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MY WBN – COLOR-CODED EDITION

For study the week of **August 10 - 16, 2015**

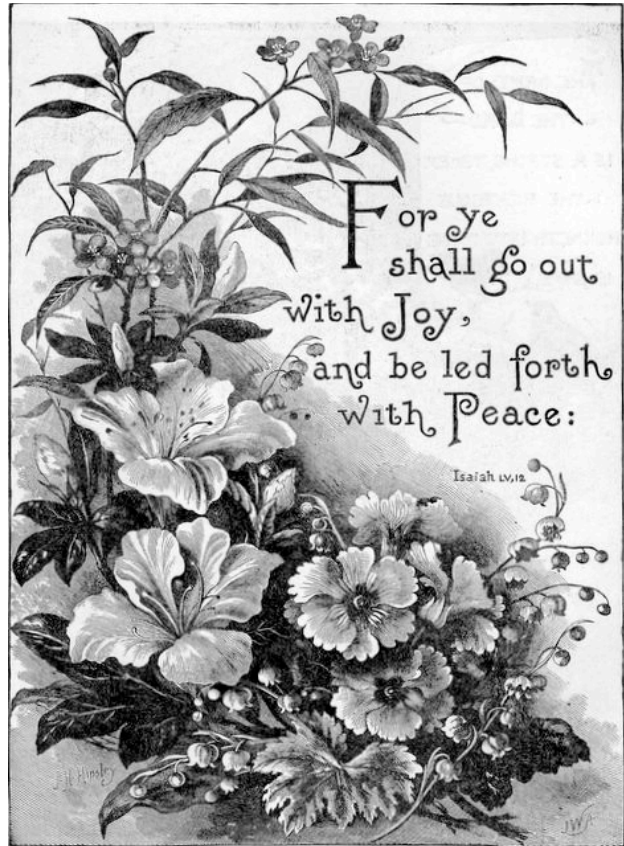
Biblical background on this week's Bible Lesson verses

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“Go out with Joy” (Isaiah 55:12) from *Treasures of the Bible* by Henry Davenport Northrop, D.D.

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— Mary Baker Eddy, *Science and Health with Key to the Scriptures* p. 497

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Deuteronomy 10:12-14 (21)

12 And now, Israel, **what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul, (KJV)**

(NET) Now, Israel, what does the LORD your God require of you except to revere him, to obey all his commandments, to love him, to serve him with all your mind and being,

“The summarizing ‘and now’ leads on to a statement of the twin obligations: to be aware (‘fear,’ ‘love’) and to obey (‘walk,’ ‘serve’). The formulation is reminiscent of Micah 6:8. Its tone suggests that this obligation is not some high-flown idealism beyond human attainment, but a practical possibility. To ‘serve God’ is both to worship and to obey; the one cannot be separated from the other. The same combination is of course implicit in our English usage: ‘a service of worship.’” (*The International Theological Commentary (ITC)*)

13 **To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good? (KJV)**

(GNB) and obey all his laws. I am giving them to you today for your benefit.

“Israel was to serve the Lord with unreserved and unqualified devotion, one that marked them out as God’s peculiar people who had been made his servant nation in achieving his redemptive purposes. Specifically, this service consists of observing the Lord’s commands and decrees. Service is not abstract or vacuous, then, but in covenant relational terms it speaks of strict conformity to precise stipulations.” (*The New American Commentary (NAC)*)

14 **Behold, the heaven and the heaven of heavens is the LORD'S thy God, the earth also, with all that therein is. (KJV)**

(VOICE) Think of it—everything already belongs to the Eternal your God: the sky and *His own dwelling place* beyond the sky, the earth and everything on it.

Behold, the heaven and the heaven of heavens) “All these words in the original are in the plural number: behold the heavens and the heavens of heavens. But what do they mean? To say that the first means the atmosphere, the second the planetary system, and the third the region of the blessed, is saying but very little in the way of explanation. The words were probably intended to point out the immensity of God’s creation, in which we may readily conceive one system of heavenly bodies, and others

beyond them, and others still in endless progression through the whole vortex of space, every star in the vast abyss of nature being a sun, with its peculiar and numerous attendant worlds! Thus there may be systems of systems in endless gradation up to the throne of God!" (*Clarke's Commentary on the Bible (CLARKE)*)

Deuteronomy 18:13 (22)

13 Thou shalt be perfect with the LORD thy God. (KJV)

(AMP) You shall be blameless [and absolutely true] to the Lord your God.

(VOICE) You shall be complete in your obedience and devotion to Him.

(NEB) You shall be whole-hearted in your service of the LORD your God.

"In these verses [Deuteronomy 18:9-22] all the forbidden practices — called **detestable ways of the nations** in the land — dealt with either foretelling the future or magic. By the use of magic one attempted to manipulate or force the "gods" into certain courses of action....Such **detestable practices** were one reason the Lord used Israel to destroy the Canaanites. Therefore it was understandably **detestable** for an Israelite to become involved in those things. By avoiding them the Israelites would be **blameless** of their terrible sins." (*Bible Knowledge Commentary (BKC)*)

"To maintain their possession of the promised land, the Israelites were to be *perfect before the Lord*. In these verses, the essence of the covenant tradition appears once again. The covenant promise of the Lord held forth the gift of the land, but the continuing possession of the land would be dependent upon the Israelite's faithfulness to their covenant obligations, namely, that obedience which would make them perfect (or blameless)." (*The New International Commentary on the Old Testament (NICOT)*)

Deuteronomy 33:12,27 (11)

12 And of Benjamin he said, The beloved of the LORD shall dwell in safety by him; and the LORD shall cover him all the day long, and he shall dwell between his shoulders. (KJV)

(NEB) Of Benjamin he said: LORD's beloved dwells in security, the High God shields him all the day long, and he dwells under his protection.

Between his shoulders) "Moses asked that Benjamin as the one loved of the Lord and shielded continually by him would have a secure rest between the Lord's shoulders, that is, on his shoulders, as a father might carry a son—a figure already used to describe how the Lord carried the Israelites all through the desert journeys (1:31)" (*The Expositor's Bible Commentary (EBC)*)

27 The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy *them*. (KJV)

(GW) The eternal God is your shelter, and his everlasting arms support you. He will force your enemies out of your way and tell you to destroy them.

Everlasting arms) “As the arm is the emblem of power, and of power in a state of exertion, the words here state that an unlimited and unconquerable power shall be eternally exerted in the defense of God’s Church, and in the behalf of all those who trust in Him.” (*Clarke’s Commentary on the Bible (CLARKE)*)

Exodus 3:13,14 (3)

13 And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? (KJV)

(NLT) But Moses protested, "If I go to the people of Israel and tell them, 'The God of your ancestors has sent me to you,' they won't believe me. They will ask, 'Which god are you talking about? What is his name?' Then what should I tell them?"

