

The Everlasting Arms. (Notes of address.)

My scripture reading for this evening comes from the book of Deuteronomy chapter 33 ... commencing at verse 26:

There is none like God, O Jeshurun, who rides upon the heavens for your help, and upon the clouds in His majesty.

The eternal God is your dwelling place, and underneath are the everlasting arms ...

Then down to verse 29 ...

Happy are you, O Israel! Who is like you, a people saved by the Lord, the shield of your help, and the sword of your triumph!

At the end of chapter 32, Moses had been told by God that he was soon to die because of his sin at Meribah,¹ which sin is recorded in the Book of Numbers.²

At the time, Moses had been told to take his staff, which he had done.³ But he had also been told to *speak to the rock* to bring water for the thirsty people. Yet, instead, *he smote the rock twice* with his staff and *spoke to the people*. 'Hear now, you rebels', were his opening words.⁴

It is interesting to note that God used the word 'rebellion' to describe the actions of Moses and Aaron at that time, '*You rebelled against my commandment*'.⁵ And on account of their disobedience (prompted by their lack of faith, in that they had not believed that speaking to the rock would be sufficient⁶) both Moses and Aaron forfeit the privilege of bringing Israel into the Promised Land; indeed, neither of them would so much as enter that land.⁷

Moses knew there was no point in arguing his case. The matter wasn't open to discussion. As recorded at the end of chapter 3, he had earlier pleaded, 'Let me cross over ... and see the good land'. But God had been angry and had replied, 'Don't you speak to me ever again about this'.⁸ And so, in the beginning of chapter 34, Moses⁹ ascended Mount Nebo to the top of Pisgah,¹⁰ where he did die.¹¹ But between chapters 32 and 34, Moses pronounced his, and God's, blessing on the various tribes of Israel.¹²

After Moses had done the round of the individual tribes, he concluded by speaking of the Lord as the mighty support and refuge of His people as a whole. This was a people who, as he reminded them at the end of chapter 32, had now reached a major landmark in their existence in that they were now poised to cross the Jordan,¹³ following which they would encounter 'the enemy' and their 'enemies'¹⁴ ... and that without his leadership.

Moses may be *leaving them*, but he was not going to not *leave off* until (in this closing stanza of these, the last recorded words of Moses 'the man of God'¹⁵) he first assures them of God's unailing protection and provision for them. First he tells them that they are a happy (a blessed) people indeed, for there is none like them (a people saved by the Lord) to whom the Lord is both 'the shield of their help' and 'the sword of their triumph', the One, that is, who will meet their every need, whether on the defensive ('the shield') or the offensive ('the sword').¹⁶ *There is none like you*, Moses is saying, *for the simple reason that there is none like your God, O Jeshurun!*¹⁷

Interestingly, the blessing of the tribes is sandwiched between two references to this rather unusual name 'Jeshurun'.¹⁸ This is one of God's poetic names for Israel, almost certainly meaning, 'my upright one/my righteous one'.¹⁹ It seems likely that this is one of God's tender and loving descriptions of His people, a term of special affection and endearment. You might almost say that it was His 'pet name' for them.²⁰ If this is so, verses 26-27 tell us, not only what *the Lord means to His people*, but what *they mean to Him!*

'Who rides upon the heavens for your help', Moses says.

In 1929 some ancient pagan texts were discovered in Ras Shamra (once the city of Ugarit) in Syria. The substance of these texts have been dated some time before the days of Moses, and it is clear from them that one of the better-known titles ascribed to Ba'al in those far-off days was that of 'the rider of the clouds'.

This title expressed the belief that Ba'al controlled the storm and the rainfall, and therefore the fertility of the land. We read, for example, in the so-called 'Ba'al Epic', the summons, 'I have

been telling unto you, O Prince Ba'al; Let me repeat to you, O *Rider of the Clouds*'. Again we read, in the text known as 'Ba'al and Môt', 'Almighty Ba'al becomes frightened. The *Rider of the Clouds* becomes terrified'.

