

WRAP UP SESSIONS: MANITOULIN YOUTH CONFERENCE 2016

PSALMS OF THE SONS OF KORAH

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Day One

Introduction

Acts 7:38 Ecclesia in the wilderness.

Problems began earlier: they had to have faith to enter the land - Num 13:20

They were concerned: v33 *Nephilim*: "the giants, the sons of Anak".

These were men of strength and oppression. Yet they should have known that entry into land would not be through any human strength.

... Num 14:4: They were complaining about the prominence of Moses and his brother. We see that the name of the ring-leader is NOT revealed.

... Neh 9:16, 17

Then, because of their unbelief the 10 spies were killed: Num 14:37-38

This defeat was an opportunity to humble themselves.

God wanted to keep their minds fixed on Him: Num 15:39, 41

But, with the death of the 10 spies, the losses that the nation incurred when they tried to enter the land, and the public stoning of a man gathering sticks on the Sabbath – this still did NOT prevent the rebellion from happening!

Num 16:2 "rose up before Moses" AND "men of renown": They were being swayed by the so-called 'giants' again!

What happened to Korah? How did he die?

To answer this, we need to understand the difference between Korah & Dathan/Abiram.

We know that Korah wanted to be a priest – Num 16:10. But Dathan & Abiram were sons of Reuben (Reubenites) – oldest of Jacob's sons. The firstborn inheritance was important (Deuteronomy 21:17) and these Reubenites wanted it! And Korah could sympathise with this too.

Num 16:1 - Korah was a Kohathite and of the family of Izhar, Kohath's second son (3:27). But Moses was instructed that "the chief of the ... Kohathites shall be Elizaphan the son of Uzziel", and Uzziel was Kohath's youngest son! (Numbers 3:30). Thus Korah wished to replace Aaron. Similarly, Dathan and Abiram saw Reuben replacing Judah as the leading tribe, and one of themselves leading the nation instead of Moses.

A quick reading of Numbers 16 would lead to the conclusion that Korah, Dathan and Abiram all shared the same fate. Yet Num 26: 10- 11 suggests the complaints were treated differently.

When the people withdrew at Moses' command, Korah and his 250 'priests' remained by their tabernacle. Dathan and Abiram, possibly with other discontented Reubenites, withdrew to their own tents. This is made clearer in the Septuagint (Greek) version, which reads (Num 16:27): "And they (the people) stood aloof from the tent of Core round about; and Dathan and Abiron went forth and stood by the doors of their tents, and their wives and their children".

I therefore believe Korah's fate was different: see v 35. This is emphasized elsewhere: Deut 11:6; Psa 106:16-17. See also Jude 11 cp. Num 16:22 "one man".

What are the connections between Nadab & Abihu / Korah, Dathan & Abiram?

See Lev 10:6 “lest *wrath* come upon all the *people*”. In other words, others would be implicated because of the sin of the two men.

The second time this phrase is used is in Num 16:22 “*wrath* with all the *congregation*”. This identical phrase connects the two events.

Korah’s rebellion became a sign: Num 26:10; cp. Ezek 18:14-17.

This powerful principle is born out with Korahs family: Nothing is heard about them until time of David.

Why were the censors put in the Tabernacle?

Of these censors they were to make broad plates for a covering of the altar – Num 16:38

Did Koran set up a rival tabernacle?

Yes; they set up their own tents.

“Get you up from about the *tabernacle* (singular, Hebrew *mishkan*) of Korah, Dathan, and Abiram ... from the *tents* (plural, Hebrew *ohel*) of these wicked men”). (Numbers 16:24, 26).

The former word (*tabernacle*), meaning a ‘habitation’, is never used in this singular form in the Old Testament to refer to a *human* dwelling place, only of God’s in the midst of His people.

Ps 73:3, 17, 27-28. It became a memorial.

Practical lessons

[1] Not to be deceived by self acclaimed experts.

“Ye shall be unto me a kingdom of priests, and an holy nation” (Exodus 19:6; cp. Numbers 16:3).

This information was to be given to the elders – Ex 19:7. “lay it before the faces” of the elders of the people. These elders would have included Korah, and his colleagues. No wonder the Apostle warned the true student to “rightly divide the word of truth” (2 Timothy 2:15)!

These men were experts in the Word, and spoke with an air of authority. But their message was deceptive and biased.

We too must beware of those who would do the same today.