What is his name?) “For ancient Eastern thought the name of the person who existed was a necessary part of his existence and one knew of a reality only if one was able to pronounce its ‘name’. This presents no problem for J, as he has made use of the divine name Yahweh right from the beginning of his narrative and has also at least from Genesis 4:26 onwards presumed that this name is known among men. E, who usually uses the word ‘God’ instead of this name, is in a different position. In his narrative the God who appeared to Moses had first appeared without a name or just as ‘God of the Fathers’; the question about his name therefore has some point.” (*The Old Testament Library (OTL)*)

14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. (KJV)

(VOICE) **Eternal One:** I AM WHO I AM. This is what you should tell the people of Israel: “I AM has sent me to *rescue* you.”

“Exodus 3:14 is one of the most puzzled over verses in the entire Hebrew Bible. The name given consists of the repeated verb ‘to be’, in the first person singular plus the relative particle (actually, Yahweh is a third person form). The most common translation is that given in the NRSV, ‘I AM WHO I AM.’ Other translations included: ‘I

will be what (who) I will be'; 'I will cause to be what I will cause to be'; 'I will be who I am/I am who I will be.' The last-noted seems to be the best option, in essence: I will be God for you. The force is not simply that God is or that God is present but that God will be faithfully God for them....wherever God is being God, God will be the kind of God, God is." (*Interpretation, a Bible commentary for teaching and preaching (IBC)*)

"God here introduces his name to Moses, first of all by giving an interpretation of it, and then by declaring it openly. In the Hebrew the name was originally written without vowels, as YHWH, and was most probably pronounced Yahweh. This could be interpreted as a verb meaning 'He causes to be', although it is very questionable whether this was the real etymology of the name. Most probably the author of the account did not know its real origin, and simply used its similarity in sound and appearance to the Hebrew verb 'to be' a point to be explained...Since the Hebrew verb could be taken as either a present or future tense, the divine self-designation contains a strong overtone of future action." (*The Cambridge Bible Commentary on the New English Bible (CBC)*)

Genesis 37:3,4,24,28 (14)

3 Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours. (KJV)

(AMP) Now Israel loved Joseph more than all his children because he was the son of his old age, and he made him a [distinctive] long tunic with sleeves.

"The theme of suffering as a test of character is predominant, both for Joseph and his brothers. Though Joseph was righteous he was not kept from suffering. He was preserved by his faith through it. In the end Joseph could acknowledge that God meant it all for good (Genesis 50:20). The Bible's wisdom literature assures the faithful that God brings good out of evil and suffering. Though the wicked may prosper for a time, the righteous hold fast to their integrity because there is a higher, more enduring principle of life (cf. the Book of Job). The wise recognize that the Lord God is sovereign over nature and the nations, and that He righteously orders the affairs of His people. At times God's ways seem unfair and paradoxical, but if endured by faith they bring blessings to the righteous." (*Bible Knowledge Commentary (BKC)*)

son of his old age) "Benjamin being younger, was more the son of his old age and consequently on that ground might have been expected to be the favorite. Literally rendered, it is 'son of old age to him' - *Hebrew phrase*, for 'a wise son' - one who possessed observation and wisdom above his years - an old head on young shoulders.

made him a coat of many colors — formed in those early days by sewing together patches of colored cloth, and considered a dress of distinction. The passion for various colors still reigns among the Arabs and other people of the East, who are fond of dressing their children in this gaudy attire. But since the art of interweaving various patterns was introduced, ‘the coats of colors’ are different now from what they seem to have been in patriarchal times, and bear a close resemblance to the varieties of tartan.” (*Jamieson, A Commentary on the Old and New Testaments (JFB)*)

4 And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him. (KJV)

(VOICE) But when his brothers saw that their father loved him more than the rest, they grew to hate him and couldn’t *find it in themselves to speak to him without resentment or argument.*

Joseph was “only seventeen, and the eleventh of twelve sons. As he gradually grows older, his spiritual development becomes more compassionate and seeks to help others. Jacob presented Joseph with this tunic because, unlike the other brothers who tended the sheep, Joseph was always in attendance on Jacob. It was only fitting that Joseph be garbed beautifully when performing the mitzvah [“**1.** any of the collection of 613 commandments **2.** any good or praiseworthy deed,” *Random House*] of serving his father.” (*Bereishis/Genesis* by Rabbi Meir Zlotowitz (Brooklyn: Mesorah, 2002))

“Jacob’s favoritism for his son Joseph may be explained as well by the special love he had for the boy’s mother (Genesis 29:30).” (*Nelson’s New Illustrated Bible Commentary (NNIBC)*)

24 And they took him, and cast him into a pit: and the pit *was* empty, *there was* no water in it. (KJV)

(VOICE) and they threw him into the pit. Now this pit happened to be an empty *cistern*; there was no water in it.

“Quite literally we read in this verse: ‘They stripped him of his outer garments he had on’ ...the brothers, having accepted Reuben’s counsel not to kill Joseph outright, first strip him before casting him into the cistern where he will presumably die of hunger and exposure. (The long tunic)...is Joseph’s distinctive robe which, later spattered with blood, Jacob will accept as proof evident of his son’s death by predatory beasts somewhere on his journey.” (*Vawter, Bruce, On Genesis* (Garden City: Doubleday, 1977))

28 Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty pieces of silver: and they brought Joseph into Egypt. (KJV)

(VOICE) As the Midianite traders were passing by, they brought Joseph up out of the pit and sold him to the Ishmaelites for about eight ounces of silver, *the usual price of young male slaves*. The traders set off with Joseph in the direction of Egypt.

PRONUNCIATIONS: Midianites “(mid’ee-uh-nites) and Ishmeelites “(ish’mee-uh-lites), a general designation for the nomadic inhabitants of the Syrian and Arabian deserts,” (*Harper Collins Bible Dictionary (HBD)*)

“The name **Midianites** is used interchangeably with the name Ishmaelites (Genesis 37:25), most likely indicating an alliance between the two peoples. Both terms refer to wandering Arab traders. **Twenty shekels of silver** may have been the going rate for a slave at the time. On the other hand, the Midianites may have paid a little less because they knew something was amiss (the standard price for a slave in later Israelite law was thirty shekels; Exodus 21:32). According to Genesis 42:21, Joseph begged his brothers not to sell him. The brothers considered Joseph as good as dead; he would never return from Egyptian slavery. The account would later be memorialized in song (Psalm 105:17), and the despicable act finds its parallel in the price paid to Judas for betraying the Savior.” (*Nelson’s New Illustrated Bible Commentary (NNIBC)*)

Genesis 39:1-3 (15)

1 And 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, which had brought him down thither. (KJV)

(BBE) Now Joseph was taken down to Egypt; and Potiphar the Egyptian, a captain of high position in Pharaoh's house, got him for a price from the Ishmaelites who had taken him there

PRONUNCIATIONS: Potiphar (pot’uh-fuhr); Pharaoh (fair’oh), “the Hebrew word for the title held by the king of Egypt. The Egyptian word meant ‘great house’ which was the name given to the royal palace,” (*Harper Collins Bible Dictionary (HBD)*)

“Potiphar probably did not buy Joseph directly from the Ishmaelites who had brought him to Egypt. They probably sold him to a slave dealer from whom the actual purchase was made by one of Potiphar’s subordinates.” (*The Bible Student’s Commentary (BSC)*)

2 And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. (KJV)

(VOICE) The Eternal One was with Joseph, however, and he became successful *in his own right as a slave* within the house of his Egyptian master.

