. 14 which is the first place in the Word where Armageddon and the setting up of the Kingdom are revealed in type. Therefore, the background is not critical. The superscription of Ps. 47 contains the subscription of Ps. 46 – “To the choirmaster. A Psalm **of** the Sons of Korah” who were deeply involved in the musical preparations in the days of Jehoshaphat’s incredible victory by praise alone (2 Chron. 20), and were doubtless involved in the aftermath of the overthrow of Sennacherib’s army. The important thing to remember is that the interpretation reflects on Gen. 14.

V.2-3 – LITV – “On account of this we will not fear when the earth changes and when mountains are slipping into the heart of the seas. Let its waters foam; let the mountains shake in its swelling. Selah.” – This is the language of catastrophic events such as will occur at the time of Armageddon (cp. Haggai 2:6-7 – “For thus saith Yahweh of hosts; Yet once, it is a little while, and **I will shake the heavens, and the earth, and the sea, and the dry land**; and I will shake all nations” which is the result of the great earthquake of Zech. 14:4-5.

V.4-5 – “There is **a river**, the streams whereof shall make glad the city of God, the **holy place** of the tabernacles of the **most High**” (*Elyon*). One of the outcomes of the exaltation of Mt Zion as a consequence of the earthquake will be water coming up from beneath the Altar and running down the south side and coming out underground beneath the gates of the Temple when it is constructed (which will take 40 years) – “And it shall be in that day, that **living waters** shall go out from Jerusalem; half of them toward the former sea (the Dead Sea, then living), and half of them toward the hinder sea” (Mediterranean) – Zech. 14:8. This will be a permanent change for Zion (“the city of God”) – and “she shall not be moved.”

V.6 – (RV) “The nations raged, the kingdoms were moved: he uttered his voice, the earth melted” – The tense here indicates that these are future events, not a record of past events. Israel will be redeemed – “Yahweh of hosts (Christ and the saints) is with us; the God of **Jacob** is our refuge” for Christ “shall turn away ungodliness from **Jacob**.”

V.8-11 – “Come, behold the works of Yahweh, what **desolations** he hath made in the earth” – This is clearly about the outcomes of Armageddon. Not only will all of man’s proud cities and infrastructure be demolished, but there will be massive loss of life – “And the slain of Yahweh shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the face of the ground” (Jer. 25:33); and “He shall judge among the nations, **he shall fill the places with the dead bodies**; he shall wound the heads over many countries” (Ps. 110:6). Accordingly, “He maketh wars to cease unto the end of the earth.” All nations will put down their weapons (Isa. 2:4). The tense changes in V.10 – “Be still, and know that I am God: **I will be** exalted among the nations, **I will be** exalted in the earth” because this is the guarantee of the final outcome – “But Yahweh (“He who will become”) is in his holy temple: let all the earth keep silence before him” (Hab. 2:20).

## Psalm 47

V.1 – “**To the chief Musician, A Psalm of the sons of Korah**. O clap your hands, all ye people; shout unto God with the voice of triumph” – The highlighted phrase is the subscription of Ps. 46. Ps. 47 is another psalm of the sons of Korah which seems to be a continuation of the subject of the outcomes of Armageddon and the 40 years of judgement that follow. The occurrence of the title “most high” (*Elyon*) is the Spirit’s imprimatur that it is based on Gen. 14.

V.2-4 – “For Yahweh most high is terrible; he is a great King over all the earth” – Yahweh’s anointed King will be Christ who will rule as a Melchizedek king-priest (Gen. 14:18). He will redeem Israel (called “Jacob”) and “He shall subdue the people under us, and the nations under our feet.” Israel will become the head of the nations, and no longer the tail (Deut. 28:13) for Yahweh “shall choose our inheritance for us, the excellency of Jacob whom he loved” and fulfil His promises to Abraham.

V.5-9 – The dominant theme of the psalm is encapsulated in the phrase – “For God is the King of all the earth.” Five times reference is made to Yahweh as king; of Him reigning over the nations, and sitting on a throne. We know that Yahweh Himself will not visit the earth until sin and death have been eradicated (Rev. 21:3), so the reference is to Christ who will sit upon the throne of David – “the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever (the Age); and of his kingdom there shall be no (territorial) end” (Luke 1:32-33; Isa. 9:7; 1 Cor. 15:24-28). Christ will reign as a Melchizedek King-Priest (Ps. 110:4). It is because of that rulership that all people on earth can be described as “the people of the God of Abraham” for Yahweh will be fulfilling His promise to Abraham – “And in thy seed shall all the nations of the earth be blessed” (Gen. 22:18).

## Psalm 48

V.1 – (ESV) “**A Song. A Psalm of the Sons of Korah.** Great is Yahweh and greatly to be praised in the city of our God! His holy mountain” – This is another psalm in a series by the sons of Korah. It clearly follows on from Psalms 46 and 47 and the absence of a superscription may indicate its connection with Ps. 47. Certainly there is a repetition of terms used in that psalm. Ps. 48 focuses on the aftermath of Divine judgements and the Kingdom Age when the Temple will be visited by people from all over the earth (perhaps for many from afar, only once in a lifetime).

V.2 – (RV) “Beautiful in **elevation**, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King” – The elevated Mt Zion around which the Temple will be built will be seen from all directions as worshippers make their way towards it. Today it cannot be seen from the north. Perhaps with this vision in mind, Christ picked up the phrase “the city of the great King” in Matt. 5:35.

V.3-8 – “God is known in her palaces for a refuge” – The entire structure of government in the world will have changed. Christ and the saints will be ensconced in Zion (they are called “Yahweh Tzvaoth” in V.8). It will be for them and all who willingly submit to Christ’s rule “a refuge,” but for the uncertain, and as yet unbelieving, who witness the amazing changes that have overtaken God’s Land, and the magnificence of the House of Prayer for all nations, an uneasy time, and they will slink away in fear – “For, lo, the kings were assembled, they passed by together. They saw it, and so they marvelled; they were troubled, and hasted away.” David foresaw such uncertainty in Ps. 18:44 and 66:3 when he wrote “Through the abounding of thy power, shall thy foes come cringing unto thee” (Rotherham), or even more accurately to the meaning of the word “submit” – “By the abundance of Thy strength, Thine enemies **feign obedience** to Thee” (Young’s Literal). It will take a long time to eradicate from the survivors of Armageddon the apostate teachings of Christendom, Muslimism and all the other ‘isms’ of today, not the least of these, Humanism and Wokeism. An enormous task of international education awaits the glorified saints.

The breaking of “the ships of Tarshish with an east wind” would seem to point to Gog’s destruction of the British naval force sent to succour Israel, forcing the Western allies to

approach Jerusalem through the Persian Gulf. East winds came from Syria and Gog will be entrenched in Syria as “king of the north” (Dan. 11:40), and already has two ports there.

V.9-14 turn to the joys of involvement with the House of Prayer for all nations – “We have thought of thy lovingkindness, O God, in the midst of thy temple.” All peoples on the planet will worship Yahweh – “We have thought of thy lovingkindness, O God, in the midst of thy temple.” Annual pilgrimages will be made by people from all over the globe, and they will marvel at this magnificent building and its inhabitants – “Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces,” and they will return home to inspire others – “that ye may tell it to the generation following.”

## Matthew 28

V.1 – “In the **end** of the Sabbath” – The word “end” is *opse* – after a long time, long after. Jewish days ended and began at 6 pm (and in Israel still do). Christ rose from the dead and was immortalized at 6 pm on the Sabbath (see comments on John 20, **April 24** pg. 51) exactly three days and three nights (required by prophecy – Matt. 12:40) after being entombed at 6 pm on Wednesday 14th Abib (see comments on Ex. 16:1 on **February 8**). What we are reading of here is a reference to nearly 12 hours later as the sun began to rise on the first day of the week (we call Sunday). The two Mary’s who had sat and watched Jesus being interred on Wednesday evening were back again early in the morning and were astonished when an earthquake accompanied the arrival of an angel whose task it was to roll away the stone and sit upon it as a testimony to them and the guards watching the tomb, that the Messiah had been raised from the dead (remember – Christ did not need to have open doors to enter and leave any place as an immortal – John 20:19). It is evident he was outside the tomb (V.9), and this in itself, added to Zech. 3 (the foreshadowing of John 20) is proof that he was immortal before the tomb was opened. He had prevailed over the gates of Hades (Matt. 16:18). The two Mary’s, instructed by the risen Lord to go and tell his disciples the good news were not long afterwards overtaken by fearful guards who fled to tell of their frightful experience to the chief priests (V.11). The Sanhedrin being urgently assembled, they proceeded to surreptitiously protect themselves and the soldiers from the ramifications of the obvious failure of their enterprise. How far God’s people were removed from Him! Their confident ‘release’ granted to Pilate’s obvious reluctance, “His blood be on us, and on our children” (Matt. 27:25) would return heavily and justly upon them between AD 66 and 70.

V.16-20 – Meeting his bemused disciples on a mountain in Galilee, the risen Lord gave them a commission – “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.” Some time back a suggestion that the words “in the name of the Father, and of the Son, and of the Holy Spirit” were possibly an interpolation by the Trinitarian translators under King James who commissioned the KJV, was questioned. We now know that it was in fact a manipulation of the original text, just like 1 John 5:7-8 (see comments June 18 pg. 49). You know when the Catholics themselves acknowledge that what we have in the KJV for Matt. 29:19 is not what the original Hebrew text (in which Matthew wrote) said, that it was indeed manipulated by Trinitarians. Here is the evidence:

Catholic Cardinal Joseph Ratzinger (Pope Benedict XVI) wrote: “The basic form of our (Matthew 28:19 Trinitarian) profession of faith took shape during the course of the second and third centuries in connection with the ceremony of baptism. So far as its place of origin is



concerned, the text (Matthew 28:19) came from the city of Rome.” Source: Ratzinger, Joseph (1968. Introduction to Christianity, Munich, pp. 82,83

The Catholic Encyclopedia says: “The baptismal formula was changed from the name of Jesus Christ to the words Father, Son, and Holy Spirit by the Catholic Church in the second century.” (pg. 263). Source: [Mat 28 19 Baptismal Formula Changed : Free Download, Borrow, and Streaming : Internet Archive](#)

There is no such form of Trinitarian baptism in the Bible. The apostles baptized only in the name of Jesus Christ – Acts 2:38 – “Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit.” To which can be added Acts 8:12,16; 10:48; 19:5.

While we have interpreted the words of Matt. 28:19 in harmony with the doctrines of the truth, there seems little point in holding to a form of words that God did not inspire.

He who was given all power upon resurrection and glorification (“All power is given unto me in heaven and in earth”) will soon come to sweep away “the refuge of lies” and “the veil that is spread over all nations.”

## January 27

### Genesis 44

V.1-3 – “And he commanded the steward of his house, saying, Fill the men’s sacks with food, as much as they can carry, and put every man’s money in his sack’s mouth” – Joseph’s carefully planned strategy was continued by returning his brothers’ money and inserting his silver cup in Benjamin’s sack. The fateful morning arrived and Joseph’s brethren headed home totally unaware of what was awaiting them.

V.4-15 – Instructed by Joseph, his steward pursued the company and accused them of the theft of his silver cup. So certain were they that none of them would do such a thing, they said – “With whomsoever of thy servants it be found, both **let him die**, and we also will be my lord’s bondmen.” The evidence of their integrity, they said, was the return of the money found in their sacks from the first trip, so “they speedily took down every man his sack to the ground, and opened every man his sack” only to find their money returned again. Very deliberately, to increase the pressure, the steward “searched, and began at the eldest, and left at the youngest: and the cup was found in Benjamin’s sack” much to their absolute horror and disbelief. On their return to Joseph’s house, the emergence of Judah as their leader is revealed in the phrase – “**Judah** and his brethren.” Once there they again prostrated themselves before Joseph, further adding to the fulfilling of his dream.

The Treasury of Scriptural Knowledge makes the following comment on the reference to divining with the silver cup (V.5,15) – In the East, there is an ancient tradition, that there was a Cup which possessed the strange property of representing in it the whole world, and all the things which were then doing. Now, though it cannot be admitted that Joseph practised divination, yet, according to the superstition of those times, supernatural influence might be **attributed** to HIS CUP. In other words, this was part of the ruse, but Joseph did not himself practice divination.

V.16-34 – “**Judah** said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? **God hath found out the iniquity of thy servants**: behold, we are my lord’s servants, both we, and he also with whom the cup is found” – Judah became the spokesman for his brethren. Knowing that they had not stolen the cup, he acknowledged that their past sins had caught up with them as Moses later warned Israel – “be

sure your sin will find you out” (Num. 32:23). Joseph rejected the proposal that all of them should be counted guilty and said only Benjamin would be retained. At this point the other brethren were free to depart and return home, but this Judah could not do.

“Then **Judah came near unto him**, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord’s ears” – The poignancy of this scene is remarkable. Here was a leading conspirator in the plot to kill Joseph for his dreams, who had come up with the idea of selling him into slavery in Egypt for “profit” (Gen. 37:26), now fearfully approaching Joseph to plead with him to be sold into slavery himself that Benjamin might return to his father. The circle was complete. Judah recounted the whole story in detail and concluded by expressing his fear that returning without Benjamin would end Jacob’s life in heartbreak – “For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father.” He could not do that to his already bereaved and grieving father whom he had watched mourning for 22 years. This is a totally different Judah. The lesson here is that reformation is possible when people recognize the hand of God in their affairs seeking to recover them, even when that hand is heavy upon them.

## Genesis 45

V.1-8 – “Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, **while Joseph made himself known unto his brethren**” – The moment had come when Joseph could no longer suppress his overwhelming emotions. It was evident to him that his brethren were now “true men” and that Judah was totally reformed. So loud was his weeping and his cries that it was heard throughout the house, but his brothers were dumbstruck – “Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence.” He called them near and spoke in Hebrew, and not through an interpreter as up until that time.

“Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life” – They did of course feel angry with themselves for the admission had already been made that it was God that had found out their iniquity (44:16). The focus here is on God – “**God sent me before you** to preserve you a posterity in the earth, and to save your lives by a great deliverance....So now it was not you that sent me hither, but **God**.” However, their sense of guilt was so great that 17 years later after Jacob had died, Joseph’s brethren expected him to take vengeance for what they had done to him. He had to use these same words again then to allay their fears (Gen. 50:15-21).

V.9-13 – God had made Joseph “a father to Pharaoh” which combined with Gen. 47:8 (“Pharaoh said unto Jacob, How old art thou?”) suggests the Pharaoh of the time was quite young. The famine was to last another 5 years and the logical thing to do was for Jacob to bring his family down into Egypt where Joseph ruled. This was necessary because God had promised Abraham his seed would be rescued from slavery in a foreign land (Gen. 15:13-16).

V.14-15 – “he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him” – This scene has an antitype. When the Lord Jesus Christ reveals himself to his reforming brethren in the Land after Armageddon, and then again when Elijah brings back the remnant of scattered Israel at the end of the Second Exodus, similar outpourings of emotion will occur (Zech. 12:10-14 – “they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn”; see also Hos. 2:15). The same realization that dawned on

Joseph's brethren will come to the latter day survivors of Armageddon – “And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends” (Zech. 13:6).

V.16-23 – “it pleased Pharaoh well” – Pharaoh invited Jacob's family to sojourn in Egypt and through Joseph supplied large quantities of wagons and supplies for the journey. “So he sent his brethren away, and they departed: and he said unto them, **See that ye fall not out by the way.**” Joseph knew how hard it would be for his brethren to return to their father and admit they were the ones who had caused him 22 years of unbearable grief and sorrow.

V.25-28 – Jacob was initially disbelieving of the report that Joseph was alive – “Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not,” so deep had been his grief, but “when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived.” It is fascinating that when he believed, the record reverts to calling him “Israel” (the name that memorialized his trust in God) – “Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die.” Life is a long struggle between self-reliance and trust in God.

## Psalm 49

V.1 – (ESV) “**To the choirmaster. A Psalm of the Sons of Korah.** Hear this, all peoples! Give ear, all inhabitants of the world” – The highlighted phrase is the subscription of Ps. 48. The introduction here is redolent of Ps. 47 – “all ye people.” This psalm seems to be a sequel to Psalms 45 to 48. It is clearly developed along the lines of Isa. 2:22 – “Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?” In Isa. 2, Armageddon will shake the earth and humble mankind in order that the Kingdom of God might be established. That is the pattern of this batch of psalms by the sons of Korah.

V.2 – The message is addressed to all people on earth – “Both low (*'ādām*) and high (*'īysh*), rich and poor, together.” The same words are used in Ps. 62:9 where “men of low degree” is *beni-adam* and “men of high degree” is *beni-ish*. These are the two ends of the spectrum of humanity.

V.3-13 – The “wisdom that is from above” teaches that trust in God is of most benefit in “the days of evil, when the iniquity of my heels shall compass me about.” Only God can redeem man from sin and death for “none of them can by any means redeem his brother, nor give to God a ransom for him.” Under the reign of mortality all must die – “wise men die, likewise the fool and the brutish person perish, and leave their wealth to others.” Some are desperate to have their presence and fame maintained – “Their inward thought is, that their houses shall continue for ever, and their dwelling places to all generations; they call their lands after their own names.” But they are “like the beasts that perish.” One would think that successive generations would realize the folly of focusing on the present which passes so quickly, but sadly “their posterity approve their sayings.”

V.14-20 – “Like sheep they are laid in the grave; death (worms) shall feed on them” and will never be seen again, but not so those who have chosen the future over the present (Luke 17:33), so “the upright shall have dominion over them in the morning” of the resurrection – “But God will redeem my soul from the power of the grave: for he shall receive me.” What follows is very similar to the message of Ps. 73. The lesson is simple – “Man that is in honour, and understandeth not, is like the beasts that perish.”

## Romans 1

Together with Hebrews, the Epistle to the Romans presents the most wonderful exposition of the atoning work of Christ. There was a problem in the ecclesia at Rome between believing Jews and Gentiles. Their backgrounds and customs were quite different and this had brought some agitation to ecclesial life. Romans is a masterpiece of inspiration guiding the pen of a wise and experienced Apostle. After the majestic introduction in chapter 1, the Apostle launches into a condemnation of the depravity of the Roman world from which the Gentile contingent in the ecclesia had been drawn. Then in chapter 2 he turns on the hypocrisy of the Jewish world with its Judaism that could not save. All this was designed to impress the universal need for redemption which could only be accessed through the atoning work of Jesus Christ. Our consideration in this forum can only be relatively superficial because of the extensive detail of the Apostle's exposition.

V.4 – Rotherham – “Who was **distinguished as the Son of God**—by power, according to **a Holy Spirit**, through means of a resurrection of the dead,—Jesus Christ our Lord” – This is the key to all that follows. What distinguished Christ from all other men was his sinlessness. His ‘spirit of holiness’ that enabled his obedience to “the death of the cross” ensured his resurrection from the dead to immortal life. No man born of two human parents could ever accomplish this, so accordingly, he was distinguished as being the Son of God. This is the essence of the Atonement.

V.5 – “for obedience to the faith among all nations” – There being no article before “faith” it was once asserted among us that “faith **is** obedience.” This is incorrect of course. Faith should lead to obedience, but that is not always the case. True obedience is not possible without faith, but faith is not of itself obedience.

V.16-17 – These are key verses. Most reliable translations exclude the words “of Christ” and read as the RV, “For I am not ashamed of the gospel.” It is “the power of God unto salvation to every one that believeth” to both Jew and Gentile, and has in it the power to produce righteousness (“the obedience of faith” V.5) in developmental stages as “from faith to faith” suggests. The citation from Hab. 2:4, “The just shall live by faith” is employed three times by the Apostle (see Gal. 3:11; Heb. 10:38) always with a slightly different emphasis determined by the context. The emphasis here is on faith and its development over time – from one stage of faith to another (a similar principle is found in 2 Cor. 3:18 – “are being transformed into the same image **from one degree of glory to another**”). Development in the truth is incremental.

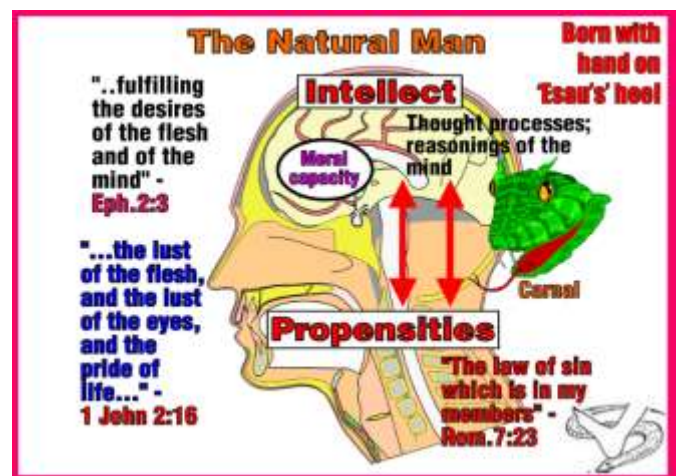
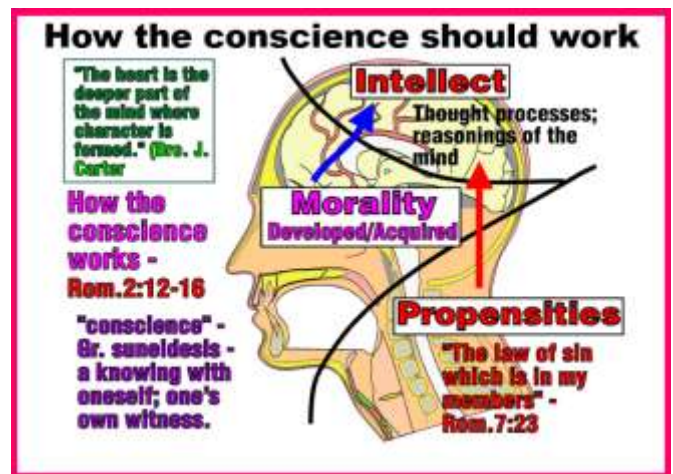
V.18-32 – The balance of the chapter is devoted to the condemnation of the evils of the philosophical pagan Roman world. It should be noted that the concluding words of V.18 are better translated “who by their unrighteousness **suppress the truth.**” This they did by ignoring the obvious evidence of a Creator and Sustainer of all life, and “changed the truth of God into a lie, and worshipped and served the creature more than the Creator.” When men descend to worship animals, they become animalistic, and even worse. Not even animals practiced the evils enumerated here. Our world has returned to these monstrous practices. The list is long and is observed on every side in our godless world. Our danger lies in the corrupting influence of Humanism that not only justifies these behaviours, but promotes them as the Roman world did – “Who knowing the judgement of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.” We must not wink at these abominations, but rather condemn them.

## Romans 2

Jewish readers of chapter 1 condemning Gentile behaviour might have felt a warm glow of self-satisfaction in their Judaistic bubble, but the opening words of chapter 2 put an end to that confidence – “Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.” Some of the behaviours of the Gentiles were not unknown among professing law keepers (witness John 8:1-11), so Paul now bundles Jew and Gentile together, “For all have sinned, and come short of the glory of God” (Rom. 3:23). There being “no respect of persons with God” (V.11), He “will render to every man according to his deeds.” Accordingly, the outcome will be – “To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life. But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile.” All need the atoning work of Christ.

V.12-16 are very important as to how the positive outcome can be achieved. It is about the operation of a Divinely implanted conscience. The first thing to note is that V.13-15 inclusive are a parenthesis. You could read V.12 and then pass to V.16 and it would read like this using Rotherham's translation that gets the definite articles right – “For, as many as without law sinned, without law, also shall perish, and, as many as within law sinned, through law, shall be judged; in the day on which God judgeth the secrets of men according to my glad-message through Christ Jesus.” V.13-15 in brackets show how the Word of God which can develop a conscience works to overcome sin. The slides below illustrate the starting point for all men – a ‘serpent’ nature biased to sin where propensities and brain work in harmony to fulfil lust and desire, whereas with a Divinely developed conscience, sin in its conception can be rejected by a “thus it is written” after the example of Christ.

All ‘men’ (used here generically) are born with an incipient moral capacity, but in many it is never developed, or if so, developed according only to societal norms and not the principles of the Word of God. (LITV) “For when nations not having Law **do by nature** the things of the Law, they not having Law **are a law to themselves.**” There are some inscrutable things here. No one does God's will “by nature” for it is contrary to the things of God – Jer. 17:9; Rom. 8:7-8; Gal. 5:17. The word “nature” is *phusei* which the Diaglott margin and Bro. John Carter say means ‘an infused disposition’ which is consistent with what Paul says next “Which shew the work of the law **written in their hearts.**” This is what he means also by the phrase “are a law unto themselves” for unlike Judaisers for whom the law of God is an external thing, these have the





laws of God 'written' on the fleshly tables of their heart. It becomes "their conscience (*suneidesis* – one's own witness) also bearing witness." This is like a little 'voice' in the brain that approves or disapproves the natural motions and thoughts of the flesh. That is what Paul says next, (Weymouth) "while their consciences also bear witness to the Law, and their thoughts, as if in mutual discussion, accuse them or perhaps maintain their innocence."

V.17-29 – Having exposed the common failure of those living under the Law, namely, a failure to develop a lively conscience, the Apostle now continues to uncover the hypocrisy that marked the Judaistic approach of Jews which resulted in "the name of God (being) blasphemed among the Gentiles." The Jews took pride in circumcision, but it was pointless unless what it represented, namely, the cutting off of the flesh in one's thinking (V.29). On that score, Gentile converts who had a *suneidesis* were 'Jews' (contraction of the name Judah = praise) inwardly whose **praise** is not of men, but of God."

## January 28

### Genesis 46

V.1-4 – "And Israel took his journey with all that he had, and came to **Beersheba**, and offered sacrifices unto the God of his father Isaac" – This harks back to Gen. 26:2-3 where Yahweh appeared to Isaac and warned him not to go to Egypt – "Go not down into Egypt; dwell in the land which I shall tell thee of: Sojourn in this land, and I will be with thee." As a consequence of Isaac's obedience, he was blessed and delivered from his enemies, and celebrated the finding of a spring of water by naming the place Beersheba. Jacob knew this and probably balked at the idea of going to Egypt, thus necessitating Divine intervention – "God spake unto Israel in the visions of the night....I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation." Thus he had the Divine imprimatur to accept Pharaoh's invitation. God added the promise that Jacob would be buried alongside the Patriarchs by Joseph (a great relief to Jacob).

V.5-27 – "all the souls of the house of Jacob, which came into Egypt, were **threescore and ten**" – Jacob undertook the journey to Egypt with all his family which are listed in this bracket of verses. The aggregate number 70 is very important in the Divine scheme. There were 70 nations formed by the confusion of tongues in Gen. 11. In Gen. 36, Esau is recorded as having 70 progeny. 70 is the number of the nations and Deut. 32:8 explains the relationship between Jacob's 12 sons and his wider family of 70 – "When the most High divided to the nations their inheritance, when he separated the sons of Adam, **he set the bounds of the people according to the number of the children of Israel.**"

V.28-34 – "**he sent Judah** before him unto Joseph, to direct his face unto Goshen" – Jacob recognized the leadership of Judah. This was in harmony with the requirements of Jacob's prophecy in Gen. 49:8 - "Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee." Though this is a prophecy ultimately of Christ, it has its basis in the life of Judah and the tribe that came from him.

"Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while" – The reunion of father and his once lost son was one of the most emotional scenes of Genesis. Twenty two years of grief for Jacob was now over, and the heartache and home-sickness experienced by Joseph was behind him. Jacob was 130 when he arrived in Egypt and was ready to die – "Now let me die, since I have seen thy face," but he still had 17 years to



live in which he would perform his greatest act of faith in blessing Joseph's sons (Gen. 48; Heb. 11:21), and deliver his far-reaching prophecy of the last days (Gen. 49).