'No – no', says Moses, to a people about to confront the Canaanite nations to whom Ba'al was the supreme deity ... a thousand times 'No! it is not Ba'al but the God of Israel (it is your God, O Jeshurun) who rides the heavens and the clouds'. He rides the clouds 'in His majesty',²¹ in His loftiness and exaltation. And He rides the heavens, Moses says, 'for your help' – 'to help, to support, to succour you. One paraphrase captures the idea of verse 26 well, 'There is none like God, riding to your rescue through the skies'.²²

This was certainly the experience of David, of which he wrote when 'the Lord delivered him from the hand of all his enemies': 'In my distress I called to the Lord; I cried to my God for help', he wrote, immediately adding, 'From his temple He heard my voice; my cry came before Him, into His ears. *He parted the heavens and came down; He flew on the wings of the wind*'.²³

And David wasn't content there with the normal Hebrew word for 'flying'; he used a word with special emphasis on speed, 'he flew swiftly (rapidly), He sped on the wings of the wind', On many occasions David had found (as no doubt we often do) that prayers sometimes call for urgent, even for immediate, answers. Aren't we glad that we never get through to some celestial answering machine or find that our calls are put on hold!²⁴ What a God we have! Whenever we find ourselves in nasty predicaments and tight corners such as that, and we cry out to Him, He 'rides' (He 'speeds') to our rescue through the skies!

And then in verse 27, Moses introduces us to 'the eternal God' (literally, 'the God of old'), pointing back to the past (and, in all probability, when used of God, to the dateless past; the same word translated 'eternal' often being rendered elsewhere 'from everlasting'.²⁵

This is the selfsame One who says of Himself in the preceding chapter, 'I lift up my hand to heaven (a gesture associated with taking an oath) and say, I live for ever'.²⁶ That is, He is not only 'from everlasting' but 'to everlasting'. It is hardly surprising therefore that Psalm 90 (titled 'A prayer of Moses the man of God',²⁷ and the only psalm we know Moses to have written) opens 'Lord, you have been our dwelling place in all generations. Before the mountains were brought forth, or ever you had formed the earth and the world, *from everlasting to everlasting* you are God'.²⁸ Clearly Moses enjoyed the thought that God is eternal.

And He (the eternal God Himself, no less) is, Moses insisted, your 'dwelling-place' – your 'abode', your 'habitation'. We need to remember that, for forty long years, Israel had been houseless, living in tents, wandering from place to place through the barren wilderness.²⁹ In one sense, therefore, as yet the nation had no postal address; they were of no fixed abode! But, Moses assured them, in a very real sense, they did have 'a fixed abode', that their dwelling-place (their 'home', if you like) was nothing less than the eternal God Himself.

And, as if that was not enough to fortify and encourage them, Moses adds, 'and underneath are the everlasting arms' to bear and support His people.

Many times scripture speaks of God's 'arm' or 'arms' as a symbol of His mighty strength and power.

When speaking of the power of God's outstretched arm, the Old Testament directs us mainly to His delivering Israel from Egypt ... referring to this ten times in all,³⁰ no less than six of which are in Deuteronomy. For example, we read in chapter 9, 'They are your people and your inheritance, whom you brought out by your great power and by your outstretched arm'.³¹ There can be little doubt that, on each of the nine occasions where the expression occurs, it has in the background the vaunted might and power of Egypt and its Pharaoh.

I was interested to come across the translation of one Egyptian inscription which celebrated the exploits of Pharaoh 'Men-Maat-Ré' (alias, Seti I) during a military campaign in Northern Palestine. The inscription reports, 'The desolation which the mighty arm of Pharaoh - to him be life, prosperity, health - the desolation which *the mighty arm of Pharaoh* ... made among the foe belonging to the Shasu (Bedouin shepherds)'.³²

I suspect Egypt's boast in 'the mighty arm of Pharaoh' lies behind 'the word of the Lord' which came to Ezekiel, 'Son of man, *I have broken the arm of Pharaoh* king of Egypt, and behold, it has not been bound up, to heal it by binding it with a bandage, so that it may become strong to wield the sword'.³³ Indeed, God said He would break both of Pharaoh's arms.³⁴ That is, it

was all over for Egypt as a world power. Back at the Exodus, *God brought out His people by His 'outstretched arm', and in so doing discredited once and for all the much-celebrated 'mighty arm of Pharaoh'!*

But scripture speaks, not only of the power of God's outstretched arm in *redemption*, but of the power of His outstretched arm in *creation*. You may recall the opening words of the prayer of Jeremiah, then in prison for his preaching, when commanded by God to buy a field at Anathoth: 'Ah, Lord God! You have made the heavens and the earth by your great power and by *your outstretched arm!* Nothing is too hard for you'.³⁵

'You have made the heavens' ... the sheer expanse of the known heavens is staggering. I understand that astronomers now estimate that the observable universe is about 93 billion light years³⁶ in diameter, that is, about 550,000, million, million, million miles across³⁷ – give or take a few feet. The latest estimate for the number of stars which I have found is between 30 and 70 billion trillion.³⁸

And for all we know all these stars might be only one page in God's catalogue of the heavens ... and every last one of them has been made by His outstretched arm!