“Verse 2 declares: ‘the Lord was with Joseph and he was a successful [prospering] man.’ The theological notion of the presence of the Lord, repeated so often in the Scriptures (and epitomized in the name Immanuel, ‘God with us’), is the reason for Joseph’s prosperity. The verse gives the cause (the presence of the Lord) and the effect (the prosperity). A study of the verb, ‘to prosper,’ is important to the exegesis of this passage; its meaning is helpfully clarified in the subsequent verses....this was not an ordinary prosperity – it was phenomenal and unexpected....” (Ross, Allen, *Creation and Blessing, A Guide to the Study and Exposition of Genesis*, Grand Rapids, MI: Baker Book House, 1988)

3 And his master saw that the LORD was with him, and that the LORD made all that he did to prosper in his hand. (KJV)

(GW) Joseph's master saw that the LORD was with him and that the LORD made everything he did successful.

“Though changed in condition, Joseph was not changed in spirit; though stripped of the gaudy coat that had adorned his person, he had not lost the moral graces that distinguished his character; though separated from his father on earth, he still lived in communion with his Father in heaven; though in the house of an idolater, he continued a worshipper of the true God.” (Jamieson, *A Commentary on the Old and New Testaments* (JFB))

Genesis 47:1,7,28,29 (16)

1 Then Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they are in the land of Goshen. (KJV)

(VOICE) Joseph (to Pharaoh): My father and brothers have arrived from the land of Canaan with their flocks and herds and the rest of their belongings. They are now *waiting* in the land of Goshen.

“Joseph furnishes a beautiful example of a man who could bear equally well the extremes of prosperity and adversity. High as he was, he did not forget that he had a superior. Dearly as he loved his father and anxiously as he desired to provide for the

whole family, he would not go into the arrangements he had planned for their stay in Goshen until he had obtained the sanction of his royal master.” (*Jamieson, A Commentary on the Old and New Testaments (JFB)*)

7 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh. (KJV)

(VOICE) Then Joseph brought his father, Jacob, and presented him to Pharaoh, and Jacob gave Pharaoh a blessing.

Jacob is “said to have blessed Pharaoh, by this term Moses does not mean a common and profane salutation, but the pious and holy prayer of a servant of God. For the children of this world salute kings and princes for the sake of honor, but, by no means, raise their thoughts to God. Jacob acts otherwise; for he adjoins to civil reverence that pious affection which causes him to commend the safety of the king to God. And Jeremiah prescribes this rule to the Jews, that they should pray for the peace of Babylon as long as they were to live in exile; because in the peace of that land and empire their own peace would be involved. (Jeremiah 29:7.) If this duty was enjoined on miserable captives, forcibly deprived of their liberty, and torn from their own country; how much more did Jacob owe it to a king so humane and beneficent? But of whatever character they may be who rule over us, we are commanded to offer up public prayers for them. (1 Timothy 2:1.) Therefore the same subjection to authority is required severally from each of us.” (*Calvin’s Complete Commentary (CALCOM)*)

28 And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred forty and seven years. (KJV)

(AMP) And Jacob lived in the land of Egypt seventeen years; so Jacob reached the age of 147 years.

seventeen years) “Even though Jacob had been willing to die when he rejoined his son Joseph (Genesis 45:28; 46:30), God gave him a good number of years to enjoy his family.” (*Nelson’s New Illustrated Bible Commentary (NNIBC)*)

29 And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt: (KJV)

(ERV) The time came when Israel knew he would soon die, so he called his son Joseph to him. He said, "If you love me, put your hand under my leg and make a promise. Promise that you will do what I say and that you will be truthful with me. When I die, don't bury me in Egypt.

the time drew nigh that Israel must die) “One only of his dying arrangements is recorded; but that one reveals his whole character. It was the disposal of his remains, which were to be carried to Canaan, not from a mere romantic attachment to his native soil, nor, like his modern descendants, from a superstitious feeling for the soil of the Holy Land, but from faith in the promises. His address to Joseph – ‘if now I have found grace in thy sight,’ that is, as the vizier of Egypt - his exacting a solemn oath that his wishes would be fulfilled and the peculiar form of that oath, all pointed significantly to the promise and showed the intensity of his desire to enjoy its blessings.” (**Jamieson, A Commentary on the Old and New Testaments (JFB)**)

Genesis 50:15-17,19,21 (17)

15 And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him. (KJV)

(AMP) When Joseph's brethren saw that their father was dead, they said, Perhaps now Joseph will hate us and will pay us back for all the evil we did to him.

“Joseph’s brethren fear lest, Jacob being dead, Joseph will no longer restrain his desire for revenge. *requite*] Their conscience cannot leave them alone.” (**Cambridge Bible for Schools and Colleges (CAMB)**)

16 And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying, (KJV)

(VOICE) So they sent a message to Joseph. **Joseph’s Brothers’ Message:** Your father gave us this instruction before he died.

Thy father did command) “Whether he did or not we cannot tell. Some think they had feigned this story, but that is not so likely. Jacob might have had suspicions too, and might have thought that the best way to prevent evil was to humble themselves before their brother, and get a fresh assurance of his forgiveness.” (**Clarke’s Commentary on the Bible (CLARKE)**)

17 So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him. (KJV)

(VOICE) He told us to say to you, “Please, I beg you. Forgive the crime of your brothers and the sins they committed against you. They were wrong

to treat you so badly.” So please do *what your father asked and* forgive the crime that we, the servants of the God of your father, committed against you. Joseph cried when they spoke these words to him.

“What a conjuration of pardon, says Bishop Hall, was this! What wound could be either so deep, or so festered, that this plaster could not cure? They say not the sons of thy father; for they knew Jacob was dead, and they had degenerated; but *the servants of thy father's God*: how much stronger are the bonds of religion than of nature? If Joseph had been rancorous, this deprecation had charmed him; but now it resolves him into tears! They are not so ready to acknowledge their old offence as he to protest his love; and if he chide them for any thing, it is for that they thought they needed to entreat him; since they might have known it could not stand with the fellow-servant of their father's God, to harbour maliciousness, or to purpose revenge.” (*A Commentary on the Holy Bible (COKE)*)

19 And Joseph said unto them, Fear not: for *am* I in the place of God? (KJV)

(AMP) And Joseph said to them, Fear not; for am I in the place of God? [Vengeance is His, not mine.]