The Treasury of Scriptural Knowledge comments on sheep being an abomination to the Egyptians – From the fragments of Manetho, preserved in Josephus and Africanus, it appears that hordes of marauders, call hycassos, or shepherd kings, whose chief occupation, like the Bedouin Arabs of the present day, was to keep flocks, made a powerful irruption into Egypt, which they subdued, and ruled, by a succession of kings, with great tyranny for 259 years. Hence the persons, and even the very name of shepherds were execrated, and held in the greatest odium by the Egyptians (Gen. 43:32; Ex. 8:26).

“the men are shepherds, for their trade hath been to feed cattle” – Joseph did not hide from Pharaoh that his brethren were shepherds, but he was conscious that shepherds were hated by Egyptians (V.34) because of the long rule of the Hyksos (see box above). However, he recommended to his brethren some etiquette when they came before Pharaoh and he asked “What is your occupation?” that they should reply, “Thy servants’ trade hath been about **cattle** from our youth even until now.” Joseph’s brethren were now “true men” and when that time came they blurted out “Thy servants are **shepherds**, both we, and also our fathers” (Gen. 47:3). Their honesty and straightforwardness would have been a breath of fresh air to Jacob and Joseph, and a witness to God that change had come into their lives.

## Genesis 47

V.1-6 – “The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; in **the land of Goshen** let them dwell: and if thou knowest any men of activity among them, then make them rulers over my **cattle**” – The land of Goshen was on the eastern side of the Nile Delta and rich in agriculture with its alluvial soils and abundance of water (see map). Pharaoh gave that area to Jacob and his family and they were to inhabit it for 225 years. It should be noted that Pharaoh calmly passed over his disdain for shepherds but made no mention of employing them as such, only as rulers over “cattle.”



V.7-12 – “Joseph brought in Jacob his father, and set him before Pharaoh: and **Jacob blessed Pharaoh**” – It is evident that Pharaoh was relatively young as he inquisitively asked the age of the grised Patriarch (“How old art thou?”) and was blessed by Jacob (“without all contradiction the less is blessed of the better” – Heb. 7:7) for Jacob had no fear in the presence of this man knowing that the promise of God (46:2-4) would be fulfilled. “Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: **few and evil** have the days of the years of my life been.” Many trials under Laban; the fear and dread of Esau; the disaster of Shechem; the loss of Rachel, Joseph and then Leah, and the struggle through famine and affliction with less than helpful sons had worn Jacob out. Having blessed Pharaoh again, Jacob retired to Goshen (the land of Ramases) and was nourished by Joseph – “Joseph nourished his father, and his brethren, and all his father’s household.”

In the type, the settlement of Israel (Jacob) in the fruitful land of Goshen foreshadowed the restoration of “all Israel” to the Land of Promise. Ungodliness had been turned away from Jacob’s family (Rom. 11:26), and he was no longer ashamed of his children (Isa. 29:22-24). However, once having redeemed Israel, Christ will set about taking control of the whole earth (represented in the type by the land of Egypt). This is the subject of the balance of the chapter.

V.13-21 – “there was no bread in all the land; for the famine was very sore, so that the land of Egypt and all the land of Canaan fainted by reason of the famine” – Pharaoh’s dreams had come to pass (Gen. 41:1-6). Yahweh had brought the drought in order to fulfil His promise to Abraham (Gen. 15:13-16). “Joseph gathered up all the money that was found in the land of Egypt” as Christ will bring all the wealth of the world to the Land of Promise (Isa. 60:5-11). When money was no longer available, Joseph took herds, cattle and flocks in payment for grain until Pharaoh owned all the animals of Egypt. When nothing else was available for payment in subsequent years, he took possession of all their land until Pharaoh, through Joseph, owned all of Egypt (“so the land became Pharaoh’s”) except for the lands of the prince-priests. Here the type becomes very personal for us. Christ over the course of 40 years after Armageddon will progressively take control over all nations until he rules them all on behalf of his Father. This was the promise of Gabriel to Mary in Luke 1:33 – “he shall reign over the house of Jacob for ever; and of his kingdom there shall be **no end**” (meaning territorially as this is an allusion to Isa. 9:7 where the increase of government and peace can only be achieved by acquisition of more and more nations until he rules them all). Christ’s Kingdom will come to an end (in terms of time) when he returns it to God at the end of the Millennium (1 Cor. 15:24-28). However, during the early part of his reign, Christ will grant to the individual members of his glorified Bride a possession west or east of the Holy Oblation (called ‘the Prince’s portion’ in Ezek. 45:7), and this will never be taken from them (Ezek. 46:16-17 – see comments on 20 October copied below). This was foreshadowed in the type.

V.22 – “Only the land of the priests bought he not; for the priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands” – The word for “priests” is *kôhên* which Brown, Driver, Briggs in their Lexicon say means “priest, principal officer or chief ruler; priest-king” (see KJV margin). These were a type of the king-priests of the future Age (Rev. 1:5-6; 5:9-10).

Ezek. 46:16-18 concern the difference between immortals and mortals who receive an inheritance in the Land promised to Abraham and his seed. Immortals (called “sons”) have a permanent inheritance (prefigured in the type of Gen. 47:20-22) which will not be taken from them, while mortals (called “servants”) will have to give their inheritance back every Jubilee. It will then be restored to them for the following 50 years. In this way they are shown to be sojourners and must wait for the second resurrection and judgement to secure a permanent inheritance.

V.23-26 – “Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the **fifth part**; except the land of the priests only, which became not Pharaoh’s” – When crops were sown after the drought was broken (in the type = the Kingdom Age), all the people whose land was possessed by Pharaoh (type of God) administered by Joseph (Christ the “increaser”) were to pay a fifth of all their crop to Pharaoh. Five is the number of grace (John 5:2) and the Egyptians acknowledged that they had received grace and needed more of it – “**Thou hast saved our lives**: let us **find grace** in the sight of my lord, and we will be Pharaoh’s servants.” So it will be in the Kingdom Age that all peoples will serve God through Christ and acknowledge the grace they have received (Isa. 45:22-23; 44:3-5; 65:16; Mal. 1:11).

V.27-31 – “Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred forty and seven years” – The “time drew nigh that Israel must die: and he called his son Joseph” and requested that the covenants of promise be uppermost when he died – “put, I pray thee, thy hand under my thigh” (like Abraham requested in Gen. 24:2 in relation to the promised seed). The identification with the organs of reproduction pointed to the importance of the promise “in Isaac shall thy seed be called” and Jacob insisted on being laid next to Abraham and Isaac and their wives in the cave of Machpelah – “bury me not, I pray thee, in Egypt.... But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their burying-place.” He made Joseph swear an oath which he faithfully kept (Gen. 50:1-13).

The Treasury of Scriptural Knowledge comments on V.31 – As *shachah*, which primarily signifies to bow, denotes also to worship; and as *mittah*, a bed, pronounced *matteh*, is a staff; the LXX have taken the passage in the latter sense, and rendered it “and Israel worshipped upon the top of his staff,” which is literally copied by the apostle Paul, in his Epistle to the Hebrews (11:21). The present reading is, however, supported by the Masoretic pointing and the Targums; and is most probably correct, as it would appear that Jacob was confined to his bed.

## Psalm 50

V.1 – “**A Psalm of Asaph**. The mighty God, even Yahweh, hath spoken, and called the earth from the rising of the sun unto the going down thereof” – Rotherham translates – “El, Elohim, Yahweh, hath spoken,” so three Divine titles are used in the introduction. Spelt out, this means “the power of the mighty ones of He who shall become.” The use of the Divine titles *El* (V.1) and *Elyon* (V.14) drawn from Gen. 14 clearly indicate that this is an Armageddon psalm (see comments on Gen. 14 on 7 January). Every time the title *Elyon* is used in both O.T. and N.T. (in its Greek form *hupsistos*) the subject of that context is drawn from the themes of Gen. 14, usually the theme of Armageddon and the establishment of the Kingdom in righteousness by the greater “Melchizedek” (king of righteousness – Heb. 7:2).

Asaph (“the gatherer” or “collector”), “the son of Berechiah” (“blessing of Yah” – 1 Chron. 15:17) brings together in this psalm a collection of Scriptural prophecies and principles that when accepted and believed, and lived in daily life, will ensure salvation. It is therefore a psalm of great importance to those ‘who will become’ the vehicles of Divine judgements on the earth (V.1). The call to the earth is the warning of judgement to come, for the Kingdom is near and is presaged in the phrase “the rising of the sun unto the going down thereof” (see use in Ps. 113:3 – “From the rising of the sun unto the going down of the same Yahweh’s name is to be praised”; Isa. 59:19; Mal. 1:11 – “from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles”). The Kingdom will see the Glory return to Zion – “Out of Zion, the perfection of beauty, God hath shined” (V.2).

V.3-6 – “Our God (*Elohim*) shall come, and shall not keep silence: a fire (= judgement) shall devour before him, and it shall be very tempestuous round about him” – This is the language of Armageddon consistent with the source of the title *Elyon* in V.14 (Gen. 14). But before Armageddon there must be the Judgement Seat of Christ, hence, “He shall call to the heavens from above, and to the earth, that he may judge his people” (V.4). This requires the resurrection and the gathering of all responsible people from all ages to judgement – “Gather my saints together unto me; those that have made a covenant with me by sacrifice” (V.5). In our case, the ‘covenant by sacrifice’ was made at baptism by entering in to the sacrifice of Christ in a figure (Rom. 6:3). This process of judgement will declare the righteousness of God and prepare the **government** of the future Age – “the **heavens** (symbol for government) shall declare his righteousness” – V.6).

V.7-15 – “Hear, O my people, and I will speak; O Israel, and I will testify against thee” – Yahweh now turns to reprove His own people for their Judaistic formalism that focused more on themselves than on Him. They were punctilious in making their offerings, thinking they were doing God a favour. What could they really give the Creator of all things – “For every beast of the forest is mine, and the cattle upon a thousand hills” and “If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof.” What was required was **gratitude** for what God had done for them, not what they thought they did for Him – “Offer unto God **thanksgiving**; and pay thy vows unto the most High.” To that “sacrifice” (V.23), utter dependence on God (the antithesis of the Judaistic approach) needed to be added – “call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.” From this we learn that God is glorified by expressions of genuine gratitude in **thanksgiving**, and by a spirit of **dependence** upon Him when the going gets tough. This is how the psalm ends in V.23. The great lesson of the three peace offerings (Lev. 7:11-18) was that thanksgiving was more important to God than vow or freewill offerings (see comments on Lev. 7 – March 2). The reason for this is simple. Vow and freewill offerings were about what men could **do** for God; thanksgiving is about **what God has done for us**. The focus is on God, not on man.

V.16-22 – (Rotherham) “But, to the **lawless one**, God saith, What hast, thou, to do, to recount my statutes? Or that thou hast taken up my covenant upon thy mouth?” – It was the practice of Judaisers to speak forth the Law, but not to perform it (Matt. 23:2-3 – “The scribes and the Pharisees sit in Moses’ seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for **they say, and do not**.” Hence, the rebuke – “Seeing thou hatest instruction, and castest my words behind thee.” There is no substitute for the formula of success – “to this man will I look, even to him that is poor and of a contrite spirit, and **trembleth at my word**” (Isa. 66:2). Their failure was evidenced by winking at theft and excusing adultery among their own (John 8:1-9), and condemning those who did not match their expectations or stood in their way, including their own kin (V.19-20). God remained silent hoping for reform, but “thou thoughtest that I was altogether such an one as thyself” (V.21). When men are so full of themselves they bring God down to their own level and will not listen though He had “set thine offences in order before thine eyes.” Failure to respond only had one remedy – “Now consider this, ye that forget God, lest I **tear you in pieces**, and there be none to deliver.”

V.23 – The antidote was a change of attitude away from self, to a focus on God – “Whoso offereth the **sacrifice of thanksgiving** glorifieth me; And to him that ordereth his way aright will I show the salvation of God.” It is impossible to overstate the importance of thanksgiving and praise in the life of a believer (Phil. 4:6 – “in every thing by prayer and supplication with **thanksgiving** let your requests be made known unto God;” Col. 2:7 – “abounding therein with **thanksgiving**;” Col. 4:2 – “Continue in prayer, and watch in the same with **thanksgiving**;” Eph. 5:20 – “Giving **thanks** always for all things unto God and the Father in the name of our Lord Jesus Christ”).

### Romans 3

V.1-8 – The design of the first part of this chapter is to answer some of the objections which might be offered by a Jew to the statements made in the last chapter – “What advantage then hath the Jew? or what profit is there of circumcision?” The Jews had been given “the oracles of God,” and there is nothing more important than the Word of God because it can produce faith (Rom. 10:17), but many Jews did not take advantage of this privilege, while many Gentiles had done so once it was delivered to them (Rom. 2:14-15). The problem with Judaism is that it imbued the Jews with the notion that they were so privileged as God’s people, the seed

of Abraham, that they could excuse bad behaviour, and God would not care. Paul had made that point in chapter 2:1-3. In a series of questions he demonstrated the folly of that approach. He answered the question “For what if some did not believe? shall their unbelief make the faith of God without effect?” by advancing the words of their greatest king, David, in the depths of his remorse over his sin with Bathsheba – Ps. 51:4. He had all the privileges, but failed to live up to them and rightly received God’s punishment (note that Paul was later to use the same principle in relation to Gentile converts – Rom. 11:17-22).

For the exclamation “God forbid” (KJV) which is badly translated, other translations correctly have “Let it not be!” or similar, and it should be read that way.

V.5-8 – For the Jews who thought they should not be punished for sin because of their privileged position, the question is posed “then how shall God judge the world?” Man’s unrighteousness magnifies God’s righteousness by contrast, and He is at liberty to judge. If He failed to judge Jewish sin, how could he be seen to be righteous (i.e. consistent) by judging Gentile sin? The fundamental rule was Rom. 2:11 – “For there is no respect of persons with God.” However, being himself once a rabid Judaiser, Paul understood their thinking. So if our failures (‘lies’ in effect V.4) result in glory to God, why don’t we just sin more and increase the glory ascribed to Him, rather than bust our gut keeping law and ritual to achieve His approval? (“some affirm that we say, Let us do evil, that good may come?”). He is later to deal with this pernicious thinking in Rom. 6. In this bracket of verses Paul has brought about an equality in the need of both Jew and Gentile for redemption. The Jew was privileged (see Rom. 9:4-5), but just as much in need of the work of Jesus Christ as the Gentile.

V.9-20 – “we have before proved both Jews and Gentiles, that they are all under sin” is a summary of what has gone before. A series of citations mainly from the psalms follow to cement his conclusion. These are worthy of consideration, but his conclusion is the key – “Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin” (amplified in Rom. 7).

V.21-31 – Seeing that the Law of Moses only condemned and could not give eternal life, there had to be a different way – a way that upheld God’s righteousness. That way was by God’s “grace through the redemption that is in Christ Jesus.” In his life, death and resurrection to life, the righteousness of God was manifested in every aspect and provided the only path to eternal life for the sinful sons of men – “For all have sinned, and come short of the glory of God.” Weymouth translates V.25 – “He it is whom God put forward as a **Mercy-seat**, rendered efficacious through **faith** in his (Christ’s) blood, in order to demonstrate His (God’s) righteousness, because of the passing over, in God’s forbearance, of the sins previously committed.” In V.26-28, the Apostle hammers home the fact that only the declaration of God’s righteousness in the sacrifice of Christ is able to save when it is accepted in faith. Obedience to law, which men find impossible anyway, cannot save. Therefore, God is the justifier of both Jew and Gentile by faith in the absence of law. The Jews needed faith and the Gentiles needed **the Faith** – Diaglott for V.30 – “Since one the God, who will justify circumcision **from faith**, and uncircumcision **through the faith**.”

## Romans 4

Two great men of faith dominate this chapter to demonstrate the absolute necessity for **imputed righteousness** in order to attain to life in the Kingdom of God. The first, Abraham, though a Semite, lived like a Gentile in the kingdom of men (Nimrod’s ‘Babylon’), and was called out of it and redeemed by faith 430 years before the Law of Moses came along (he never lived under law). The second, David, lived under the Law and was condemned by it for adultery and murder. Only by faith in the grace of God and having sins forgiven, and **righteousness** (that was not

possessed) **imputed** unto them could they be saved. This was another powerful argument about the need for Christ's sacrifice for both Jew and Gentile and culminated in Paul's conclusion in Rom 10:4 – "For Christ is the end of the law for righteousness to **every one** that believeth."

There are 19 occurrences of the Greek word *logizomai* ('to reckon, count, compute, calculate, count over') in Romans and 11 of them are in chapter 4. This sets the theme of the chapter, but this might not be obvious from a casual reading of the KJV for the word is translated variously in the English – "counted" in V.3,5; "reckoned" V.4,9,10; "impute/d/th" V.6,8,11,22,23,24. It is worth highlighting these.

V.1-5 – Abraham was not declared righteous ("justified") by works of law but by faith – Gen. 15:6 – "Abraham believed God, and it was **counted** unto him for righteousness."

V.6-8 – David's sin which required death under the Law was forgiven (he was "counted" righteous when he was not) only when he declared God's righteousness by confession – proof Ps. 32:1-2 is cited.

V.9-12 – Both Jew and Gentile benefit. As a major blow to Jewish pride in circumcision as a mark of their special position, Paul points out that Abraham was imputed righteous by faith before he was circumcised. Gen. 15:6 was 14 years before he was circumcised. In Gen. 17, "he received **the sign of circumcision**, a **seal** of the **righteousness of the faith** which he had yet being uncircumcised: that he might be the **father of all them that believe**, though they be not circumcised; that **righteousness** might be **imputed** unto them also." This is a crushing argument. Jews who claimed a special status in Abraham and pointed to their circumcision needed to rethink. Paul had gone back to his words in Rom. 2:25-29 about what circumcision really represented.

V.13-18 – The promise to Abraham was "that he should be the heir of the world" and that by faith. If law keepers were the heirs, then faith is voided. Law condemns; faith justifies, "Therefore it is of **faith**, that it might be by **grace**; to the end the promise might be sure to all the seed." If we have "the faith of Abraham" he "is the father of us all" for Yahweh promised him "I have made thee a father of many nations" (Gen. 17:5). This He did when delegating His 'fatherhood' to Abraham. Typical of inspiration, there is an incredible symmetry in this section of Scripture. There were 14 years between Gen. 15:6 and 17:5 cited in V.17. The name "Abraham" occurs in this chapter 7 times (only 9 in the book) 7 = covenant; "father" occurs 7 times (12 in the book); "circumcision" (6); "circumcised" (1) for a total of 7 times; "uncircumcised" (2); "uncircumcision" (3) for a total of 5 times. Note V.16 – Lit. "Wherefore **out of faith**, that according to **grace** it might be." 5 is the number of **grace** hence, if we multiply 5 x 14 (years) we get 70 = "all nations" (Gen. 10; Deut. 32:8). Abraham is indeed the "father of many nations" who can attain salvation by his faith.

V.19-25 – Rotherham's translation of V.19 is correct (amend the KJV) – "And, without becoming weak in his faith, **he attentively considered his own body**, already deadened—he being a hundred years old, the **deadening also** of Sarah's womb." In other words, Abraham took into account all the realities preventing natural conception and simply believed God – "So shall thy seed be." When Abraham said in Gen. 17:18, "O that Ishmael might live before thee," it was not unbelief in the promise of the birth of Isaac, but seeking a place for Ishmael in the scheme of things because he would now be displaced by Isaac. Paul's words here are proof of that – "He **staggered not** at the promise of God through unbelief; but was strong in faith, giving glory to God." It was this faith that "was imputed to him for righteousness" and we can be equally counted righteous (i.e. without



recorded sin) if we have that kind of faith in the atoning work of Christ “who was delivered for our offences, and was raised again for our justification.”

## APPENDIX 1

### Bible Marking Notes – Genesis 1 to 3

<p style="text-align: center;"><b>Genesis 1</b></p> <p><sup>1</sup> <u>In the beginning</u> <sup>2</sup><u>God</u> <sup>3</sup><u>created</u> the <sup>4</sup><u>heaven</u> and the earth.</p> <p style="text-align: center;"><b>7 Days of Creation – Plan of the Ages</b></p> <ol style="list-style-type: none"> <li>1. Light – Word of God available to all</li> <li>2. Separation – Two lines - Abraham called</li> <li>3. Dry land and fruit – Israel in the sea of nations</li> <li>4. Sun and moon – Christ manifested &gt; Ecclesia</li> <li>5. Fish and birds – Gospel to the Gentiles</li> <li>6. Man and woman – Marriage of Christ and bride</li> <li>7. Sabbath – Millennial rest</li> </ol> <p><sup>2</sup> And the earth <sup>5</sup><u>was</u> <sup>6</sup><u>without form, and void</u>; and darkness <u>was</u> upon the face of the <sup>7</sup><u>deep</u>. And <sup>8</sup><u>the Spirit of God</u> <sup>9</sup><u>moved</u> upon the face of the waters.</p> <p style="text-align: center;"><b>Seven days of 24 hours duration</b></p> <p>The word 'day' is <i>yome</i> – to be hot, a day (the warm hours); hence, a season of time. Occurs 2,295 times in O.T. Appendix 11 Companion Bible – "...when the word 'day' is used with a numeral...as one, two...first, second... 'evening and morning' (Gen. 1)...it is defined, limited and restricted to an ordinary day of twenty-four hours." Context determines its duration. In Gen. 1 day and night define it to be a period of 24 hours. This is proven by its use in Ex. 20:8-11; 31:15-17 where reference is made to the days of creation.</p> <p><sup>3</sup> <u>And God said</u>, Let there be <sup>2</sup><u>light</u>: and there was light.</p> <p><sup>4</sup> And God saw the light, that <i>it was</i> good: and <sup>3</sup><u>God divided the light from the darkness</u>.</p> <p><sup>5</sup> And God called the light Day, and the darkness he called Night. <sup>4</sup><u>And the evening and the morning were the first day</u>.</p> <p><sup>6</sup> And God said, Let there be a <sup>1</sup><u>firmament</u> in the midst of the waters, and <sup>2</sup><u>let it divide the waters from the waters</u>.</p> <p><sup>7</sup> And God made the firmament, and divided the waters which <i>were</i> under the firmament from <sup>3</sup><u>the waters which were above the firmament</u>: and it was so.</p> <p><sup>8</sup> And God called the firmament <sup>4</sup><u>Heaven</u>. And the evening and the morning were the second day.</p> <p><sup>9</sup> And God said, Let the waters under the heaven be gathered together unto one place, and <sup>1</sup><u>let the dry land appear</u>: and it was so.</p> <p><sup>10</sup> And God called the dry <i>land</i> Earth; and the gathering together of the waters called he <sup>2</sup><u>Seas</u>: and God saw that <i>it was</i> good.</p>	<p style="text-align: center;"><b>The Creation – Divine glory in natural creation</b></p> <p><b>The earth at the beginning</b></p> <p><sup>1</sup> <i>bereshith</i> – Hebrew title of the book – "In the beginning". Gen. 2:1-4 suggest this refers to the work of the 6 days of creation – i.e. creation of the firmament and dry land – Gen. 1:6-10. Planet earth and the universe had long existed. God acted with wisdom – Prov. 8:22-30; John 1:1.</p> <p><sup>2</sup> <i>elohim</i> – mighty ones. The angels – cp. Ps. 8:5 &amp; Heb. 2:7. See Job 38:7; Ps. 33:6-9; 103:20-22; 104:3-4.</p> <p><sup>3</sup> <i>bahrah</i> – singular verb attached to plural noun is grammatically incorrect but is designed to teach the most important doctrine – God manifestation. Lit. "mighty ones He created." One source of power, many agents – Isaiah 45:18.</p> <p><sup>4</sup> <i>hashshamayim</i> – to be high. The firmament or starry expanse.</p> <p><sup>5</sup> <i>hayah</i> – (verb) not only "to be" but also "to become", "to come to pass". Roth. – "the earth had become". Suggests some catastrophe – probably a cataclysmic Divine judgement.</p> <p><sup>6</sup> <i>tohu &amp; bohu</i> – "waste" and "empty". ISA – "chaos and vacancy". Cp. context of Jer. 4:23-28. The earth was not created waste – Isa. 45:18 ("vain" is <i>tohu</i>). See Elpis Israel pgs. 10-11.</p> <p><sup>7</sup> <i>thom</i> – the watery abyss. Symbol of the nations – Isa. 57:20; 17:12-13. Darkness symbol of the natural mind of all people before light enters – John 1:5; 3:19.</p> <p><sup>8</sup> The holy spirit used by Elohim to create – Job 26:13; 33:4.</p> <p><sup>9</sup> <i>rachaph</i> – to hover. Roth. – "was brooding". Describes the cherishing of incipient life such as a hen over eggs or young chickens. Suggests natural care and concern.</p> <p><b>Day 1 – The creation of light</b></p> <p><sup>1</sup> God's word is powerful to bring order out of chaos – Ps. 33:6; 2 Pet. 3:5.</p> <p><sup>2</sup> Light is Divine – 1 Tim. 6:16; 1 John 1:5. No work can be done without light. This was universal light from God and symbolised His truth – Ps. 119:105; Isa. 8:20; 2 Cor. 4:6; 1 Pet. 2:9; John 3:20-21.</p> <p><sup>3</sup> By rotation of the earth as light came from a primary source.</p> <p><sup>4</sup> Darkness preceded light. The Jewish day commenced at 6 pm at night and taught the Jew his natural inheritance was darkness.</p> <p>Genesis 1 is written from the perspective of an earth observer.</p> <p><b>Day 2 – Separation of the waters above</b></p> <p><sup>1</sup> <i>raqiya</i> from root <i>raqa</i> – to beat, stamp, spread, or stretch forth; therefore an expanse, division or opening. Refers to the vast canopy of heaven above the earth – Job 37:18. Figuratively speaks of the "new heavens" – Ezek. 1:22-26; Dan. 12:3; Ps. 19:1.</p> <p><sup>2</sup> Waters – symbol of peoples, nations – Rev. 17:15; Isa. 17:12-13. Men divided into two groups by calling. Prophetically points to the call of Abram from apostasy in second millennium AM.</p> <p><sup>3</sup> The clouds and mists above. Symbol for the saints – Heb. 12:1.</p> <p><sup>4</sup> <i>shameh</i> – to be lofty. Refers not to God's dwelling place but the expanse above the earth in which is found the clouds, sun, moon and planets.</p> <p><b>Day 3 – Dry land and fruit upon earth</b></p> <p><sup>1</sup> See Ps. 104:6-9. Symbol of Israel (the earth – Jer. 4:23) in the sea of nations – Hag. 2:6-7. In the 3<sup>rd</sup> millennium AM God called Israel out of Egypt.</p> <p><sup>2</sup> Symbol for the nations – Isa. 17:12-13; 57:20.</p> <p><sup>3</sup> <i>deshe</i> – from root to sprout, shoot. Set the pattern for the future as grass grows out of soil (symbol for human heart – Matt. 13:3-9, 19-</p>
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<sup>11</sup> And God said, Let the earth bring forth <sup>3</sup>grass, the <sup>4</sup>herb yielding seed, and the <sup>5</sup>fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

<sup>12</sup> And <sup>6</sup>the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good.

<sup>13</sup> And the evening and the morning were the <sup>7</sup>third day.

<sup>14</sup> And God said, Let there be <sup>1</sup>lights in the firmament of the heaven to divide the day from the night; and let them be for <sup>2</sup>signs, and for <sup>3</sup>seasons, and for days, and years:

See Elpis Israel pgs. 10-13 but exercise care in relation to "the angels that sinned".

<sup>15</sup> And <sup>4</sup>let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

<sup>16</sup> And God <sup>5</sup>made two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also.

<sup>17</sup> And God <sup>6</sup>set them in the firmament of the heaven to give light upon the earth,

<sup>18</sup> And to rule over the day and over the night, and <sup>7</sup>to divide the light from the darkness: <sup>8</sup>and God saw that *it was* good.

<sup>19</sup> And the evening and the morning were the fourth day.