Another of Israel's 'major' prophets (Isaiah) employed the picture of God's arms to link together the thought of *His rule* and that of *His tenderness* – to link together the thought of His *government* and of His *gentleness*. 'Behold, the Lord God comes with might', Isaiah wrote, 'and *His arm rules* for Him; behold, His reward is with Him ... He will tend His flock like a shepherd; He will *gather the lambs* (new-born lambs, the word means; the little chaps unable to keep pace with the rest of the flock) *in His arms*; He will carry them in His bosom (in the ample folds of his coat, tied round the waist with his girdle)'.³⁹

And 'the lambs' are gathered, we are told, 'in His arms'; not as the once-lost and now-found sheep of which Jesus spoke, which was laid on the shepherd's shoulders.⁴⁰ I imagine that being carried on a shepherd's shoulders is anything but a comfortable position for a sheep; held by the legs, with the head dangling down the shepherd's back. This would be, no doubt, a fine and happy place for a grateful once-lost sheep (safe and secure), but it *is the bosom and not the shoulder for the new-born lamb*. Oh, the gentleness and kindness, the consideration and compassion, of the Lord God!

But who *is* this 'Lord God'? Who is it that displays such a perfect combination of strength and tenderness? Who is it that doubles as both the mighty warrior king and the gentle shepherd? Our Bibles leave us in no doubt. Isaiah made it clear that, when this awesome Ruler comes, 'His reward is with Him'.⁴¹ And this very expression is appropriated by our Lord Jesus in the last chapter of the Bible, in the central of His three 'I come quickly's':⁴² 'Behold, I come quickly, and my reward is with me'.⁴³ That is, the Lord God of Isaiah 40 is one and the same as our Lord Jesus.

In chapters 9 and 10 of his gospel, Mark records two occasions when the Lord Jesus took young children into His arms.

First, at Capernaum, there was the child who was old enough to be called, and to come to Him under own steam.⁴⁴ Immediately before the recorded incident, the Lord had asked His disciples what they had been discussing on the way.⁴⁵ When they were afraid to answer His question (because they had been debating which of them was the greatest), He instructed them, 'If anyone wishes to be first, he must be last of all, and servant of all'. And then, to press His point home, He '*took a little child*' to be His object lesson, '*and set him in the midst of them: and taking [folding] him in His arms,*⁴⁶ *He said to them, 'Whoever receives one of these little children in my name, receives me'*.

Second, in chapter 10, Mark reports that the Lord folded *very young babes* in His arms.⁴⁷ It is Luke who (when recording the same incident⁴⁸) employs the same word which he had used to describe *the 'babe'* that the shepherds of Bethlehem would find lying in the manger. This is the same word which Luke later reported Stephen as having used to describe *the 'babes'* in Israel who Pharaoh commanded should be cast out to die.⁴⁹ We marvel then as we see 'the Lord God' of Isaiah 40 (who will one day come and bring His reward with Him) take up these very young babes (these new-born 'lambs' if you like) in His arms!

I suspect that some of you are familiar with the words of the Sunday School hymn written by William Hutchings:

'When mothers of Salem their children brought to Jesus,

*The stern disciples drove them back and bade them to depart:
But Jesus saw them ere they fled and sweetly smiled and kindly said,
"Suffer little children to come unto me."⁵⁰*

Alas for Mr Hutchings, I am afraid that, as hymns go, this first verse doesn't score too highly in terms of accuracy.