[1] Not to be found in the wrong company.

There has always been a mixed multitude :

Ex 12:38 And a mixed multitude went up also with them; and flocks, and herds, even very much cattle.

Ne 13:3 Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude.

We have a choice. We have a choice on the company we keep.

Korah destroyed by God's fire (like Nadab and Abihu)

References that only Dathan and Abiram went into the earth: Deuteronomy 11:6; Psalm 106:16-17. As one UK Brother (by the name of 'BH'?) told me: "*Dathan and Abiram wanted the world so the earth swallowed them up; Korah wanted the heavenly priesthood so fire came from heaven and consumed him.*" "Well said," I thought.

A problem with this idea?

However, there is a major problem. A number of you have spotted it and asked me about Numbers 26:10 - it appears to suggest that Korah was swallowed up. The answer is that the phrase "together with Korah" can be translated: "the things of Korah" (i.e. as it says in Numbers 16: 32 - his men, tents, goods, and substance).

Is this an amazing future pattern?

I believe this is a pattern for the future: Armageddon. We know from Numbers 16 that Dathan and Abiram wanted rulership, whereas Korah wanted spiritual leadership. So **Dathan and Abiram were swallowed up**, and **Korah was destroyed by fire**.

In the future, the Kings of the earth will come against Jerusalem to battle. **They will be destroyed when the Lord Jesus stands upon the Mount of Olives, and the mountain cleaves in two (i.e. they are swallowed up in an earthquake) (Zechariah 14:4)**. **Then, in anger, the false religious system will come against King Jesus to battle: "They will make war with the Lamb" (17:14)**. So Christ burns them with fire (18:8).

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Day Two

Today

- Background, some key observations & important links
- Your key questions
- Some practical lessons for us all

Your points

- the timing: was it Jeroboam?
- why the analogy of the deer?
- who is Machil?
- "waves and the billows" (Ps 42:7) - what?
- "where is thy God?" (Ps 42:10)
- Subscripton/superscription - how work?
- Messianic overtones?

Introduction

Early days of the divided kingdom. When Jeroboam became king he discouraged the Jews from going to Jerusalem for feast days. He set up golden calves at Dan (near Mt Hermon) and Bethel (close to southern border), and removed the Levites from office and replaced them with the "lowest of the people" (1 Kgs 12:25-31).

Jeroboam and his sons had "cast them (priests and Levites) off" (2 Chron 11:13-16). The Levites left in the northern kingdom would have felt very isolated. They looked for a 'sign', some providential incident that would lead them to Zion (Psalm 43:3). The "sign" is in 1 Kings 13:3. This may have prompted the mass migration of Levites into Judah.

Psa 43:4 "... go unto the altar of God" - 2 Chron 11: 4-5; 13-16

We need to remember that as a son of Korah he had the responsibility of gate-keeping: to conduct pilgrims through the gates and lead them in procession through the temple courts.

The same Psalm

Psalms 42 and 43 were originally one psalm, composed of three strophes, each one ends with the same refrain (42:5, 11; 43:5).

It is a lament by a man who in exile longs to be back in Jerusalem and there at the Temple worship God once more.

Structure

42:1-5 *My soul thirsts for God, my hope*

42:6-11 *Feeling forgotten by the Lord*

43:1-5 *A prayer for deliverance*

Structure

Pick out the key (repeated) phrases ...

Tribulation vs. Salvation

Messianic

Korah links

"I pour out my soul ..." This is quoting directly from Hannah (1 Sam 1:15), and Samuel was a Son of Korah (one of the great heroes of the family)

42:4 **"I went with them to the house of God"** - cp. Num 16:34 (Korah's tabernacle causing division) and 43:1, 3-4

Psalm 42:1

"panteth ..." cp. Rev 22:17. David did the same (Ps 63:1-2).

Psalm 42:2

"The living God [El]" only occurs 4 times – Josh 3:10, (Ps 42:2), Ps 84:2 (another Korah psalm) and Hos 1:10. The word "living" contrasts the gods of Jeroboam (?).

Interesting, it was the Kohathites (of whom the Korahites were a part) who carried the ark, and in Josh 3:10 it is referring to the "living God" in the Ark.

"When shall I come and appear before God?". Roth: 'when shall I enter in and see the face of God?' This the cherubic faces; unable to attend the Most Holy.

This is also used of worshippers appearing before God at the feasts (Ex 34:23-24).