<sup>20</sup> And God said, Let the waters <sup>1</sup>bring forth abundantly the <sup>2</sup>moving creature that hath life, and <sup>3</sup>fowl that may fly above the earth in the open firmament of heaven.

<sup>21</sup> And God <sup>4</sup>created <sup>5</sup>great whales, and every <sup>6</sup>living creature that <sup>7</sup>moveth, <sup>8</sup>which the waters brought forth abundantly, <sup>9</sup>after their kind, and every winged fowl after his kind: and God saw that *it was* good.

<sup>22</sup> And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

<sup>23</sup> And the evening and the morning were the fifth day.

<sup>24</sup> And God said, <sup>1</sup>Let the earth bring forth the <sup>2</sup>living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

<sup>25</sup> And God <sup>3</sup>made <sup>4</sup>the beast of the earth after his kind, and <sup>5</sup>cattle after their kind, and

<sup>23</sup>). After sin entered, grass symbolised the futility and ephemeral nature of mortal man – Isa. 40:6-8.

<sup>4</sup> eseb – a higher form of plants propagated by seed. A vegetation that is edible – man's diet v.29.

<sup>5</sup> Third form of plant life – cp. 2:16. Basis of the principle of Matt. 7:15-20. The type of tree determines the type of fruit – 1 Pet. 1:23; James 1:21.

<sup>6</sup> Israel (the earth) brought forth fruit through the word of God.

<sup>7</sup> The number 3 signifies fruit, result, completion, or seed. The heaping up of the continents and appearance of life is a figure of resurrection and completes the first stage of creation.

To an observer on the earth, this was **the order of their appearance**; and in relation to him a **primary** creation, though absolutely pre-existent for millions of ages before the Adamic era. – Elpis Israel pg. 10

#### Day 4 – Luminaries – The Solar System established

<sup>1</sup> me'orah – luminaries. Used of the lampstand – Ex. 25:6 (9 of 19 occs.). See use Ps. 74:16.

<sup>2</sup> owth – a sign; sig. things to come; i.e. speaks of Yahweh's purpose. Moon (Ecclesia) reflects sun's (Christ's) light testifying to his existence in absence.

<sup>3</sup> mouaidim – appointed times and seasons (as governed by the sun). Its translation as "feasts" demonstrates this.

<sup>4</sup> Roth. & Ygs. – "luminaries". Christ the sun (Mal. 4:2; John 8:12) being absent, night reigns (John 9:4-5), but the moon (Ecclesia – Ps. 89:37) reflects Christ's light (Eph. 1:3; Phil. 2:15-16).

<sup>5</sup> asah – (Qal Imperfect) – to do (in a wide sense). Can signify to appoint as in Ps. 104:19 (Qal Perfect). May indicate that the sun was in existence on the 1<sup>st</sup> day (consistent with the type – John 1:1-11 – Christ being in the plan of God at creation), but now placed at the centre of the Solar System on the 4<sup>th</sup> day to govern seasons.

<sup>6</sup> nathan – to give, put, set. Refers to positioning.

<sup>7</sup> See principle and type – John 1:4-9; 3:19-21; 9:4-5; 1 John 1:5-7. Christ will ultimately destroy darkness – 2 Thess. 2:8; Mal. 4:1-3. The role of the Ecclesia is to reflect Christ's light now – Matt. 5:14-16; 1 Thess. 5:5; Eph. 5:8-13.

<sup>8</sup> Light (knowledge and practice of truth) prevailed over darkness (ignorance and evil) – that was *tob* – good, pleasant, agreeable.

#### Day 5 – Fish and fowl created to multiply

<sup>1</sup> sharats – to wriggle; hence teem, swarm, multiply. Darby – "Let the waters swarm".

<sup>2</sup> sherets nephesh chayiah – Lit. "a swarm of living creatures". See Elpis Israel pg. 32. Darby – "swarms of living souls". Cp. v.21,24,30; 2:7,19.

<sup>3</sup> See Margin. Aquatic and aerial animals. Symbol of the Gentiles – Acts 10:12; Jer. 15:3; 19:7; 24:20; Hab. 1:14. Prophecy of the Gospel going to Gentiles in 5<sup>th</sup> millennium AM.

<sup>4</sup> bahrah as in v.1.

<sup>5</sup> gadol tanniym – from root *tan* – to elongate or stretch out. RV – "sea monsters"; i.e. large sea creatures.

<sup>6</sup> nephesh chayiah – see note v.20.

<sup>7</sup> ramas – to glide swiftly; i.e. to crawl or move.

<sup>8</sup> Roth. – "with which the waters swarmed".

<sup>9</sup> Contrary to the theory of Evolution – the transmutation of species. Development and adaptability without fundamental change is the rule of creation.

#### Day 6 – Many other creatures and Man and Woman

<sup>1</sup> Cp. v.12 with v.20. All creatures were made from the dust of the ground.

<sup>2</sup> nephesh chayiah – see note v.20. Generic for land animals. 3 classifications given in v.25.

<sup>3</sup> asah – to make, do or appoint.

<sup>4</sup> chayith – Lit. "living thing". Wild beasts, untamed animals.

every thing that <sup>6</sup>creepeth upon the earth after his kind: and God saw that *it was* good.

<sup>26</sup> And God said, <sup>7</sup>Let us make man in our <sup>8</sup>image, after our <sup>9</sup>likeness: and <sup>10</sup>let them have dominion over <sup>11</sup>the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Elpis Israel pg. 39 – “While **image**, then, hath reference to form or shape, **likeness** hath regard to mental constitution, or **capacity**. ...Adam's mental capacity enabled him to comprehend and receive spiritual ideas, which moved him to veneration, hope, conscientiousness, the expression of his views, affections, and so forth.”

<sup>27</sup> So God created <sup>12</sup>man in his *own* image, in the image of God created he him; <sup>13</sup>male and female created he them.

<sup>28</sup> And God blessed them, and God said unto them, <sup>14</sup>Be fruitful, and multiply, and replenish the earth, and <sup>16</sup>subdue it: and <sup>17</sup>have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

<sup>29</sup> And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for <sup>1</sup>meat.

<sup>30</sup> And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* <sup>2</sup>life, I have given <sup>3</sup>every green herb for meat: and it was so.

<sup>31</sup> And God saw <sup>4</sup>every thing that he had made, and, behold, *it was* <sup>5</sup>very <sup>6</sup>good. <sup>7</sup>And the evening and the morning were the sixth day.

The beasts of the field, the fowls of the air, reptiles, and man, were all “very good”; and all made up a natural system of things, or world, as perfect as the nature of things required. Its excellency, however, had relation solely to its physical quality. Man, though “very good,” was so only as a piece of divine workmanship. He was made different from what he afterwards became. E.I. p.71

### Genesis 2

<sup>1</sup> Thus <sup>1</sup>the heavens and the earth were <sup>2</sup>finished, and all the <sup>3</sup>host of them.

<sup>2</sup> And on the <sup>4</sup>seventh day God ended his work which he had made; and he <sup>5</sup>rested on the seventh day from all his work which he had made.

<sup>3</sup> <sup>6</sup>And God blessed the seventh day, and sanctified it: because that in it he had rested

<sup>5</sup> *behemoth* – a dumb beast, cattle, animal. Refers to larger domestic quadrupeds. Dumb in contrast to man.

<sup>6</sup> *remes* – a reptile.

<sup>7</sup> The Elohim (angels – cp. Ps. 8:5 and Heb. 2:7) in plural manifestation. Cannot refer here to God Himself – see Gen. 3:22. Cp. also Num. 12:8 and Acts 7:38.

<sup>8</sup> *tselem* – shadow, image, a likeness. Cp. use Gen. 5:3; Dan. 2:31. See James 3:9; Heb. 1:3; Elpis Israel pgs. 37-41. Proof is in Paul's citation in 1 Cor. 11:7 where the Greek is *eikon* – image.

<sup>9</sup> *demuth* – likeness, similitude. In 1 Cor. 11:7 Paul uses “glory” as its equivalent. He refers to mental and moral capacity to manifest God's character – John 1:14,18; 2 Cor. 3:18; 4:6-7.

<sup>10</sup> God's purpose was temporarily frustrated by the entry of sin - dominion was lost. Christ restored that dominion over carnal things – Ps. 8:6; Heb. 2:6-8; 1 Cor. 15:21-28.

<sup>11</sup> Adam and Eve represent Christ and his bride – Eph. 5:31-32. The lower creation represent the mortal population in Kingdom Age.

<sup>12</sup> Roth. & Ygs. – “the man”. Points to Christ, the “him” from whom the bride is formed to develop “them” – 1 John 3:2; Rom. 8:29. See 1 Cor. 11:7-9.

<sup>13</sup> Quoted Matt. 19:4; Mark 10:6. Proof of the sanctity of marriage as a union between a man and a woman solely.

<sup>14</sup> A lesson for those called to be the bride of Christ – John 15:8.

<sup>15</sup> *maleh* – to fill (not necessarily to refill although does not exclude it – cp. Gen. 9:1). May suggest a previous creation on earth.

<sup>16</sup> After the fall this objective was left to Christ – Ps. 8:6.

<sup>17</sup> The Divine will and purpose in creation. Dominion was partly exercised in Eden – Gen. 2:19. Sin prevented its complete manifestation. Through Christ man will finally attain it – v.26; Phil. 2:5-11; 1 Cor. 15:27; Eph. 1:9-11,22; Phil. 3:20-21; 1 Pet. 5:21-22; Col. 1:19-20; Rev. 5:12-13.

### Food for man and beast – All creation declared very good

<sup>1</sup> *oklah* – food. Before the fall man was vegetarian eating fruit and grain – cp. Gen. 9:3.

<sup>2</sup> *nephesh* – life (soul). All living creatures shared the same nature – natural but ‘very good’ at creation, but mortal after the fall – Ecc. 3:18-20.

<sup>3</sup> No carnivorous animals created – came after fall. To be restored in Kingdom – Isa. 11:6-9.

<sup>4</sup> *kol* – the whole, hence all. Included the serpent of Gen. 3:1.

<sup>5</sup> *meod* – vehemently, exceedingly, wholly.

<sup>6</sup> *tob* – good, pleasant, agreeable; hence beautiful as to reflect to one's credit. In respect to man it related to nature, not character which was as yet undeveloped. Never again said of human nature. After the fall man's nature was affected by a sinful bias leading to sin and mortality and can be described as very bad – Jer. 17:9; Ecc. 7:29; Mark 7:21-23; Rom. 7:18. Man was created neither mortal or immortal. He was a natural flesh and blood creature capable of death, but not corrupting or dying – 1 Cor. 15:44-45. For corruption to commence required a change in the condition of his nature – Gen. 2:17; 3:10-11,14-19.

<sup>7</sup> Implicit proof that the events described in Gen. 2 occurred on the sixth day.

### Day 7 – God and the angels rest while man exercises dominion

<sup>1</sup> Cp. and contrast Gen. 1:1. Relates here to the final ordering of the things created in six days.

<sup>2</sup> *kalah* – cessation and completeness. In the type prefigures full development of the spiritual creation – Phil. 1:6; John 17:4; Rev. 3:14.

<sup>3</sup> *tsebaam* – a host in marching order. Refers to heavenly orbs; the stars – type of the saints in glory – Neh. 9:6; Dan. 12:3.

<sup>4</sup> LXX, Syriac and Samaritan texts have “the sixth day”.

<sup>5</sup> *shabath* – to cease, repose, rest; desist from exertion. The Almighty does not weary – Isa. 40:28. He rested to allow ‘the man’

<p>from all his work which God created and made.</p>	<p>(a type of the last Adam) to exercise dominion as Christ and his bride will during the seventh millennium.</p>
<p>There are 14 generations in Scripture – 11 in Genesis (2:4; 5:1; 6:9; 10:1; 11:10; 11:27; 25:12; 25:19; 36:1; 37:1), Num. 3:1; Ruth 4:18 and Matt. 1:1 (of Christ).</p>	<p><sup>6</sup> Typical of the Millennium – Heb. 3:7-4:11. See Ex. 20:11; 31; Deut. 5:14. A blessing if principle understood – Isa. 58:13-14; Jer. 17:21-27.</p>
<p><sup>4</sup> These <i>are</i> the <sup>1</sup><u>generations</u> of the heavens and of the earth when they were created, in <sup>2</sup><u>the day</u> that the <sup>3</sup><u>LORD God</u> made the earth and the heavens,</p>	<p><b>How the generations of the heavens and earth were developed</b>  <sup>1</sup> <i>toldoth</i> – from root to bear or beget; generation; descent. Hence, relates to a development; i.e. an account filling out the development of the six days of creation.  <sup>2</sup> <i>yome</i> – used here of the season of creation – 6 days – see use Gen. 2:17; Josh. 24:7.</p>
<p><sup>5</sup> And <sup>4</sup><u>every plant of the field before it was in the earth, and every herb of the field before it grew</u>: for the LORD God <sup>5</sup><u>had not caused it to rain</u> upon the earth, and <i>there was</i> not a man to till the ground.</p>	<p><sup>3</sup> The covenant name used for the first time. Foreshadows events to come requiring introduction of a covenant.  <sup>4</sup> Roth. – “Now, no bush of the field, as yet—was in the earth, and, no herb of the field, as yet had sprung up.”  <sup>5</sup> Early day 3 – no orbs to govern weather and seasons. Likely there was rain prior to the Flood – Gen. 2:10-14; 8:22.</p>
<p><sup>6</sup> <u>But there went up a mist from the earth</u>, and watered the whole face of the ground.</p>	<p><sup>6</sup> Refers to the work of 4<sup>th</sup> day – sun by evaporation and condensation ultimately produces rain in following days.  <sup>7</sup> <i>yatsar</i> – to mould into a form.</p>
<p><sup>7</sup> And the LORD God <sup>7</sup><u>formed</u> man of <sup>8</sup><u>the dust of the ground</u>, and breathed into his nostrils the <sup>9</sup><u>breath of life</u>; and man became a <sup>10</sup><u>living soul</u>.</p>	<p><sup>7</sup> See Mgn. Emphatic equation – Ygs. - “dust from the ground”. ‘Man’ is <i>ha-adam</i> (lit. “the Adam”) while “ground” is <i>adamah</i>. See 1 Cor. 15:47.  <sup>9</sup> <i>nishmath chayim</i> – Lit. “breath of lives”. Cp. use Gen. 7:22. Refers to natural life, not spiritual – Isa. 2:22. Two things required for life; (1) breath of God = oxygen – Job 37:10; (2) spirit of God – Job 33:4; 34:14-15; Isa. 42:5.</p>
<p><b>Elpis Israel page 75</b> - To be exalted from the present to the future state and inheritance, he must be subjected to trial. From the examples recorded in the scriptures, it is evident, that God has established it as the rule of His grace; that is, the principle upon which He bestows His honors and rewards — to prove men before He exalts them. Probation, then, is the indispensable ordeal, to which every man is subjected in the providence of God, before he is accepted as “fit for the Master’s use” (2 Tim. 2:20-21).</p>	<p><sup>10</sup> <i>nephesh chayiah</i> – Ygs. – “a living creature.” Same phrase 1:20, 21,30; 2:19. <i>Nephesh</i> is used in two ways; (1) A body capable of life; (2) Life itself. It is related to death 326 times in its 754 occs. Note – Hag. 2:13; Num. 19:11; Isa. 53:12; Ezek. 18:4. Proof that <i>nephesh</i> relates to a natural body – 1 Cor. 15:45.</p>
<p><sup>8</sup> And the LORD God planted a <sup>1</sup><u>garden</u> <sup>2</sup><u>eastward in Eden</u>; and there he put the man whom he had formed.</p>	<p><b>The garden established in Eden</b>  <sup>1</sup> <i>gan</i> – a place protected by a fence. LXX – “paradise” (same word Luke 23:43). Emphasises separation – Adam and Eve had a higher destiny than the lower creation. Typical of Kingdom – Isa. 51:3.</p>
<p><sup>9</sup> And out of the ground made the LORD God to grow every tree that is <sup>3</sup><u>pleasant to the sight, and good for food</u>; <sup>4</sup><u>the tree of life</u> also in the midst of the garden, and <sup>5</sup><u>the tree of knowledge of good and evil</u>.</p>	<p><sup>2</sup> Eden the region from the Mediterranean coast to Persian Gulf – Isa. 37:12; Ezek. 31:9,18; 28:12-13. Eden means “delight”.  <sup>3</sup> Cp. Gen. 3:6 – Lawful desires.  <sup>4</sup> <i>etz ha-chayim</i> – Lit. “the tree of the lives.” Symbol of immortality – Rev. 2:7. Cp. Gen. 3:22. See theme Prov. 3:18; 1 Pet. 1:23-25; Prov. 11:30; 13:12; 15:4.</p>
<p><sup>10</sup> And <sup>6</sup><u>a river</u> went out of Eden to water the garden; and <sup>7</sup><u>from thence</u> it was parted, and became into four <sup>8</sup><u>heads</u>.</p>	<p><sup>5</sup> Cp. Deut. 1:39; 2 Sam. 19:35; 14:17; 1 Kings 3:9. Denotes whole range of experience – doctrinal, personal, judicial. See Elpis Israel pgs. 66-71.  <sup>6</sup> Typical – Rev. 22:1-2; Ezek. 47:1. See also Isa. 33:21; Ps. 36:8 (“pleasures” – <i>eden</i>).</p>
<p><sup>11</sup> The name of the first is <sup>9</sup><u>Pison</u>: that is it which <sup>10</sup><u>compasseth</u> the whole land of Havilah, where <i>there is</i> gold;</p>	<p><sup>7</sup> <i>min sham</i> – sig. outside of or distance from. A single river ran through the garden from 4 headwaters.  <sup>8</sup> <i>roshim</i> – sig. principal or chief ones.</p>
<p>Elpis Israel pgs. 55-56 - This indicates the country called Eden, namely, that which is watered by these rivers; so that we may reasonably conclude that in early times it comprehended the land east of the Jordan, Syria, Assyria, part of Persia, Khushistan, and the original settlements of Ishmael.</p>	<p><sup>9</sup> Sig. “full flowing”. The river Phasis which flowed west of Euphrates. ‘First’ because nearest to Moses in Arabia.  <sup>10</sup> To compass is to separate, to turn about, or encircle. “Havilah” sig. “circle”. Identified with Arabia – Gen. 25:18; 1 Sam. 15:7. Circle is a symbol eternal life. Gold = tried faith – 1 Pet. 1:7.</p>
<p><sup>12</sup> And the <sup>11</sup><u>gold of that land is good</u>: there is <sup>12</sup><u>bdellium</u> and the <sup>13</sup><u>onyx</u> stone.</p>	<p><sup>11</sup> Gold pure through action of water (Word).  <sup>12</sup> Aromatic gum with medical properties – Num. 11:7. Its costliness, pleasant odour and healing qualities = Christ – Rev. 2:17.</p>
<p><sup>13</sup> And the name of the second river is <sup>14</sup><u>Gihon</u>: the same is it that compasseth the whole land of Ethiopia.</p>	<p><sup>13</sup> <i>shoham</i> – Root sig. to shine with lustre of fire – Job 28:16; Ex. 28:9-12.  <sup>14</sup> “The bursting” or “bubbling forth”.  <sup>15</sup> The Tigris – “The darting arrow”.</p>

<sup>14</sup> And the name of the third river is <sup>15</sup>Hiddekel: that is it which goeth toward the east of <sup>16</sup>Assyria. And the fourth river is <sup>17</sup>Euphrates.

<sup>15</sup> And the LORD God took the man, and put him into the garden of Eden to <sup>1</sup>dress it and to keep it.

<sup>16</sup> And the LORD God <sup>2</sup>commanded the man, saying, Of every tree of the garden thou mayest freely eat:

<sup>17</sup> But of the tree of the knowledge of good and evil, thou shalt not eat of it: for <sup>3</sup>in the day that thou eatest thereof thou shalt surely die.

<sup>18</sup> And the LORD God said, <sup>1</sup>It is not good that the man should be alone; I will make him an <sup>2</sup>help meet for him.

<sup>19</sup> And out of the ground <sup>3</sup>the LORD God formed every beast of the field, and every fowl of the air; and <sup>4</sup>brought them unto Adam to see what he would call them: and whatsoever Adam called every <sup>5</sup>living creature, <sup>6</sup>that was the name thereof.

<sup>20</sup> And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; <sup>7</sup>but for Adam there was not found an help meet for him.

<sup>21</sup> And the LORD God <sup>8</sup>caused a deep sleep to fall upon Adam, and he slept: and he took one of his <sup>9</sup>ribs, and <sup>10</sup>closed up the flesh instead thereof;

<sup>22</sup> And the rib, which the LORD God had taken from man, <sup>11</sup>made he a woman, and <sup>12</sup>brought her unto the man.

**Elpis Israel page 48** - But, in the formation of a companion for the first man, the Lord Elohim created her upon a different principle. She was to be a dependent creature; and a sympathy was to be established between them, by which they should be attached inseparably. It would not have been fit therefore to have given her an independent origin from the dust of the ground.

<sup>23</sup> And <sup>1</sup>Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called <sup>2</sup>Woman, because she was taken out of Man.

**Elpis Israel pg. 48** - The woman's companionship was designed to be intellectually and morally sympathetic with "the image and glory of God," whom she was to revere as her superior. The sympathy of the mutually independent earthborns of the field, is purely sensual; and in proportion as generations of mankind lose their intellectual and moral likeness to the Elohim, and fall under the dominion of sensuality; so the sympathy between men and women evaporates into mere animalism.

<sup>16</sup> See Mgn. Assyria = "straight" or "successful".

<sup>17</sup> "The sweet" from its pleasant tasting water.

### **Man brought under law**

<sup>1</sup> "Dress" – *abad* means to work and suggests pruning and attending to needs. "Keep" – *shamar* – keep, guard suggests accepting responsibility to protect. Lesson is that even in ideal conditions true happiness is in harmonious, creative cooperation with God.

<sup>2</sup> First and only law before fall. Principle – trial before exaltation. Elpis Israel pgs. 72,74-75. Adam had no character – law required obedience – Rom. 2:12; John 9:41; 12:47-48.

<sup>3</sup> "day" is *yome* and refers here to a season of time – v.4; Josh. 24:7. Ygs. – "dying thou dost die." Death would come over a period of time.

### **The formation of the woman and presentation to Adam**

<sup>1</sup> Needed a companion to develop character and Divine qualities – Elpis Israel pg. 47.

<sup>2</sup> *ezer kenegdo* – Lit. "a helper, one as his front"; i.e. his counterpart (Roth. & Ygs.). Berkley – "a suitable helper, completing him."

<sup>3</sup> Roth. – "Yahweh God had formed." Animals independently created male and female – no law of sympathy – Elpis Israel pg. 48.

<sup>4</sup> The Hebrew does not require that all the animals were brought to Adam. The purpose was to impress upon him his uniqueness from them and his need for a reciprocating companion.

<sup>5</sup> *nephesh chayiah* – see v.7. Adam was exercising his dominion – Gen. 1:26-28.

<sup>6</sup> The Elohim wanted to "see" what Adam would call them. They gave him opportunity to exercise dominion and his mental powers that were like theirs.

<sup>7</sup> The exercise impressed Adam with his position of isolation from the rest of the animal world each with a matching partner.

<sup>8</sup> Typical of the death of Christ to form his bride – John 19:34; 1 John 5:1-6; Eph. 5:25-32; 2 Cor. 11:2. Operation required pain and loss of blood – Heb. 9:22; 1 John 1:7. Cp. Abraham – Gen. 15:12. Elpis Israel pgs. 47-48.

<sup>9</sup> *tsela* – a rib (as curved); hence side. Often translated "side" and used for the ribbing of the ceiling of Ezekiel's temple.

<sup>10</sup> Complete restoration but evidence of wound probably remained – cp. Christ – John 20:27; Zech. 13:6.

<sup>11</sup> *yiben* from root *banah* – to build (Mgn.). A process of development is implied. Christ's bride is still being developed – Eph. 5:27; 2:20-22; 4:12-16; 1 Pet. 2:4-5.

<sup>12</sup> For appraisal and approval – Type – 2 Cor. 11:2. The Elohim are involved in this work – Heb. 1:14.

### **The first marriage**

<sup>1</sup> Unique to Adam and Christ. Cited Eph. 5:30. Only Eve and Ecclesia owe their existence to their husbands. A special law of sympathy was established.

<sup>2</sup> *ishah* – out of *ish* or man. 1<sup>st</sup> occ. is by Adam of himself. He comprehended a higher destiny – Gen. 1:26. Prefigured Christ – John 10:15,18; 15:13.

<sup>3</sup> These are God's words – Matt. 19:4-5. The principle established is separation to create a superior relationship than exists between parents and children – Eph. 5:31; Ps. 45:10-11; 2 Cor. 6:17-18. Contrast James 4:4; Rev. 2:14.



**24** <sup>3</sup>Therefore shall a man leave his father and his mother, and shall <sup>4</sup>cleave unto his wife: and <sup>5</sup>they shall be one flesh.

**25** And they were both naked, the man and his wife, and were not <sup>6</sup>ashamed.

### Genesis 3

**1** Now the <sup>1</sup>serpent was more <sup>2</sup>subtil than any beast of the field which the LORD God had made. And he said unto the woman, <sup>3</sup>Yea, hath God said, Ye shall not eat of <sup>4</sup>every tree of the garden?

Elpis Israel pg. 80 - "The Serpent was one of the living things that moved upon the earth, and which the Lord God pronounced 'very good'."

**2** And <sup>5</sup>the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

**3** But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, <sup>6</sup>neither shall ye touch it, lest ye die.

**4** And the serpent said unto the woman, <sup>7</sup>Ye shall not surely die:

**5** <sup>8</sup>For God doth know that in the day ye eat thereof, then <sup>9</sup>your eyes shall be opened, and <sup>10</sup>ye shall be as gods, knowing good and evil.

**6** And <sup>11</sup>when the woman saw that <sup>12</sup>the tree was good for food, and that it was <sup>13</sup>pleasant to the eyes, and <sup>14</sup>a tree to be desired to make one wise, <sup>15</sup>she took of the fruit thereof, <sup>16</sup>and did eat, and <sup>17</sup>gave also unto her husband with her; and he did eat.

"What it had done, and not what it intended to do, was made the ground of the Serpent's condemnation ....It was incapable of moral intention. It did not intend to deceive; but it did deceive; therefore, it was a deceiver. It did not intend to lie; but it did lie; therefore, it was a liar, and the father of a lie. It did not intend to cause the woman's death; but still it brought her under sentence of death therefore, it was a murderer: and became the spiritual father of all intentional liars, deceivers, unbelievers, and man-killers, who are styled 'the Serpent's seed'" – Elpis Israel pg. 88

**7** And the eyes of them both were <sup>18</sup>opened, and they <sup>19</sup>knew that they were naked; and they sewed <sup>20</sup>fig leaves together, and made themselves aprons.

**8** <sup>1</sup>And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife <sup>2</sup>hid themselves from the <sup>3</sup>presence of the LORD God amongst the trees of the garden.

<sup>4</sup> *dabaq* – to cleave, adhere, specially firmly as with glue; to be glued.

<sup>5</sup> LXX – "they two"; cp. Matt. 19:5. Marriage is not a mere legal union but a family relationship viewed by God as superior to that between parents and children.

<sup>6</sup> *buwsh* – to blush, be ashamed; i.e. self conscious of inadequacy. No blemish of sin or sense of inadequacy marred this relationship.

### Genesis 3 – The fall of man and the hope of redemption How sin entered the world

<sup>1</sup> *nachash* – Ges. "A serpent, so called from its hissing. Rt. to utter a low hissing sound, to whisper (esp. of sorcerers etc)." Davidson – "To perceive, observe, to use enchantment, divination." The root word sig. to acquire knowledge or experience by attentive observation. Same root as *nechosheth* – brass (flesh).

<sup>2</sup> A quality commended by Christ – Matt. 10:16. The serpent like all creation was very good – Gen. 1:31. See Elpis Israel pgs. 80-82.