First, the Bible doesn't tell us that the children came from 'Salem' (Jerusalem, that is), and indeed it is most unlikely that they did, because, having moved south from Galilee into Judea, our Lord had then crossed the Jordan into Perea in the east.⁵¹

Second, it seems that the young children *weren't* brought by their mothers. The word '*those*' in 'his disciples rebuked those that brought them' is *masculine*.⁵² And for the fathers to have brought their little ones would have been consistent with what we know of Jewish practice. Speaking of the blessing of little children in the synagogue, the ancient Jewish law stipulated: 'After *the father* of the child had laid his hands on his child's head, he brought him to the elders one by one, and they also *blessed* him, and prayed that he might grow up famous in the Law, faithful in marriage, and abundant in good works'.⁵³ In all likelihood therefore it would have been the fathers who brought the babes to Jesus for Him to lay His hands on them and to 'pray'.⁵⁴ And the Lord did exactly what the synagogue elders did when fathers brought their children to them; He '*blessed*' the babes.⁵⁵

And third, the Lord didn't '*sweetly smile*', or '*kindly*' say anything, at that particular moment. He was angry. He was *very* angry.

His self-appointed bodyguard had rebuked, and were now in the process of turning away, the fathers who had brought their little ones to Him, confident no doubt that the Teacher wouldn't wish to be bothered or troubled with such interventions. It was one thing for Him to rule in favour of the sanctity and binding nature of the marriage bond, which He had done in the verses immediately before,⁵⁶ *but blessing babies indeed!*

But how wrong these protective disciples were! The Lord was not amused. Far from it. He was '*indignant*'.⁵⁷ This is the only occasion where this particularly strong word is used to describe our Lord's feelings. Although, interestingly, the word *is* used to describe the reaction of the chief priests and scribes *to children* (to the children who cried out 'Hosanna' in the temple).⁵⁸ *The chief priests and scribes* were filled with indignation that children were *drawing attention to Him*; He was filled with indignation that children were being *driven away from Him*. No, He most certainly wasn't 'sweetly smiling' when He charged His disciples, '*Let the little children come to me, do not prevent them!*'⁵⁹

I guess that John in particular must have winced at Jesus' strong rebuke. For it had not been that long since John had earlier been rebuked by the Lord for 'forbidding' a man who had been casting out demons in Jesus' name, but who, as John said, 'follows not us'.⁶⁰ The Lord's 'Forbid *him* not; for ...' then, has now become 'Forbid *them* not: for ...'. The disciples were certainly a 'forbidding' group!

Here we meet a classic instance of our Lord's care and concern for parents. Indeed, we should note that a high proportion of His recorded miracles were performed for the benefit of children: (i) the son of the nobleman of John 4, (ii) the son of the widow of Nain, (iii) the son of the man at the foot of the Mount of Transfiguration, (iv) the daughter of Jairus, and (v) the daughter of the Syrophenician.

And we should note also that on no occasion was the miracle performed at the request of the children. In every case when a request was made, the request came from one or other of the parents! How wonderful to learn that our Lord Jesus knows all about our concerns, our burdens and anxieties for our children, and that He cares – both about them and about us.

As so often, the Lord did more than He was asked to do, bestowing more on than those who approached Him than they ever expected to receive. They brought their little ones for Him to touch,⁶¹ and to lay His hands on them,⁶² but He folded them in His strong carpenter's arms before putting His hands on them, one by one, and blessing them. And He hasn't changed one bit! He is still 'able to do exceeding abundantly *above* all that we ask and think'.⁶³

'Strong carpenter's arms', did I say? And I guess *that* is all the fathers of the little ones saw: Jesus of Nazareth and the arms of a carpenter. Little did they suspect that *this* was none other than the One of whom Moses wrote: the Eternal God whose arms are everlasting.

Returning then to my text, the Lord's arms are spoken of as 'underneath', in contrast no doubt to 'the heavens' above ... upon which the mighty God of Jeshurun rides and from which He rules.

For the God who is enthroned *in heaven above* is the same God who is with His people *on earth below*. He is the One who supports and *holds them up* on His mighty arms, arms described here by Moses as 'everlasting arms' to stress that the Lord's upholding strength is (as the prophet Isaiah observed) never exhausted.⁶⁴

Yes indeed, the same One who upholds *all His creation* by His powerful *word*,⁶⁵ upholds *all His people* on His powerful *arms!* When every earthly prop is cut away from His people, the Lord's everlasting arms provide them with their *support*, their *safety* and their *security*. His everlasting arms sustain His people under all their afflictions and problems ... under all their *temptations, trials and troubles*.