Connections with the Lord Jesus

Day Two

“Where is thy God”	Ps 42:3	Matt 27:43
“... went with them to the house of God”	Ps 42:4	Lk 2:46
“... from the land of Jordan”	Ps 42:7	Mt 3:13
“... waves and billows are gone over me”	Ps 42:7	Lk 8:23
“Why hast thou forgotten me”	Ps 42:9	Ps 22:1; Matt 27:46
“... sword in my bones”	Ps 42:10	Jn 19:34
“O send out thy light ...”	Ps 43:3	Jn 11:9
“... bring me unto thy holy hill”	Ps 43:3	Ps 2:6

The most powerful connection with our Lord???

When Jesus came to Caesarea Philippi, Jesus asked his disciples: "Whom do men say that I the Son of man am?" (Matt 16:13). The people rejected him (v14; cp. Luke 9:19).

This was the turning point in his ministry. Ps 42:7 would have helped him. It was at this time that he was Transfigured. So he went up the high mountain (probably Hermon, cp 42:6) and was transfigured.

(Remember the reference to the snows of Hermon? - "And his raiment became shining, exceeding white as snow" (Mark 9:3)).

Luke 9:31 tells us that Moses and Elijah spoke of "his decease" (or exodus). And this strengthened him, so that we read, "he steadfastly set his face to go to Jerusalem" (v51).

So from "the land of Jordan and of the Hermonites" (Ps 42:6), our Lord set his face to become obedient unto the cross. He was being drawn to the cross (43:3,4).

The "hart" (42:1)

Render hind, not *hart*, for the verb is feminine, and the weaker animals is a symbol of a troubled person

The parallel in Joel 1:20 (the only other instance of the verb): the sufferings of wild animals in a long drought, NOT by the hind "heated in the chase"

You pointed out link to Jesus: John 4:7 ("Give me to drink"), 10 ("living water"), 14 ("... but the water that I shall give him shall be in him a well of water springing up into everlasting life.")

Where is thy God?

v1-2 The psalmist compared his yearning for the living God to the longing of a deer for water. The animal's need for water to sustain its life is a fitting metaphor (cf. 143:6), the Source of spiritual life.

v3-4 He is yearning in tears while his enemies had been taunting him. They continually ("day and night"; cp 38:12) taunted his faith with the question, "Where is thy God?" (42:3, 10) while he was separated from the formal place of worship. Or, "What has become of Him"? "Has he wholly forsaken thee?"

He wants to participate in the joyful festivals in Jerusalem.

HEADING: *"The Prayer of a Man in Exile"* (with the indication that Psalm 43 is a continuation of Psalm 42);

Other headings are: "Desire for God and his temple"; "Lament of a Levite in exile"; "My hope is in God."

Hebrew Title: *To the choirmaster. A Maskil of the Sons of Korah* (tev "A poem by the clan of Korah")

For choirmaster see title of Psalm 4; for Maskil see title of Psalm 32.

Strong's 07919

KJV - understand 12, wise 12, prosper 8, wisely 6, understanding 5, consider 4, instruct 3, prudent 2, skill 2, teach 2, misc 7; 63

1) to be prudent, be circumspect, wisely understand, prosper

Psalm 42:7 "waves and thy billows are gone over me"

It seems better to take this as figurative language for extreme distress and anxiety. The forces of chaos overwhelm him, and he is near death (see the similar use of these figures in Jonah 2:2)

God is sending upon him one trouble after another. He is overwhelmed with a flood of misfortunes. The metaphorical language is derived from the surrounding scenery.

Very similar to Ps 78:4

But clearly Messianic. Psalm 40:2-3; 69:1-2; 14-15; 18; 29 - 30
(Risen Lord!)

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Day Three

Ps 44 - The timing?

Scholars propose that the superscription of Ps 45 belongs to the subscription of Ps 44: "To the Chief Musician upon Shoshannim [lilies]"

Shoshannim <07799> [from subscription of Ps 44]

Shushan <07800> [from superscription Ps 60]

In Ps 60 we also have cross-references to Ps 42: when David was in the north fighting the Syrians. Hearing of the invasion of the Edomites against Jerusalem he sends Joab and Abishai to destroy them (see 1 Chron 18:12, 2 Sam 8:13-14)

Ps 60:1	Ps 44:23
Ps 60:10	Ps 44:9
Ps 60:12	Ps 44:5

The timing?