Am I in the place of God?) “These words may be understood either as a question, or an affirmative proposition. How should I take any farther notice of your transgression? I have passed it by, the matter lies now between God and you. Or, in the order of Divine providence I am now in God’s place; he has furnished e with means, and made me a distributor of his bounty; I will therefore not only nourish you, but also your little ones, Genesis 50:21: and therefore he spake comfortably unto them, as in Genesis 45:8, telling them that he attributed the whole business to the particular providence of God rather than to any ill will or malice in them, and that, in permitting him to be brought into Egypt, God had graciously saved their lives, the life of their father, the lives of the people of Canaan, and of the Egyptians: as therefore God had honored him by making him vicegerent in the dispensations of his especial bounty towards so many people, it was impossible he should be displeased with the means by which this was brought about.” (*Clarke’s Commentary on the Bible (CLARKE)*)

21 Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them. (KJV)

(AMP) Now therefore, do not be afraid. I will provide for and support you and your little ones. And he comforted them [imparting cheer, hope, strength] and spoke to their hearts [kindly].

“This same sentiment is expressed in Paul’s letter to the Romans (8:28). God can take even the meanest intention and make it work for good for His devoted followers.” (*The Voice Commentary*)

“Joseph's response to his fearful brothers reveals his attitudes toward God and them (Genesis 50:18-21). He humbled himself under God's authority. He regarded God as sovereign over him and the One who had providentially guided all the events of his life. He knew that God's purposes for him, his family, and all people were good. Consequently he behaved with tender compassion toward his brothers. He proved to be his brothers' keeper. Genesis opened with a couple, Adam and Eve, trying to become like God. It closes with a man, Joseph, denying that he is in God's place.” (*Expository Notes (CONSTABLE)*)

Isaiah 61:1,10 (9)

1 The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; (KJV)

(GNB) The Sovereign Lord has filled me with his Spirit. He has chosen me and sent me To bring good news to the poor, To heal the broken-hearted, To announce release to captives And freedom to those in prison.

“Anointing is a striking metaphor here. In Israel and elsewhere, people daubed priests and kings with olive oil as part of their consecration to holy office, and such daubing became a figure for Yahweh’s commissioning. Prophets were not anointed except in 1 Kings 19:16. Only in connection with David do the two ideas of anointing and Yahweh’s spirit come closely together. In effect, then, this prophet claims to be a David-like figure for the community, anointed (metaphorically) like David and endowed like David....Once again **preach good news...** suggests that the prophet also reckons to be the fulfillment of the commission and vision of heralds bringing good news to Jerusalem.” (*New International Bible Commentary (NIBC)*)

10 I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. (KJV)

(GNB) Jerusalem rejoices because of what the Lord has done. She is like a bride dressed for her wedding. God has clothed her with salvation and victory.

My soul) The speaker here, according to Knox, is Zion/Jerusalem. “The city sings of itself as vested with righteousness, adorned like bride and groom, and flourishing like a garden. Most of all, it is the framework ‘loyalty / righteousness / mutual love’ which distinguishes the renewed city.” (*Knox Preaching Guides*, John H. Hayes, Editor (Atlanta: John Knox Press, (1987-95)

Isaiah 66:1,13 (10)

1 **Thus saith the LORD, The heaven is my throne, and the earth is my footstool:** where *is* the house that ye build unto me? and where *is* the place of my rest? (KJV)

(ERV) This is what the LORD says: "Heaven is my throne, and the earth is where I rest my feet. So do you think you can build a house for me? Do I need a place to rest?"

“**The heaven is my throne** - The idea here is, that as God dwelt in the vast and distant heavens, no house that could be built on earth could be magnificent enough to be his abode. **The earth is my footstool** - A footstool is that which is placed under the feet when we sit. The idea here is, that God was so glorious that even the earth itself could be regarded only as his footstool.” (*Notes on the Old and the New Testaments (BARNES)*)

13 **As one whom his mother comforteth, so will I comfort you;** and ye shall be comforted in Jerusalem. (KJV)

(VOICE) As a mother soothes her child, so I will comfort you. And Jerusalem will *be so nice*, feel so good and safe to you.

“They depict the motherly side of God, who nurses, carries and bounces a child on his knees. Though God is neither male nor female, he expresses the qualities of both genders. This tender description wraps his people in the comfort and security of his eternal love.” (*Women of Faith Study Bible* (Grand Rapids: Zondervan, 2001))

Job 22:12 (1)

12 **Is not God in the height of heaven?** and behold the height of the stars, how high they are! (KJV)

(GNB) Doesn't God live in the highest heavens and look down on the stars, even though they are high?

“Heaven - And from that high tower looketh down upon men, to behold, and govern, and recompense all their actions, whether good or bad. How high - Yet God is far higher

than they, and from thence can easily see all things.” (*John Wesley’s Explanatory Notes (WESLEY)*)

Job 23:13 (2)

13 But **he is in one mind, and who can turn him? and what his soul desireth, even that he doeth.** (*KJV*)

(VOICE) He alone is one *True God*; who can alter Him? Whatever He desires within Himself, He does.

“Although the expression Job uses at the beginning of v.13 is somewhat peculiar (literally, ‘but he is as one’), it is probably either an idiom for ‘unchangeable’ or an expression of divine sovereignty. Its meaning is best judged by the rest of the verse, which describes an unopposable God who does what he pleases. There are strong similarities between this verse and the language of Second Isaiah. What would be words of praise in Second Isaiah have a very different meaning in Job’s mouth, however. The decree that God will complete concerning Job is God’s inexplicable determination to destroy him.” (*The New Interpreter’s Bible (NIB)*)

Leviticus 26:1,11,12 (12)

1 Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up *any* image of stone in your land, to bow down unto it: for **I am the LORD your God.** (*KJV*)

(MOFF) You shall not manufacture any unreal gods for yourselves, you shall not erect any carved idol or obelisk, you shall not put up any figured stone for worship in your land; for I am the Eternal your God.

“The first part of this a reminder of Israel’s covenant responsibility to worship and serve the LORD alone as the one true living God: they could have no idols, they had to observe Sabbath, and they had to reverence the sanctuary. The similarity of the wording to the Decalogue and the oft-repeated ‘I am the LORD your God’ was enough to remind them that this portion of Leviticus was part of the covenant made at Sinai. And here as well as with the giving of the Ten Commandments it was fitting to begin with the demand for absolute allegiance. God tolerated no rivals of any sort. The making of images and idols was not only a violation of that allegiance but also a reversal of creation, with people following gods in their own image in order to manipulate and control their own destiny.” (**Ross**, Allen P., *Holiness to the LORD* (Grand Rapids: Baker, 2002))

- 11 And I will set my tabernacle among you: and my soul shall not abhor you. (KJV)**
(AMP) I will set My dwelling in and among you, and My soul shall not despise or reject or separate itself from you.

The Hebrew *nephesh*, or “soul” appears four times in chapter 26, here referring to God, Himself. Other versions merely translate “I.” According to EBC, “God promised to dwell among his people in the tabernacle spiritually, not materially.” (*The Expositor’s Bible Commentary (EBC)*)

- 12 And I will walk among you, and will be your God, and ye shall be my people. (KJV)**
(AMP) And I will walk in and with and among you and will be your God, and you shall be My people.