An eternal God – with everlasting arms!

Through His grace, and according to His word:

- (i) we've been made *the objects of His eternal purpose*,⁶⁶
- (ii) we've been *blessed with eternal salvation* and eternal *redemption*.⁶⁷
- (iii) we've been *sealed by the eternal Spirit*.⁶⁸
- (iv) we've been *given eternal life* and eternal *consolation*.⁶⁹
- (v) we've been *called to eternal glory*.⁷⁰
- (vi) we've been *guaranteed an eternal inheritance*.⁷¹
- (vii) we've been *assured* that one day we will exchange this earthly tent for an eternal *house*.⁷²

And, to cap it all, according to our text, (viii) we have the eternal *God* Himself as *our dwelling-place*, with (ix) His everlasting *arms underneath us* at all times to protect us and preserve us ... to support us and to carry us through, giving us strength for each day, grace for each trial, and enabling for each task.

Towards the end of the nineteenth century,⁷³ a believer in America, Antony Showalter, heard from two of his friends that their wives had died. He composed a tune, to which he wrote the short refrain, 'Leaning, leaning, safe and secure from all alarms; leaning, leaning, leaning on the everlasting arms'.

But he needed some appropriate verses to go with the refrain, and asked Elisha Hoffman to write the main lyrics.

Mr Hoffman was no stranger to writing spiritual songs. In his lifetime, he edited no less than 50 Christian Song Books. Many well-known gospel songs featured among the 2,000 which he wrote himself; including "Are you washed in the blood?", "I must tell Jesus", and "What a wonderful Saviour is Jesus my Lord".

Mr Hoffman wrote three verses to complete Mr Showalter's spiritual song, the last verse of which reads :

*What have I to dread, what have I to fear,
Leaning on the everlasting arms;
I have blessed peace with my Lord so near,
Leaning on the everlasting arms.*⁷⁴

And that 'blessed peace' is the birthright of every one whose trust rests in Him who, when in the world, died for us *with His arms outstretched*.

We can rest assured this evening that we'll *never be brought so low* but that *His everlasting arms will still be underneath us*.

Notes

¹ Deut. 32. 50-51.

² Num. 20. 1-13.

³ 'Moses took the staff from before the Lord, as He commanded him'.

⁴ Num. 20. 10-11.

⁵ Num. 20. 24.

⁶ Num. 20. 12.

⁷ Num. 20. 24.

⁸ Deut. 3. 26 lit.

⁹ I might add, 'meekly', a quality for which Moses was well known, Num. 12. 3.

¹⁰ Deut. 34. 1.

¹¹ Deut. 34. 5.

¹² Let me digress for a few moments. For there are several intriguing features in the list of the tribes as set out in chapter 33. 1, 8-25.

First, we observe that the order differs from : (a) the order of the birth of Jacob's sons, (b) the order of Jacob's blessing in Genesis 49, (c) the distribution of the tribes in the camp in the wilderness, and, if we follow the order strictly, (d) the allotment of the land recorded in the following book of Joshua.

And, second, there is no mention of the tribe of Simeon.

I have a theory which accounts for both of these features, but I would not dare be dogmatic.

To begin with, I note that the grouping of the tribes here seems to be connected to the mothers of the heads of the tribes. That is, Moses groups (i) the tribes which sprang from those sons of Jacob who came through his two wives before (ii) the tribes which sprang from those sons who came through the two handmaids in his household.

But it is not as simple as that. For Moses then sandwiches (i) the sons of Rachel between the sons of Leah, and (ii) the sons of Rachel's handmaid, Bilhah, between the sons of Zilpah, Leah's handmaid.

My theory is that the order is probably geographical in that, in terms of their tribal inheritances in Canaan, the tribes which came through Jacob's wives are reckoned from south to north ... as are also the tribes which came through the handmaids.

As far as the absence of Simeon is concerned, I suggest that we find a clue in Genesis 49, where Jacob's prophetic word concerning his sons included God's judgement on the tribe of Simeon: 'I will divide them in Jacob and scatter them in Israel', v.7. Certainly, at some point, the tribe of Simeon was largely absorbed among the other tribes, in particular in with the tribe of Judah. Hence the repeated statement in Joshua 19 that Simeon's inheritance 'was within the inheritance of the children of Judah', vv. 1, 9.