However, could be argued that it is during a time of captivity (interestingly it's the same heading of Ps 42)

44:1 "How thou didst afflict the people, and cast them out [or abroad]."

44:9 "But thou hast cast off ..."

44:11 "And hast scattered us among the heathens.:

44:12 "Thou sellest thy people for nought ..."

44:13 "Thou makest us a reproach to our neighbours ..."

44:19 "Though thou hast sore broken us in the place of dragons ..."

44:22 "We are counted as sheep to the slaughter ..."

44:23 "Arise, cast us not off for ever."

Deut 28 links: Captivity (Babylon?)

Psa 44:10

Deut 28:25

Psa 44:11

Deut 28:25, 64

Psa 44:14

Deut 28:37

Ps 60	1 Chron 18:12	2 Sam 8:13-14
Joab: 12,000	Abishai:18,000	David: 18,000

David is attributed the full victory (18,000)

He sent Abishai against the Edomites and he defeated them (18,000) as David's commander-in-chief

In Ps 60 Joab (12,000) is mentioned because of one of two reasons:

- [1] 12,000 may have been the first battle; 6000 died later
- [2] He led the division that killed 12,000 (of the 18,000)

Imprint of Korah?

"... our fathers have told us" (Ps 44:1; cp. Num 16:19 - see the right example in Abraham: Gen 18:19)

"... in the times of old" (verse 1)

"Through thy name will we tread them under that rise up against us" (verse 5)

"But thou hast saved us from our enemies, and hast put them to shame that hate us" (verse 7)

"Thou makest us to turn [return] back from the enemy ..." (verse 10)

"All this is come upon us; yet we have not forgotten thee ..." (verse 17)

“... for thy sake are we killed all day long; we are counted as sheep for the slaughter” (v22)

Instead of being unfaithful to God, the people had been faithful, and for this very reason they had been killed.

They had been treated as though they were “*sheep for the slaughter*” (v 11). This made it even harder to understand that God should have punished His people as he did.

“*For thy sake*” does not mean here, that it was “for the benefit” of God that the Israelites had been slaughtered. It was because of their devotion to him (“*on your account*”) that they had been defeated and killed. Can mean, “*because of you,*” “*because we follow you,*” or “*because we belong to you.*”

It is written in the passive tense (i.e. present and continual). “We are killed” (v22), ‘we are being killed’. Or, ‘our enemies are killing us all of the time ...’

This verse is quoted by Paul in Romans 8:36. It describes his sufferings, and the cause of the calamities (i.e., because of true religion - Dan 7:25).

"Awake, why sleepest thou, O Lord?" (44:23)

Day Three

But nowhere else do we find so bold a statement as this. The nearest parallel is in **Psalm 78:65**.

The psalmist does not really believe that Yahweh "sleeps." The heathen imagine that of their gods (1 Kings 18:27), but not an Israelite.

An Israelite would be sure that "He that keepeth Israel neither slumbers nor sleeps" (Psalm 121:4). The writer only intends to call on God to rouse himself from His inaction, and come to Israel's aid. "Arise" (see Psalm 7:6; Psalm 9:19; Psalm 10:12, etc.).

It is recorded in the Talmud that in the time of the high-priest John Hyrcanus (135–107 BC) certain Levites, called 'Awakeners,' daily ascended the pulpit in the Temple and cried, **"Awake, why sleepest thou, O Lord"?**

He put a stop to the practice, saying, "Does Deity sleep? Has not the Scripture said, 'Behold he that keepeth Israel neither slumbereth nor sleepeth?' (Ps 121:4)

“our soul is bowed down to the dust: our belly cleaveth unto the earth” (v25)

“Soul” is representative of a person: Num 11:6, Ps 16:10, 106:15

They lie in the ground, prostrate at their enemies feet, or in the grave.

“Our belly cleaveth unto the earth” - not only thrown down to the earth, but lie there like dead carcasses fixed to it, without any ability or hope of rising again.

Literally means: ‘We lie utterly prostrate, crushed and helpless’ (see Psalm 119:25).

THERE IS AN ALLUSION TO THEIR BURNING HOPE IN THE RESURRECTION (Gen 3:15): “Arise ... redeem us” (“up” - Hos 6:2)

THE EXHORTATION

Concluding verse: "And redeem us for thy mercies' sake" (v26).