<sup>3</sup> Questions law because as an amoral creature had no ability to understand law – Rom. 8:5-7; John 8:39-44.

<sup>4</sup> RV – "any tree of the garden".

<sup>5</sup> Adam had communicated the law of Gen. 2:16-17. Principle of 1 Cor. 14:35.

<sup>6</sup> Eve extrapolated the law showing understanding of its intent – Rom. 13:14; Prov. 22:3. She thus upheld Divine law and became the type of God's way of thinking – V.15. Elpis Israel pg. 68.

<sup>7</sup> A lie – John 8:44. Amoral logic – eat tree of knowledge of good and evil and then eat tree of life to become as the angels. Elpis Israel pgs. 82-83.

<sup>8</sup> The serpent reasoned wisdom from the tree of knowledge of good and evil would enable them to escape consequences of disobedience.

<sup>9</sup> Serpent infers Adam and Eve were inferior to the Elohim. Sin was to mar their 'likeness' to the Elohim.

<sup>10</sup> i.e. Elohim. RV – "ye shall be as God."

<sup>11</sup> Eve was beguiled by the serpent's reasoning – 2 Cor. 11:3 and utterly deceived – 1 Tim. 2:14. It inflamed unlawful lusts – James 1:14-15; Josh. 7:20-21.

<sup>12</sup> The desire to eat was good until directed towards an unlawful object. Inflamed in this manner it became 'the lust of the flesh' – 1 John 2:15-16. Not created by God, but by sin.

<sup>13</sup> Directed towards the unlawful created 'the lust of the eyes'.

<sup>14</sup> Aiming for equality with the Elohim in an unlawful manner created 'the pride of life'.

<sup>15</sup> "When lust hath conceived, it bringeth forth sin." Inflamed desire under carnal reasoning culminates in transgression of God's law.

<sup>16</sup> Eve morally defiled and with experience of sin now becomes a temptress for Adam. Elpis Israel pgs. 83-84. No prior consultation with Adam (1 Cor. 11:1-7; 1 Tim. 2:12-14); hence Gen. 3:16.

<sup>17</sup> Seduced by Eve – cp. Prov. 7. Adam not deceived by serpent's reasoning had to make a choice between a seductive and fallen woman and the law of God, hence is held responsible for the introduction of sin – Rom. 5:12.

<sup>18</sup> Sin produced an awareness not before experienced.

<sup>19</sup> Shame associated with the generative organs that had been involved in the transgression was a new experience – Gen. 2:25.

<sup>20</sup> Symbolises man made religion. See Mark 11:13-14.

### God investigates the cause of sin

<sup>1</sup> Roth. – "Then heard they the sound of Yahweh God, walking to and fro in the garden at the breeze of the day."

<sup>2</sup> Sign of a defiled conscience that cannot be covered by fig leaves.

<sup>3</sup> *paniym* – faces. i.e. of the angels.

<sup>9</sup> And the LORD God called unto Adam, and said unto him, <sup>4</sup>Where art thou?

<sup>10</sup> And he said, I heard thy <sup>5</sup>voice in the garden, and I was <sup>6</sup>afraid, because I was <sup>7</sup>naked; and I hid myself.

<sup>11</sup> And he said, <sup>8</sup>Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

<sup>12</sup> And the man said, <sup>9</sup>The woman whom thou gavest to be with me, she gave me of the tree, <sup>10</sup>and I did eat.

<sup>13</sup> And the LORD God said unto the woman, What is this that thou hast done? And the woman said, <sup>11</sup>The serpent beguiled me, and I did eat.

<sup>14</sup> <sup>1</sup>And the LORD God said unto the serpent,  
<sup>2</sup>Because thou hast done this, thou art <sup>3</sup>cursed above all cattle, and above every beast of the field; upon thy <sup>4</sup>belly shalt thou go, and <sup>5</sup>dust shalt thou eat all the days of thy life:

<sup>15</sup> <sup>6</sup>And I will put enmity between <sup>7</sup>thee and <sup>8</sup>the woman, and <sup>9</sup>between thy seed and <sup>10</sup>her seed; <sup>11</sup>it shall <sup>12</sup>bruise thy <sup>13</sup>head, and thou shalt <sup>12</sup>bruise his <sup>14</sup>heel.

#### Paul's exposition of Gen. 3:15 in Col. 2:15

"Having spoiled" – *apekduomai* (singular, masculine, Middle Voice) - to divest wholly one's self; wholly to strip off for one's self. Lit. - "having stripped". (Cp. "spoil" v.8 *sulagogeō* - to lead away as booty).

"principalities and powers" – *arche* = chief (akin to *arkon*), and *exousia* = authorities. Both these words are preceded by the definite article.

"made a shew" – *diegmatiszo* - to exhibit.

"openly" – *en parrhesia* - Lit. "in public". Denotes the deportment by which one becomes conspicuous or secures publicity.

"triumphing over" – *thriambeuo* (singular, masculine) - to make an acclamatory procession; i.e. to conquer. Lit. "leading in triumph".

"them" – *autous* (plural, masculine) - Lit. "themselves".

"in it" – *en auto* (singular, masculine, dative case - the case of personal interest). Lit. "within himself". Christ's triumph over the serpent in himself was complete on the tree - thus he triumphed over the power that motivated Jewish and Roman principalities to crucify him. How many perceived who was the true victor on that day?

<sup>16</sup> Unto <sup>1</sup>the woman he said, I will greatly <sup>2</sup>multiply thy sorrow and thy <sup>3</sup>conception; <sup>4</sup>in sorrow thou shalt bring forth children; and thy <sup>5</sup>desire shall be to thy husband, and <sup>6</sup>he shall rule over thee.

<sup>4</sup> The angels knew but willingness to emerge from hiding is the first crucial step to recovery from transgression.

<sup>5</sup> *qol* – voice, sound, noise. Roth. & Ygs. – "sound". Same as v.8.

<sup>6</sup> Shame and fear of consequences is the result of sin.

<sup>7</sup> Symbol for a state of unforgiven sin – Rev. 16:15.

<sup>8</sup> Important question. Confession of sin is the basis of forgiveness – Prov. 28:13-14.

**Elpis Israel pg. 108** - But Adam, still unwilling to be blamed according to his demerits, in confessing reflected upon the Lord God, and turned evidence against Eve. ...The offence being traced to Eve, the Lord Elohim said to her, "What is this that thou hast done?" But her ingenuousness was no more conspicuous than Adam's. She confessed that she had eaten, but excused herself on the ground of a deception having been practiced upon her by the serpent.

<sup>9</sup> Adam passes the blame on to Eve and by extension to God who created her. Contrast the 'last Adam' – Christ – 1 Pet. 2:24.

<sup>10</sup> Adam accepts a measure of blame, as does Eve – v.13.

<sup>11</sup> Eve blames the serpent but admits she was deceived. The common human practice of 'passing the buck' began here.

#### Judgement and condemnation surrounding a covenant of hope

<sup>1</sup> The serpent's reasoning was the cause of the fall. This amoral challenge to the Divine law had to be addressed.

<sup>2</sup> What it had done, not what it intended to do was the basis of the serpent's condemnation.

<sup>3</sup> From eminence among the beasts (v.1) to the lowliest.

<sup>4</sup> *gachon* – the external abdomen. Only other occ. Lev. 11:42 of reptiles that creep on stomach. Indicative of relationship to the earthy and the base. There were physical consequences for all parties to the fall.

<sup>5</sup> Serpents do not eat dust. They are solely carnivorous. Figure for utter humiliation – Ps. 72:9; Isa. 49:23.

<sup>6</sup> *eybah* - hostility (Root - to hate). Divinely instituted war to the death between sin and righteousness - Ex. 17:16; Gal. 5:17; John 15:19; Rom. 7:18-23; 8:6-7.

<sup>7</sup> The serpent represents sin - that which has the power of death - John 8:44; Matt. 23:33; Heb. 2:14.

<sup>8</sup> Represents the truth of God's word - the mind of the spirit. Cp. V.2-3.

<sup>9</sup> The serpent's seed = those governed by the mind of the flesh - who think and act carnally - Rom. 8:5-9; Ps. 58:3-4. Specifically refers to Christ's enemies – John 8:44; Matt. 23:31-33.

<sup>10</sup> Refers to Christ. Manifested the mind of God in a unique way. He was the woman's seed because of his divine begetting - man was excluded. Redemption was not to come by the will of man.

<sup>11</sup> *hu* - should be rendered "he" as is in singular masculine, as is the following verb ("bruise"). It refers exclusively to Christ.

<sup>12</sup> *shuwph* - to gape at, to snap; to lie in wait; hence to attack and bruise. The same word is used for both acts because they speak of one single event – the moment of the death of Christ on the cross.

<sup>13</sup> Christ delivered a fatal blow to the serpent's head in his death on the tree - Heb.2:14; Col.2:12-15. He quieted the propensity to sin within himself by death.

<sup>14</sup> The serpent's wounding of Christ was only temporary, lasting 3 days, but Christ destroyed the serpent within forever for himself - John 12:31-33.

#### The judgement on Eve – Mother of all living

<sup>1</sup> Though deceived Eve was first in the transgression (1 Tim. 2:14).

<sup>2</sup> Sorrow accompanied the arrival of Cain both in pain of birth and the outcome – Gen. 4:8.

<sup>3</sup> Required to replenish the earth from the entry of death.

<sup>4</sup> The punishment fitted the crime. She had used her body to bring Adam into transgression.

"A man should never permit the words of a woman to intervene between him and the laws of God. This is a rock upon which myriads have made shipwreck of the faith. Adam sinned in consequence of listening to Eve's silvery discourse. No temptation has proved more irresistible to the flesh than the enticing words of woman's lips ..." - Elpis Israel, p. 123.

**17** And unto Adam he said, <sup>1</sup>Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: <sup>2</sup>cursed is the ground for thy sake; <sup>3</sup>in sorrow shalt thou eat of it all the days of thy life;

**18** <sup>4</sup>Thorns also and thistles shall it bring forth to thee; and <sup>5</sup>thou shalt eat the herb of the field;

**19** In the <sup>6</sup>sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for <sup>7</sup>dust thou art, and unto dust shalt thou return.

**20** And Adam called his wife's name <sup>1</sup>Eve; because she was the mother of all living.

**21** Unto Adam also and to his wife did <sup>2</sup>the LORD God make <sup>3</sup>coats of <sup>4</sup>skins, and clothed them.

**22** And the LORD God said, Behold, <sup>5</sup>the man is become as one of us, to know good and evil: and now, <sup>6</sup>lest he put forth his hand, and take also of the tree of life, and eat, and live for ever;

**23** Therefore the LORD God <sup>7</sup>sent him forth from the garden of Eden, to till the ground from whence he was taken.

**24** <sup>8</sup>So he drove out the man; and he <sup>9</sup>placed at the <sup>10</sup>east of the garden of Eden <sup>11</sup>Cherubims, and <sup>12</sup>a flaming sword which turned every way, to <sup>13</sup>keep the way of the tree of <sup>14</sup>life.

"The flaming sword in Eden is more strikingly illustrated as to its probable appearance by Ezekiel's description of the cherubic glory....I think it is a fair inference, that the flaming sword in Eden was applied to a similar purpose, namely, to flash forth its fire for the consumption of the sacrifices offered by the family of Adam before the Lord." - Elpis Israel pg. 153

<sup>5</sup> *teshuqah* – stretching out after; longing. Its use in Gen. 4:7 illustrates the meaning here. Refers to recognition of the role of Adam as head and 'priest' of the family, just as Cain the firstborn was to Abel.

<sup>6</sup> Failing to refer the serpent's reasoning to Adam, being deceived and then first in transgression provided an additional reason for the woman's subjection to her husband – 1 Tim. 2:13-14.

### **The condemnation of the race in Adam**

<sup>1</sup> Adam was not deceived by the serpent, but by Eve. This became the ground of his condemnation. Lamech used this fact to assert that he was the seed of the woman – Gen. 4:23.

<sup>2</sup> Adam is held responsible for the introduction of sin and death into the world – Rom. 5:12. Hence, his condemnation extends to the whole race and includes the earthly creation itself.

<sup>3</sup> Mingled with the wearying labours of mortality is a positive mechanism designed to achieve redemption of the responsive and perceptive. Subjection to continual vanity was designed to produce in man hope for a better destiny – Rom. 8:20-22; Ecc. 2:18-26.

<sup>4</sup> Symbol for the results of sin – Heb. 6:8.

<sup>5</sup> Only by labour now, not as before – Gen. 2:9.

<sup>6</sup> Symbol for the weakness and sinfulness of mortal flesh – Ezek. 44:18; Luke 22:44.

<sup>7</sup> There were physical consequences for all creation, including Adam's originally 'very good' nature. A change in the condition of that nature occurred at sentence returning him and all his posterity to the ground from which he had been made – Gen. 2:7.

### **The plan of redemption set forth in types**

<sup>1</sup> Strong – "lifegiver". Adam thus expressed his faith in the promise of a redeemer – the seed of the woman – 1 Tim. 2:15.

<sup>2</sup> The covenant name – "He who will become mighty ones".

<sup>3</sup> *kethoneth* – a tunic or coat providing a covering. The next occ. is Gen. 37:3 where it is a priestly garment. The last occ. Isa. 22:21 is of Christ as a king-priest.

<sup>4</sup> Hebrew is in singular. Should be "of a skin"; i.e. the skin of the lamb slain from the foundation of the world – Rev. 13:8; John 1:36.

<sup>5</sup> The angels had come from a condition where evil was experienced. Like them, some among mankind would see positives in the state now attained. Good can be appreciated when it is compared with evil; man's need for redemption is made plain; and God's character and righteousness emphasised.

<sup>6</sup> Just as one eating of the forbidden tree brought consequences, so one eating of the tree of life would bestow immortality – hence Rev. 2:7 – a symbol for eternal life.

<sup>7</sup> Not so much as a punishment, but as an incentive to seek a return to the tree of life.

<sup>8</sup> Adam and were doubtless reluctant to leave.

<sup>9</sup> *shakan* – to dwell, reside. Vine - "At the east of the Garden of Eden, He caused to dwell in a tabernacle the Cherubim and the flaming sword".

<sup>10</sup> To welcome the rising sun – the dawning of a new 'day'.

<sup>11</sup> Vehicles of God manifestation – Ps. 18:10; Ezek. 1; probably angels. Brown in "Antiquities of the Jews" gives meaning as "resembling the majesty".

<sup>12</sup> Both for guarding of the tree and acceptance of sacrifices.

<sup>13</sup> *shamar* – keep, preserve, guard. While guarding the tree from premature access by fallen man, the way to eventual return and eating of its fruit was preserved as an aspiration.

<sup>14</sup> Plural in Hebrew – "lives". Through one man – Adam – the whole race was condemned to die, but through the Lamb of God many will attain to eternal life.

## APPENDIX 2

# THE BOOK OF PSALMS

## THE STRUCTURE OF THE BOOK

### Five sections matching the Pentateuch

1. **Psalms 1 to 41 - The First or Genesis Book - Man**  
Psalms 1 to 8 – Man and the Son of Man  
Psalms 9 to 15 – The Man of the Earth  
Psalms 16 to 41 – The Man Christ Jesus
2. **Psalms 42 to 72 - The Second or Exodus Book - Israel**  
Psalms 42 to 49 – Concerning Israel's ruin  
Psalms 50 to 60 – Concerning Israel's Redeemer  
Psalms 61 to 72 – Concerning Israel's redemption
3. **Psalms 73 to 89 - The Third or Leviticus Book - The Sanctuary**  
Psalms 73 to 83 – The Sanctuary in relation to man  
Psalms 84 to 89 – The Sanctuary in relation to Yahweh
4. **Psalms 90 to 106 - The Fourth or Numbers Book - Israel and the Nations of the Earth**  
Psalm 90 – The Rest. Lost and needed  
Psalms 91 to 94 – Rest for the Earth desired  
Psalms 95 to 100 – Rest for the Earth anticipated  
Psalms 101 to 105 – Rest for the Earth celebrated  
Psalm 106 - The Rest. How lost and valued
5. **Psalms 107 to 150 - The Fifth or Deuteronomy Book - God's Word the Only Good**  
Psalms 107 to 118 – Deliverance by the healing Word  
Psalms 119 to 150 – Quickening and sustaining by the revealing Word

## THE TITLES OF THE PSALMS

The following information has largely been collated from "The Titles of the Psalms" by J.W. Thirtle.

At the heading of many of the Psalms there is a superscription that contains information about the Psalm. Because the original manuscripts did not contain the numbering system that we have in our Bibles today, placement of these superscriptions was eventually made at the beginning of each Psalm. In many instances, part of these superscriptions properly belong at the end of the preceding Psalm as a subscription.

There are examples apart from the Psalms that illustrate this structure. In Habakkuk chapter 3 the pattern is established, with the superscription in verse 1, 'A Prayer of Habakkuk the prophet, upon Shigionoth', and the subscription in verse 19, 'To the chief singer on my stringed instruments' (the word for "singer" is the same as appears in the superscriptions to many Psalms - "musician"). In the superscription we have the class or type of writing (a prayer), the author (Habakkuk) and a special notation (Shigionoth). The subscription contains the musical direction (to the chief singer). This same pattern can also be seen in Hezekiah's Psalm of thanksgiving for his deliverance (cp. Isaiah 38:9,20).

In the Psalms there are no subscriptions noted, although both Habakkuk 3 and Isaiah 38 would indicate the expected pattern. Part of the superscriptions, in many Psalms, belong at the end of the previous Psalm. Consider the superscription to Psalm 9, 'To the Chief Musician upon Muth-Labben, A Psalm of David'. 'Muth-Labben' has the meaning 'Death of the Champion', but looking through Psalm 9, there is no particular relevance in this description. However, these words, as the subscription to Psalm 8, add to the setting of this Psalm, speaking as it does of David's victory over Goliath. Hence the words at the heading to Psalm 9 'To the Chief Musician upon Muth-Labben' more correctly belong to the subscription to Psalm 8 and the heading to Psalm 9 should only read 'A Psalm of David'.

The table below shows which part of the superscription to particular Psalms properly belongs to the subscription of the preceding Psalm. One way to highlight this in your Bible is to colour or box in the subscription portion belonging to the previous Psalm.

Superscription to Psalm	Musical Title	Should be:
Ps.4	"To the chief Musician on Neginoth"	Subscription to Ps.3
Ps.5	"To the chief Musician on Nehiloth"	Subscription to Ps.4
Ps.6	"To the chief Musician on Neginoth upon Sheminith"	Subscription to Ps.5
Ps.8	"To the chief Musician upon Gittith"	Subscription to Ps.7
Ps.9	"To the chief Musician upon Muth-Labben"	Subscription to Ps.8
Ps.11	"To the chief Musician"	Subscription to Ps.10
Ps.12	"To the chief Musician upon Sheminith"	Subscription to Ps.11
Ps.13	"To the chief Musician"	Subscription to Ps.12
Ps.14	"To the chief Musician"	Subscription to Ps.13
Ps.18	"To the chief Musician"	Subscription to Ps.17
Ps.19	"To the chief Musician"	Subscription to Ps.18
Ps.20	"To the chief Musician"	Subscription to Ps.19
Ps.21	"To the chief Musician"	Subscription to Ps.20
Ps.22	"To the chief Musician upon Aijelet Shahr"	Subscription to Ps.21
Ps.31	"To the chief Musician"	Subscription to Ps.30
Ps.36	"To the chief Musician"	Subscription to Ps.35
Ps.39	"To the chief Musician even to Jeduthun"	Subscription to Ps.38
Ps.40	"To the chief Musician"	Subscription to Ps.39
Ps.41	"To the chief Musician"	Subscription to Ps.40
Ps.42	"To the chief Musician"	Subscription to Ps.41
Ps.44	"To the chief Musician"	Subscription to Ps.43
Ps.45	"To the chief Musician upon Shoshannim"	Subscription to Ps.44
Ps.46	"To the chief Musician for the sons of Korah upon Alamoth"	Subscription to Ps.45
Ps.47	"To the chief Musician"	Subscription to Ps.46
Ps.49	"To the chief Musician"	Subscription to Ps.48
Ps.51	"To the chief Musician"	Subscription to Ps.50
Ps.52	"To the chief Musician"	Subscription to Ps.51
Ps.53	"To the chief Musician upon Mahalath"	Subscription to Ps.52
Ps.54	"To the chief Musician upon Neginoth"	Subscription to Ps.53
Ps.55	"To the chief Musician upon Neginoth"	Subscription to Ps.54
Ps.56	"To the chief Musician upon Jonath-elem-rechokim"	Subscription to Ps.55
Ps.57	"To the chief Musician, Al-Taschith"	Subscription to Ps.56
Ps.58	"To the chief Musician, Al-Taschith"	Subscription to Ps.57

Ps.59	"To the chief Musician, Al-Taschith"	Subscription to Ps.58
<b>Superscription to Psalm</b>	<b>Musical Title</b>	<b>Should be:</b>
Ps.60	"To the chief Musician upon Shushan-eduth"	Subscription to Ps.59
Ps.61	"To the chief Musician upon Neginah"	Subscription to Ps.60
Ps.62	"To the chief Musician to Jeduthun"	Subscription to Ps.61
Ps.64	"To the chief Musician"	Subscription to Ps.63
Ps.65	"To the chief Musician"	Subscription to Ps.64
Ps.66	"To the chief Musician"	Subscription to Ps.65
Ps.67	"To the chief Musician on Neginoth"	Subscription to Ps.66
Ps.68	"To the chief Musician"	Subscription to Ps.67
Ps.69	"To the chief Musician upon Shoshannim"	Subscription to Ps.68
Ps.70	"To the chief Musician"	Subscription to Ps.69
Ps.75	"To the chief Musician, Al-Taschith"	Subscription to Ps.74
Ps.76	"To the chief Musician upon Neginoth"	Subscription to Ps.75
Ps.77	"To the chief Musician to Jeduthun"	Subscription to Ps.76
Ps.80	"To the chief Musician upon Shoshannim-Eduth"	Subscription to Ps.79
Ps.81	"To the chief Musician upon Gittith"	Subscription to Ps.80
Ps.84	"To the chief Musician upon Gittith"	Subscription to Ps.83
Ps.85	"To the chief Musician"	Subscription to Ps.84
Ps.88	"A Song or Psalm for the sons of Korah, to the chief Musician upon Mahalath Leannoth"	Subscription to Ps.87
Ps.109	"To the chief Musician"	Subscription to Ps.108
Ps.139	"To the chief Musician"	Subscription to Ps.138
Ps.140	"To the chief Musician"	Subscription to Ps.139

## THE SUPERSCRPTIONS TO THE PSALMS

### 1. Superscriptions in General

The Psalm headings do not indicate musical distinctions but emphasise the character of the psalm or the moral and spiritual intent of the author. The different Hebrew words at the heading of the psalm are an indication of the dominant note or frame of mind with which the psalm is to be considered.

### 2. Psalm (Hebrew - 'mizmor')

Occurs in the superscription to 56 psalms - Psalm 3,4,5,6,8,9,12,13,15,19,20,21,22,23,24,29,30, 31,38,39,40,41,47,48,49,50,51,62,63,64,65,66,67,68,73,75,76,77,79,80,82,83,84,85,87,92,98,100, 101,108,109,110,139,140,141,143.

The word in the Hebrew is from the verb 'zamor' which has the meaning 'to cut or prune'. It is rendered in the following ways: 'to prune' (2); 'be pruned' (1); 'give praise' (2); 'sing' (12); 'sing forth' (1); 'sing praises' (29); 'sing psalms' (2).

The purpose of pruning is to produce fruit (John 15:2) and hence the purpose of these psalms is to cut away the thinking of the flesh, so that the reader's mind is in tune with God's and may be able to develop fruits to His honour (cp. Gal.5:16-24). The thoughts behind this word, and in the contemplation of these psalms, is expressed in Col.3:5,16.

### 3. Song (Hebrew - 'shir')



Occurs in the superscriptions of 15 psalms (and 15 songs of degrees) as follows - Psalms 18,30, 45,46,48,65,66,67,68,75,76,83,87,92,108.

The Hebrew word is used of the song of Miriam (Ex.15:1,21) and of the song of Deborah and Barak (Judges 5:1-3). These psalms are a spontaneous response of joy in the appreciation of God's bountifulness (cp. use of the word in Psalms 13:6; 59:16; 68:32; 89:1).

#### **4. Songs of Degrees (Hebrew - 'shir ma'alah')**

Occurs in the superscriptions of Psalms 120 to 134. The Hebrew word for 'degrees' has been translated 'to go up, stairs, steps and ascent'. In the first instance, these psalms were assembled by Hezekiah to bring to remembrance the 15 years that Yahweh added to his life. He says in Isa.38:20, after his recovery, "we will sing my songs, to the stringed instruments all the days of our life in the house of Yahweh". Hezekiah wrote 10 of these psalms which corresponds to the sign he was given that he would recover - the 10 degrees by which the shadow of the sun went backwards on the dial of Ahaz (cp. 2 Kings 20:9-11). As Hezekiah said in Isa.38:22, this sign was given to him to indicate that he would evermore "go up to the house of Yahweh".

Israel used these same psalms to prepare themselves as they ascended up to Jerusalem from year to year to keep the feasts of Yahweh. They can also elevate our minds as we look to the time when we shall ascend the hill of Zion, with songs of joy upon our lips for all the bountifulness of our God.

#### **5. Maschil**

Occurs in the superscriptions to Psalms 32,42,44,45,52,53,54,55,74,78,88,89,142.

The Hebrew is from a verb 'to be prudent and intelligent' and has been translated as follows - consider, instruct, prosper, prudent, teach, understanding, skilful, have good success, wisdom, wisely, guide wittingly.

The purpose of these psalms was to teach God's wisdom and they would appear to have been used as **public prayers** for instruction and education in Godly principles.

#### **6. Michtam**

Occurs in the superscriptions to Psalms 16,56,57,58,59,60.

The Hebrew is uncertain but Strong's suggests it means 'an engraving' from a verb meaning 'to carve or engrave, to inscribe indelibly'. Jeremiah uses the word in Jer.2:22 "though thou wash thee with nitre and take much soap, yet thine iniquity is marked ('michtam') before me...." The idea behind the word suggests that the reader should indelibly inscribe the principles of the psalm upon the mind. These psalms are, therefore, set opposite to the Maschil psalms and are intended to be for **personal meditation**.

#### **7. Prayer (Hebrew - 'tiphillah')**

Occurs in the superscriptions to Psalms 17,86,90,102,142.

The Hebrew means 'to make intercession, supplication' and is the word used in Habakkuk's psalm in chp.3:1. The power and personal commitment in prayer is seen in the life of Daniel and the use of the word in Daniel 9:3,17,21. See also the yearnings of David in Ps.17:1. Each of these psalms begin with an anguished cry for deliverance or an expression of dependence upon God, but all of them end on a note of thanksgiving, hope and confidence in the power of God.

#### **8. Praise**

(Hebrew: 'T'Hillah') - Superscription to Ps.145

(Hebrew: 'Shiggaion') - Superscription to Ps.7

(Hebrew: 'Shigionoth') - Superscription to Hab.3

The Hebrew 'T'Hillah' comes from a word meaning 'to be clear, to shine' and hence refers to the clear-mindedness of the individual as his countenance shone with praise to God.

The Hebrew 'Shiggaion' (and 'Shigionoth') comes from a word meaning 'to extol' or 'to call, cry out, sing aloud'. Both of these sets of meaning find expression in the two psalms as cries of personal distress are voiced (Ps.7:2) as well as the expression of confidence in God and praise for His promises (Hab.3:16-19).

