



BBC UPDATE



Dr. Thomas M. Strouse

THE BIBLICAL PERSPECTIVE OF THE ABRAHAMIC COVENANT

PSALM 67:1-7

INTRODUCTION

The LORD promised His blessings on the seed of Abraham and all nations as Moses declared, saying, “*Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed*” (Gen. 12:1-3). The words of the psalmist take the reader full circle, from the beginning of Jehovah’s spiritual and physical promises to Israel, through to the nations, and unto all the earth with Millennial blessings. Human history is about the fulfillment of the Abrahamic Covenant! In the big picture of life, the vicissitudes of the rise and fall of Gentile nations is secondary to the fulfillment of the divine promises culminating in the Cross of the descendent of Abraham and of the son of David, the precious Lord Jesus Christ. To be sure, the fallen world needs to have the face of the Lord “*to shine upon*” each individual of each nation (Num. 6:24-26). In the flow of the canonical order of these psalms, it seems that David gave a glorious overview of divine providence with him back in his rightful kingship at Jerusalem after the failed ouster by Absalom (see Pss. 61, 62, 63, 64, 65, and 66).

OUTLINE

Permeating the psalm are the “blessings” (vv. 1, 6, and 7) from the Lord and the “*praise*” (vv. 3[2x] and 5[2x]) from man. The short psalm has a simple chiasmic structure.

A. The Divine Blessings upon Israel (v. 1)

B. The Divine Blessings upon Nations (vv. 2-6)

A.’ The Divine Blessings upon Israel (v. 7)

EXEGESIS

A. The Divine Blessings on Israel (v. 1)

To the chief Musician on Neginoth, A Psalm or Song. God be merciful unto us, and bless us; and cause his face to shine upon us; Selah.

For the fifth of six times, David wrote the “psalm or song” (see also Pss. 68:1; 75:1; 76:1; 87:1; and 92:1) to Asaph, the chief musician on his stringed *Neginoth* (see also Pss. 4:1; 6:1; 54:1; 55:1; 76:1). The recent psalms have focused on the attempted ouster of King David. The psalmist was so thankful that the ultimate plan of Jehovah would be fulfilled in part through David. This song in the Psalter focused the merciful blessing of God. King David, who fulfilled the requirement of making and reading his copy of the Mosaic Law (see Dt. 17:18-20), rehearsed a passage out of Numbers. The Aaronic blessing to which the king alluded said, “*The LORD bless thee, and keep thee: The LORD make his face shine upon thee, and be gracious unto thee: The LORD lift up his countenance upon thee, and give thee peace*” (Num. 6:24-26). The psalmist used three imperfect verbs in his song of prayer and praise, namely “*be merciful* [cf. Ps. 56:1; 57:1]” (*chanan*), “*bless*” (*barac* [330x]), and “*cause to shine*” (*‘or*).¹ He ended this section with *Selah*.²

B. The Divine Blessings on Nations (vv. 2-6)

That thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O God; let all the people praise thee. O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Selah. Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase; and God, even our own God, shall bless us.

The Abrahamic Covenant revealed that through Israel the way (*derec*) of the LORD may be known throughout the earth. The ultimate “way” resided in the Lord Jesus Christ, “*the way, the truth, and the life*” (Jn. 14:6). He has provided redemption for all peoples of the nations (*goyim*). David added that God gave “*saving health*” (*yeshu`ah*)³ to men of all nations. Paul affirmed this truth, saying, “*For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe*” (I Tim. 4:10). Because the LORD is the universal Saviour, the people of Israel and of the nations must “*praise*” (*jadah*)⁴ God, as the psalmist reiterated twice. Verse three set off a minor chiasmic structure within the larger chiasm, repeating the same wording in verse five and surrounding verse four:

- a. “*let the people praise thee*”
- b. “*let the nations be glad and sing for joy*”
- a.’ “*let the people praise thee*”

¹ “*Make thy face to shine upon thy servant: save me for thy mercies’ sake*” (Ps. 31:16).

² See Strouse, *An Exegesis of Psalms 1-41*, p. 33.

³ The noun is the source behind the proper names Joshua and Jesus. It means “Jehovah saves.” The *KJV* translated the noun *yeshu`ah* (78x) as “*salvation*” (65x), “*help*” (4x), “*deliverance*” (3x), “*health*” (3x), “*save*” (1x), “*saving*” (1x), and “*welfare*” (1x).