Or 'on account of thy mercies.' That is, in order that God's mercy may be manifested; or that God's character, as a God of mercy, may be made known.

Therefore, it was on their own account that the Psalmist says this prayer - it was so that the character of God might be known in His mercy.

For us? The proper manifestation of the Divine character, as showing what God is, is in itself of more important than our personal salvation.

Sons of Korah had responsibility for: overseeing vessels of Temple and taking them in and out (1 Chron 9: 28), besides the fine flour (for daily meal offering), the wine and oil (for the daily lamps), and the frankincense and the spices (daily incense). **This was all the daily worship.**

Go to Num 4:16. We see that the responsibility of the daily oil, sweet incense, daily meal offering (i.e. flour) and the oil were the responsibility of Eleazar - the son of Aaron the High Priest. **This was the job of the High-Priest elect.**

Therefore, the sons of Korah were given the job of the High-Priest elect. A very important role. Without them daily worship could NOT take place. **(In other words, they achieved the role that Korah originally set out to get!).**

We read that “the LORD [Yahweh] was with him [Phinehas]” (1 Chron 9:20)

Ge 39:3 And his master saw that **the LORD was with him [JOSEPH]**, and that the LORD made all that he did to prosper in his hand.

Ge 39:23 The keeper of the prison looked not to any thing that was under his hand; because **the LORD was with him [JOSEPH]**, and that which he did, the LORD made it to prosper.

1Sa 3:19 And Samuel grew, and **the LORD was with him [SAMUEL]**, and did let none of his words fall to the ground.

1Sa 18:12 And Saul was afraid of David, because **the LORD was with him [DAVID]**, and was departed from Saul.

1Sa 18:14 And David behaved himself wisely in all his ways; and **the LORD was with him [DAVID]**.

2Ki 18:7 And **the LORD was with him [HEZEKIAH]**; and he prospered whithersoever he went forth: and he rebelled against the king of Assyria, and served him not.

1Ch 9:20 And Phinehas the son of Eleazar was the ruler over them in time past, and **the LORD was with him [PHINEHAS]**.

Lu 1:66* And all they that heard them laid them up in their hearts, saying, What manner of child shall this be! And the hand of **the Lord was with him [THE LORD JESUS CHRIST]**.

We see that "Phinehas ... was ruler over them [sons of Korah] in time past" (1 Chron 9:20)

However, when the incident took place in Numbers 16, Phinehas was only a young boy.

What is more, the sons of Korah were about 40 years of age when Korah was burnt with fire (in Numbers 16) [they would have been a similar age to the sons of Aaron - Nadab & Abihu].

We see that “Phinehas ... was **ruler** over them [sons of Korah] in time past” (1 Chron 9:20)

05057 5057 **נָגִיד** nagiyd naw-gheed' or

KJV – ruler 20, prince 9, captain 6, leader 4, governor 3, nobles 1, excellent things 1; 44

From Root: 05046 **נָגַד** nagad naw-gad'

KJV – tell 222, declare 63, shew 59, utter 5, shew forth 3, expound 2, messenger 2, report 2, misc 13; 370

1) to be conspicuous, tell, make known

1a) (Hiphil) to tell, declare

1b) (Hophal) to be told, be announced, be reported

We see that “Phinehas ... was **ruler** over them [sons of Korah] in time past” (1 Chron 9:20)

So they told people that Phinehas was their ‘captain’. It was done by telling every following generation that Phinehas was the ‘leader’ of their group.

To prove this: Ps 48:13 “That ye may **tell** it to the generation following ...” [same word used in Ps 78:4 “**Shewing**”]

05608 סָפַר caphar saw-far'

KJV – scribe 50, tell 40, declare 24, number 23, count 6, shew forth 5, writer 4, speak 2, accounted 1, commune 1, told out 1, reckon 1, penknife + [08593](#) 1, shewing 1, talk 1; 161

1) to count, recount, relate

2) enumerator, muster-officer, secretary, scribe

We see that "Phinehas ... was ruler over them [sons of Korah] in time past" (1 Chron 9:20)

We ALL have the responsibility of making sure that we tell others about who our "ruler" is: the Lord Jesus Christ.

See Psalm 78:2-3, 5-6 [Asaph, also related to sons of Korah - your homework???

This is especially a huge responsibility to parents.

So those of you courting, engaged, or married - this is what you have commanded to do: "our fathers [and mothers] have told us ... That they should make them known to their children."

