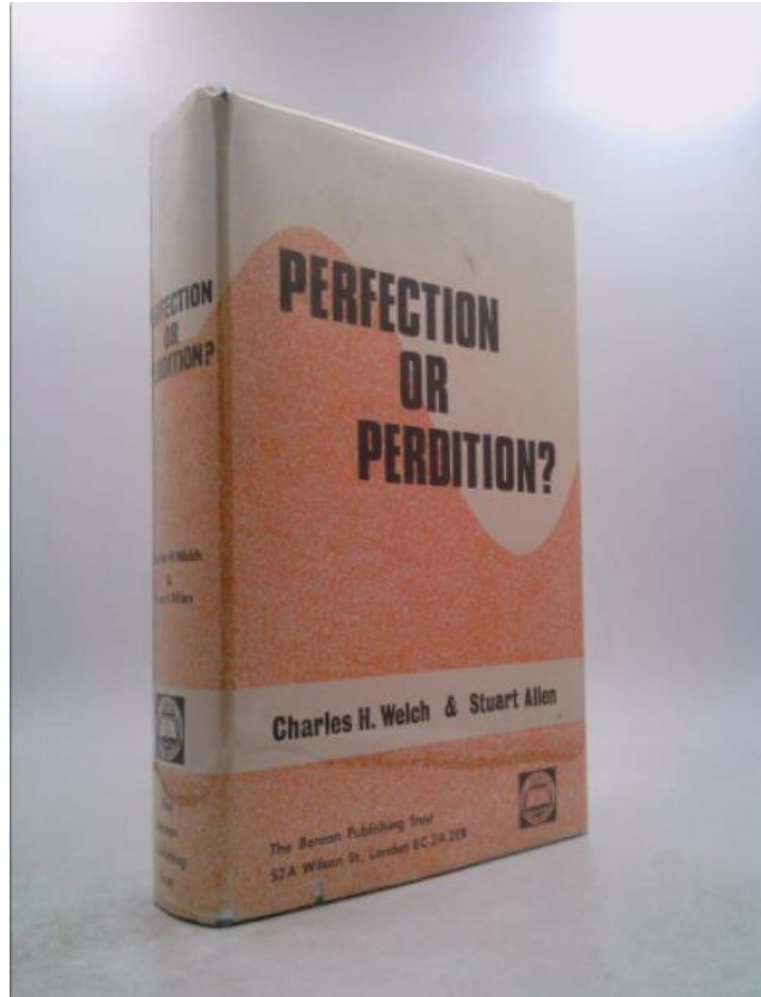


RUNNING THE RACE

ON TO PERFECTION OR BACK TO PERDITION: PART 6
WAYNE STEWART



PERFECTION
OR
PERDITION?

PERFECTION OR PERDITION?

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Highlights

Chapter 1

Heb. 1:10

THE PSALMS.

THE STRUCTURE OF THE BOOK AS A WHOLE.

1—150. THE FIVE BOOKS †.

[Click to follow Links, or, "Bookmarks"..](#)

