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JOINTS & BANDS

(COLOSSIANS 2:19)



September 2014

Psalm 110

Perhaps the most quoted verse from the Psalms which we find in the New Testament is that of Psalm. 110 and verse 1, 'The Lord said unto My Lord, sit Thou at My right hand until I make Thy enemies Thy footstool'.

One reason for this quotation we can certainly learn from its 'first usage' as in Matthew 22:44 – the lesson surely being that we may see God the Son as well as God Incarnate in the explanation and exposition by Our Saviour of this verse in Psalm 110:1.

Counting three occurrences of this in the Gospels, (Matt. 22:44; Mark 12:36; Luke 20:42), and also one by Peter, Acts 2:34, we also have three uses of this verse of Psalm 110:1 by the apostle Paul, (1 Cor. 15:25; Heb. 1:13; 10:13). The emphasis here being on the phrase '... until I make thine enemies thy footstool'.

However, from this Psalm 110 Paul draws another truth, this time one regarding an Office of Christ, from verse 4, 'The Lord hath sworn and will not repent, Thou art a priest forever after the order of Melchizedek'.

Seasoned students of Scripture may well be saying at this point, 'herein lies that which makes up the epistle to the Hebrews'. This is true, but who from amongst us would see that the 'My Lord' of verse 1 is the same Person as 'the Priest forever' of verse 4?

Readers of the *Companion Bible* will note a 'structure' alongside this Psalm, the two parts commencing with the first and the fourth verse. These two verses are styled in the 'structure' as 'What Jehovah has uttered'.

We do not know whether the apostle Paul saw the two parts by virtue of his rabbinical schooling at the feet of Gamaliel, (Acts 22:3), or whether by the overshadowing of Inspiration; however we, for our part, with New Testament in hand, can give God thanks that we are left in no doubt as to Who it is to Whom we can say 'My Lord and My God' as well as 'Thou art a Priest for ever after the order of Melchizedek'

The following is taken from an article by Charles H. Welch in the bound volumes of the *Berean Expositor*, volume 39, under the title 'GO YE AND LEARN WHAT THAT MEANETH (Matt.9:13)'; under the subtitle 'Revelation'.

1) THE REVEALER.

In the wisdom of God, Nebuchadnezzar not only demanded of his wise men the interpretation of the dream that troubled him, but a revelation of the dream itself, and this illustrates the utter failure of the wisdom of this world to reveal the truth of God. If human wisdom had been capable, then 'the magicians, and the astrologers, and the sorcerers and the Chaldees' (Dan. 2:2), 'the wise men, the soothsayers' (Dan. 2:27; 5:7), 'the star gazers and the monthly prognosticators' (Isa. 47:13) should have been sufficient. But all was in vain. It is the testimony of Daniel that 'there is a God in heaven that revealeth secrets' (Dan. 2:28).

In the A.V. we read:

'The secret *things* belong unto the Lord our God; but those *things* which are revealed belong unto us and to our children for ever' (Deut. 29:29).

While this makes good sense, this translation does not express the meaning of the original. Rotherham has the following footnote here.

'A very ancient official document . . . has dots (denoting spuriousness) upon the words Yahweh our God. 'When these are cancelled,' says Dr. Ginsburg, 'we obtain the sense—'The secret things and the revealed things belong to us and to our children for ever if we do all the words of the Law.' ' That is, the secret things, or the doctrines which have not as yet been revealed (comp. Deut. 31:11-14), belong to us and our children, or will be disclosed to us, if we do all the words of this Law which have been revealed to us. It is remarkable that Rashi already expresses the opinion that the words L'YHWH ELOHENU, *To the Lord our God*, ought to have been pointed, but reverence for the Divine name prevented its being done' (G. Intro., pp. 318,321,330).

Readers of the *Companion Bible* will find fuller explanation in Appendix 31.

Throughout the Bible, it is God that speaks, it is His Word that is recorded, and it is unnecessary just here to occupy space and time attempting to 'prove' that which is the accepted basis of all our teaching. God is the Revealer, and the Scriptures are the record of that revelation. We pass therefore to the essential meaning of revelation and what the term implies.

Unless otherwise stated, Bible passages are from the King James Version (KJV). But, for unknown historic reasons, this item has no 'use of italics, to indicate English words added by the KJV translators, to try to clarify the meaning of the Greek or Hebrew', (as is normal in KJV Bibles, and is © in the UK.).

2) REVELATION.