## 9. Psalms for Special Purposes

Ps.38,70	'to bring to remembrance'
Ps.100	'of thanksgiving'
Ps.102	'of the afflicted when overwhelmed'
Ps.92	'for the sabbath'
Ps.111-113, 115-117, 146-150	'Hallelujah Psalms'

# THE SUBSCRIPTIONS TO THE PSALMS

## 1. To the Chief Musician

The Hebrew is 'Belonging to the Chief Musician', in the sense of it belonging to his repertoire of music. There are 55 psalms bearing this subscription and most of them bear the name of David. The word "Chief Musician" is from a verb meaning 'to lead in music' and is used in the sense of superintending, cp. 1 Chron.15:21 (excel); 1 Chron.23:4 and 2 Chron.34:12 (set forward); 2 Chron.2:2,18 and 34:12 (overseers). The Chief Musician was, therefore, the conductor and director of the Temple singers and musicians. In this capacity he would have trained the singers, led the music and directed the forms of worship. The psalms thus noted in his repertoire had an important and recognised place in the official worship of the Temple.

David, whose name appears most frequently over these psalms, instituted them into the divine worship. He set over the worship Asaph, Heman and Jeduthun, superintended the process of instruction and instituted a procedure for temple worship (cp. 1 Chron.25:1-7). There were twelve brethren in each of the twenty four courses, instructed 'in the songs of Yahweh' (1 Chron.25:8-31). David also established twenty four courses of priests to work in the temple service (1 Chron.24:1-19; cp. Zacharias in Luke 1:5). These arrangements of David for both worship and service became the pattern for future generations (cp. 2 Chron.29:25-26; 35:15; Ezra 3:10-11 - note the contrast in Amos 6:5). This procedure established by David is to be the foundation for worship and service in the age to come when worship and service in the Temple at Jerusalem will be on an international basis. It is the foundation of the symbol in the Apocalypse styled the 'twenty four elders'. In each instance, this reference to the twenty four elders is associated with worship and praise (cp. Rev.4:4,10; 5:8,14; 11:16-17; 19:4-5).

In the psalms there is sometimes added an extra word which informs us that some of the psalms were noted for special occasions during the year, when they would convey a timely lesson. If no such direction was given, it was at the spiritual discretion of the Chief Musician to arrange the appropriate psalm for the occasion, and this meant that he not only had to have a clear and precise knowledge of the spiritual context of the psalm, but also the clear-sighted wisdom to use the psalm in its proper way.

## 2. Shoshannim - Subscription to Psalms 44 and 68

The Hebrew means 'lilies' and indicates spring time when the flowers burst forth - a time of beauty and of new life, the time of Passover, the great spring festival when Israel celebrated deliverance from Egypt and

the formation of their nation from the bondage of Egypt. The spirit of 'Shoshannim' is expressed in the Song of Solomon 2:10-13, "...the winter is past....the flowers appear on the earth...".

Psalms 44 speaks of Yahweh's deliverance 'in the times of old' (V.1) and laments Israel's present affliction, ending with a plea for Yahweh to again arise and redeem His people. Psalm 68 is based on the exodus from Egypt and looks forward to that greater exodus under Jesus Christ, both of leading 'captivity captive' (V.18) and the consummation in the Kingdom.

### **3. Gittith - Subscription to Psalms 7,80,83**

The Hebrew means 'winepresses' and indicates the end of the harvest season ('Shoshannim' was the beginning) when, in Autumn, the vintage is pressed, the final fruits gathered in and the Feast of Tabernacles was celebrated (cp. Deut.16:13-14).

The harvesting and processing of the vintage is often used as a symbol of the judgement to come upon the nations (Isa.63:1-4; Rev.14:18-20). The fruit of this harvest is fit only for the treading in judgement of the sons of God.

The Feast of Tabernacles, however, was also a time of rejoicing, when thankfulness was expressed to Yahweh for the season's bounty and for His provision and protection (Lev.23:41-43; Ps.121:3-5).

Hence, in Psalms 7 and 83, we have expression of judgements as the Psalmist desires the time when 'Yahweh shall judge the people' (7:8). In Psalm 80 we have a plea for Yahweh to remember His vine and once again deliver it; "look down from heaven, and behold, and visit this vine" (Ps.80:14).

Together 'Shoshannim' and 'Gittith', flowers and fruit, are taken up in the scriptures to encompass the whole range of Yahweh's care, deliverance and bounty towards His people (cp. Hosea 14:4-7). Even the hem of the high priest's garment reflected these two ideas - 'bells' (the lily is a bell-shaped flower) and 'pomegranates' (fruit); Exodus 28:33. The two grand pillars in Solomon's Temple also embraced these symbols (1 Kings 7:20-22).

### **4. Shushan Eduth, Shoshannim Eduth - Subscriptions to Psalms 59,79**

'Shushan' is the singular form of 'Shoshannim' and 'eduth means 'testimony'. The Hebrew of these expressions is thus 'lily (or lilies) of testimony'. Being associated with Shoshannim indicates that it was sung in spring. 'Eduth' is frequently connected to the Law of Moses, given at Sinai (cp. Ex.31:18 - 'testimony').

Edersheim in "The Temple - Its Ministry and Services" suggests that Pentecost commemorated the giving of the law. He writes: "The Feast of Unleavened Bread may be said not to have quite passed until fifty days after its commencement, when it merged in that of Pentecost, or 'of Weeks'. According to unanimous Jewish tradition, which was universally received at the time of Christ, the day of Pentecost was the anniversary of the giving of the law on Mt Sinai which the Feast of Weeks was intended to commemorate. Thus as the dedication of the harvest, commencing with the presentation of the first omer on the Passover, was completed in the thank-offering of the two wave loaves at Pentecost, so the memorial of Israel's deliverance, approximately terminated in that of the giving of the law."

Hence, 'Shoshannim-Eduth' was representative of psalms commemorating the Feast of Weeks or Pentecost. Shoshannim was used because Pentecost was considered to constitute the conclusion of Passover, and Eduth was used because Pentecost commemorated the giving of the law.

Although the Feast of Weeks spoke of the time of firstfruits, when Israel entered the land (Lev.23:9-21), Psalms 59 and 79 seem to have been selected to contrast this happy time with a note of solemnity, not to take for granted Yahweh's blessings. They both speak of the time when Gentile nations are in the ascendancy (Ps.59:8,13; 79:1,6) and, therefore, the solemn implication is for Yahweh to continue the blessings of the land.

## **5. Muth-Labben - Subscription to Psalm 8**

As the AV stands, the Hebrew words mean 'dying for the son'. However, a strong case has been made that the word 'Labben' should read 'Labbeyn' which means 'of the champion'. The subscription therefore indicates that the Psalm was used to commemorate 'the death of the champion', namely Goliath the Philistine (cp. 1 Sam.17:4,23).

David saw the death of Goliath as the time of victory over all sin and death, when 'all things' would be 'under his feet' (Ps.8:6) and God would be all and in all (1 Cor.15:25-28).

## **6. Mahalath - Subscription to Psalm 52**

Thirtle shows that the Hebrew should read 'M'holoth' which means 'dancings'. The word occurs in 1 Sam.18:6, where the women of Israel danced upon David's return from defeating the Philistines. Being a psalm, as the superscription notes, which was inspired by the machinations of Doeg the Edomite, David saw in Doeg the epitome of wickedness and predicts his speedy destruction. By applying this psalm to times of dancing and rejoicing, David was pointing forward to the time when all the King's enemies would be removed and dancing would prevail.

## **7. Mahalath Leannoth - Subscription to Psalm 87**

In the Hebrew 'Leannoth' means 'shoutings' and being associated with Mahalath indicates an intensity of rejoicing, expressed in 'dancings and shoutings'. When the ark was brought to Jerusalem by David there was such an intensity of joy (2 Sam.6:5,14,15). In Psalm 87, we have the extension of this rejoicing, when those whose hearts and lives have been centred in Zion, will finally be brought to the 'city of God'.

## **8. Aijeleth Shahar - Subscription to Psalm 21**

The Hebrew means 'the hind of the dawn' and is a phrase representing something beautiful and graceful. A hind represents someone who is beloved (Prov.5:19) whilst the dawn is indicative of the ushering in of the Kingdom (2 Sam.23:3-4; Mal.4:2).

The Psalm would have been used at the coronation of kings and points forward to the greatest coronation when God's beloved son will assume his rightful position as King of Kings and Lord of Lords.

## **9. Jonath-elem-rechokim - Subscription to Psalm 55**

The Hebrew means 'The Dove of Distant Terebinths'. In verses 6 and 7 of the psalm we have the idea of this subscription expressed. The psalm depicts the occasion of David's flight from Absalom when he was betrayed by Ahithophel (vv.12-14) and had to cast his 'burden upon Yahweh' (v.22). The Terebinth was a tree that grew in comparative solitude.

## **10. Al-Taschith - Subscription to Psalms 56,57,58,74**

The Hebrew means 'destroy not' and the phrase occurs in Deut.9:26 where Moses pleaded with God not to destroy the people for worshipping the golden calf. These psalms were appropriate for times when the nation might be overwhelmed by enormous troubles as a result of their waywardness. Their plea would be 'destroy not'.

### **11. a) Alamothe - Subscription to Psalm 45**

b) Sheminith - Subscription to Psalms 5,11

c) Jeduthun - Subscription to Psalms 38,61,76

a) The Hebrew 'Alamothe' means 'maidens' and indicates that Psalm 45 was reserved for the female singers (cp. Ezra 2:65). This is particularly appropriate in this Psalm, speaking as it does of the marriage of Christ and his ecclesia (Eph.5:21-33).

b) The Hebrew 'Sheminith' means 'eight' and also occurs in 1 Chron.15:21. There seems to be a contrast here to verse 20 where certain skilled men were appointed 'with psalteries on (or 'over') Alamothe (or 'maidens')'. It is assumed that Sheminith refers to male singers in contrast to the female singers

(Alamoth). This would account for the meaning of the word, for circumcision was performed on the eighth day.

- c) Jeduthun was a leader of a third section of singers, who led his brethren in thanks and praise to Yahweh (1 Chron.25:3). Psalm 38 is a psalm of praise in that he remembers that God did make haste to help him. Psalm 61 is a psalm of thanks for deliverance from the enemy and Psalm 76 is a psalm of praise for the victory over the enemies of Zion.

## **12. Nehiloth - Subscription to Psalm 4**

Thirtle, supported by the Septuagint translation, suggests that the Hebrew word is 'N'haloth' meaning 'inheritances' or 'possessions'. Psalm 4 was thus chosen to commemorate the inheritance of the land and that Yahweh would finally cause His people to dwell there in safety (v.8).

## **13. Neginoth - Subscription to Psalms 3,5,53,54,60,66,75, and Habakkuk 3**

The Hebrew means 'stringed instruments' indicating that the psalm was to be accompanied with stringed instruments. The use of harps and similar instruments would have made the psalm very melodious. We note the calming effect that such an instrument had upon Saul in 1 Sam.16:22-23.

In Eph.5:19-20 Paul encourages us to make melody in our hearts to the Lord. The Greek word means 'to pluck the strings' and when our minds and hearts are in tune with Godly principles, there is indeed an unseen, but melodious, sound made before the God of heaven.

As we read these, and all the psalms, may it be true of us that, with David we may say "My heart is fixed, O God, my heart is fixed; I will sing and give praise" (Ps.57:7).

## APPENDIX 3

### THE OLD SERPENT

#### Extract from Eureka Vol. 4 pages 67-73 (Logos Edition)

The reader will bear in mind that we are treating of a power styled “the old serpent,” not of the reptile styled *nahkash*, which Moses says, “was more sagacious than any beast of the field, which Yahweh Elohim had made.” The animal was not the power, but only the type of it. He was quick of thought, penetrating, and acutely discerning. He was the most intellectual of all the creatures, and had but one superior among the living, and that was Man. The difference between man and the serpent was diversity of organization. They were both dust of the ground; but the one more highly and perfectly organized than the other. The organism of the serpent embodied faculties whose functions placed him in harmony with man’s nature. The lust of the flesh, the lust of the eye, and the pride of life, were common to them both; so that their intellectual and animal tendencies were on a par. Hence, man was more nearly related to the serpent than to any other animal—so nearly, that the serpent-nature and the man-nature, without much exaggeration, might be termed identical. I have said that man was intellectually his superior. This, however, must not be taken absolutely. The serpent showed himself to be more of an adept than Eve. He purposed to make her and Adam eat the fruit; and to do so by reasoning them into the commission of the act. In this he succeeded, and thereby proved that his intellectual subtilty was superior to theirs. Had they been as quick of thought and penetrating as he, he would have found his match, and the temptation would have failed. They, however, were over-matched by the serpent, who succeeded in deceiving them. He was the intelligent deceiver who darkened their understandings; while they stood in the humiliating position of the serpent-deceived.

Man has a class of faculties which the serpent had not. These are the moral faculties. The possession of these is the mental difference between the two creatures. The moral faculties are the basis of man’s accountability. If he had been destitute of these he would have been as little accountable as the serpent. This organic difference is a matter of capacity for the reception of ideas. The mental capacity of the man was more ample than the serpent’s, though less acute. He had more knowledge of things in general, and was capable of higher attainments in knowledge than the serpent, but he was not so sharp-witted in the use of what he knew as the subtle beast, whose wisdom has passed into the proverb, “Be ye wise as serpents, and harmless as doves.”

The moral faculties, I say, are the basis of man’s accountability. The mere fact, however, of their possession would not have made him responsible to the Deity. The possession of them gave the man no advantage over the serpent. The serpent was “very good,” and the man was “very good;” for it is written, “Elohim saw everything that he made, and behold, it was very good” (Gen. 1:31). As mere material creatures, then, the capacity of one of them for the reception of moral, or spiritual ideas, did not destroy the analogy, or rather the identity, of the serpent nature and the man nature. The truth of this is apparent in mankind at this day. The Fejees, Japanese, New Hollanders, and such-like, have the same number of cerebral organs as Adam when pronounced “very good.” Among those are organs capable of high



moral developments. But, what better are they for the possession of them under existing circumstances? Manifestly none. They are as thoroughly serpent in nature as though they had but the intellectual and animal faculties of the serpent, and no more.

Morally, then, the serpent could not respond to the thoughts, principles, and the institutions of the Deity; but man could, because of his organic capacity for the reception of them. The serpent could not, and the man would not; so that in relation to the way and principles of the Deity, both man and the serpent were reprobate; and of the two the man who could but would not believe and do, was unquestionably the worse.

Man was the only creature of the Deity's "very good" animal creation, whose action was restrained by a law. It was said to him, "Of every tree of the garden eating thou mayest eat; but of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day of thine eating thereof, dying thou shalt die." This was spoken to man only; but in the hearing of the serpent. Had the serpent, or any other animal, eaten of it he would not have transgressed, because the eating, or touching of the tree, was only prohibited to man. The law demanded of man the recognition of the Deity as his ruler and lawgiver by a faithful abstinence from the thing forbidden. The law was the spoken word, or oracle, of the Deity; and threatened the man with death if he despised it. No greater offence could be committed by the man; because "the Deity hath magnified his word above all his name;" so that to despise his word is equivalent to despising him.

The serpent saw the lawgiver, heard the law, and could distinguish the trees. Being very quick of thought, he instinctively speculated, or reasoned, upon what he saw and heard. "The eyes of the Elohim are open, and they know both good and evil, and yet are immortal. Adam is made in their image and after their likeness; and is doubtless like them in all things but the knowledge of evil as well as good. This knowledge, it is clear, may be obtained by eating of the tree forbidden. If they eat thereof, the man and the woman would be like the Elohim; their eyes would be open, and they would know good and evil. And as for dying, that is by no means a necessary consequence. The Elohim are immortal, and Adam and Eve may be so too; for all that is needful to be done to avoid the threatened penalty of the law, is for them to go to the other tree, called the Tree of Lives, and to eat of it, and they will live forever." Such was the intellectualizing of the serpent upon what he had seen and heard. It brought him to conclusions, not altogether false nor entirely true. His conclusion was a mixture of truth and error, in which the error neutralized the truth and made it void. It was therefore "a lie;" and he, though ignorant of the falseness of the theory he was thinking out, "a liar, and the father of it."

Highly satisfied with his newly discovered views of the situation, he presented himself before the mother of all living, and opened a conversation with her upon the subject of the law and its penalty, in which he submitted to her the conclusions to which he had come from the premises before him. He introduced the conference by showing that he knew what the Elohim had said, "Yea," said he, "hath Elohim said, Ye shall not eat of every tree of the garden!" The "yea" implies that he knew the fact; but he put what he knew interrogatively to draw the woman out. She admitted that it had been so said, and specified the particular

tree, and its locality in the midst of the garden, and added that they were forbidden even to touch it upon pain of death. This was the point he wished her to come to as it enabled him at once to state the discovery he had made of what Deity really intended contrary to his word. He replied, “Dying ye shall not die:” that is, “Your dying shall not end in death.” This was a point-blank denial of what the Deity had said. He had said they should die, and the serpent said they should not, and undertook to establish his position by declaring his acquaintance with the secret of the Deity hidden from her — “Dying ye shall not die; for Elohim knows that in the day of your eating thereof then your eyes shall be opened, and ye shall be as Elohim, knowing good and evil.” The Elohim do not die, they know good and evil, and you will become like them.

The woman listened to his sermon on the law, and thought his exposition of the word might be its true spiritual import. It was possible that the Deity did not mean what he said; that it was the letter of the law only that killed; but the spiritual or secret meaning expounded by the intelligent and eloquent serpent, was the real life-imparting truth. She entertained this supposition, since become so popular with her descendants; and, half convinced, she moved towards the tree to take a look at it, and more practically consider the matter. Her faith in the unadulterated Word was shaken. She believed the spiritualizing serpent, and she believed the Deity; for she believed the eating of the tree would impart the knowledge of the good and the evil divinely indicated; but then she believed also, that the death-penalty might be evaded according to the doctrine of the serpent. The tree, she knew, was “good for food,” it was also “pleasant to the eyes.” Here were two classes of human lusts cowering in favour of the serpent’s conclusion. There remained only one class more to be gained and his triumph would be complete. She was ambitious. She knew the Elohim, how wise and exalted they were, and how superior to Adam and herself. She wanted to be like them, and the serpent had assured her that she had the power of this desirable self-exaltation in her own hands. But then, might she not lose all by the operation of the death-penalty? True; but the serpent had assured her that Elohim did not intend to carry it into effect; and besides, was there not that other tree — the tree of lives — as accessible as the tree of the knowledge of good and evil? could she not also eat of that, and be immortal as the Elohim? Surely, this was a well-combined scheme of the serpent’s by which they might easily and speedily attain to wisdom and immortality upon their own terms! With the earth in their possession, what independent, glorious, and powerful ones they would be when like the Elohim! The thought was charming; it was quite fascinating to contemplate! What more could “the pride of life” desire? They would live on the earth forever; and all the world that might inhabit it would be subject to them and to the principles of the serpent, by which they would have attained their high Elohistic estate!

Thus was the mother of all living “drawn away of her own lusts, and enticed.” She was attracted by “the lust of the flesh, the lust of the eyes, and the pride of life.” These instincts of the flesh predisposed her to believe the serpent and to follow his suggestion, regardless of the divine law. Lust conceived within her. The doctrine of the serpent sown in her heart inflamed her desires, and stirred them up into rebellious exercise. Faith in the word was obliterated; her mind was darkened by false teaching; she was beguiled and corrupted from

the simplicity of the truth; her thinking was serpentized, and she “brought forth sin,” or the transgression of the law; and when the sin was perfected, contrary to the serpent’s theory and her own expectation, “it brought forth death” (James 1:14,15).

Such was the first lie, the father of it, and the consequence of believing it. YAHWEH Elohim admitted that the lie contained some truth. As the serpent said, their eyes were opened, but opened to discover their own shame; they became as the Elohim in the knowledge of good and evil of an evil state adapted to the formation of character under trial; but independence, glory, honour and power, they were not permitted to attain. Nor could they so easily as they imagined eat of the tree of lives, and live forever. When the sin was finished they were too much occupied with their new discovery of their nakedness, and devices to conceal it from their expected Elohist visitors, to promptly follow out the serpent’s programme. In the midst of their perturbation they perceived their approach, and fled for concealment among the trees from the presence of YAHWEH Elohim. This appearing of “the Lord the Spirit” was an incident not provided for in the programme of the serpent. It marred the whole scheme, and stamped his speculation with falsehood and deceit. The Lord’s appearing arrested the guilty in their career of sin, and brought them before the Judge for trial and sentence according to their works. The offence was charged upon Adam, who accused the woman as the first in the transgression; and when she was interrogated she confessed, saying, “The serpent beguiled me, and I did eat.” The serpent was the progenitor of the whole transaction. Animal intellectuality, or the thinking of flesh in accordance with its own lusts, emanating from the serpent in discourse, was the spirit that worked in the disobedient, and caused them to stumble at the word. The divine Judge did not interrogate the serpent. It had preached according to its instinct, making proclamation simply of its own reasoning in the premises. The subtle beast, however, was visited with reprobation for the mischief incurred by his ignorant presumption in prating about what he did not understand. He had given expression to what had proved to be a lie, and therefore, he was truly the father or inventor of it. This particular serpent that beguiled Eve by his subtilty, spent all the days of his life in the dust upon his belly; and from being the most sagacious, he became “cursed above all cattle, and above every beast of the field.” The intellectualism of the serpent had been transferred to the man. The serpent system of ideas and mode of thinking had become characteristic of the man, whose lustful nature, inflamed to rebellion by the serpent’s reasoning, came to occupy the same relation to the word of the Deity in all after ages, that the original speaking beast did before the fall of man. All the primeval serpent, or any other kind of serpent, has had to do with serpentine developments since that important crisis has been merely as the expressive and appropriate symbol of the nature of man.

The serpent, then, is the reasoning of the flesh, which is inseparable from it, and tends only to death. This is human nature, and styled by Paul in Rom. 8:3, *sarx hamartias*, SIN’S FLESH, in which, in ch. 7:18, he says, “dwelleth no good thing.” In its original creation, this flesh, like the serpent, was “very good” of its kind. It had its affections and desires, which, like the affections and desires of other creatures, were innocent and harmless; and the man would not have known sin in the gratification of them, except the law had said, Thou shalt not eat of the tree. There would have been no scope for the serpent’s speculation

if no law had been enacted; for without the law his doctrine could have no existence. The serpent's reasoning was sin in conception. "Sin is the transgression of law," and this transgression was originally conceived in the brain of the serpent, and by reasoning on false premises, was transferred into the woman's, where, taking occasion by the commandment ordained for life, and in itself holy, just and good, it wrought in her all manner of intense and unlawful desires. Had she been contented to believe the Deity, and to obey the commandment, her course would have resulted in life eternal. But, instead of this, she found the commandment to be for death; because the reasoning of the serpent, taking occasion by the commandment, deceived her, and by it slew her. Thus, the serpent's reasoning which she adopted as her own, worked death in her by the good and just and holy law, by which, when the reasoning was perfected in transgression, Human Nature displayed itself as an exceedingly great sinner — *kath' huperbolen hamartolos*.

John Thomas

## APPENDIX 4

### The Christ character

#### A SINGLE PERSONALITY

The beatitudes are a portrait of a single personality. The character is Christ's own. To lack any of the particular characteristics is to be deficient. The desirable characteristics are arranged in a special sequence- an order of development. All must be developed to attain the fulness of the stature of Christ.

#### THE CHRIST CHARACTER

1. POVERTY OF SPIRIT Isa.66:2, Ps.51:17  
A crushing of the human spirit. A denial of the human will - ie. an emptying process by which self is displaced and God's will installed. The crushing of the natural rebelliousness of the flesh under the impact of the word.
  2. MOURNING IN ZION Isa.61:1-3  
The natural outcome of a crushed spirit - A longing for the divine will to be vindicated in all the earth. A desire for "the redemption of the body" - the end of corruption.
  3. MEEKNESS OF WISDOM Ps.37:11, 25:9-14  
A development of poverty of spirit and mourning - A teachableness and malleability flowing from self control and perceptive wisdom. Requires faith and courage.
  4. HUNGER FOR RIGHTEOUSNESS Ps.42:1-2  
An insatiable desire for identification with God - The seeking of total harmony and fellowship with God - A striving to attain to God manifestation.
  5. A RESPONSIVE MERCY Ps.18:24-27  
A balancing of zeal for righteousness by a mercy which responds to a recognition of one's own need. A tempering of justice by mercy without compromise.
  6. PURITY OF HEART Ps.24:4  
An unmingled purity of heart - A cleansing of the mind of all impurity and corruption. A singleness of desire and purpose resulting in shamelessness.
  7. A CONSTRUCTIVE PEACEMAKING  
A positive attitude of constructiveness motivated by love which builds up. An attribute flowing from a development of the foregoing characteristics.
  8. SUFFERING FOR RIGHTEOUSNESS  
A consequence of the development of this composite character which is the antithesis of the natural tendencies and character of man.
- \* While the 7th refers to that which flows out from a disciple for the benefit of others the 8th refers to that which flows out from others towards him.

#### WHY BLESSINGS ONLY?

Contrast the Law - Deut.28, Lev.26. The absence of curses points to a grave reality. No disobedience will mar Christ's Kingdom. All wickedness will have been destroyed. While disobedience could and did exist under the Law of Moses, no such thing will exist in Christ's Kingdom.

It was not mildness of disposition but stern logic that impelled Jesus to open with blessings only.

## APPENDIX 5

### EXPOSITIONAL NOTES ON “A SWEET SAVOUR”

The phrase “sweet savour” <sup>1</sup> first occurs in Gen. 8:21 where the two words *nîychôach rêyach* appear together. This first occurrence in Gen. 8:21 of the two words used together provides, in the context, the key to its meaning.

#### The meaning of the words

“sweet” – *nîychôach* – Strong # H5207 – From H5117; properly restful, that is, pleasant; *abstractly* delight. This word occurs 43 times in the O.T. In forty-two of those it is found in tandem with *rêyach* (only once does it stand alone – Lev. 26:31, where it is rendered “sweet odours”).

“savour” – *rêyach* – Strong #7381– From H7306; odor (as if blown). BDB – scent, fragrance, aroma, odour. There are 58 occurrences of this word in the O.T., 42 of those in tandem with *nîychôach*.

#### No rest for the Creator

The Antediluvian apostasy had grieved the Creator “at his heart” (Gen. 6:6), because “every imagination of the thoughts of his (i.e. man’s) heart was only evil continually” (Gen. 6:5). These two verses see the first use of the word “heart” (*leb* – 598 occs.) in the O.T. The next two occurrences are in Gen. 8:21 (another obvious link). Yahweh had no rest and there was no pleasant savour for Him as He wrestled with almost universal wickedness (Gen. 6:3 – “my spirit shall not always strive with man”). This is the lot of the parents of a disobedient child – Prov. 17:21,25 – there is no rest and no sweetness.

A literal translation of these words would be “a fragrance of rest”, i.e. a pleasant period of rest from contention. When men walk in harmony with Yahweh, He has rest from frustration and anger – “God judgeth the righteous, and God is angry with the wicked every day (Ps. 7:11), hence, “Noah was a just man and perfect in his generations, and Noah walked with God” (Gen. 6:9). Yahweh preserved Noah and his family from the judgements that fell in the Flood.

#### The reason why burnt offerings produced “a sweet savour”

Gen. 8:20 – “And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered **burnt offerings** on the altar.”

The next three occurrences of the phrase “a sweet savour” occur in Ex. 29:18,25,41 in relation to the consecration of the Aaronic priests and the institution of the continual burnt offering. All involve burnt offerings.

The next three occurrences are in Lev. 1:9,13,17 in relation to the offering of burnt offerings. Beyond that, the next three occurrences are in Lev. 2:2,9,12 in relation to the meal offering that had always to accompany a burnt offering. This requirement is important in understanding the full extent of what is really meant by the phrase “a sweet savour”.

Burnt offerings spoke of the desire to dedicate oneself to God. Accordingly, there was a precise order by which the offering was wholly consumed by fire, and some exclusions. The head of the

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<sup>1</sup> All Scriptural quotations made in this document are from the King James Version unless otherwise stated. The UK English spelling of the KJV is also employed in this document.

offering was always first on the altar. Yahweh wanted the intellect (the mind = mental powers) of the offeror first; then the fat around the vital organs (the inner man = moral sentiments); followed finally by the inwards and legs (the active parts = physical actions or works) – Lev. 1:8-9. The skin fell to the attending priest (Lev. 7:8). It was not burnt on the altar, Yahweh thus indicating He was not interested in the outward appearance (1 Sam. 16:7).