1—41. p. 723-758.	THE GENESIS BOOK ‡ : CONCERNING MAN. The counsels of God concerning him. All blessing bound up in obedience (cp. <u>1. 1</u> with Gen. 1. 28). Obedience is man's "tree of life" (cp. <u>1. 3</u> with Gen. 2. 16). Disobedience brought ruin (cp. <u>Ps. 2</u> with Gen. 3). The ruin repaired only by the SON OF MAN in His atoning work as the seed of the woman (cp. <u>Ps. 8</u> with Gen. 3. 15). The book concludes with a Benediction and double Amen.
42—72. p. 761-788.	THE EXODUS BOOK ‡ : CONCERNING ISRAEL AS A NATION. The counsels of God concerning ISRAEL'S RUIN, ISRAEL'S REDEEMER, and ISRAEL'S REDEMPTION (Ex. 15. 13). Cp. <u>Ps. 68. 4</u> with Ex. 15. 3, "JAH". It begins with Israel's cry for deliverance, and ends with Israel's king reigning over the redeemed nation. The book concludes with a Benediction and a double Amen.
73—89. p. 790-809.	THE LEVITICUS BOOK ‡ : CONCERNING THE SANCTUARY. The counsels of God concerning the Sanctuary in its relation to man, and the Sanctuary in relation to Jehovah. The Sanctuary, Congregation, Assembly, or Zion, &c, referred to in nearly every Psalm. The book concludes with a Benediction and a double Amen.
90—106. p. 811-825.	THE NUMBERS BOOK ‡ : CONCERNING ISRAEL AND THE NATIONS OF THE EARTH. The counsels of God concerning the EARTH, showing that there is no hope or rest for the Earth apart from Jehovah. Its figures and similes are from this world as a wilderness (cp. the references to mountains, hills, floods, grass, trees, pestilence, &c.). It begins with the prayer of Moses (the Man of the Wilderness), <u>Ps. 90</u> , and closes with a rehearsal of ISRAEL'S rebellions in the wilderness (<u>Ps. 106</u>). Note "the New Song" for "all the earth" in <u>Ps. 96. 11</u> , where the theme is contained in one sentence which gives an Acrostic, spelling the word "Jehovah" : "Let the heavens rejoice, and let the earth be glad" (see note on <u>96. 11</u>). The book concludes with a Benediction and Amen, Hallelujah.
107—150. p. 828-864.	THE DEUTERONOMY BOOK ‡ : CONCERNING GOD AND HIS WORD. The counsels of God concerning His Word, showing that all blessings for MAN (Book I), all blessings for ISRAEL (Book II), all blessings for the EARTH and the NATIONS (Book IV), are bound up with living on the words of God (Deut. 8. 3). Disobedience to Jehovah's words was the source of MAN'S sorrows, ISRAEL'S dispersion, the SANCTUARY'S ruin, and EARTH'S miseries. Blessing is to come from that Word written on the heart (cp. Jer. 31. 33, 34. Heb. 8. 10-12; 10. 16, 17). <u>Ps. 119</u> is in this book. The Living Word (John 1. 1) began His ministry by quoting Deut. 6. 13, 16; 8. 3; 10. 20 in Matt. 4. 4, 7, 10. The book begins with <u>Ps. 107</u> , and in v. <u>20</u> we read, "He sent His WORD and healed them", and it concludes with five Psalms (one for each of the five books), each Psalm beginning and ending with "Hallelujah".

102 ^oA Prayer of the afflicted, when he is overwhelmed,
and poureth out his complaint ^obefore the Lord.

1 Hear my prayer, O LORD, And let my cry come unto Thee.

2 Hide not Thy ^oface from me in the day
when I am in trouble;

Incline Thine ear unto me:

In the day *when* I call answer me speedily.

3 For my days are consumed ^olike smoke,
And my bones are burned as *charred wood*.

4 My heart is smitten, and withered like grass;
So that I forget to eat my *food*.

5 By reason of the voice of my groaning
My bones cleave to my *flesh*.

6 I am like ^oa pelican of the wilderness:
I am like an owl of the desert.

7 I watch, and am
As a sparrow *flitting to and fro* upon the house top.

8 Mine enemies reproach me all the day;
And they that are mad against me *are sworn*
together against me.

9 For I have eaten ashes like *food*,
And mingled my drink with weeping,

10 *From the face of* Thine indignation and Thy wrath:
For Thou hast lifted me up, and cast me down.

11 My days *are* like a shadow that declineth;
And I am withered like grass.

the city of the LORD : i.e. Zion. See Ap. 68.

102. THE KING, IN HIS HUMILIATION.

1, 2.	Prayer.
3-11.	Humiliation. "Days cut short".
12.	Jehovah everlasting.
13-22.	Favour to His People.
23.	Humiliation. "Days cut short".
24.	Prayer.
-24-27.	Jehovah everlasting.
28.	Favour to His People.

Title. A Prayer, &c. This refers to Messiah's humiliation.
before. See note on "presence" (95. 2).

1 LORD. Heb. Jehovah. Ap. 4. II.
face. See note on "presence" (95. 2).

3 like smoke. So some codices, with Aram., Sept., and Vulg.; other codices read "in smoke".

an hearth = charred wood.

4 bread. Put by Fig. *Synecdoche* (of Part), Ap. 6, for food in general.

5 skin = flesh.