What is Revelation? What does it imply? First let us acquaint ourselves with the Hebrew word employed. It is *galah*, and to the uninitiated it is rather bewildering to discover that the same word, in the same construction of the verb, means 'to reveal' and 'to carry away captive'. This phenomenon usually indicates that there is a common root lying behind these two concepts which, once seen, makes all clear. The primary meaning of *galah* is 'to uncover, especially to uncover and expose nakedness' (Lev. 20:11-21). When a people are deported and carried into captivity the land that is left is conceived of as being 'naked' or 'uncovered'. The act of revealing anything is expressed in opening the ear (Job 33:16; 1 Sam. 20:12; 2 Sam. 7:27 margin) or opening the eye (Job 36:15; Num. 24:4) where in each case the true reading is 'to uncover the ear, or the eye'. Gesenius says *galah* means 'to be naked' ... especially used of the ear by taking away the hair; of the face by taking away a veil'.

This brings us to the Greek words *apokalupto* to reveal, and *apokalupsis* revelation. The Greek word *kalupto* means the opposite of the Hebrew *galah* 'to uncover', it means 'to cover' or 'to veil', *kalumma* meaning a veil (2 Cor. 3:13). *Apo*, meaning 'away from', makes *apokalupsis* therefore an 'unveiling'. The English words *veil*, and *reveal*, both come from the Latin *velum*, a covering or a veil—so that 'revelation' in our own tongue means exactly the same as the Hebrew *galah* and the Greek *apokalupsis*. Secret or hidden things are the subjects of 'revelation'. God is spoken of as 'He that revealeth secrets' (Dan. 2:29), and a 'secret' *sathar* is something that is hid (Exod. 3:6; Deut. 29:29; Gen. 4:14). The unveiling of hidden secrets is the object of revelation, and cannot be attained by unaided human reason.

3) THE REVEALER. *The personal element in the conception of revelation.*

The subject of revelation deals with the most wonderful of all subjects, the purpose of the ages, the problem of sin and its remedy, the manifestation of the nature of God and of man, and the revelation of grace in the person and work of the Redeemer. All this is personal to a degree. Man does not put up the request for revelation, God initiates the unveiling. Man would never have dreamed of the existence of the hidden secrets that form the core of Divine truth. God had a desire unto the work of His hands, He sought fellowship with His creatures, He crossed the barrier that divides the absolute from the conditioned, the invisible from the manifest. It is God Who reveals, and gives that revelation to man.

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21 st M.Garstang	19 ^h M.Garstang	16 th M.Garstang
28 th Roy Ginn	26 th M.Garstang	23 th Roy Ginn
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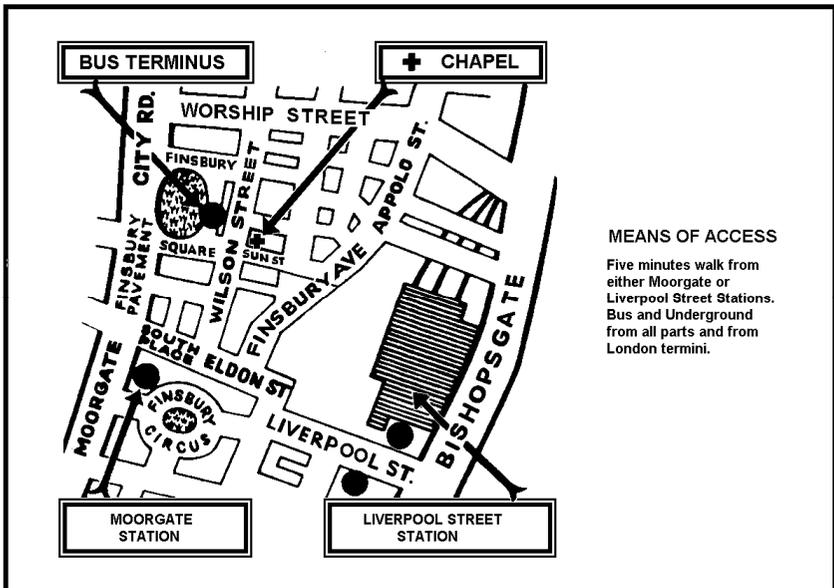
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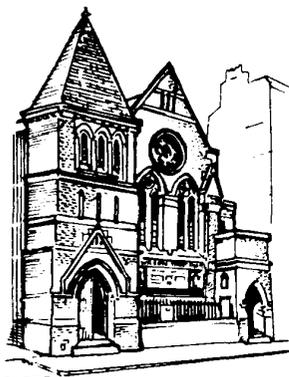
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(Tea will be served in the interval)

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