There are another 10 occurrences of the phrase “a sweet savour” in Leviticus, all identified with burnt offerings. Four are in relation to burning the fat of the offerings on the altar, and four to the burning of the meal offering. This has particular significance for what follows.

### **Numbers 15 – An appeal to the generation that would enter the Land**

Numbers 14 records the condemnation of all over the age of 20 to perish in the wilderness in the ensuing 38 years, except for Caleb and Joshua (Num. 14:22-24; 32:11-12). True to the character of Yahweh, He extends to the younger generation an invitation to endure the next 38 years with faith and patience and to enter the Land of Promise. Then He makes an appeal (“speak unto the children of Israel” – Num. 15:2), to do what their fathers did not do – i.e. give Him “a fragrance of rest.”

The phrase “a sweet savour” occurs six times in Numbers 15 – Vv.3,7,10,13,14,24. Verses 1-16 constitute the first section of the chapter. This is an appeal (“speak” V.2, not command as is often the case in the Law).

**V.2** – “When ye be come into the land of your habitations, which I give unto you.” This is a promise that Yahweh would fulfil His promise to Abraham (Gen. 15:13-16). Some would finally enter the Land promised to Abraham (Heb. 4:6).

### **Voluntary offerings sought**

**V.3** – “And will make an offering by fire unto the LORD” – These are specified as burnt and peace offerings (vow and freewill). Both required a meal and a drink offering to be offered in conjunction with them.

### **A compulsory requirement for meal and drink offerings**

**V.4** – “Then shall he that offereth...” – If one chose to make offerings indicating a desire to dedicate oneself (burnt), or to make commitments (vow and freewill – peace), then they had to also make an attendant meal (flour) and drink (wine) offering. This was compulsory. Why?

### **A fundamental requirement of service**

When an offeror made a burnt or a peace offering under the Law, all that was required was to select an unblemished animal from herd or flock and take it to the priest at the place of sacrifice. He may be required to place his hand on the head of the offering to identify with it, but the priest did the rest. Not a great deal of effort on the offeror’s part was required. However, bringing along a meal and drink offering was quite a different story.

To produce fine flour takes many months of labour. There is ploughing (in cold wet weather); patient maintenance as the crop grows; harvesting in the heat of summer; threshing; winnowing; grinding; sifting, and preparation of the meal offering from fine flour. Similarly, to produce wine takes many months, and a lot of work. What was Yahweh teaching here?

The obvious lesson was that good intentions and a desire to commit to Him were not enough of themselves. Yahweh wants ongoing dedication in the form of labours and ministration to others,



works of faith and commitment to produce fruit. This is consistent with many Scriptural declarations and appeals:

- James 1:22 – “But be ye doers of the word, and not hearers only, deceiving your own selves.”
- John 15:1-2 – “I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.”
- 1 Cor. 15:10 – “But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.”
- 1 Tim. 5:10 – Concerning widows – “Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints’ feet, if she have relieved the afflicted, if she have diligently followed every good work.”
- 2 Pet. 3:11 – “Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation (manner of life) and godliness.”
- Rev. 22:12 – “And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.”

Numbers 15:13-16 reveal the breadth of this requirement. Not only were Israelites to keep this ordinance, but also “strangers” (i.e. Gentiles) who attached themselves to Israel as “sojourners” (a word used 3 times in this bracket of verses). That is exactly our spiritual position if we are in Christ. The principle applies equally to us.

The meal and drink offerings of old are matched by the bread and wine of the table of remembrance in our experience. In baptism, we identified with the sacrifice of Christ, the fulfillment of all the altar sacrifices. Our responsibility is to daily take up the cross sharing his sacrifice – Luke 9:23 – “And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.”

Hence, the Apostle counselled the Corinthian believers – “But let a man examine himself, and so let him eat of that bread, and drink of that cup” (1 Cor. 11:28). In so doing, we indicate that we understand the implications of our commitment in baptism and intend to follow through with works of faith and labours of love after our Lord’s example.

### **The necessity of surrender**

None of the above was likely to happen without willing surrender to God’s requirements. Hence, the next section of Numbers 15 (Vv.17-21) introduces the heave offering that was to be made from the same fine flour as their meal offering. A heave offering is exactly what the word suggests. It was lifted up towards heaven with two hands to be surrendered to Yahweh (see Lam. 3:41 – “Let us lift up our heart with our hands unto God in the heavens”). Heave offerings were sometimes associated with a wave offering which was waved in the hands of the priest. This was to draw God’s attention to the offering (so to speak). It spoke of consecration.

### **Laws about sins of ignorance and blasphemous sin**

Numbers 15:22-31 deal with the treatment and offerings to be made for sins of ignorance. These are based on, and find their source in the stipulations of verses 1 to 16.

Num. 15:24 – “Then it shall be, if ought be committed by ignorance without the knowledge of the congregation, that all the congregation shall offer one young bullock for a **burnt offering**, for a

**sweet savour** unto the LORD, with his **meal offering**, and his **drink offering**, according to the manner, and one kid of the goats for a sin offering.”

Note that the bullock offered is a “burnt offering.” One feature of a burnt offering is that it also “made atonement” (Lev. 1:4), as well as indicating the desire to dedicate oneself. These two aspects made it “a sweet savour” unto Yahweh. And, as required, both a meal and a drink offering accompanied it. Additionally, a kid of the goats as a sin offering pointed forward to Christ. Gentiles were to do precisely the same as Israelites (V.29), pointing to us.

However, where presumptuous sins were committed despising and reviling the word of God (V.30-31), there was no sacrifice.

Num. 15:30-31 – “But the soul that doeth ought presumptuously, whether he be born in the land, or a stranger, the same reproacheth the LORD; and that soul shall be cut off from among his people. Because he hath despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off; his iniquity shall be upon him.”

“reproacheth” – Strong #H1442 – *gâdaph* – A primitive root; to hack (with words), that is, revile.

“despised” – Strong #H959 - *bâzâh* - A primitive root; to disesteem.

This is equivalent to the unforgivable sin of blasphemy against the Holy Spirit – Matt. 12:31-32. It is a sin against the Spirit which both spoke the word of God through Moses to Israel, and verified in the production of manna six days a week, except for the Sabbath, the very day deliberately and rebelliously chosen by the man found gathering sticks.

### **The man found gathering sticks on the Sabbath**

Numbers 15:32-36 is introduced to illustrate the principles of the preceding laws.

It is fascinating that only two incidents are recorded of the entire 38 years of aimless wandering by Israel in the wilderness in the record between Num. 14 and 20. This incident, and the rebellion of Korah, Dathan and Abiram (designed to find a captain to lead them back to Egypt). Set side by side, they appear to be somewhat incomparable. Surely the sin of gathering a few sticks on the Sabbath cannot compare with the massive rebellion of Num. 16? However, the sin of this lone man was just as egregious, for he was a microcosm of the entire generation who had just been condemned to perish in the wilderness. He represented all those who despised the promise of rest in the Land (Ps. 95:8-11). The Sabbath pointed to the Millennial rest of the Kingdom – the fulfillment of God's promise to Abraham and his seed. To despise and revile this is to reject God's offer of salvation which is what the condemned generation had done. This one rebellious man became a representative of the older condemned generation, but also of the company of Korah who spurned the Land of God's promise to Abraham and sought to return to Egypt.

### **Fringes on the borders of garments**

At first it may appear that the way Numbers 15 concludes may have little relationship to what has gone before, but this is not the case. Verses 37-41 confirm the primary theme of this chapter. It is an appeal to willingly surrender to the will of God, and to walk consistently within the bounds of His laws on the journey to the Promised Land.

Num. 15:38 – “**Speak** unto the children of Israel, and **bid** them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue.”

“Speak”, not “command” indicates that Yahweh is seeking willingness to submit and not the motivation of fear, duress or compulsion. This is emphasized by the word “bid” which suggests the same thing.

The focus is normally on the ribband of blue, but it is actually an accessory. It is the “fringe” that is important as careful reading reveals.

“fringe” – Strong #6734 - *tsîytsith* - fringe, tassel, lock. This word occurs only 4 times in the O.T. – three here and in Ezek. 8:3 (“lock”). It is in the feminine form in the Hebrew.

This word is cognate with *tsîyts* (Strong #6731) which first occurs in Ex. 28:36 of the “plate” of pure gold on the high priest’s ‘holy crown’ on which was inscribed “Holiness to Yahweh.” The same word occurs again of that crown in Ex. 39:30; Lev. 8:9 (there are 15 occs. in the O.T.). It is in the masculine form in the Hebrew.

It is not difficult to see the relationship to Christ (our High Priest) and ourselves (his ‘body’ and future bride wandering in the wilderness of life) walking towards the Land of Promise. Our walk must be governed by his mind (Phil. 2:5), and our feet kept within the bounds of his commandments (John 14:15,21; 15:10).

This is why the focus was on the fringe. The ribband of blue used to tie the golden plate to the high priest’s mitre spoke of the binding influence of heaven, but the fringe represented the commandments of Yahweh to His people (Num. 15:39-40). It is evident that the Lord had something similar on his garment during his ministry – Matt. 9:20; 14:26.

### **The appeal to us to produce “a sweet savour”**

Having made the appeal to the Ephesians to “put off the old man” and by a change of attitude “put on the new man,” a creation of God (Eph. 4:22-24), the Apostle alludes to the principles behind “a sweet savour” in Eph. 5:2. One commentator says, “Christ hath loved us, and given himself for an offering and a sacrifice to God for a Sweet-Smelling Savour;” where the words *οσμην ευωδιας* of the apostle are the very words used by the Septuagint in this place (Clarke).

We are called upon to imitate (V.1 – “followers” – *mimetes* – imitators) our God as was His son who willingly gave himself as an offering and a sacrifice to God for a sweet-smelling savour and followed through to the death of the cross. He understood the meaning of always making a meal (bread) and drink (wine) offering with burnt and peace offerings brought together in the one great sacrifice that embraced all that was taught by the six altar offerings.

“Thanks be unto God for His unspeakable gift” (2 Cor. 9:15).

Author: Jim Cowie – 23 April 2024

## APPENDIX 6

<b>Psalm 16</b> <b>The Resurrection and Inheritance of Messiah</b>		
<b>Structural Analysis</b> 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). Gives expression to David's confidence that God 'would raise up Christ to sit on his throne' - Acts 2:24-32. <b>Background</b> - 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"	<sup>1</sup> <u>Michtam</u> of David	<sup>1</sup> Thirtle - "A private prayer or personal meditation". Strong - "an engraving"
<sup>A</sup> Roth. - "for I have sought refuge in thee" <b>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.</b>	<sup>2</sup> <u>Preserve</u> me, O <sup>3</sup> <u>God</u> : <sup>A</sup> for in thee do I put my <sup>4</sup> <u>trust</u> .	<sup>2</sup> shamar - to hedge about; i.e. guard; to protect; attend to. <sup>3</sup> El - Title of Yahweh as the supreme power of the universe <sup>4</sup> chacah - to flee for protection (past tense).
<sup>B</sup> 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" <b>The goodness worked by God in Christ was for the salvation of the saints in whom He would become manifested</b>	2 <i>O my soul</i> , thou hast said unto the LORD, <sup>5</sup> <u>thou art my Lord</u> : <sup>B</sup> my <sup>6</sup> <u>goodness</u> <sup>7</sup> <u>extendeth not to thee</u> ;	<sup>5</sup> This is one of the places where the Sopherim changed Yahweh to Adonai. Lit. "thou art He who will become" <sup>6</sup> towb - good (wide usage) <sup>7</sup> bal - a failure; by imp. nothing, not at all & al - above, over, upon.
<sup>C</sup> 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" <sup>9</sup> I.B. & RV "they are the excellent ones"	3 <sup>C</sup> <i>But</i> to the <sup>8</sup> <u>saints</u> that are in the earth, <sup>9</sup> <u>and to the excellent</u> , in whom <i>is</i> all my delight.	<sup>8</sup> qadosh - holy ones <sup>9</sup> addiyr - wide or large; root to expand, ie. be great. Occurs Ps.8:1,9
<sup>D</sup> Roth. "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". <b>This was David's reply to those who suggested he serve other gods (1 Sam.26:19)</b>	4 <sup>D</sup> Their <sup>10</sup> <u>sorrows</u> shall be multiplied <i>that</i> <sup>11</sup> <u>hasten after another god</u> : their drink offerings of blood will I not offer, nor take up their names into my lips.	<sup>10</sup> atstsebeth - an idol; also a pain or wound <sup>11</sup> mahar - flow easily; hurry  <b>Christ as priest refuses to offer and to intercede for idolators</b>
<sup>E</sup> Roth. "mine allotted portion". Youngs Lit. "the portion of my share". <sup>F</sup> I.B. "you shall surely uphold my destiny" <b>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 &amp; 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)</b>	5 The LORD <i>is</i> <sup>E</sup> the <sup>12</sup> <u>portion</u> of mine inheritance and of my <sup>13</sup> <u>cup</u> : <sup>F</sup> thou maintainest my <sup>14</sup> <u>lot</u> .	<sup>12</sup> mahnah - 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. <sup>13</sup> The cup symbolises a portion or lot. See use of cup - Ps.23:5; 116:13; Jer.16:7 <sup>14</sup> goral - a pebble; a lot (hence destiny). Used to determine inheritance - Num.26:55

<p><sup>6</sup>Roth. "verily, an inheritance that delighteth me". Ygs. "yea, a beauteous inheritance is for me"</p> <p><b>The inheritance of immortality - V.11, Acts 2:33</b></p>	<p>6 The <sup>1</sup><u>lines</u> are fallen unto me in <sup>2</sup><u>pleasant places</u>; <sup>6</sup>yea, I have a <sup>3</sup><u>goodly</u> heritage.</p>	<p><sup>1</sup>chebel - rope or line; by imp. an inheritance (as measured)  <sup>2</sup>na'iym - delightful  <sup>3</sup>shaphar - to glisten</p>
<p><sup>4</sup>Roth. "who hath counselled me"  <sup>5</sup>Roth. Mgn. - reins = emotions, feelings, inward impulses  <sup>6</sup>Roth. "admonish"</p> <p><b>Refers to Christ's communion with his Father, particularly at night - Luke 6:12; Isa.11:1-3; 50:4</b></p>	<p>7 I will bless the LORD, <sup>4</sup>who hath given me <sup>4</sup><u>counsel</u>: my <sup>5</sup><u>reins</u> also <sup>6</sup><u>instruct</u> me in the night seasons.</p>	<p><sup>4</sup>ya'ats - to advise  <sup>5</sup>kilyah - 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. <b>Principle - Col.3:1-5</b>  <sup>6</sup>yacar - chastise with words; hence to instruct</p>
<p><sup>4</sup>Ygs. "I did place Yahweh before me continually"  <b>Vv.8-10 cited by Peter Acts 2:25-28</b>  <sup>9</sup>Roth. "shaken"</p> <p><b>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</b></p>	<p>8 <sup>4</sup>I have <sup>7</sup><u>set</u> the LORD <sup>8</sup><u>always</u> before me: because <i>he is</i> at my right hand, I shall not be <sup>9</sup><u>moved</u>.</p>	<p><sup>7</sup>shavah - to level; equalise. <b>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.</b>  <sup>8</sup>tamiyd - 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)  <sup>9</sup>mowt - to waver; slip, shake, fall. See use Ps.15:5; 21:7; 55:22</p>
<p><sup>6</sup>Roth. "Therefore hath my heart rejoiced, and mine honour exulted"  <sup>4</sup>Lxx "my tongue exulted" (cp. Acts 2:26)  <sup>6</sup>Roth. "shall settle down securely".  Ygs. "dwelleth confidently"</p>	<p>9 <sup>6</sup>Therefore my heart is glad, and <sup>4</sup>my glory rejoiceth: my flesh also <sup>6</sup>shall rest in <sup>1</sup><u>hope</u>.</p>	<p><sup>1</sup>batach - hie for refuge; trust</p>
<p><sup>2</sup>Roth. - "abandon"  <sup>4</sup>Roth. "thy man of lovingkindness".  Ygs. "thy saintly one". RSV "thy godly one"</p> <p><b>Part of this verse is cited by Paul in Acts 13:35</b></p>	<p>10 For thou wilt not <sup>2</sup><u>leave</u> my <sup>3</sup><u>soul</u> in <sup>4</sup><u>hell</u>; neither wilt thou suffer <sup>4</sup>thine <sup>5</sup><u>Holy One</u> to see <sup>6</sup><u>corruption</u>.</p>	<p><sup>2</sup>azab - relinquish  <sup>3</sup>nephesh  <sup>4</sup>sheol - the grave (1st occ. Gen.37:35)  <sup>5</sup>chaciyd - kind; holy one, godly, saint (akin to chesed - Ex.34:6)  <sup>6</sup>shachath - a pit (destruction)</p>
<p><sup>6</sup>Roth. - "Thou wilt cause me to know the path of life - fulness of joys before thee, pleasures at thy right hand evermore."  <b>The path of life refers here to eternal life gained by resurrection - Acts 2:31-33</b></p>	<p>11 <sup>6</sup>Thou wilt shew me the <sup>7</sup><u>path</u> of life: in thy presence <i>is</i> <sup>8</sup><u>fulness</u> of joy, at thy right hand <i>there are</i> <sup>9</sup><u>pleasures</u> for <sup>10</sup><u>evermore</u>.</p>	<p><sup>7</sup>orach - a well trodden road  <sup>8</sup>soba - satisfaction  <sup>9</sup>na'iym - delights (used V.6)  <sup>10</sup>netsach - 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

## APPENDIX 7

## Genesis 14 – Armageddon in Genesis

## Bible Marking Notes

Genesis 14 is the first place in Scripture where Armageddon is presented in type in astonishing detail. The record covers the period from Armageddon to the full establishment of the Kingdom when Christ will share a fellowship meal with his saints in the House of Prayer for all nations.

## Genesis 14

<sup>1</sup> And it came to pass in the days of <sup>2</sup>Amraphel king of <sup>3</sup>Shinar, <sup>4</sup>Arioch king of <sup>5</sup>Ellasar, <sup>6</sup>Chedorlaomer king of <sup>7</sup>Elam, and <sup>8</sup>Tidal king of <sup>9</sup>nations;

## Prefigures Nebuchadnezzar's Image

The 4 kings of the northern confederacy typify the 4 world empires of Dan. 2 which are to be formed into one massive image empire in the latter days. This can only be complete when Gog is victorious in the Land for Israel was part of all four empires. The head (thinking power) of the image will be "Babylon the great"; hence **Amraphel** is first named, although he does not lead the actual invasion.



<sup>2</sup> That these made war with <sup>10</sup>Bera king of <sup>11</sup>Sodom, and with <sup>12</sup>Birsha king of <sup>13</sup>Gomorra, <sup>14</sup>Shinab king of <sup>15</sup>Admah, and <sup>16</sup>Shemeber king of <sup>17</sup>Zeboiim, and the king of <sup>18</sup>Bela, which is <sup>19</sup>Zoar.

The five kings of the south typify the corrupt latter day Tarshish powers who oppose Gog's invasion but are defeated and humiliated in the Land. It is noteworthy that 1<sup>st</sup> World War British Empire posters listed Australia, Canada, India and New Zealand as allies – a total of 5 'kings'.

<sup>3</sup> All these were joined together in <sup>20</sup>the vale of Siddim, which is <sup>21</sup>the salt sea.

<sup>4</sup> Twelve years they served Chedorlaomer, and in the <sup>22</sup>thirteenth year they rebelled.

<sup>5</sup> And in the <sup>23</sup>fourteenth year came Chedorlaomer, and the kings that were with him, and smote the <sup>24</sup>Rephaims in <sup>25</sup>Ashteroth Karnaim, and the <sup>26</sup>Zuzims in Ham, and the <sup>27</sup>Emims in <sup>28</sup>Shaveh Kiriathaim.

<sup>6</sup> And the <sup>29</sup>Horites in their mount Seir, unto <sup>30</sup>Elparan, which is by the wilderness.

<sup>7</sup> And they returned, and came to <sup>31</sup>Enmishpat, which is <sup>32</sup>Kadesh, and smote all <sup>33</sup>the country of the Amalekites, and also the <sup>34</sup>Amorites, that dwelt in <sup>35</sup>Hazezontamar.

## Armageddon

Hebrew derivation - 3 words - aremah/ gai/dan or dun  
**"A heap of sheaves"** - *ārēmāh* - heap, pile; (Strong adds - specifically a *sheaf*). This word is rendered "bringing in sheaves" (Neh. 13:15); "heap of corn" (Ruth 3:7); etc. Root - *āram* - to heap up, pile, be heaped up. Another word rendered "sheaves" is *amar* - to bind sheaves; to gather.

**"Valley"** - *gai* - valley, a steep valley, narrow gorge.

**"For judgement"** - *diyn/dūn* - to judge, contend, plead.

<sup>8</sup> And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same is Zoar;) and they <sup>2</sup>joined battle with them in <sup>3</sup>the vale of Siddim;

<sup>9</sup> With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; <sup>4</sup>four kings with five.

## Invasion of the Land by a northern confederacy

<sup>1</sup> Cp. Dan. 2:44. Nebuchadnezzar's image is prefigured here in the 4 kings who form this confederacy.

<sup>2</sup> "One that speaks of secrets" (Hitchcock); "Keeper of the gods" (Smith); "Powerful people" (Youngs). After defeating Arioch he united Babylonia under one rule, and made Babylon his capital.

<sup>3</sup> "Two rivers" (BDB, Smith, Fausset). Hebrew form of the Akkadian name Semiramis (wife of Nimrod) – the first "mother of harlots".

<sup>4</sup> "Venerable" (Smith); "Lion-like" (BDB, Easton). Also said to mean "Servant of the moon god".

<sup>5</sup> "Revolting from God" (Hitchcock). Larsa in Chaldea.

<sup>6</sup> "Handful of sheaves" (BDB, Smith). Thought to mean "Servant of Lagomer" (an Elamite goddess) in the original language.

<sup>7</sup> "Eternity" (BDB, Smith) – related to *olam*. East of Babylon.

<sup>8</sup> "Fear" or "reverence" (Ges.); "Great son" (BDB, Smith).

<sup>9</sup> *goyim* – nations; i.e. local tribes east of Tigris and north of Elam.

<sup>10</sup> "Son of evil" (BDB, Easton, Smith).

<sup>11</sup> "Burning". Named for its ultimate fate.

<sup>12</sup> "With iniquity" (BDB); "Son of godlessness" (Smith).

<sup>13</sup> "Submersion" (BDB, Smith, Easton).

<sup>14</sup> "Splendour of the father" (BDB); "A father has turned" (Strong).

<sup>15</sup> "Earthy", "Red earth".

<sup>16</sup> "Lofty flight" (BDB); "Soaring on high" (Easton).

<sup>17</sup> "Gazelles".

<sup>18</sup> "To devour at a gulp" (Strong, Easton); "Destruction" (BDB, Smith).

<sup>19</sup> "Little" – Cp. Gen. 19:20-22.

<sup>20</sup> "Field" or "plain" (BDB). Roth. – "the valley of the open fields".

<sup>21</sup> i.e. when Moses wrote after the judgements.

<sup>22</sup> The number of rebellion.

<sup>23</sup> 2 x 7 (covenant) = enforced covenant.

<sup>24</sup> "Giants". A race of giants like Og (Deut. 3:11, 13; Josh. 12:4) east of Jordan.

<sup>25</sup> "The horned Astartes" (Ges.).

<sup>26</sup> "Prominent" (Strong). Giants between Arnon and Jabbok – Deut. 2:20.

<sup>27</sup> "Terrors", "Terrible ones". Inhabitants of Moab – Deut. 2:10.

<sup>28</sup> "Plain of a double city". See Josh. 13:19; Deut. 3:13.

<sup>29</sup> "Cave dwellers" in Petra.

<sup>30</sup> "The terebinth (oak) or the Plain of Paran".

<sup>31</sup> "Fountain of judgement" (Ges.).

<sup>32</sup> "Sanctuary".

<sup>33</sup> i.e. the country later inhabited by the Amalekites, descendants of Esau – Gen. 36:12.

<sup>34</sup> "Highlanders", "hill-men". Inhabitants of Canaan.

<sup>35</sup> "Pruning (or dividing) of palm trees" (Easton) – the old name for Engedi – 2 Chron. 20:2.

## The southern Confederacy defeated – Lot taken captive

<sup>1</sup> Roth. – "Thus then went forth".

<sup>2</sup> Roth. – "set themselves in array against them for the battle". Same word "battle" Zech. 14:2.

<sup>3</sup> Roth. – "the valley of the open fields".

<sup>4</sup> Total 9 = finality/judgement.

<sup>5</sup> *beer chemar* – pit of bitumen. Root *chamar* – to glow with redness; boil up. Translated "red", "troubled", "foul" (Job 16:16).