6 a pelican ... owl: both unclean birds.

alone. Some codices, with one early printed edition, read "flitting to and fro".

8 are sworn against me = are sworn [together] against me; as in Acts 23. 12-21.

10 Because of = from the face of. See note on 95. 2.

12 But Thou. Emphasizing the great consolation.
shalt endure. Sittest, or wilt sit [enthroned].

Thy remembrance. Some codices read "Thy throne".

12 But Thou, O LORD, Sittest enthroned for ever;
And *Thy throne* unto all generations.

Amazing things in the Psalms



96. SUMMONS TO SING THE NEW SONG.

- 1-3. Exhortation to sing the New Song.
- 4-6. Reasons. "For".
- 7-13-. Exhortation to sing the New Song.
- 13. Reasons. "For".

1 the LORD. Heb. Jehovah. Ap. 4. II.

a new song. Ps. 96 is the call; Ps. 97 is the answer. Cp. 98 and 99. The subject is the coming rest for the earth, to which creation looks forward (Rom. 8. 18-23).

the earth. This is the subject of Book IV. See notes on p. 809.

2 His name. See note on 20. 1.

3 heathen = nations. **people** = peoples.

4 gods = rulers. Heb. *'elohim*. Ap. 4. I. See note on Ex. 22. 9.

5 all the gods . . . idols. Fig. *Paronomasia*. Ap. 6 Heb. *kal-elohey . . . 'elilim*. **nations** = peoples.

idols = nothings. Cp. 1 Cor. 8. 4.

6 beauty. Some codices read "joy". Cp. 1 Chron. 16. 27.

sanctuary. Some codices read "dwelling-place". as in 1 Chron. 16. 27.

8 offering = presence offerings. Heb. *minchah*. Ap. 43. II. iii.

come into His courts. Some codices read "enter before Him". Cp. 1 Chron. 16. 29.

9 the beauty of holiness. See note on 1 Chron. 16. 29.

Fear = Tremble.

10 shall be established. Sept., Syr., and Vulg. read "He hath fixed".

11 Let the heavens rejoice, and let the earth be glad.

The initials of the four Hebrew words making this sentence form an acrostic (Ap. 6, 60, and 63. VII), giving the four letters of the word JEHOVAH (**Y, H, V, H**) thus:

Yism^ehu Hashshamayim V^ethagel Ha'arez,

The *Massorah* (Ap. 30) has a special rubric calling attention to this acrostic.

12 Then shall. Ginsburg thinks this should be "Yea, let".

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Psalm 102

- A Complaint poured out *before the Lord*.
- B Days consumed like smoke.
Days like a shadow that declineth.
- C Contrast BUT THOU shalt endure (*Heb. sit*).
Thy remembrance unto all generations.
- D When the Lord shall build up Zion.
D He shall appear in His glory.
- B Days shortened.
Days Take me not away in the midst of.
- C Contrast Thy years are throughout all generations.
BUT THOU shalt endure (*Heb. stand*).
Thou art the same.
Thy years shall have no end.
- A Seed established *before Thee*.

SALVATION IN HEBREWS ABOUT ENTERING THE REST NOT “FROM SIN”

Soteria (salvation)

Inherited salvation (1:14).

Neglecting so great salvation (2:3).

The Captain of salvation (2:10).

The Author of aionian salvation (5:9).

Things that accompany salvation (6:9).

Without sin unto salvation (9:28).

Unto the salvation of his house (11:7).

110

◦A Psalm ◦of David.

- 1 ◦The LORD [Jehovah] ◦said unto ◦my Lord [the Messiah],
 ◦“Sit Thou at My right hand,
 ◦Until I set *Thine enemies as a footstool
 for Thy feet.*”
- 2 The LORD shall send the rod of Thy strength
 out of ◦Zion:
 Rule Thou in the midst of Thine ◦enemies.
- 3 Thy People *shall offer themselves for
 voluntary offerings, in the day that Thou warrest,
 In the holy mountains as the dew from the womb before
 the morning I have begotten thee a son:*
- 4 The LORD hath ◦sworn, and will not repent,
 ◦Thou art a priest for ever
 ◦After the order of ◦Melchizedek.
- 5 The Lord at Thy right hand
 Shall strike through kings in the day of His wrath.
- 6 He shall judge among the *nations,
 Let Him judge among the peoples, a region
 full of corpses;*
 He shall wound the ◦head over a great land.
- 7 He shall drink *from* the brook in the way:
 Therefore shall He lift up *His head.*

111

◦Praise ye THE LORD.