“The blessings reach a great climax in reassuring the people that if they are faithful, all the promises included in the covenant will be fulfilled. God will *walk* with his people, as he did in the garden of Eden before the fall. What God had repeatedly promised as the goal of the covenant, ‘I shall become your God,’ will then be seen to be true....They shall become God’s people, and his dwelling shall be with them.” (*The New International Commentary on the Old Testament (NICOT)*)

Luke 17:20,21 (24)

- 20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: (KJV)**
(AMP) Asked by the Pharisees when the kingdom of God would come, He replied to them by saying, The kingdom of God does not come with signs to be observed or with visible display,

“In Jesus’ view the kingdom of God was the spiritual rule of God in the hearts of his subjects. As such it could not be identified by the observable phenomena of material kingdoms – kings, thrones, armies, subjects, lands, etc. Its nature is such that one cannot point and say ‘Look, here it is’ or ‘Look, there it is over there.’” (*Summers, Ray, Commentary on Luke, Waco, TX: Word Books, 1972*)

- 21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you. (KJV)**
(AMP) Nor will people say, Look! Here [it is]! or, See, [it is] there! For behold, the kingdom of God is within you [in your hearts] and among you [surrounding you].

“Luke never views the Kingdom of God as a psychological reality. It is always God’s reigning action. The thought is related to that of Isaiah 45:14 LXX: ‘God is in you’ (i.e., present among you). In the same context Isaiah speaks of God’s salvation. Being ‘in the midst’ of them, the Kingdom is something from which they can benefit; that is, it lies now within their grasp or power.” (**Danker**, Frederick, *Jesus and the New Age*, Philadelphia: Fortress Press, 1988)

Malachi 3:6 (4)

6 For I *am* the LORD, I change not; therefore ye sons of Jacob are not consumed.
(KJV)

(AMP) For I am the Lord, I do not change; that is why you, O sons of Jacob, are not consumed.

“The solemn assurance that the Lord had not changed presupposes a frame of mind which sincerely doubts the truth of this statement in connection with either God’s dispensing of his justice or the profession of his love. According to Malachi, however, there is no shadow of doubt. The perfect tense stresses this truth as a fact of history but also as significant for the present. The Lord has not changed in the past and this is also applicable in the present time.” (*The New International Commentary on the Old Testament (NICOT)*)

Mark 12:29,30 (G)

The Greatest Commandment

29 And Jesus answered him, The first of all the commandments *is*, Hear, O Israel;
The Lord our God is one Lord: (KJV)

(VOICE) Jesus: The most important commandment is this: “Hear, O Israel, the Eternal One is our God, and the Eternal One is the only God.

“Among all the Gospel writers, only Mark recorded Jesus’ quote from Deuteronomy 6:4, which is the first part of what the Jews know as the *Shema* (referring to the opening word of the sentence in Hebrew). The *Shema* is made up from Deuteronomy 6:4-9; Deuteronomy 11:13-21; Numbers 15:37-41 and is the major creed of Judaism that was recited twice daily (morning and evening) by devout Jews. The teachers of the law could debate all they wanted, but Jesus brought them back to the basics by giving new life to the oft-repeated words, **The Lord our God is the one and only Lord**. What mattered were not laws and their relative importance; what mattered was a relationship with the one true God.” (*Life Application New Testament Commentary (LANTC)*)

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this *is* the first commandment. (KJV)

(AMP) And you shall love the Lord your God out of and with your whole heart and out of and with all your soul (your life) and out of and with all your mind (with your faculty of thought and your moral understanding) and out of and with all your strength. This is the first and principal commandment.

(LAMSA) And you must love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your power; this is the first commandment.

(MSG) so love the Lord God with all your passion and prayer and intelligence and energy.

“Jesus then answered the man’s question by explaining what those words should mean in the daily lives of the Jews. Because they believed that there was one God (as opposed to other religions, such as the Romans with their pantheon of gods), they ought to love the one true God with every part of their being: **‘Love the Lord your God with all your heart, all your soul, all your mind, and all your strength’** A person’s total being must be involved in loving God. To love God in this way is to fulfill completely all the commandments regarding one’s ‘vertical’ relationship.” ***(Life Application New Testament Commentary (LANTC))***

With all thy soul) NTC notes: “In the NT as a whole the Greek *psuché* occurs about a 100 times.” Sometimes it is spelled *psyche*-. Random House lists the English word “*psyche* (*sî ké*) 2. (l.c.) the human soul, spirit, or mind. 4. Neoplatonism. the second emanation of the One, regarded as a universal consciousness and as the animating principle of the world.” NTC continues: “The soul—the word used in the original has a variety of meanings—is here probably the seat of man’s emotional activity.” ***(New Testament Commentary (NTC))***

Matthew 4:17 (23)

17 From that time **Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.** (KJV)

(MSG) This Isaiah-prophesied sermon came to life in Galilee the moment Jesus started preaching. He picked up where John left off: "Change your life. God's kingdom is here."

(NLT) From then on, Jesus began to preach, "Turn from your sins and turn to God, because the Kingdom of Heaven is near."

“Matthew radically edits Mark’s summary of Jesus’ preaching, omitting both ‘the time is fulfilled’ and ‘believe in the gospel’. He also omits the identification of this proclamation as ‘the gospel of God’. In place of ‘the kingdom of God,’ Matthew substitutes ‘the kingdom of heaven.’ Although Matthew occasionally retains the phrase ‘the kingdom of God’ unchanged, he normally alters it to ‘the kingdom of heaven,’ apparently out of a desire to show reverence for the divine name. Since the verb here rendered ‘is at hand’ refers normally to temporal rather than spatial proximity, we are justified in seeing in ‘the kingdom of heaven’ a reference to the full establishment of God’s rule. That is, in most occurrences of the phrase, ‘the kingdom of heaven’ refers not to the space where God rules, ‘God’s territory’, but to the activity of ruling itself. Jesus, repeating the warning uttered by John the Baptist, announces that God is about to establish his rule among those who have treated his sovereignty with disdain.” **(Interpretation, a Bible commentary for teaching and preaching (IBC))**

Matthew 6:14 (18)

14 For **if ye forgive men their trespasses, your heavenly Father will also forgive you:** (KJV)

(AMP) For if you forgive people their trespasses [their reckless and willful sins, leaving them, letting them go, and giving up resentment], your heavenly Father will also forgive you.

“Jesus’ words in Matthew 6:14-15 explain His statement about forgiveness in Matthew 6:12. Though God’s forgiveness of **sin** is not based on one’s forgiving others, a Christian’s forgiveness *is* based on realizing he has been forgiven. Personal fellowship with God is in view in these verses (not salvation from sin). One cannot walk in fellowship with God if he refuses to **forgive** others.” **(Bible Knowledge Commentary (BKC))**

Matthew 9:35,36 (19)

35 And **Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.** (KJV)

(AMP) And Jesus went about all the cities and villages, teaching in their synagogues and proclaiming the good news (the Gospel) of the kingdom and curing all kinds of disease and every weakness and infirmity.