I suggest therefore that the tribe of Simeon was omitted from the blessing of Moses because Moses was following the order and allotment of the geographical inheritance of the various tribes.

But, if that theory is correct, the words of Moses are truly remarkable ... for the obvious reason that the (then future) tribal allotment of the land was unknown to any mortal in Moses' day!

That tribal allocation was not revealed by God to anybody until chapters 14 to 19 of the book of Joshua, where everything was done (i) 'at the commandment of the Lord', Josh. 17. 4, and (ii) in accordance with the division 'by lot through the instrumentality of 'Eleazar the priest, and Joshua the son of Nun', Josh. 14. 1; 19. 51 (note the order).

I think it highly likely that the revelation was given through Eleazar using the mysterious Urim and Thummim, enclosed in the high priest's breastplate and linked inseparably to his ephod. For God had told Moses that Joshua 'shall stand before Eleazar the priest, who shall ask counsel (enquire) for him after (according to) the judgment of Urim before the Lord', Num. 27. 21.

¹³ Deut. 32. 47.

- ¹⁴ Deut. 33. 27, 29. The children of Israel had need to be reminded of the eternal refuge and support when they were about to lose the presence and guidance of the man who had been their leader in their troubled march through the wilderness for forty years. Moses was leaving them, but he was leaving them with God; cf. Heb. 13. 7-8.
- ¹⁵ Deut. 33. 1.
- ¹⁶ Deut. 33. 29.
- ¹⁷ Deut. 33. 29 with verse 26.
- ¹⁸ Deut. 33. 5 ('the Lord was King in Jeshurun') and verse 26.
- ¹⁹ The word is found elsewhere only in Deut. 32. 15 and Isa. 44. 1. The book of Job opens, 'There was a man in the land of Uz, whose name was Job; and that man was blameless and upright'. In all probability, the unusual name 'Jeshurun' is related to the word 'upright' used there, and therefore means 'my upright one/my righteous one'.
- ²⁰ I note, for example, that the Greek Old Testament renders the word 'the Beloved one' (the object of God's special delight), the very word used in the New Testament to describe the Lord Jesus Himself.
- ²¹ The word has the root meaning 'to rise'.
- ²² 'The Message'.
- ²³ Psalm 18. 6, 9-10.
- ²⁴ Think of Nehemiah's situation when he was put on the spot by King Artaxerxes, 'For what do you make request?' and when he 'prayed to the God of heaven and said to the King ...', Neh. 2. 4-5.
- ²⁵ For example, 'Are you not from everlasting, O Lord my God, my Holy One?', Hab. 1.12.
- ²⁶ Deut. 32. 40.
- ²⁷ The very same description given to Moses as in the opening of our chapter.
- ²⁸ Moses stresses the brevity of human life: 'so teach us to number our days', Psa. 90. 12.
- ²⁹ At eventide the children of Israel pitched their tents, and they struck them again in the morning. The trumpet sounded and they were on their way.
- ³⁰ Exod. 6. 6; Deut. 4. 34; 5. 15; 7. 19; 9. 29; 11. 2-3; 26. 8; 2 Kings 17. 36; Psa. 136. 12; Jer. 32. 21.
- ³¹ Deut. 9. 29.
- ³² 'The desolation which the mighty arm of Pharaoh ... made among the foe belonging to the Shasu, from the Fortress of Sile to the Canaan, when his majesty marched against them like a fierce-eyed lion', J. B. Pritchard, 'Ancient Near Eastern Texts', 254(c). See <http://www.biblehistory.net/newsletter/Israel.htm>.
- ³³ Ezek. 30. 21.
- ³⁴ Ezek. 30. 22, 24.
- ³⁵ Jer. 32. 17.
- ³⁶ https://en.wikipedia.org/wiki/Universe#Size_and_regions.
- ³⁷ One light year = 5,878,625 million miles.
- ³⁸ On 2 July 2020 at <https://www.wisegeek.com/how-many-stars-are-in-the-universe.htm>.
- ³⁹ Isa. 40. 10-11. 'Israel's God is gentle like a shepherd taking care of lambs, and majestic as the one who holds the whole creation in the hollow of His hand', N. T. Wright, 'The Fifth Gospel: Why Isaiah Matters'.
- ⁴⁰ Luke 15. 5.