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Day Four

Similarities between Ps 84 & Ps 42 & 43

In Ps 84 there are two Selahs found in vv 4 and 8, therefore there are 3 stanzas (vv 1-4, 5-7, 8-12) like Ps 42.

“living God” (84:2; 42:2)

“Tabernacles” (84:1; 42:2)

“appears before God” (84:7; 42:2)

Different Names used of God (Ps 84)

“O LORD of hosts”	84:1, 3, 12
“the LORD”	84:2, 11
“my King, and my God”	84:3
“God”	84:7, 9, 10
“LORD God of Hosts”	84:8
“God of Jacob”	84:8
“God our shield”	84:9
“the LORD God”	84:11

The lovely fowls

“Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O OLORD of hosts, my King, and my God” (verse 3).

It is an exclamation!

‘Even the birds have nests!’ How hard it is for Israel to be in God’s presence (even the High Priest could only go into the Holy Place once a year)

See Matt 8:20

As the birds relied on God, so did Jesus.

"set to the Gittith" [superscription]

Gittith = "a wine-press"

1) a musical instrument? from Gath? and used in three Psalm titles
- Ps 8:1; 81:1; 84:1; **a song title used for the Feast of Booths**

The Feast of Tabernacles was to remind Israel of God's providence in their daily living in the wilderness (manna & quail) - so they lived in booths.

Lev 23:42-43

This was just like the sparrows and swallows - God providing everything

A future picture (based on prophecy?)

Dan 4:12 - the "fowls" resting in the tree of Nebuchadnezzar: the nations

Ezek 39:17 - every "feathered fowl" (or 'bird of every sort'): the nations

Luke 13:19 - "fowls of the air" landing in the great tree (from a mustard seed): the blessing upon the nations in the kingdom

Rev 19:17 "fowls that fly in the midst of heaven": nations that accept Jesus' call

THEREFORE, A PICTURE OF GOD'S COMING KINGDOM: The Tabernacle achieved through the Yahweh of Armies (v1), He is "the living God" (cp. Ezek 38:23), the nations dwelling with God (cp. Zech 14:16-17; Isa 56:7) ... and the rest of the Psalm follows this pattern.

"She may lay her young" (v3)

Is this picking up Hannah who gave her baby "sparrow/swallow" (v3) to the "tabernacle" (v1) to dwell there?

Yet, there is a difference. The psalmist describes the Tabernacle as a place of peace & harmony, but during the time of Eli this was not the case.

Therefore, it required great faith for Hannah to "lay her young" (this most famous son of Korah), and maybe the Psalmist is also referring to this.

Why these two birds: sparrow and swallow?

“Sparrow” (Heb., *tsippôr*) - found 40x's in the Old Testament. Used in a general way to describe a great number of small birds.

“Swallow” (Heb. *derôr*) which by its etymology implies a bird of rapid whirling flight. (See Prov 26:2 where this characteristic is especially noticed).

The ancient manuscripts have “turtle-dove.” It can have a generic meaning for small chirping birds.

THEY ARE COMMON. NOTHING DISTINCTIVE. THIS IS PROBABLY THE POINT: NOT SPECIAL IN THEMSELVES BUT STILL IN THE PRESENCE OF GOD.

IS IT A PLACE OR IS IT METAPHORIC (OR BOTH)?

All the ancient versions have “valley of weeping” - which is a synonym for life.

There has been great effort to locate it.

The valley has been variously identified with the valley of *Achor* (Hosea 2:15; Joshua 7:24); the valley of *Rephaim* (2 Samuel 5:22) - a valley found in the neighbourhood of Sinai.

Of these, the valley of *Rephaim* is most probably the one, since it is described (Isaiah 17:5) as sterile. A place with no water. The balsam shrub (links with *Baca*, and *becaîm*) is there and maybe this is also the link.

Links with 2 Samuel 5

2 Sam 5:24-26

v 25 - as in Gethsemane - see also 16:12

2 Sam 5:30 "Baca"

cp. Lk 22:42-44; Ps 84; Heb 5:7

The exhortation - about the Baca?

The valley of weeping, a place of no water, gloomy, changes. It becomes "a well" or 'a place of springs' 'or a fountain' (v6).

Religious worship - going to the House of God - transforms our lives!