“This passage is part of the framework surrounding the presentation of Jesus as the Messiah in word and deed. At the same time the verse lays the groundwork for their mission, since what is given to the disciples – authority (10:1) – corresponds precisely to the final words, which describe Jesus’ own authority and his power to heal.” (*The Good News Commentaries* (SCHWEIZER))

36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. (KJV)

(VOICE) Whenever crowds came to Him, He had compassion for them because they were so deeply distraught, malaised, and heart-broken. They seemed to Him like lost sheep without a shepherd.

“Matthew amplifies the comment: they are ‘like sheep without a shepherd, confused and exhausted’. To see the people in this state fills Jesus with pity and love. The words translated in the REB ‘*harassed and helpless*’ have a subtle link with the descriptions earlier of those ‘struck down’ by illness, ‘prostrate’ and ‘paralyzed’. He meets their needs with healing, but also with the encouragement of the good news of the kingdom. Perhaps there is an implied criticism in this additional comment. The leadership had failed the people, leaving them vulnerable and helpless.” (*Epworth Commentaries* (EPW))

Matthew 12:10-18 (20)

10 And, behold, there was a man which had *his* hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him. (KJV)

(NLT) where he noticed a man with a deformed hand. The Pharisees asked Jesus, "Is it legal to work by healing on the Sabbath day?" (They were, of course, hoping he would say yes, so they could bring charges against him.)

“A hand withered and shriveled is beyond human help. Mark and Luke say only that the Pharisees watched Jesus, to see whether he would heal, that they might accuse him....From Matthew we learn that these thoughts were not left silent. Jesus knowing them compelled the Pharisees to speak out...All they say they want to know is whether it is lawful to heal on the Sabbath....We see how little impression Christ’s word on mercy has made on them.” (*Commentary on the New Testament* (LENSKI))

11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? (KJV)

(NEB) But he said to them, ‘Suppose you had one sheep, which fell into a ditch on the Sabbath; is there one of you who would not catch hold of it and lift it out?’

“One does not imply that the man in question possessed only one sheep, and that he would therefore be particularly anxious to rescue it. The Greek *hen* is often used in New Testament Greek as if it were an indefinite pronoun, and the implication here is that, even if one out of a large flock of sheep had fallen into a ditch, its owner would pull it out.” **(The Tyndale New Testament Commentaries (TNTC))**

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days. (KJV)

(AMP) How much better and of more value is a man than a sheep! So it is lawful and allowable to do good on the Sabbath days.

“The Law as interpreted by rabbis permitted doing something to help an animal help itself... But whatever the law says, instinctively the farmer rushes to help his stricken animal. If they pity a sheep, **how much more** should they show mercy to a human being. **So it is lawful**, not offensive to God, but pleasing not to do just any kind of work but **to do good on the Sabbath.**” **(Augsburg Commentary on the New Testament (ACNT))**

13 Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other. (KJV)

(VOICE) (to the man *with the shriveled hand*) Stretch out your hand. As the man did so, his hand was completely healed, as good as new.

Whole) “**Whole**, healthy, sound, well. Even from their own point of view the Pharisees must have found it difficult to call this breaking the Sabbath, for Jesus used no remedy, performed no action, simply spoke a word, and the man merely stretched forth his hand.” **(Broadus, John A, Commentary on Matthew, Grand Rapids: Kregel, 1990 reprint of 1886 ed.)**

14 Then the Pharisees went out, and held a council against him, how they might destroy him. (KJV)

(AMP) But the Pharisees went out and held a consultation against Him, how they might do away with Him.

“This is the culminating point in the opposition of the Jewish religious authorities. This final breach with the Pharisees and its consequences seem to be located rather early in the ministry. If the reference is not to an early plot on Jesus’ life, we must regard the verse as bringing forward in time the opposition which was evoked later by Jesus’ persistence in the attitudes revealed in this passage. Mark says that the Pharisees acted with the Herodians; but for Matthew the Pharisees seem to represent the only real opposition to Jesus.” (*New Century Bible Commentary (NCB)*)

15 But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all; (KJV)

(VOICE) Jesus knew that the Pharisees were plotting to kill Him and left the area. Many people followed Him, and He healed them all,

“The withdrawal is not to passivity, but to the work of healing—still on the sabbath. Instead of retaliating, Jesus heals. He is the one who gives the ultimate ‘rest’, salvation in the kingdom of God. [Jesus] declares that mercy, not ritual, is what God wants from us and whose whole life is represented by acts of loving response to human need.” (*New Interpreter’s Bible (NIB)*)

16 And charged them that they should not make him known: (KJV)

(AMP) And strictly charged them *and* sharply warned them not to make Him publicly known.

“Jesus was not seeking fame. He did not wish to stand out as a worker of miracles. Vain display, earthly glory, matters such as these did not constitute the reason for his incarnation and sojourn among men. They were completely out of harmony with the humble “Servant of Jehovah” of Isaiah's prophecies.” (*New Testament Commentary (NTC)*)

“Rather than contending with the Pharisees further, Jesus *withdrew* and warned those who were beginning to recognize his power not to tell others about it. Jesus would not risk extinguishing a wick on the verge of going out, and so far would he go in not breaking a reed that he would offer his cheek to those smiting him with one. Thus Jesus demonstrated that he preferred not to fight others when it was not necessary. His opponents thought him a youthful upstart, but Jesus knew his identity and his destiny. When we recognize our identity and destiny as his followers, we may also be less concerned with what the misinformed think of us.” (*The IVP New Testament Series (IVP)*)

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, (KJV)

(VOICE) He did this in keeping with the prophecy Isaiah made so long ago:

PRONUNCIATION: “Esaias (i-zay’yuhs),” (*Harper Collins Bible Pronunciation Guide (HCBP)*) Greek for Isaiah.

“Matthew gets to the focus of this chapter—Jesus as the one who **fulfilled prophecy**. The people expected the Messiah to be a king. This quotation from Isaiah 42:1-4 showed that the Messiah was indeed a king, but it illustrated the kind of king he would be—a quiet, gentle ruler who brings justice to the nations.” (*Life Application New Testament Commentary (LANTC)*)

18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. (KJV)

(VOICE) This is My servant, whom I have *well* chosen; this is the One I love, the One in whom I delight. I will place My Spirit upon Him; He will proclaim justice to all the world.

“*My servant* - That is, the Messiah, the Lord Jesus; called a servant from his taking the “form” of a “servant,” or his being born in a humble condition and from his obeying or “serving” God. *Shall show judgment to the Gentiles* - The word “judgment” means, in the Hebrew, law, “commands, etc.,” It means the “whole system of truth;” the law of God in general; the purpose, plan, or “judgment” of God about human duty and conduct. Here it means, evidently, the system of “gospel truth,” the Christian scheme. *Gentiles* - All who were not Jews. This prophecy (Isaiah 42:1-4) was fulfilled by the multitudes coming to him from Idumea and beyond Jordan, and from Tyre and Sidon, as recorded by Mark 3:7-8.” (*Notes on the Old and the New Testaments (BARNES)*)

Psalm 63:1,2,5 (7)

1 O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; (KJV)

(CEV) You are my God. I worship you. In my heart, I long for you, as I would long for a stream in a scorching desert.

