

I L L U S T R A T E D
Weekly Bible Notes
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DAILY EDITION – PART 2

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

A weekly compilation of biblical commentary & research for your Bible study

NOTE: The CAPITALIZED and BOLDED abbreviations within the commentary entries correspond to bibliography references published in “The Illustrated Weekly Bible Notes Companion: Abbreviations, Bibliography, Glossary” which you may access from our “Downloads Area”.

Psalm 119:33,45,167 (6) | [\(Online Tools\)](#) | [Interactive KJV/Strong’s»](#)

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 63:1,2,5 (7) | [\(Online Tools\)](#) | [Interactive KJV/Strong’s»](#)

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) | [\(Online Tools\)](#) | [Interactive KJV/Strong's»](#)

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 it 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)*)

Isaiah 61:1,10 (9) | [\(Online Tools\)](#) | [Interactive KJV/Strong's»](#)

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)

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))

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))