See Isa 35:7; Job 35:9-10; Acts 16:25

Then, "the rain also filleth the pools" (Ps 84:6)
Means 'cover', but the Sept. 'teacher'

See John 3:3; 4:7, 10, 14 ("a well of water" - Ps 84:6)

"from strength to strength" (v7)

The Septuagint: "They go from strength to strength; the God of gods is seen in Zion."

"They obtain one victory after another, that one must see that there is a righteous God in Zion."

"Going they increase in strength, until they appear before God in Zion."

There is a change of number here ("they" vs. "one", from the plural to the singular) - as, in Psalm 84:5. 'YOU WILL STAND.'

Connections between Ps 85 & Daniel 9

Sin and iniquity forgiven	Ps 85:2	Dan 9:5, 7, 11, 15-16
Righteousness been shown	Ps 85:10-11	Dan 9:7, 14, 16
Mercy was revealed	Ps 85:10	Dan 9:9, 18
God's anger turned away	Ps 85:3	Dan 9:16

Timing: The return from captivity of Babylon?

"LORD, thou hast been favourable unto thy land: thou hast brought back the captivity of Jacob" (v1).

A play on a word: "brought" (v1), "turned" (v3), "turn" (v4).

Korah - the idea is seen in Num 16:13: to return to Egypt

God's glory

"Surely his salvation is nigh them that fear him; that glory may dwell in our land" (85: 9).

A key verse: God's glory had been in the Temple, but destroyed by Nebuchadnezzar. The glory now was in the people NOT in a building.

Are you carrying God's glory with you? Do others see it?

Getting the order right!

“Mercy and truth are met together: righteousness and peace have kissed each other” (verse 10).

From another Psalm of Korah we find that the ideal king is one who: “lovest righteousness, and hates wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellow” (Ps 45:7).

This is a King in the spirit of Phinehas!

But this also has the stamp of “Melchizedek king of Salem” (Gen 14:18 cp. He 7:2) - King of Righteousness & King of Peace.

They have to come in this order! Right ‘way’ with God gives ‘peace’ back in the Garden of Eden (i.e. a Eden watermark!).

Finally, see Isa 32:17 - this is the process explained!

A beautiful vision

“Righteousness shall go before him; and shall set us in the way of his steps [or, to make his footsteps a way to walk in]” (verse 9).

Picture: A herald/messenger going before a king

The herald/messenger = God’s righteousness

This was fulfilled in the Lord Jesus - **John 1:14**

John the Baptist was the herald - **Mal 3:1-2**

The future prospect of true and permanent ‘turning’ - **Mal 4:6**

But are we walking in the steps of righteousness? - see **Mat 21:32**

WRAP UP SESSIONS: MANITOULIN YOUTH CONFERENCE 2016

Day Five

Questions

Why the difference: “born there” (v4 i.e., in the 5 countries) and then “born in her” (v5, i.e., in Zion).

This is about citizenship: it's in heaven!

Galatians 4:23 “he who was of the bondwoman was born of the flesh; but he of the freewoman was by promise.”

26 “But Jerusalem [Zion] which is above is free, which is the mother of us all!”

Being a 'stranger':

- Hebrews 11:13* These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were **strangers** and pilgrims on the earth.
- [Strong's 3581] **ξένος** *xenos*; a prim. word; 'foreign, a foreigner, guest'.

Being a “pilgrim”:

- 1 Peter 2:11 * Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;
- [Strong's 3927] *παρεπιδημος* *parepidemos*; 'sojourning in a strange place'.

[2] Heavenly Citizenship

- Philippians 3:20* For our **conversation** is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:
- [Strong's 4175] **πολιτευμα** *politeuma*; 'a form of government, citizenship'.

Why these '5' (the number of grace - by grace they will be saved - Eph 2:8) countries in Ps 87:4?

All enemies of God, but will be healed

Philistia - Philistines

Tyre - Jezebel country (Baal & Asherah)

Ethiopia (but will change - Ps 68:31; Isa 43:3)

Babylon & Egypt: Isa 11:11,16; 19:23-25*; Zech 10:10-11

The future promise: Gen 15:18 (river Euphrates to the Nile)

The others are hostile nations - Ps 83:7; 2 Chron 12:3; 2 Chron 14:9-13

A good connection for "Tyre and the coasts of Palestine" [about Armageddon]. God is addressing them here - Joel 3:1-4; 16-17 "So shall ye know that I am the LORD your God ..."

Questions

Why are “all my springs ... in thee” (v7)?