<p><sup>10</sup> And the vale of Siddim was full of <sup>5</sup><u>slimepits</u>; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain.</p> <p><sup>11</sup> And they took all the goods of Sodom and Gomorrah, and all their <sup>6</sup><u>victuals</u>, and went their way.</p> <p><sup>12</sup> And they took Lot, Abram's brother's son, <sup>7</sup><u>who dwelt in Sodom</u>, <sup>8</sup><u>and his goods</u>, and departed.</p> <p><sup>13</sup> And there came one that had <sup>1</sup><u>escaped</u>, and told Abram the <sup>2</sup><u>Hebrew</u>; for he dwelt in the <sup>3</sup><u>plain</u> of <sup>4</sup><u>Mamre</u> the Amorite, brother of <sup>5</sup><u>Eshcol</u>, and brother of <sup>6</sup><u>Aner</u>: and these were <sup>7</sup><u>confederate</u> with Abram.</p>	<p><sup>6</sup> <i>okel</i> – food.</p> <p><sup>7</sup> Lit. “and he was living in”. A further step from Gen.13:12.</p> <p><sup>8</sup> Contrast Gen. 19:12-16 – God left them behind.</p>
<p>Abraham spent 20 years in Hebron. During this time his household grew to include 318 born in the camp. Added to this a number of Gentiles were converted by the preaching of the “gospel” (Gal. 3:8). God had earlier revealed to him</p>	<p><b>Abram's company rescues Lot from the invader</b></p> <p><sup>1</sup> <i>palet</i> – a refugee. Used Jud. 12:4-5; Isa. 45:20. Type – Zech. 14:2.</p> <p><sup>2</sup> “Crossover-over” (to be on the opposite side by transition). Descendent of Eber – Gen. 10:21,25.</p> <p><sup>3</sup> <i>elon</i> – oak.</p> <p><sup>4</sup> “Strength” or “fatness”.</p> <p><sup>5</sup> “Cluster of grapes”.</p> <p><sup>6</sup> “Boy”.</p> <p><sup>7</sup> <i>baalim berith</i> – owners of a covenant. Roth. – “having a covenant”.</p> <p>Gentiles converted by preaching the Gospel – Gal. 3:8.</p> <p><sup>8</sup> <i>ach</i> – relative, kinsman.</p> <p><sup>9</sup> <i>ruq</i> – empty out; pour forth. Roth. – “drew forth”.</p> <p><sup>10</sup> <i>chaniyk</i> – initiated, practised. i.e. in matters of the Truth.</p> <p><sup>11</sup> “Judgement”.</p> <p><sup>12</sup> <i>chalaq</i> – separate by lot. See use Job 38:24 (“parted”).</p> <p><sup>13</sup> Operated as one body. Cp. “he and his servants” - a type of Christ.</p> <p><sup>14</sup> “Hiding place”. 80 kms (50 miles) north of Damascus.</p> <p><sup>15</sup> i.e. north (to one facing east). Signifies judgement – Ps. 75:6-8.</p> <p><sup>16</sup> “Sack of blood”. Another indicator of judgement.</p> <p><sup>17</sup> Lot given opportunity to forsake Sodom, but goods prevailed in his family.</p>
<p><sup>14</sup> And when Abram heard that his <sup>8</sup><u>brother</u> was taken captive, he <sup>9</sup><u>armed</u> his <sup>10</sup><u>trained</u> servants, born in his own house, three hundred and eighteen, and pursued them unto <sup>11</sup><u>Dan</u>.</p> <p><sup>15</sup> And he <sup>12</sup><u>divided</u> <sup>13</sup><u>himself</u> against them, he and his servants, by night, and smote them, and pursued them unto <sup>14</sup><u>Hobah</u>, which is on the <sup>15</sup><u>left hand</u> of <sup>16</sup><u>Damascus</u>.</p> <p><sup>16</sup> And he brought back all the goods, and also brought again his brother Lot, <sup>17</sup><u>and his goods</u>, and the women also, and the people.</p>	<p><b>Gentile converts in the army of Abram</b></p> <p>Aner, Eschol and Mamre all went with Abram to the battle and were compensated</p> <p><b>Abram blessed by Melchizedek</b></p> <p><sup>1</sup> Thus acknowledging Abram as his deliverer in humility.</p> <p><sup>2</sup> “Level plain”; root to level; equalise; resemble, hence, to be made like. Cp. Heb. 7:3 – “made like unto the son of God”.</p> <p><sup>3</sup> Lit. “the valley of the king”; namely, Melchizedek. Note – 2 Sam. 18:18; 1 Kings 1:33-34; Neh. 2:14-15.</p> <p><sup>4</sup> “King of righteousness” - Heb. 7:2. 11 occs. in Scripture (2 O.T., 9 N.T. all in Hebrews). 11 = incompleteness. Shadow inferior to substance.</p> <p><sup>5</sup> “Peace”. Jerusalem's (“Vision of peace”) name in the Kingdom – Ps. 76:2.</p> <p><sup>6</sup> The tokens of the New (Abrahamic) Covenant – Matt. 26:26-28.</p> <p><sup>7</sup> <i>elyon</i> – elevation, lofty, supreme. Root <i>halah</i> – to ascend.</p> <p><sup>8</sup> <i>El</i> – strength, mighty. Title of Deity as prime mover of Creation.</p> <p><sup>9</sup> Melchizedek greater than Abram – Heb. 7:7. See Acts 3:25-26.</p> <p><sup>10</sup> <i>qanah</i> – found, create, thus to possess, own. See use Ps. 139:13; Prov. 8:22.</p> <p><sup>11</sup> Armageddon will ultimately unite heaven and earth (Matt. 6:10) by revealing its true possessor.</p> <p><sup>12</sup> <i>magan</i> – to shield, encompass with. Its root is <i>magen</i> used Gen. 15:1 “shield”.</p> <p><sup>13</sup> See Heb. 7:4-10.</p>
<p><sup>17</sup> And the king of Sodom <sup>1</sup><u>went out to meet him</u> after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of <sup>2</sup><u>Shaveh</u>, which is <sup>3</sup><u>the king's dale</u>.</p> <p><sup>18</sup> And <sup>4</sup><u>Melchizedek</u> king of <sup>5</sup><u>Salem</u> brought forth <sup>6</sup><u>bread and wine</u>; and he was the priest of <sup>7</sup><u>the most high</u> <sup>8</sup><u>God</u>.</p>	<p><b>The king of Sodom repudiated by Abram</b></p> <p><sup>1</sup> King sin is only interested in ruling the bodies of men.</p> <p><sup>2</sup> <i>nephesh</i> – a breathing creature.</p> <p><sup>3</sup> To make an oath – Ex. 6:8; Deut. 32:40 (cp. context V.32,41-44,50).</p> <p><sup>4</sup> <i>chuwt</i> – to sew; a string. i.e. a tie for a girl's hair.</p> <p><sup>5</sup> <i>serowk</i> – a thong (as tied), and <i>na'alah</i> – a sandal tongue. Thus repudiates the smallest property of both male and female.</p> <p><sup>6</sup> Knew king of Sodom did not acknowledge El Elyon as “possessor of heaven and earth”.</p> <p><sup>7</sup> i.e. recover out of pocket expenses.</p> <p><sup>8</sup> <i>enosh</i> – weak mortal men.</p> <p><sup>9</sup> Principle – 1 Tim. 5:18. But they may not have done so – 1 Cor. 9:4, 6-12.</p>
<p>David later emulated Melchizedek and acted as a king and priest distributing bread and wine to both Jew and Gentile, and male and female when bringing the Ark to Zion to be placed in “the tabernacle of David” – 2 Sam. 6:14-16</p>	
<p><sup>19</sup> And <sup>9</sup><u>he blessed him</u>, and said, Blessed be Abram of the most high God, <sup>10</sup><u>possessor</u> of <sup>11</sup><u>heaven and earth</u>:</p> <p><sup>20</sup> And blessed be the most high God, which hath</p> <p><sup>12</sup><u>delivered</u> thine enemies into thy hand. And he <sup>13</sup><u>gave him</u> <u>tithes of all</u>.</p>	
<p><b>Acts 3:25-26</b> shows Abraham's blessing is to have the work of Christ become truly effective in turning believers from iniquity.</p>	
<p><sup>21</sup> And the king of Sodom said unto Abram, <sup>1</sup><u>Give me</u> the <sup>2</sup><u>persons</u>, and take the goods to thyself.</p> <p><sup>22</sup> And Abram said to the king of Sodom, <sup>3</sup><u>I have lift up mine hand</u> unto the LORD, the most high God, the possessor of heaven and earth,</p> <p><sup>23</sup> That I will not take from a <sup>4</sup><u>thread</u> even to a <sup>5</sup><u>shoelatchet</u>, and that I will not take any thing <sup>6</sup><u>that is thine</u>, lest thou shouldest say, I have made Abram rich:</p> <p><sup>24</sup> <sup>7</sup><u>Save only that which the young men have eaten</u>, and the portion of the <sup>8</sup><u>men</u> which went with me, Aner, Eshcol, and Mamre; <sup>9</sup><u>let them take their portion</u>.</p>	



### Abbreviations

Roth. – J.B. Rotherham's Emphasised Bible  
 Ygs. Lit. – Young's Literal Translation  
 Strong – Strong's Concordance of the Bible  
 Young – Young's Concordance  
 Ges. – Gesenius' Hebrew Lexicon  
 BDB – Brown, Driver, Briggs Hebrew Lexicon  
 Easton – Easton's Bible Dictionary  
 Fausset – Fausset's Bible Dictionary  
 Smith – Smith's Bible Dictionary  
 Hitchcock – Hitchcock's Bible Names  
 Cp. – Compare  
 Lit. - Literally

### The Battle of the Kings

#### Genesis 14

#### The first cameo of the Kingdom

- V.1** A northern confederacy forms  
 – "In the days of these kings"  
 - Dan. 2:44.
- V.2-7** Northern confederacy invades the Land - Gog foreshadowed.
- V.8-12** Southern confederacy defeated - Lot and family taken captive.
- V.13-16** Abraham united with Jew and



## APPENDIX 8

<b>Psalm 22</b> <b>The Sufferings of Christ and the Glory that should follow</b>		
<b>Summary of the Psalm</b> 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		<b>Abbreviations</b> 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
<b>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.</b> 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	<b>Background</b> - 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.
<b>The 4th Saying on the cross.</b> In quoting these words (Matt.27:46) Christ used the word <b>sebak</b> (Aramaic for "forsaken"), but would have been very aware that sebak is the Hebrew word translated "thicket" in Gen.22:13. <b>Comparing Abraham &amp; Isaac in the act of sacrifice is the key to understanding this context.</b>  <sup>A</sup> Ygs. "far from my salvation, the words of my roaring". Roth. "far from saving me, the words of my loud lamentation"	My <sup>1</sup> God, my <sup>1</sup> God, why hast thou <sup>2</sup> forsaken me? <sup>A</sup> why art thou so far from <sup>3</sup> helping me, and from the words of my <sup>4</sup> roaring?	<sup>1</sup> The divine title El - power, strength. <sup>2</sup> azab - to loosen, relinquish. God did not forsake Christ in any moral sense. He did finally withdraw protection from human brutality when "the hour was come". Enduring the sufferings foreshadowed in the psalm finally adduced from Christ this agonised rhetorical cry in order to bolster his faith. <sup>3</sup> yeshuwah - deliverance <sup>4</sup> she'agah - a rumbling or moan. IB "groaning"
<sup>B</sup> RV "but thou answerest not". IB "but you do not answer" <sup>C</sup> Roth. "and there is no rest for me"	2 O my God, <sup>5</sup> I cry in the day-time, <sup>B</sup> but thou hearest not; and in the night season, <sup>C</sup> and am not silent.	<sup>5</sup> The months leading up to his crucifixion saw intense prayer culminating in the struggle of Gethsemane - Matt.26:39. The answer was always the same.
<sup>D</sup> RSV "Yet thou art holy, enthroned on the praises of Israel"	3 <sup>D</sup> But thou art holy, O thou that inhabitest the <sup>6</sup> praises of Israel.	<sup>6</sup> tehillah - laudation. Cp. Deut.10:21; Isa.60:6,18
<b>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</b>	4 Our <sup>7</sup> fathers <sup>8</sup> trusted in thee: they <sup>8</sup> trusted, and thou didst deliver them.	<sup>7</sup> Must refer to Abraham, Isaac and Jacob <sup>8</sup> batach - to hie for refuge
<sup>E</sup> RSV "To thee they cried, and were saved; in thee they trusted, and were not disappointed"	5 <sup>E</sup> They cried unto thee, and were delivered: they trusted in thee, and were not <sup>9</sup> confounded.	<sup>9</sup> buwsh - to pale; to be ashamed
<sup>F</sup> Roth. "But I am a worm and no one, a reproach of men and despised of a people".	6 <sup>F</sup> But I am a <sup>10</sup> worm, and no <sup>11</sup> man; a reproach of <sup>12</sup> men, and despised of the people.	<sup>10</sup> 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 <sup>11</sup> ish - often used of mighty men (Ps.49:2; 62:9) <sup>12</sup> adam
<sup>G</sup> 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 <sup>G</sup> All they that see me <sup>1</sup> laugh me to scorn: they <sup>2</sup> shoot out the lip, they shake the head, saying,	<sup>1</sup> Fulfilled Matt.27:31 <sup>2</sup> patah - to cleave or burst through; emit
<sup>H</sup> IB "He rolled on Yahweh, let him deliver him". Ygs. "Roll unto Yahweh", he doth deliver him" <b>These words were literally fulfilled and thrown in Christ's face - Matt.27:43</b>	8 <sup>H</sup> He <sup>3</sup> trusted on the LORD that he would <sup>4</sup> deliver him: let him <sup>5</sup> deliver him, seeing he delighted in him.	<sup>3</sup> galal - to roll. See use Ps.37:5; Prov.16:3 <sup>4</sup> palat - to slip out, escape <sup>5</sup> natsal - to snatch away

<p><sup>J</sup>Roth. "For thou art he that severed me from the womb, he that caused me to trust upon the breasts of my mother". <b>The uniqueness of Christ is shown in Vv.9-10</b></p>	<p>9 <sup>J</sup>But thou <i>art</i> he that <sup>6</sup><u>look</u> me out of the womb: thou didst make me <sup>7</sup><u>hope</u> <i>when I was</i> upon my mother's breasts.</p>	<p><sup>6</sup>goach - to gush forth (as water) <sup>7</sup>batach - to hie for refuge; to trust, be confident (4 occs. in the psalm)</p>
<p><sup>K</sup>RSV "Upon thee was I cast from my birth, and since my mother bore me thou hast been my God"</p>	<p>10 <sup>K</sup>I was <sup>8</sup><u>cast</u> upon thee from the womb: thou <i>art</i> my <sup>9</sup><u>God</u> from my mother's belly.</p>	<p><sup>8</sup>shalak - to throw <sup>9</sup>El - see V.1</p>
<p><sup>L</sup>IB "Be not far from me; for trouble is near, because no one is there to help"</p>	<p>11 <sup>L</sup>Be not far from me; for <sup>10</sup><u>trouble</u> is near; for <i>there is</i> none to help.</p>	<p><sup>10</sup>tsarar - tightness. Roth. "distress"</p>
<p><sup>M</sup>IB "Many bulls have circled around me, strong bulls of Bashan have surrounded me". <b>The rulers of Jewry surround Christ on the cross</b></p>	<p>12 <sup>M</sup>Many bulls have <sup>1</sup><u>compassed</u> me: strong <i>bulls</i> of <sup>2</sup><u>Bashan</u> have beset me round.</p>	<p><sup>1</sup>cabab - to revolve, surround or border <sup>2</sup>Home of the tribe of Manasseh - represents the Jews who crucified Christ - cp. Gen.41:50-52; 48:19; Deut.33:17</p>
<p><sup>N</sup>Roth. "They have opened wide against me their mouth, a lion rending and roaring"</p>	<p>13 <sup>N</sup>They <sup>3</sup><u>gaped</u> upon me <i>with</i> their mouths, <i>as a</i> <sup>4</sup><u>ravening</u> and a roaring lion.</p>	<p><sup>3</sup>patsah - to rend; i.e. open (esp. the mouth) <sup>4</sup>taraph - to pluck off, pull to pieces</p>
<p><sup>P</sup>IB "I am poured out like waters and all my bones are spread apart" <b>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.</b></p>	<p>14 <sup>P</sup>I am poured out like water, and all my bones are <sup>5</sup><u>out of joint</u>: my heart is like <sup>6</sup><u>wax</u>; it is <sup>7</sup><u>melted</u> in the midst of my bowels.</p>	<p><sup>5</sup>parad - to break through; i.e. spread, separate <sup>6</sup>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 <sup>7</sup>macac - to liquefy</p>
<p><sup>Q</sup>Roth. "Dried as a potsherd is my strength, and my tongue is made to cleave to my gums". <b>Paralysis and raging thirst are symptoms characteristic of crucifixion</b> <sup>R</sup>IB "also you appoint me to the dust of death"</p>	<p>15 <sup>Q</sup>My <sup>8</sup><u>strength</u> is dried up like a potsherd; and my tongue cleaveth to my jaws; <sup>R</sup>and thou hast brought me into the dust of death.</p>	<p><sup>8</sup>kowach - vigor (Lit. force)</p>
<p><sup>S</sup>IB "a band of spoilers have hemmed me in" <sup>11</sup>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)</p>	<p>16 For <sup>9</sup><u>dogs</u> have <sup>10</sup><u>compassed</u> me: <sup>S</sup>the assembly of the wicked have inclosed me: <sup>11</sup><u>they pierced</u> my hands and my feet.</p>	<p><sup>9</sup>Symbol of the Gentiles (Mk.7:27) - crucifixion was a Roman form of execution <sup>10</sup>cabab - to revolve, surround or border. IB "encircled"</p>
<p><sup>T</sup>IB "I count all my bones, they look, they stare at me"</p>	<p>17 <sup>T</sup>I may tell all my bones: they look <i>and</i> stare upon me.</p>	
<p>Cited John 19:24 - This was literally fulfilled by the Roman soldiers</p>	<p>18 They part my <sup>12</sup><u>garments</u> among them, and cast lots upon my <sup>13</sup><u>vesture</u>.</p>	<p><sup>12</sup>beged - a covering; i.e. clothing <sup>13</sup>lebush - a garment. This was Christ's one piece coat without seam (John 19:23)</p>
<p><sup>U</sup>Roth. "But thou O Yahweh be not far off, O my help! To aid me make haste"</p>	<p>19 <sup>U</sup>But be not far from me, O LORD: O my strength, <sup>14</sup><u>haste</u> thee to help me.</p>	<p><sup>14</sup>IB "hurry"</p>
<p><sup>V</sup>Roth. "Rescue from the sword my life, from the power of the dog my solitary self"</p>	<p>20 <sup>V</sup>Deliver my <sup>1</sup><u>soul</u> from the sword; my <sup>2</sup><u>darling</u> from the power of the dog.</p>	<p><sup>1</sup>nephesh - life <sup>2</sup>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 &amp; Isaac</p>

<p><b>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</b></p>	<p>21 Save me from the lion's mouth: for thou hast <sup>3</sup><u>heard</u> me from the horns of the <sup>4</sup><u>unicorns</u>.</p>	<p><sup>3</sup>anah - to eye or to heed; pay attention; to respond. IB "answered" <sup>4</sup>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</p>
<p>Cited Heb.2:12 - "Saying..." These were Christ's words on resurrection - fulfilled in part - John 17:26</p>	<p>22 I will declare thy name unto my brethren: in the midst of the <sup>5</sup><u>congregation</u> will I praise thee.</p>	<p><sup>5</sup>qahal - assembly - the Hebrew equivalent of Ecclesia. See Heb.2:12</p>
<p><b>Foreshadows such scenes as Rev.19:5 where Christ orchestrates the worship of the glorified saints</b> <sup>W</sup>Roth. "stand in awe of him"</p>	<p>23 Ye that fear the LORD, praise him; all ye the <sup>6</sup><u>seed</u> of Jacob, glorify him; <sup>W</sup>and <sup>7</sup><u>fear</u> him, all ye the <sup>6</sup><u>seed</u> of Israel.</p>	<p><sup>6</sup>Harks back to the Abrahamic covenant (Gen.22:17-18; Gal.3:16) <sup>7</sup>guwr - to turn aside from the road; i.e. sojourn (also to fear). Used of the Patriarch's sojourning - Gen.21:23,34</p>
<p><sup>X</sup>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</p>	<p>24 <sup>X</sup>For he hath not despised nor abhorred the affliction of the <sup>8</sup><u>afflicted</u>; neither hath he hid his face from him; but when he cried unto him, he heard.</p>	<p><sup>8</sup>aniy - depressed. Used Ps.69:29; Isa.66:2 (trans. "poor")</p>
<p><b>Depicts Christ before a vast assembly of glorified saints in the Kingdom - Rev.14:1-5; 19:4-5</b></p>	<p>25 My praise <i>shall be</i> of thee in the great <sup>9</sup><u>congregation</u>: I will pay my vows before them that fear him.</p>	<p><sup>9</sup>qahal - assembly (ecclesia)</p>
<p><sup>Y</sup>Roth. "The patient wronged-ones shall eat and be satisfied" <b>Christ eats the peace offering with the saints in the Temple - Ezek.46:2</b></p>	<p>26 <sup>Y</sup>The <sup>10</sup><u>meek</u> shall <sup>11</sup><u>eat</u> and be satisfied: they shall praise the LORD that seek him: your heart shall live for <sup>12</sup><u>ever</u>.</p>	<p><sup>10</sup>anayv - depressed. Cognate with aniy (V.24). Here it is plural speaking of Christ's brethren <sup>11</sup>Refers to consuming of peace offering by worshippers - Lev.7:15-16 <sup>12</sup>ad - duration; perpetuity, continuing</p>
<p><sup>Z</sup>Roth. "yea all the families of the nations will bow themselves down before thee"</p>	<p>27 All the <sup>13</sup><u>ends</u> of the <sup>14</sup><u>world</u> shall remember and turn unto the LORD: <sup>Z</sup>and all the <sup>15</sup><u>kindreds</u> of the <sup>16</sup><u>nations</u> shall worship before thee.</p>	<p><sup>13</sup>ephec - cessation, i.e. an end (used to express 'no further') <sup>14</sup>eretz - the earth <sup>15</sup>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) <sup>16</sup>goyim - nations. Used Gen.22:18</p>
<p><sup>A</sup>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"</p>	<p>28 <sup>A</sup>For the kingdom <i>is</i> the LORD'S: and he is the <sup>1</sup><u>governor</u> among the nations.</p>	<p><sup>1</sup>marshal - to have dominion - Ps.8:6. Governors sit in the gate. <b>Christ is to possess the gate of his enemies - see Gen.22:17.</b></p>
<p><sup>B</sup>Roth. "All the great ones of the earth shall eat and bow down" <sup>C</sup>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</p>	<p>29 <sup>B</sup>All <i>they that be</i> <sup>2</sup><u>fat</u> upon earth shall eat and worship: all they that <sup>3</sup><u>go down to the dust</u> shall bow before him: <sup>C</sup>and none can keep alive his own soul.</p>	<p><sup>2</sup>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 <sup>3</sup>i.e. the mortals in the Millennial Age</p>
<p><sup>P</sup>Roth. "My seed shall serve him, it shall be recounted of the Lord to a generation that shall come"</p>	<p>30 <sup>P</sup>A seed shall serve him; it shall be <sup>4</sup><u>accounted</u> to the <sup>5</sup><u>Lord</u> for a generation.</p>	<p><sup>4</sup>capbar - to score with a mark; inscribe, enumerate, recount <sup>5</sup>Should be Yahweh (Companion Bible)</p>
<p><sup>E</sup>RV "that he hath done it". IB "for he has done it" <b>The final words of the psalm are essentially Christ's 6th Saying on the cross, "It is finished" - John 19:30</b></p>	<p>31 They shall come, and shall <sup>6</sup><u>declare</u> his righteousness unto a people that shall be born, <sup>E</sup>that <sup>7</sup><u>he hath done this</u>.</p>	<p><sup>6</sup>nagad - to front; i.e. to stand boldly out opposite; to manifest; to announce <sup>7</sup>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"</p>

## APPENDIX 9 – The parable of Genesis 21 to 26

### The Divine Allegory

- ❖ **Gal. 4:22-31** – Paul uses **Gen. 16** and **17** as the basis of an allegory.

#### Hagar

= Mosaic Covenant

#### Ishmael

= Israel under Law  
(circumcised in flesh  
but not in heart – **Gen.**  
**17:25**)

#### Sarah

= Abrahamic Covenant

#### Isaac

= Spiritual Israel under  
grace (circumcised in  
heart – **Jews inwardly** –  
**Rom. 2:29**)

The banishment of Hagar and Ishmael from Abraham's house is typical of the eviction of the Jews from the Land

### The parable of Gen. 21

- ❖ **V.10-16** – Natural Israel banished to the wilderness and wanders aimlessly.
- ❖ **V.17-21** – Scattered Israel preserved from destruction by angelic intervention.
- ❖ **V.22-34** – Willing Gentiles converted and brought into the Abrahamic Covenant.
- ❖ **V.22,32** – Phicol mentioned twice in chapter. **What for?** His name means "the mouth of all"; i.e. represents all.
- ❖ **V.23** – Alluded to in **Isa. 59:21**.
- ❖ "Beersheba" named here (*shaba/sheba* – 7 times in chapter). Cp. 7 ewe lambs.

*Blessed with faithful Abraham*

### The parable of Gen. 22

- ❖ **Gen. 21:33** – Abraham left for Moriah from Beersheba – "well of the seven."
- ❖ **Gen. 22:19** – After the 'sacrifice' of Isaac he returned to Beersheba.
- ❖ **V.3** – Two servants and the ass (*chamor*) = Jew and Gentile related to Israel.
- ❖ **V.4** – Isaac 'dead' for three day journey to a hill in Moriah = death of Christ.
- ❖ **V.12** – Isaac's release likened to a resurrection – **Heb. 11:19**.
- ❖ **V.20-24** – Abraham's 'family' outside Land – 12 = Israel of God.

*Blessed with faithful Abraham*

### Why does God wait until Exodus 3 to explain the meaning of His name?

**Ex. 6:3** – Yahweh was "seen" (*ra'ah*) by Abraham, Isaac, and Jacob as

**EL SHADDAI**

– "The strength of the nourishers"

A nourishing father developing his family; hence:

"Israel is my son" – **Ex. 4:22-23**

"Children of Israel" – occurs over 120 times in Exodus (9 times in **Ex. 6**).

*Blessed with faithful Abraham*

### Exodus 6:3

#### Translation and meaning

3 other O.T. passages have the identical form and construction in **Hebrew** to **Ex. 6:3**. The emphasised conjunction "and" is very strong and the grammar of the whole sentence is interrogative with both parts being rhetorical questions linked and contrasted by the "and".

**Ex. 8:26** – "...lo, shall we sacrifice the abomination of the Egyptians? and will they not stone us?"

*Blessed with faithful Abraham*

### Exodus 6:3

**Job 2:10** – "What, shall we receive good at the hand of Yahweh? and shall we not receive evil?"

**Jonah 4:10** – "Hast thou had pity on the gourd? and should not I spare Nineveh?"

Hence **Ex. 6:3** may be translated:

"Did not I appear unto Abraham... by El Shaddai? and by my name Yahweh was I not known unto them?"

*Blessed with faithful Abraham*

### The Divine Surname

**Ex. 3:14-15 (Heb. 11:16)**

"Yahweh Elohim of your fathers, the Elohim of .....

ABRAHAM ) The Father

...ISAAC ) The Son

...JACOB ) Multitudinous Seed

....this is my name for ever, and this is my memorial unto all generations."

**(This surname occurs 12 times in Scripture)**

*Blessed with faithful Abraham*

### The parable of Gen. 23

- ❖ Records the death and burial of Sarah in the cave of Machpelah = "folded together".
- ❖ **V.2** – "and Abraham came to mourn for Sarah" – **RSV** – "Abraham went in" (**Roth.**; **LITV**); i.e. into her tent.
- ❖ Sarah is a type of Zion – **Isa. 51:2-3**.
- ❖ In AD 70 Zion 'fell asleep' and was hid. Must be brought back – **Isa. 52:8**.
- ❖ Isaac is not mentioned in the chapter but was obviously present at the funeral.
- ❖ Why? In AD 70 Christ was in heaven.

*Blessed with faithful Abraham*

### The parable of Gen. 24

- ❖ **Gen. 24:1-9** – Abraham seeks a bride for Isaac in Gentile lands as God sought a bride for Christ among the Gentiles.
- ❖ **V.2** – "hand under my thigh" – Sign that the mission related to the promised seed.
- ❖ The story retold several times = The Gospel message has been repeated many times since the Apostle's work.
- ❖ **V.15, 26, 52** – The actions of the servant convinces Rebekah of the character of his master – Cp. **Gal. 3:1**; **1 Pet. 1:8**.

*Blessed with faithful Abraham*

### The parable of Gen. 24

- ❖ **V.58** – "I will go" – Rebekah's faith is exhibited in leaving behind her family – see **Ps. 45:10-11**.
- ❖ **V.60** – "thousands of millions" – The purpose of the marriage to fulfill the Abrahamic promises – **Gen. 22:17-18**.
- ❖ **V.63** – Isaac's mourning for his mother 3 years after her death = Christ mourning for Zion.
- ❖ **V.67** – Isaac comforted in Sarah's tent = Christ and bride rejoicing in Zion.

*Blessed with faithful Abraham*

### The parable of Gen. 25

- ❖ **V.1-6** – Keturah's sons create ecclesias outside the Land = Spread of ecclesias to many lands.
- ❖ **V.5** – Abraham gives all to Isaac = God put all authority in Christ's hands.
- ❖ **V.11** – Isaac dwells by the well Lahai-roi. Cp. allegory of **Gen. 16:10-15**.
- ❖ **V.12-18** – Generations and death of Ishmael not in chronological sequence = end of Judah's Commonwealth in AD 70. Cp. **V.16** – 12 princes and **Matt. 23:5**.

*Blessed with faithful Abraham*

### The parable of Gen. 25

- ❖ **V.21-23** – Rebekah's troubled pregnancy brought about by Divine intervention – type of the struggle between flesh and spirit in the bride of Christ.
- ❖ God has started a violent struggle between two totally different ways.
- ❖ Struggle will continue until 'birth' when flesh and spirit will be parted for good.
- ❖ Ultimately, the 'elder' = flesh, will serve the 'younger' = spirit – **Luke 13:24-30**; **Gal. 5:16-17**.