- I will praise the LORD with *my* whole heart,
 In the *secret assembly* of the upright,
 and *in* the congregation.
- 2 The ◦works of the LORD *are* great,
 Sought out of all them that have pleasure therein.
- 3 His work *is* honourable and *majestic:*
 And His righteousness endureth for ever.

110. THE TRUE DAVID'S EXALTATION.

1. What Jehovah has uttered.
- 2-. What He will do.
- 2. Messiah's enemies.
3. Refreshment. Dew.
4. What Jehovah has uttered.
5. What He will do.
6. Messiah's enemies.
7. Refreshment. Brook.

Title. A Psalm. Heb. *mizmor*. Ap. 65. XVII.

of David. Relating to the true David, and interpreted of Him and by Him. See note below.

1 The LORD. Heb. Jehovah. Ap. 4. II. Quoted in Matt. 22. 41-46.

Acts 2. 34, 35. Heb. 1. 13.

said. Heb. *n'um* Jehovah = "the Oracle (or oracular utterance) of Jehovah". It is almost always used of the immediate direct utterance of Jehovah Himself; seldom of that of the prophet; (Num. 24. 3, 15); David (2 Sam. 23. 1).

my Lord = Adonai, Ap. 4. VIII (2): i.e. David's Lord : i.e. the Messiah. Cp. Matt. 22. 41-46.

Sit Thou, &c. Fig. *Anthropopatheia*. Ap. 6.

Until I make, &c. Quoted or referred to seven times in N.T. (Matt. 22. 44. Mark 12. 36. Luke 20. 42. Acts 2. 34. Heb. 1. 13; 10. 13. 1 Cor. 15. 25). **make Thine enemies Thy footstool** = set Thine enemies [as] a footstool for Thy feet. In N.T. Gr. = *tithemi* (2 aor. subj.) = "shall have placed". 1 Cor. 15. 25 is the exception, where it is not "set as a footstool", but put "under", because Christ's session on His own throne (Matt. 25. 31. Rev. 3. 21) is there referred to, instead of His session on His Father's throne, as in all the other quotations.

2 the rod of Thy strength = Thy strong staff. Gen. of Character, Ap. 17. The reference is to the ancestral staff, marking the priest as well as the prince, and handed down here to Messiah, David's son.

Zion. See Ap. 68. Cp. Rom. 11. 25-27. **enemies** = foes.

3 shall be. Supply *Ellipsis* (Ap. 6) thus : "[shall offer] themselves for voluntary offerings, in the day that Thou warrest".

willing = freewill offerings, as in Ex. 35. 29; 36. 3. 1 Chron. 29. 9, 14, 17. Ezra 3. 5; 8. 28.

the beauties of holiness. Some codices, with two early printed editions, read "in (or on) the holy mountains".

from the womb, &c. Supply *Ellipsis* (Ap. 6): "[as the dew] from the womb before the morning I have begotten thee [a son]". Cp. 2. 7. There should be no stop after the word "morning".

PSALM 110

Companion bible

EW Bullinger

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Hebrews 1,2

- | | |
|---|--|
| <i>A</i> 1:1,2. God once spoke by prophets. | Now by His Son. |
| <i>B</i> 1:2-14. The Son. His Glories. | God and Lord,
better than angels. |
| <i>A</i> 2:1-4. God once spoke by angels. | Now by the Lord. |
| <i>B</i> 2:5-18. The Son. His humiliation. | Man and Abraham's
seed. Lower than
angels. |

SLIP

- TBT Hebrews 2:1 Διὰ τοῦτο δεῖ περισσοτέρως ἡμᾶς προσέχειν τοῖς ἀκουσθεῖσι, μήποτε **παραρρῶμεν**.
- KJV Hebrews 2:1 Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time **we should let them slip**.1

STEADFAST

- Rom. 4:16; 2 Cor. 1:7; Heb. 2:2; 3:6, 14; 6:19; 9:17; 2 Pet. 1:10, 19