Yes, both metaphorical and literal

Metaphorical: John 4: 10 “living water”; 14 “a well of water springing up into everlasting life” [TO A GENTILE] (cp. Isa 2:3)

Literal: There will be a transformation of the land too. See Ezek 47:1; Joel 3:18 (and Zech 13:1; Isa 12:3-6).

Melchizedek stamp

Ps 87:5 "And the highest [Most High] himself shall establish her."

The "Most High" God was the title introduced by Melchizedek (the King and Priest) to Abraham

See Gen 14:18, 19, 20, 22

Melchizedek stamp

There is more ...

"The LORD shall count ..." - see Gen 15:5

05608 סָפַר caphar saw-far'

KJV - scribe 50, tell 40, declare 24, number 23, count 6, shew forth 5, writer 4, speak 2, accounted 1, commune 1, told out 1, reckon 1

1) to count, recount, relate

2) enumerator, muster-officer, secretary, scribe

ZION CAN ONLY BE ESTABLISHED THROUGH THE PROMISES OF ABRAHAM, WHICH WERE BASED ON THE MELCHIZEDEK COVENANT MEAL.

Sons of Korah stamp

Ps 87:5 "The LORD liveth the gates of Zion ..."

The sons of Korah - "keepers of the entry" - 1 Chron 9:19

The timing and context

According to Thirtle, the superscription of Ps 88 belongs to subscription of Ps 87.

Furthermore, “Mahalath” (‘sickness’) should be rendered M’holoth (‘dancing’) and “Leannoeth” - ‘Shouting’

Therefore, this is a time of ‘dancing’ and ‘shouting’

The psalm also talks about “foundations” (v1), “gates” (v2); besides being ‘born there’ (v4,5,6) and ‘counting’ (v6); finally ‘singing’ and ‘playing of instruments’ (v7) [or ‘dancing’].

This could really only be referring to one time and event ...

The time of Ezra and Nehemiah and one event

Exiles **registered** (Ezra 2:62-63). When the "**foundation**" was laid then a **great rejoicing** (Ezra 3:10-13). But we want to look at Nehemiah ...

Neh 7:1 - gates hung and keepers appointed

v4-5 - Census and genealogy check

[Kingdom: determine our spiritual genealogy and whether numbered with the elect - Rev 14:1]

Took place at Feast of Tabernacles (8:17-18)

["publish and proclaim" (v15): 'sound the trumpets' (LXX)]

[The trees in the Kingdom: Isaiah 41:19-20]

Finally they dedicate the walls with joy (12:27)

The Book of Life

There are two books:

[1] a book of remembrance (or literally means a book of records): our own individual lives where our actions are recorded - Mal 3:16 (cp 2 Cor 5:10)

[2] The Lamb's Book of life (Rev 3:5; cp. Rev 21:27). Our names are there, and will remain there if we overcome. Only we can blot them out!

The Gentiles were there!!!

Neh 7:46 (see Josh 9:23, 27 to see their origins).
David appointed them the service of the Levites
(Ezra 8:20).

They were the children of Ziha ('drought'),
Hashupha ('nakedness') and Sabbath ('spots')

These Gentiles were taken from spiritually drought
lands; they were naked in God's sight and
covered in spots of sin. But now they were no
longer spiritually dry, naked or filthy! Like us!!!

Who were those who got cast out?

Neh 7:61-62 - those who could not prove their ancestry ("not of Israel" - Rom 9:16)

v63-65 Despised their calling. They changed their name to Barzillai. No longer wanted to be identified with the Levite Priesthood.

The Prison Gate

12:30-31 Priests & princes [i.e. Kings & Priests] and "the gates" [sons of Korah would have been there]

Ezra led one group: v31-36

Nehemiah led the other: 37-39

Stopped at the prison gate - why?

Fulfilment of a prophecy!!!

Day Five

Jer 38:6-9

But had received: 31:3-4, 13-14,
16-17, 31-34

Though the walls would be battered,
they would be rebuilt!

They stood in recognition & respect.

What a beautiful vision: THE PRISON GATE

Israel will have freedom

Isa 49:8-10

The faithful will have freedom from death

42:1-3, 7

Christ will be delivered from prison and
death

53:7-9, 12

Finally, there will be freedom from death -
for both Jews and Gentiles

61:1-6, 10-11

The message for us: Isa 61:6, 8

please keep in touch:

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