- ⁴¹ An expression repeated in chapter 62, 'Say to the daughter of Zion, "Behold, your salvation comes; behold, His reward is with Him', v. 11.
- ⁴² Rev. 22. 7, 12, 20.
- ⁴³ The application in Rev. 22.12 of the expression 'his work (his wage, recompense) before him' to the reward of *the believer* suggests that this is meaning of the expression in Isa. 40.11. The parallel between Rev. 22.12 and the Septuagint of Isa. 40.10 is most striking.
- ⁴⁴ Mark 9. 35-37; Matt. 18. 1-5.
- ⁴⁵ Mark 9. 33. Shortly before they had been afraid to ask Him a question about His claim that He, the Son of man, would be delivered into the hands of men, be killed and after three days would rise, Mark 9. 32. Now they were afraid to answer His question, because they had been debating which of them was the greatest – more concerned about their own status than they were about Jesus' sufferings.
- ⁴⁶ Leaning a little on Matthew's account.
- ⁴⁷ Mark 10.13-16.
- ⁴⁸ Luke 18. 15.
- ⁴⁹ Acts 7. 19.
- ⁵⁰ (Redemption Songs 683)
- ⁵¹ Matt. 19. 1. And Salim was probably located north of Samaria and certainly west of the Jordan See John 3. 23; Gen. 33. 18.
- ⁵² Both in Mark 10. 13 and in the parallel account in Matthew.
- ⁵³ The Cambridge Bible on Mark 10. 13. Jewish tradition was maintained in oral form until about the 2nd century, when it was compiled and written down in *the Mishnah*. Over the next few centuries, additional commentaries elaborating the Mishnah were written down in Jerusalem and in Babylon. These additional commentaries (*the Gemara*), together with the Mishnah, are known as *the Talmud*. There are therefore two Talmuds (the Jerusalem Talmud and the Babylonian Talmud), which were finally completed around the 5th century.
- ⁵⁴ Matt. 19. 13.
- ⁵⁵ Mark 10. 16.
- ⁵⁶ Mark 10. 1-12.
- ⁵⁷ Mark 10. 14.
- ⁵⁸ Matt. 21. 15.
- ⁵⁹ Matt. 19. 14.
- ⁶⁰ Mark 9. 38-40.
- ⁶¹ Mark and Luke.
- ⁶² Matthew.
- ⁶³ Eph. 3. 20.

⁶⁴ I have a suspicion that, if Isaiah was here, he would interject, 'Have you not known? have you not heard? that the everlasting God, the Lord, the Creator of the ends of the earth, doesn't faint, neither is weary', Isa. 40. 28. The point is clear; that the One whose arms are extended to support His people never flags or tires ... that the everlasting God never suffers from exhaustion or over-exertion. Nothing ever saps His strength.

Personally, I enjoy the following story: "He is *exhausted*; the King is *exhausted* on high", sang Iain, my kindergarten-age grandson, during a "sacred concert" in the shower. His theology, not to mention his praise lyrics, would have been vastly improved had he realized God is omnipotent and thus could never be exhausted; because of His glory, the divine King is "exalted" not "exhausted." Iain's intent was proper, but his knowledge of God suffered and so provided his grandfather a humorous memory'. (Source: <http://sports4him.org/home>.)

⁶⁵ Heb. 1. 3.

⁶⁶ Eph. 3. 11.

⁶⁷ Heb. 5. 9; 9. 12.

⁶⁸ Eph. 4. 30; Heb. 9. 14.

⁶⁹ John 10. 28; 2 Thess. 2. 16.

⁷⁰ 1 Pet. 5. 10.

⁷¹ Heb. 9. 15.

⁷² 2 Cor. 5. 1.

⁷³ In 1887.

⁷⁴ The first two verses read :

What a fellowship, what a joy divine,
Leaning on the everlasting arms;
What a blessedness, what a peace is mine,
Leaning on the everlasting arms.

O how sweet to walk in this pilgrim way,
Leaning on the everlasting arms;
O how bright the path grows from day to day,
Leaning on the everlasting arms.

[A very good (if rather novel) rendition of the full hymn can be accessed at ...
<https://www.youtube.com/watch?v=SaXJQD0Xixk>]