*Blessed with faithful Abraham*



### The parable of **Gen. 26**

- ❖ Isaac's sojourn at Gerar among the Philistines a type of Christ's community in the lands of probation.
- ❖ **V.2-5** – The Abrahamic promises repeated to Isaac with conditions attached.
- ❖ **V.6-11** – An uncertain start produces mixed results and embarrassment.
- ❖ **V.12-16** – Truthfulness produces a full crop and obvious progress.
- ❖ **V.17-22** – Continual struggle with the flesh ultimately produces rest.

*Blessed with faithful Abraham*

### The parable of **Gen. 26**

- ❖ **V.23** – Return to the “well of the seven” means a new start = **Kingdom period**.
- ❖ **V.24** – The promise made unconditional.
- ❖ **V.26-31** – Covenant with submissive Gentiles brings peace and harmony.
- ❖ **V.32-33** – A new well of living water confirms Beersheba as the place of life and peace.

**Isa. 51:1** – “...look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged.”

*Blessed with faithful Abraham*

### Development of the Patriarchs' faith – **Heb. 11:13**

**FAITH** – “persuaded” – *peitho* – to be convinced (Passive Voice).

**HOPE** – “embraced” – *aspazomai* – to enfold in the arms (Middle Voice).

**LOVE** – “confessed” – *homologeo* – to assent; i.e. Covenant, acknowledge (Active Voice).

Passive Voice = Subject is receiver of the action  
Middle Voice = Action is done to or for yourself  
Active Voice = Subject is the doer of the action

*Blessed with faithful Abraham*

*May we all be  
blessed with  
faithful Abraham*

*Blessed with faithful Abraham*



## APPENDIX 10

<b>Psalm 31</b> <b>A Desperate but Trusting Prayer for Deliverance</b>		
<b>Structural Analysis</b> 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		<b>Abbreviations</b> 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
<b>A Messianic psalm</b> (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	<b>Background</b> 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.
<sup>A</sup> Roth. "have I sought refuge" <sup>B</sup> Roth. "let me not be ashamed to times age-abiding"	1 In thee, O LORD, <sup>A</sup> do I put my trust; <sup>B</sup> let me <sup>1</sup> <u>never</u> be ashamed: deliver me in thy righteousness.	<sup>1</sup> olahm - hidden period; eternity
<sup>C</sup> Roth. "Incline unto me thine ear" <sup>D</sup> Roth. "become to me a Rock of refuge, a place of security"	2 <sup>C</sup> Bow down thine ear to me; deliver me speedily: <sup>D</sup> be thou my strong <sup>2</sup> <u>rock</u> , for an house of <sup>3</sup> <u>defence</u> to save me.	<sup>2</sup> tzur - a large, immovable rock. See use in Deut.32 (8 occs.) <sup>3</sup> metsudah (masada) - fortress. This is the word used of David's refuge called "the hold" - 1 Sam.22:4,5; 24:22
<sup>E</sup> Roth. "Because my mountain crag and my stronghold thou art"	3 <sup>E</sup> For thou <i>art</i> my <sup>4</sup> <u>rock</u> and my <sup>5</sup> <u>fortress</u> ; therefore for thy name's sake lead me, and guide me.	<sup>4</sup> selah - lofty craggy rock; cliff. Connect the naming of the rock in 1 Sam.23:28 <sup>5</sup> 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 <sup>6</sup> <u>laid privily</u> for me: for thou <i>art</i> my <sup>7</sup> <u>strength</u> .	<sup>6</sup> taman - to hide (by covering over) <sup>7</sup> ma'uz - a fortified place; fig. a defence
<sup>F</sup> <b>The 7th and last Saying on the cross (Luke 23:46)</b> - uttered moments before Christ's death <sup>G</sup> Possible first words of Christ upon resurrection	5 <sup>F</sup> Into thine <sup>8</sup> <u>hand</u> I commit my <sup>9</sup> <u>spirit</u> : <sup>G</sup> thou hast redeemed me, <sup>10</sup> <u>O LORD God of</u> <sup>11</sup> <u>truth</u> .	<sup>8</sup> yad - the open hand. See frequent use 1 Sam.22-24 <sup>9</sup> Spirit = essential character or attitude of man (Mk.2:8; Heb.12:23; Ps.32:2) <sup>10</sup> Lit. "He who will be power of stability" <sup>11</sup> emeth - stability, certainty, trust-worthiness
<sup>H</sup> RV & Roth. "I hate them" (present) <sup>I</sup> IB "idols of worthlessness". Same words used Jonah 2:8	6 <sup>H</sup> I have <sup>1</sup> <u>hated</u> them that regard <sup>I</sup> lying vanities: but I <sup>2</sup> <u>trust</u> in the LORD.	<sup>1</sup> sane - to hate (personally) <sup>2</sup> batach - to hie for refuge; trust
<sup>K</sup> Roth. "I will indeed exult and rejoice in thy lovingkindness" <sup>L</sup> RSV "thou hast taken heed of my adversities"	7 <sup>K</sup> I will be glad and rejoice in thy mercy: <sup>L</sup> for thou hast <sup>3</sup> <u>considered</u> my <sup>4</sup> <u>trouble</u> ; thou hast known my soul in <sup>5</sup> <u>adversities</u> .	<sup>3</sup> ra'ah - to see <sup>4</sup> only - depression; i.e. misery <sup>5</sup> tsarah - tightness (i.e. fig. trouble)

<p><sup>M</sup>RSV "And thou hast not delivered me into the hand of the enemy". Cp. David's deliverance - 1 Sam.23:26-28</p> <p><sup>N</sup>IB "You have set my feet in a broad place". Roth. "Thou hast given standing in a roomy place unto my feet"</p>	<p>8 <sup>M</sup>And hast not shut me up into the <sup>6</sup>hand of the <sup>7</sup>enemy: <sup>N</sup>thou hast set my feet in a <sup>8</sup>large room.</p>	<p><sup>6</sup>yad - see note V.5</p> <p><sup>7</sup>The word is used of Saul (1 Sam.24:4,19)</p> <p><sup>8</sup>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>
<p><sup>P</sup>Roth. "Shew me favour, O Yahweh, for in distress am I - wasted with vexation is mine eye - my soul and my body"</p> <p><b>The wasted eye (here a symbol of the intellect) shows the intensity of the distress</b></p>	<p>9 <sup>P</sup>Have <sup>9</sup>mercy upon me, O LORD, for I am in <sup>10</sup>trouble; mine eye is <sup>11</sup>consumed with <sup>12</sup>grief, yea my soul and my <sup>13</sup>belly.</p>	<p><sup>9</sup>chanan - to bend or stoop in kindness to an inferior</p> <p><sup>10</sup>tsar - a tight place</p> <p><sup>11</sup>asheh - to shrink; i.e. to fail. Used V.10</p> <p><sup>12</sup>ka'as - vexation</p> <p><sup>13</sup>beten - used of belly, womb, bosom or body</p>
<p><sup>Q</sup>Roth. "For consumed with sorrow is my life"</p> <p><sup>R</sup>Roth. "my strength hath staggered with my humiliation". RSV "my strength fails because of my misery" (Gr. Syriack). Lxx "my strength hath been weakened through poverty"</p> <p><sup>S</sup>RSV "and my bones waste away"</p>	<p>10 <sup>Q</sup>For my life is <sup>1</sup>spent with <sup>2</sup>grief, and my years with sighing: <sup>R</sup>my strength <sup>3</sup>faileth because of mine <sup>4</sup>iniquity, <sup>S</sup>and my bones are consumed.</p>	<p><sup>1</sup>kalah - to end; be consumed</p> <p><sup>2</sup>yagown - affliction</p> <p><sup>3</sup>kashal - to totter or waver (through weakness of the legs)</p> <p><sup>4</sup>avon - 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><sup>T</sup>RSV "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". <b>Foreshadows Christ in the period from his arrest to crucifixion</b></p>	<p>11 <sup>T</sup>I was a reproach among all mine <sup>6</sup>enemies, but especially among my neighbours, and a <sup>7</sup>fear to mine acquaintance: they that did see me without fled from me.</p>	<p><sup>6</sup>Saul, the men of Keilah, and the Ziphites - these prefigured Christ's betrayers and murderers</p> <p><sup>7</sup>pachad - sudden alarm - 1 Sam.23:3</p>
<p><sup>U</sup>Roth. "I have been forgotten like one dead - out of mind, I have been as a missing vessel"</p> <p><sup>V</sup>IB "I am like a perishing vessel" cp. Ps.22:14-15</p>	<p>12 <sup>U</sup>I am forgotten as a dead man out of <sup>8</sup>mind: <sup>V</sup>I am like a <sup>9</sup>broken vessel.</p>	<p><sup>8</sup>leb - the heart</p> <p><sup>9</sup>abad - to wander away; lose oneself; hence to perish</p>
<p><sup>W</sup>Roth. "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 <sup>W</sup>For I have heard the slander of many: <sup>10</sup>fear was on every side: while they <sup>11</sup>took counsel together against me, they <sup>12</sup>devised to take away my life.</p>	<p><sup>10</sup>maguwr - a fright. Cp. 1 Sam.24:9</p> <p><sup>11</sup>The same word is used Ps.2:2 - see its use Messianically in Acts 4:25-28</p> <p><sup>12</sup>zamam - 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><sup>X</sup>Roth. "My God thou art"</p>	<p>14 But I <sup>1</sup>trusted in thee, O LORD: I said, <sup>X</sup>Thou art my God.</p>	<p><sup>1</sup>batach - to hie for refuge</p>
<p><b>THE 'TIMES' OF CHRIST</b></p> <p>Christ knew his whole life was bound by divinely appointed times, e.g.</p> <ul style="list-style-type: none"> <li>To preach the Kingdom - Mk.1:15</li> <li>For betrayal &amp; crucifixion - Matt.26:18; John 7:6,8</li> </ul> <p><sup>Y</sup>Roth. "from my pursuers"</p>	<p>15 My <sup>2</sup>times are in thy <sup>3</sup>hand: deliver me from the <sup>3</sup>hand of mine <sup>4</sup>enemies, and <sup>Y</sup>from them that <sup>5</sup>persecute me.</p>	<p><sup>2</sup>eth - time (plural)</p> <p><sup>3</sup>yad - the open hand. See its use in 1 Sam.23</p> <p><sup>4</sup>The word is used of Saul - 1 Sam.24:4, 19</p> <p><sup>5</sup>radaph - to run after (usually with hostile intent). Used of Saul in 1 Sam.23:25,28 (trans. "pursued")</p>
<p><sup>Z</sup>RSV "save me in thy steadfast love"</p>	<p>16 Make thy <sup>6</sup>face to shine upon thy servant: <sup>Z</sup>save me for thy mercies' sake.</p>	<p><sup>6</sup>Language of the blessing on true Nazarites - Num.6:23-26</p>
<p><sup>A</sup>RSV "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: <sup>A</sup>let the wicked be ashamed, and let them be silent in the <sup>7</sup>grave.</p>	<p><sup>7</sup>sheol - the grave. Contrast Ps.16:10</p>

<sup>B</sup> Roth. "Let false lips be made dumb - which are speaking - against a righteous one - arrogantly, with pride and contempt"	18 <sup>B</sup> Let lying lips be put to silence; which speak grievous things proudly and <sup>8</sup> <u>contemptuously</u> against the righteous.	<i>David has in mind his betrayers and Saul's counsellors who advised the king against him.</i> <sup>8</sup> buwz - disrespect
<sup>C</sup> Roth. "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." <sup>D</sup> RSV "For those who take refuge in thee, in the sight of the sons of men."	19 <i>Oh</i> how great <i>is</i> thy goodness, <sup>C</sup> <i>which</i> thou hast <sup>9</sup> <u>laid up</u> for them that fear thee; <sup>D</sup> <i>which</i> thou hast wrought for them that <sup>10</sup> <u>trust</u> in thee before the sons of men.	<sup>9</sup> tsaphan - 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 <sup>10</sup> chacah - to flee for protection; to confide in
<sup>E</sup> Roth. "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"	20 <sup>E</sup> Thou shalt hide them in the <sup>1</sup> <u>secret</u> of thy presence from the pride of <sup>2</sup> <u>man</u> : thou shalt keep them <sup>3</sup> <u>secretly</u> in a <sup>4</sup> <u>pavilion</u> from the strife of tongues.	<sup>1</sup> cether - a cover; hiding place. Trans. "hiding place" Ps.32:7. See also use Ps.27:5; 61:4; 91:1; 119:114 <sup>2</sup> ish - mighty, great man = Saul? <sup>3</sup> tsaphan - to hide by covering over. Used Ps.27:5; 83:3 <sup>4</sup> cukkah (succoth) - booth or hut. Lev.23:34,42,43; Isa.1:8. Used also Ps.27:5
<sup>F</sup> Roth. "For he hath made wonderful his lovingkindness for me in a fortified city". <sup>7</sup> IB "besieged"	21 Blessed <i>be</i> the LORD: <sup>F</sup> for he hath shewed me his <sup>5</sup> <u>marvellous</u> <sup>6</sup> <u>kindness</u> in a <sup>7</sup> <u>strong</u> city.	<sup>5</sup> pala - to separate; distinguish; hence wonderful <sup>6</sup> chesed - lovingkindness (Ex.34:6) <sup>7</sup> <b>Keilah means "citadel, strong city"</b> ( See 1 Sam.23:1). In this city God spoke to David several times to deliver him.
<sup>G</sup> Roth. "But I had said in my alarm"  <sup>H</sup> Roth. "when I cried for help unto thee"	22 <sup>G</sup> For I said in my <sup>8</sup> <u>haste</u> , I am cut off from before thine eyes: nevertheless thou heardest the voice of my supplications <sup>H</sup> when I cried unto thee.	<sup>8</sup> chaphaz - to start up suddenly; to hasten away. Cp. 1 Sam.23
<sup>J</sup> Roth. "Love Yahweh all ye his men of lovingkindness" <sup>K</sup> IB "and abundantly repays the proud doer"	23 <sup>J</sup> O love the LORD, all ye his <sup>9</sup> <u>saints</u> : <i>for</i> the LORD <sup>10</sup> <u>preserveth</u> the faithful, <sup>K</sup> and plentifully rewardeth the proud doer.	<sup>9</sup> chaciyd - kind; hence Godly. Same root as chesed (Ex.34:6) <sup>10</sup> natsar - to guard; protect, maintain
<sup>L</sup> Roth. "Be strong, and let your heart be bold, all ye who are waiting for Yahweh" <sup>M</sup> IB "he shall make your heart stronger"	24 <sup>L</sup> Be of <sup>1</sup> <u>good courage</u> , <sup>M</sup> and he shall <sup>2</sup> <u>strengthen</u> your heart, all ye that <sup>3</sup> <u>hope</u> in the LORD.	<sup>1</sup> chazaq - to seize. Lit. be strong <sup>2</sup> amats - to be alert <sup>3</sup> yachal - to wait; to be patient, wait

## APPENDIX 11

<b>Psalm 38</b> <b>The Outcast's Confidence in Yahweh</b>		
<b>Structural Analysis</b> <b>Vv.1-10</b> Lament over personal state <b>Vv.11-12</b> Friend and foe become opponents <b>Vv.13-14</b> Mute response to opponents <b>Vv.15-22</b> Humble cry for salvation		<b>Abbreviations</b> 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
<b>A Messianic psalm</b> 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.	<b>Background</b> – 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"> <li>• His sin with Bathsheba (2 Sam.11&amp;12)</li> <li>• Affliction of his conscience</li> <li>• Forgiveness but suffering for sin</li> <li>• His sickness and isolation (2 Sam.15:1-9)</li> <li>• Increasing aloofness of friends</li> <li>• Growing boldness of enemies</li> <li>• Open revolt against his rule.</li> </ul> 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, <sup>1</sup> <u>rebuke</u> me not in thy <sup>2</sup> <u>wrath</u> : neither chasten me in thy hot displeasure.	<sup>1</sup> yakach – to be right; hence to decide. Used here in sense of "convict". Cp. appeal Hab.3:2. <sup>2</sup> qetseph – a splinter (as chipped off); fig. rage.
<sup>A</sup> Roth. – "have sunk down into me". <sup>4</sup> Roth. – "thy hand presseth heavily upon me".	2 For thine <sup>3</sup> <u>arrows</u> <sup>A</sup> stick fast in me, and <sup>4</sup> <u>thy hand presseth me sore</u> .	<sup>3</sup> 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. <sup>4</sup> 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> <sup>5</sup> <u>soundness</u> in my flesh because of thine anger; <i>neither is there any</i> <sup>6</sup> <u>rest</u> in my bones because of my sin.	<sup>5</sup> methom – wholesomeness (v.7). <sup>6</sup> 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 <sup>7</sup> <u>iniquities</u> are gone over mine head: as an heavy <sup>8</sup> <u>burden</u> they are too heavy for me.	<sup>7</sup> avon – perversity. Used Ps.51:2 of David's sin with Bathsheba. <sup>8</sup> massa – a burden. The word is used frequently of the word of Yahweh against people and nations.
<sup>B</sup> Roth. – "My wounds are of bad odour – they have festered, by reason of my folly".	5 <sup>B</sup> My <sup>9</sup> <u>wounds</u> stink <i>and</i> are corrupt because of my foolishness.	<sup>9</sup> chaburah – bound (with stripes) – 6 occs. O.T. See Isa.1:6 "bruises"; 53:5 "stripes".
<sup>C</sup> 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 <sup>C</sup> I am <sup>10</sup> <u>troubled</u> ; I am bowed down greatly; I <sup>11</sup> <u>go</u> <sup>12</sup> <u>mourning</u> all the day long.	<sup>10</sup> avah – to bend, twist, distort; to be perverse. Trans. "commit iniquity" 2 Sam.7:14. <sup>11</sup> halak – to walk. <sup>12</sup> qadar – dusky; dark, hence mourning. Root of Kidron.
<sup>D</sup> Ygs. Lit. – "For my flanks have been full of drought".	7 <sup>D</sup> For my loins are filled with a <sup>13</sup> <u>loathsome</u> disease: and <i>there is no</i> <sup>14</sup> <u>soundness</u> in my flesh.	<sup>13</sup> qalah – shrinkage by heat; toast, i.e. scorch. (Jer.29:22). Roth. "inflammation". Omit "disease" in italics. <sup>14</sup> methom – wholesomeness (see v.3).

<sup>E</sup> Roth. "I am benumbed and crushed exceedingly – I have cried aloud because of the groaning of my heart."	8 <sup>E</sup> I am <sup>15</sup> <u>feeble</u> and sore broken: I have roared by reason of the <sup>16</sup> <u>disquietness</u> of my heart.	<sup>15</sup> puwg – sluggish. <sup>16</sup> nehamah – snarling.
<sup>F</sup> Roth. – "longing".	9 <sup>17</sup> <u>Lord</u> , all my <sup>F</sup> <u>desire</u> is before thee; and my <sup>18</sup> <u>groaning</u> is not hid from thee.	<sup>17</sup> Should be "Yahweh" (Comp. Bible). <sup>18</sup> anachah – sighing.
<sup>19</sup> Roth. "fluttereth". <sup>G</sup> Roth. – "even they are not with me".	10 My heart <sup>19</sup> <u>panteth</u> , my strength faileth me: as for the <sup>20</sup> <u>light</u> of mine eyes, <sup>G</sup> it also is gone from me.	<sup>19</sup> cachar – to travel round; to palpitate. <sup>20</sup> owr – illumination; root luminous.
This verse was fulfilled Messianically in Luke 23:49.	11 My lovers and my friends stand aloof from my <sup>1</sup> <u>sore</u> ; and my kinsmen stand afar off.	<sup>1</sup> nega – a blow; a spot. Used of leprosy (Lev.13:2). Trans. "stricken" Isa.53:8.
<sup>H</sup> Based on the betrayal of Ahithophel, these words prefigured the betrayal of Judas. <sup>I</sup> Reflecting on the bitter words of Shimei, this was fulfilled Messianically by the words of Christ's enemies.	12 <sup>H</sup> They also that seek after my life lay snares <i>for me</i> : <sup>I</sup> and they that seek my hurt <sup>2</sup> <u>speak mischievous things</u> , and imagine deceits all the day long.	<sup>2</sup> 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> , <sup>3</sup> <u>heard not</u> ; and <i>I was</i> as a dumb man <i>that</i> openeth not his mouth.	<sup>3</sup> 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 <sup>4</sup> <u>man</u> that heareth not, and in whose mouth are no <sup>5</sup> <u>reproofs</u> .	<sup>4</sup> ish – a mighty man. <sup>5</sup> Roth. "arguments".
<sup>J</sup> Roth. "Because for thee O Yahweh, have I waited."	15 <sup>J</sup> <u>For in thee, O LORD, do I hope</u> : thou wilt <sup>6</sup> <u>hear</u> , O <sup>7</sup> <u>Lord</u> my God.	<sup>6</sup> Roth. "answer". <sup>7</sup> Should be "Yahweh" (Comp. Bible).
<sup>K</sup> 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, <sup>K</sup> <u>Hear me</u> , lest <i>otherwise</i> they should rejoice over me: when my foot <sup>8</sup> <u>slippeth</u> , they magnify <i>themselves</i> against me.	<sup>8</sup> Roth. "tottering". An allusion to Deut.32:35 – see context.
<sup>L</sup> Moffatt – "For I am on the verge of collapse". Roth. – "And my pain is before me continually".	17 <sup>L</sup> For <i>I am</i> ready to <sup>9</sup> <u>halt</u> , <sup>M</sup> and my sorrow <i>is</i> continually before me.	<sup>9</sup> 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 <sup>10</sup> <u>declare</u> mine <sup>*</sup> iniquity; I will be <sup>11</sup> <u>sorry</u> for my <sup>*</sup> sin.	<sup>10</sup> nagad – to front; manifest. <sup>11</sup> da'ag – be anxious. <sup>*</sup> David uses the same words for "iniquity" and "sin" as in Vv.3&4.
<sup>N</sup> Echoed in Ps.69:4 and quoted John 15:25.	19 But mine enemies <i>are</i> <sup>12</sup> <u>lively</u> , <i>and</i> they are strong: <sup>N</sup> and they that hate me wrongfully are multiplied.	<sup>12</sup> By contrast David was sick and weak.
<sup>O</sup> 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 <sup>O</sup> They also that render evil for good are mine <sup>13</sup> <u>adversaries</u> ; because I <sup>14</sup> <u>follow</u> <i>the thing that good is</i> .	<sup>13</sup> satan – to attack; accuse. <sup>14</sup> 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 <sup>15</sup> <u>Lord</u> <sup>16</sup> <u>my salvation</u> .	<sup>15</sup> Should be "Yahweh" (comp. Bible). <sup>16</sup> 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).

## APPENDIX 12

<b>Psalm 40</b> <b>Righteousness in the Great Congregation</b>		
Translations/Comments	Psalm 40	Expositional Notes
Composed by David following recovery from his sickness when he declared the wonder of Yahweh's salvation to a vast assembly. <b>Vv.1-3</b> Deliverance from his afflictions <b>Vv.4-5</b> The wonder of God's thoughts toward the righteous <b>Vv.6-10</b> The body prepared <b>Vv.11-17</b> A plea for speedy deliverance	A Psalm of David	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 <b>Messianic - see Heb.10:4-10. Cp. similarities with Ps.69:2,3,4,16,29</b>
<sup>A</sup> IB "Waiting I waited on Yahweh". Ygs. "I have diligently expected Yahweh" <sup>3</sup> Roth. "cry for help" <b>David's waiting required long endurance and wrestling to obtain the blessing - Cp. Jacob Gen.32:24-32</b>	<sup>A</sup> I <sup>1</sup> <u>waited</u> <sup>1</sup> <u>patiently</u> for the LORD; and he <sup>2</sup> <u>inclined</u> unto me, and heard my <sup>3</sup> <u>cry</u> .	<sup>1</sup> qavah - 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; <b>Hos.12:6</b> ; Isa.25:9 <sup>2</sup> natah - to stretch or bend <sup>3</sup> shav'ah - hallooing
<sup>4</sup> IB "the pit of tumult". Roth. "the destroying pit". Ygs. "a pit of desolation" <sup>5</sup> Roth. "swampy mire". RSV "miry bog" <sup>7</sup> Roth. "making firm my steps". RSV "making my steps secure"	2 He brought me up also out of an <sup>4</sup> <u>horrible</u> pit, out of the <sup>5</sup> <u>miry</u> clay, and set my feet upon a <sup>6</sup> <u>rock</u> , and <sup>7</sup> <u>established</u> my goings.	<sup>4</sup> sha'own - uproar (as of rushing); by imp. destruction <sup>5</sup> yaven - dregs (as effervescing); hence mud. Only other occ. Ps.69:2 <sup>6</sup> selah - to be lofty; a craggy rock. Used of Christ's immortality - Num.20 <sup>7</sup> kuwn - to be erect (i.e. stand perpendicular) to set up; fix
<sup>B</sup> IB "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'."	3 <sup>B</sup> And he hath put a <sup>8</sup> <u>new song</u> in my mouth, <i>even</i> praise unto our God: many shall see <i>it</i> , and fear, and shall <sup>9</sup> <u>trust</u> in the LORD.	<sup>8</sup> Used 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 <sup>9</sup> batach - to hie for refuge; to trust
<sup>1</sup> Roth. "How happy the man" <sup>3</sup> IB "who sets Yahweh as his trust" <sup>5</sup> IB "and does not turn". Roth. "who hath not turned unto the haughty" <sup>C</sup> RSV "to those who go astray after false gods" <b>The man who trusts in God is counted as a mighty man whose victory over flesh is by faith (1 John 5:4)</b>	4 <sup>1</sup> <u>Blessed</u> is that <sup>2</sup> <u>man</u> that <sup>3</sup> <u>maketh</u> the LORD his <sup>4</sup> <u>trust</u> , and <sup>5</sup> <u>respecteth</u> not the proud, nor <sup>C</sup> such as <sup>6</sup> <u>turn aside</u> to <sup>7</sup> <u>lies</u> .	<sup>1</sup> eshet - happiness <sup>2</sup> geber - a valiant man or warrior. <sup>4</sup> mibtach - a refuge i.e. security or assurance <sup>5</sup> panah - to turn; to face <sup>6</sup> cuwt - become derelict; wrongly practise <sup>7</sup> kazab - falsehood
<sup>D</sup> RSV "Thou hast multiplied"  <sup>8</sup> RSV "none can compare with thee"  <sup>9</sup> IB "counted". Roth. "they are too great to rehearse"	5 <sup>D</sup> Many, 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 <sup>8</sup> <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 <sup>9</sup> <u>numbered</u> .	<sup>8</sup> arak - to set in a row; i.e. arrange  <sup>9</sup> caphtar - to score with a mark as a tally or record
<sup>2</sup> Roth. "meal offering" <sup>3</sup> Roth. "thou didst not delight in" <sup>E</sup> RSV (mgn.) "ears thou hast dug for me". Ygs. "ears thou hast prepared for me" All six altar offerings are represented - but God sought obedience not sacrifice - Jer.7:21-23; 1 Sam.15:22	6 <sup>1</sup> <u>Sacrifice</u> and <sup>2</sup> <u>offering</u> thou didst not <sup>3</sup> <u>desire</u> ; <sup>E</sup> mine ears hast thou <sup>4</sup> <u>opened</u> : burnt offering and sin offering hast thou not required.	<sup>1</sup> zebach - a slaughter; by imp. a sacrifice <sup>2</sup> minchah - to apportion; to bestow; a donation <sup>3</sup> chaphets - to incline to <sup>4</sup> karah - to dig; gen. to bore or open. Trans. "pierced" Ps.22:16; "prepared" 2 Kings 6:23; mostly "digged" for wells or a pit (as a snare)
<sup>F</sup> Roth. "Then said I - Lo I am come, in the written scroll it is prescribed for me"	7 <sup>F</sup> <sup>5</sup> <u>Then</u> said I, Lo, I come: in the <sup>6</sup> <u>volume</u> of the book <i>it is</i> written of me,	<sup>5</sup> az - a demonstrative adverb; at that time or place <sup>6</sup> megillah - a roll; volume

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