Maclaren quickly moves to the figurative meanings, for which he is so respected: “Every soul is athirst for God; but unless a man can say, ‘thou art my God,’ he knows not where to slake his thirst, and seeks, not after the living Fountain of Waters, but after muddy pools and broken cisterns.” (*Expositions of Holy Scripture (MaClaren)*)

2 To see thy power and thy glory, so as I have seen thee in the sanctuary. (KJV)

(NRSV) So I have looked upon you in the sanctuary, beholding your power and glory.

“The psalm is a prayer for help in the first person style. It is composed as the prayer of a person who comes to the sanctuary from a dangerous world where there are people who seek his life. In that dangerous world the psalmist has experienced the absence of God as the thirst and hunger of soul, a need for the presence of God without which his soul cannot live. The need has been met by encounter with the Presence.”
(Interpretation, a Bible commentary for teaching and preaching (IBC))

5 My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips: (KJV)

(VOICE) My soul overflows with satisfaction, as when I feast on foods rich in marrow and fat; with excitement in my heart and joy on my lips, I offer You praise.

Davidson entitles the whole psalm, “Spiritual Food for Every Need.” “‘My soul thirsts for you’ (verse 1) now becomes ‘my soul is satisfied’ (verse 5), satisfied ‘as with a rich feast.’ This is his description of that communion with God which dominates and gives meaning to life.” (Davidson, Robert, *The Vitality of Worship* (Grand Rapids: Eerdmans, 1998))

My mouth shall praise thee) “David was so abundantly satisfied with the love of God that he wanted everyone else to know about God’s love too. The point is that it is both natural and right to share good news. King David knew this, and his song of unmixed praise of the God who satisfies our deepest longings is the result.” **(An Expository Commentary (BOICE))**

Psalm 77:11,13 (8)

11 I will remember the works of the LORD: surely I will remember thy wonders of old. (KJV)

(AMP) I will [earnestly] recall the deeds of the Lord; yes, I will [earnestly] remember the wonders [You performed for our fathers] of old.

“The psalmist’s comfort and hope came from his musing on God’s great deliverance of Israel at the Exodus. Asaph decided to recall (**remember... meditate... consider**, God’s **miracles** performed in the past by His **right hand**. Asaph based his **appeal** on those **works and deeds.**” **(Bible Knowledge Commentary (BKC))**

“In a time of great affliction, when ready to despair, the psalmist derives relief from calling to mind God’s former and wonderful works of delivering power and grace.” **(The New Commentary on the Whole Bible (NC))**

13 Thy way, O God, is in the sanctuary: who is so great a God as our God? (KJV)

(AMP) Your way, O God, is in the sanctuary [in holiness, away from sin and guilt]. Who is a great God like our God?

In the sanctuary) Elsewhere the KJV translates the Hebrew noun *qodesh*, “holiness,” as EXS does here. i.e., “in holiness.” “God always acts in strict accordance with His holiness. It is not that God has forgotten his lovingkindness; it is simply that His love and His holiness always work in complete harmony. This is what explains so many of life’s mysterious disciplines — both individual and national.” (*The Exploring Series (EXS)*)

Psalm 86:2,3,9,10,12 (R)

A prayer of protection

2 Preserve my soul; for I am holy: O thou my God, save thy servant that trusteth in thee. (KJV)

(LITV) Guard my soul, for I am godly; O You, my God, save Your servant who trusts in You.

“the phrase **I am holy** does not speak of the transcendence of God, as in Isaiah 6:3. Rather it speaks of the faithfulness and godliness of a righteous person who, by God's grace, is living in accordance with God's law. It is another way that David describes himself as a **servant** of the Lord.” (*Nelson’s New Illustrated Bible Commentary (NNIBC)*)

3 Be merciful unto me, O Lord: for I cry unto thee daily. (KJV)

(AMP) Be merciful and gracious to me, O Lord, for to You do I cry all the day.

“Characteristic of David, [Psalm 86] is an appeal for mercy based on the character of God. The psalm is filled with petitions...When David refers to himself as God’s servant he is already developing his most important theme and is speaking consistently with it. It is only because God has been merciful to him that he has a relationship to God, and it is only because God has shown himself to be merciful that David can make this appeal. (*An Expository Commentary (BOICE)*)

9 All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name. (KJV)

(VOICE) O Lord, all the peoples of earth—every nation You established—will come to You, bowing low to worship, and rightly honor Your great name.

All nations) “Since God had made all nations (Acts 17:26), it was safe to conclude that they would all one day worship him. The prophecy, however, still remains unfulfilled. **And shall glorify thy Name.** Either with their lips, or in their lives, or in both ways.” (*The Complete Pulpit Commentary (PUL)*)

10 For thou art great, and doest wondrous things: thou art God alone. (KJV)
(CEV) You perform great wonders because you alone are God.

“The psalmist affirms his confidence in his God by proclaiming his great acts, by affirming his wholehearted commitment to the God who ‘alone’ can do these wonders, and by expressing his belief that all people will one day submit themselves to the Lord...What an expression of confidence in the Lord’s universal sovereignty and in his saving plan for the nations! Yahweh alone is God, and the gods of the nations are worthless.” (*The Expositor’s Bible Commentary (EBC)*)

12 I will praise thee, O Lord my God, with all my heart: and I will glorify thy name for evermore. (KJV)
(VOICE) O Lord, my God! I praise You with all that I am. I will rightly honor Your great name forever.

“The certainty expressed in these closing words...paves the way for the celebration of the awesome uniqueness and power of God. Celebration also leads to a vow of thanksgiving that expresses itself in the psalmist honoring God with all his heart or will. Such thanksgiving springs from the psalmist’s experience of the steadfast love of God.” (Davidson, Robert, *The Vitality of Worship* (Grand Rapids: Eerdmans, 1998))

Psalm 86:4,5 (13)

4 Rejoice the soul of thy servant: for unto thee, O Lord, do I lift up my soul. (KJV)
(GNB) Make your servant glad, O Lord, because my prayers go up to you.
(VOICE) Bring joy into the life of Your servant, for it’s only to You, O Lord, that I offer my soul.

Rejoice the soul) This verse comes from Psalm 25:1. “The first clause is not a mere periphrasis for ‘make me glad,’ or ‘cause me to rejoice.’ It means ‘make me heartily rejoice, because I am thy servant...To raise the soul to God is to regard him with affection and strong confidence. At the same time, there is an allusion to the strict sense of the Hebrew verb, as if he had said, ‘make my soul rejoice, since I bring it up or raise it to thee for this very purpose.’” (Alexander, Joseph A., *The Psalms Translated and Explained*, Grand Rapids: Baker, 1975 reprint of 1873 edition)

5 For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee. (KJV)

(AMP) For You, O Lord, are good, and ready to forgive [our trespasses, sending them away, letting them go completely and forever]; and You are abundant in mercy and loving-kindness to all those who call upon You.

“The psalmist confides in the Lord, because he knows the nature of his God. The Lord has promised to extend his benefits to all who call on him: his goodness, forgiveness, and love” (“mercy”). (***The Expositor’s Bible Commentary (EBC)***)

Psalm 119:33,45,167 (6)

33 Teach me, O LORD, the way of thy statutes; and I shall keep it unto the end. (KJV)

(NEB) Teach me, O LORD, the way set out in thy statutes, and in keeping them I shall find my reward.

“This stanza is about that *Way* the poet has now mentioned more than once. The NEB translates: ‘Teach me, O Lord, the way set out in thy statutes, and in keeping them I shall find my reward.’ This is because the Way is alive, it is the living Way, for God is the Living God, and it is his living Way that is taught to man in the *Torah*.” (***The Daily Study Bible (DSB)***)

45 And I will walk at liberty: for I seek thy precepts. (KJV)

(NLT) I will walk in freedom, for I have devoted myself to your commandments.

“‘In thy service is perfect freedom,’ as the ancient prayer declares. ‘Liberation’ always means two things and not one. It means being set free *from*, and being set free *to*.” (***The Daily Study Bible (DSB)***)

167 My soul hath kept thy testimonies; and I love them exceedingly. (KJV)

(AMP) Your testimonies have I kept [hearing, receiving, loving, and obeying them]; I love them exceedingly!

My soul hath kept thy testimonies) “David’s conscience here witnesses for him. He loved God’s testimonies. He kept them, his soul kept them. The soul must be sanctified and renewed, and delivered into the mould of the word; the soul must be employed in glorifying God.” (***Henry Mahan’s Commentary (MAHAN)***)

Psalm 143:6,8,12 (R)

6 I stretch forth my hands unto thee: my soul thirsteth after thee, as a thirsty land. Selah. (KJV)

(CEV) Then I lift my hands in prayer, because my soul is a desert, thirsty for water from you.

spread out my hands) “This was one of the traditional postures for prayer in biblical times.” (***Nelson’s New Illustrated Bible Commentary (NNIBC)***)

David “prayed eagerly for the Lord to meet the needs of his hungry, thirsty heart. The image of **parched land** portrays his soul’s great spiritual need at that moment, that God would come to his rescue.” (***Bible Knowledge Commentary (BKC)***)

8 Cause me to hear thy lovingkindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee. (KJV)

(NIV) Let the morning bring me word of your unfailing love, for I have put my trust in you. Show me the way I should go, for to you I lift up my soul.

“In this verse he again prays that God would show him his favor visibly and effectually. The expression *cause me to hear*, may seem not very proper, as the goodness of God is rather felt than heard; but as the mere perception of God’s benefits, without a believing apprehension and improvement of them, would do us little good, David very properly begins with hearing...*In the morning* means the same with speedily or seasonably...His prayer that a way might be opened up for him to walk in, refers to the anxieties which perplexed him. He intimates that he was dismayed, and brought to a stand, unable to move a step if God did not open a way, by his divine power...” (***Calvin’s New Testament Commentaries (CALVIN)***)

12 And of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for **I am thy servant.** (KJV)

(VOICE) In Your loyal love, silence my enemies *for good*; destroy all those who take pleasure in my suffering, for I am Your *faithful servant!*

“In calling himself *The servant of God*, he by no means boasts of his services, but rather commends the grace of God, to whom he owed this privilege...This is equivalent to making himself God’s client, and committing his life to his protection.” (***Calvin’s New Testament Commentaries (CALVIN)***)

“To be a servant of the Lord is a position to which even kings might aspire. Since there is no greater Lord, there is no greater position than to be aligned with His purposes.”

(Nelson's New Illustrated Bible Commentary (NNIBC))

Psalm 150:1-3,6 (R)

1 Praise ye the LORD. Praise God in his sanctuary: praise him in the firmament of his power. (KJV)

(NCV) Praise the LORD! Praise God in his Temple; praise him in his mighty heaven.

“This final psalm not only concludes the special group of praising psalms, but appears also to represent a doxology to the fifth book and indeed to the whole Psalter. It is an extended call to praise which combines exuberant, sincere rhetoric with the realities of temple worship. It grapples with a recurring problem of worshiping hearts, to which the Psalter so often bears witness, the problem of how to render to God adequate praise. A fervent call is issued to powers above to engage in worship. The very call gives an enhanced sense of Yahweh’s awesome majesty as God of the heavenly sanctuary.”
(Word Biblical Commentary (WBC))

2 Praise him for his mighty acts: praise him according to his excellent greatness. (KJV)

(NEB) praise him for his mighty works, praise him for his immeasurable greatness.

“**Praise him for his mighty deeds**, which are manifest in the creation of the world. **According to his exceeding greatness**: Lit., ‘the abundance of his greatness.’ The measure of his praise is to accord with the measure of his greatness. However, a better reading, favored by the parallelism, is ‘for his exceeding greatness.’ These words following the reference to the **mighty firmament**, give an impression of immensity and unique power and are characteristically Hebrew.” **(The Interpreter’s Bible (IB))**

3 Praise him with the sound of the trumpet: praise him with the psaltery and harp. (KJV)

(VOICE) Praise Him with the blast of trumpets *high into the heavens*, and praise Him with harps and lyres

“What the psalmist urges is the appropriateness of music especially instrumental music. He mentions in particular the **trumpet**, the **lute**, the **harp**, the **timbrel strings and pipe**, and **cymbals**, apparently thinking of them as they played their part in the great festivals of the temple....The musical instruments fall into three categories: (a) trumpets, possibly blown by priests; (b) those of the Levitical musicians, i.e., lutes and harps: (c) those used by the laity, men and women who joined in the loud tribute of praise. We

can imagine that each group, as it was mentioned took up its part, and so the volume of sound swelled in a great crescendo.” (*The Interpreter’s Bible (IB)*)

6 Let every thing that hath breath praise the LORD. Praise ye the LORD. (*KJV*)

(NLT) Let everything that lives sing praises to the LORD! Praise the LORD!

“As Mays puts it: ‘No other use of breath could be more right and true to life than praise of the LORD. No other sound could better speak the gratitude of life than praise of the LORD’. The final verse of the Psalter is an eloquent reminder of the book’s pervasive message: To praise God is to live, and to live is to praise God.” (*New Interpreter’s Bible (NIB)*)

1 Timothy 1:17 (5)

17 Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen. (*KJV*)

(VOICE) May the King eternal, immortal, and invisible—the one and only God—now be honored and glorified forever and ever. Amen.

ACCS quotes “Augustine (354-430): ‘This is also a rule for our salvation: to “believe in God the Father almighty,” creator of all things, king of the ages, immortal and invisible. He is indeed the almighty God who made all things. He is before the ages and made and governs the ages. He doesn’t after all, grow with them, or stretch out in space, nor is he shut in or bounded by anything material. He abides with and in himself as full and perfect eternity, which neither human thought can comprehend nor tongue describe.’ SERMONS 215.2.” (*Ancient Christian Commentary on Scripture (ACCS)*)

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