⁴ The *Hiphil* imperfect form comes from the verb *jadah* (114x) which means “to give praise.” The cognate personal noun “*Judah*” *Jehudah* (819x) means “praise” (cf. Rom. 2:29). The descriptive noun “*Jew*” *Ioudaios* (198x) comes from this source.

Continuing with his set of Hebrew jussives (“*let...* ”), the psalmist David implored the LORD to “*let be glad*” (*samach*) and “*let sing for joy*” (*ranan*) the nations (*le’om*). The time of the Millennium, to which the psalmist pointed, would be a time of equity for Israel and all nations. Jehovah will judge the world inhabitants “*righteously*” (*miyshor* [23x]). The noun means “*plain,*” “*equity,*” “*straight,*” or “*even place.*” No longer will the Gentiles be “*second class*” citizens in the reign of King Jesus Christ.⁵ He shall “*govern*” (*nachah*)⁶ the world with perfect fairness as all will be privileged to have equal and united access to the King. The LORD is the good shepherd Who will “*lead*” (*nachah*) all “*in the paths of righteousness*” (Ps. 23:3). Paul affirmed the unity of Jew and Gentile in Christ, saying, “*There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise*” (Gal. 3:28).

After the exact repetition of verse three, the psalmist returned to the truth of the blessing of God upon the millennial earth. During the Millennium, the earth will return to the pre-lapsis condition of the Garden of Eden. Ezekiel predicted, saying, “*And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited*” (Ezk. 36:35; see Joel 2:3). The curse will be lifted (Isa. 65:19-25) and the earth shall yield her “*increase*” (*yebul* [13x]).⁷ The greening and fecundity of earth for a thousand years will be a great blessing from the blessed God of creation. Jehovah God will be a perpetual blessing to Israel and all Gentiles who know Him as Saviour.

A.’ The Divine Blessings upon Israel (v. 7)

God shall bless us; and all the ends of the earth shall fear him.

The psalmist concluded with the end goal of Jehovah. At the outset of the thousand-year reign of Christ, He will bless Israel and the nations, which in turn will fear Him. Isaiah seemed to build his exclamation of blessing on this davidic psalm, saying, “*They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious*” (Isa. 11:9-10).

CONCLUSION

Gentile Christianity has the tendency to view current trends of society, culture, and politics through the lens of Gentile significance and superiority while demeaning and/or diminishing the divine plan for the descendents of Shem. Rather, the Lord’s plans of blessing for the sons of Adam come through Abraham and his descendents to the Cross of the Lord Jesus Christ, and ultimately to the Millennium and eternal New Jerusalem!

⁵ Isaiah spoke of this future, saying, “*And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee*” (Isa. 60:3-5).

⁶ The *Hiphil* imperfect form comes from the verb *nachah* (39x) which means “to guide” or “to lead.”

⁷ Cf. Isa. 55:10-13.

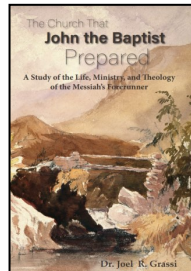
THE 14TH ANNIVERSARY OF BIBLE BAPTIST CHURCH

On December 3, 2023, Bible Baptist Church will celebrate the fourteen years of the existence of the Lord's assembly in Cromwell, CT. Twenty-seven Baptists assembled in the home of Dr. and Mrs. Thomas Strouse to covenant together before the Lord Jesus Christ to establish Bible Baptist Church. The current membership of twenty-seven faithful saints are actively involved in serving the Lord with ministries impacting many of the Lord's assemblies, for which we give Him praise and thanks.



Recently BBC church members presented Pastor Strouse with a card signed by all members and gifts to show our appreciation for the man whom the Lord set over our assembly.

JOHN THE BAPTIST REVISED REPRINT



Dr. Joel Grassi traveled to Connecticut to pick up his reprint of "The Church that John the Baptist Prepared" The book has arrived from the printer and is now available for purchase!

BBC/BBTS 2023-2024 SCHEDULE

2023

December 3
BBC Anniversary Banquet
 Cromwell, CT

December 10
Commencement Service
 Seoul, Korea

February 26-March 1
Philippines Module
 Quezon City
Johannine Epistles

April 12
BBTS Spring Lecture Series
"TBA"

May 18
Bible Baptist Church
Graduation Banquet

May 19
Bible Baptist Church
Commencement Service

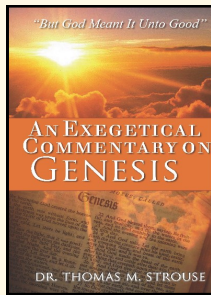
2024

January 1-5
Ireland Module
Greek Project and Acts 10-19

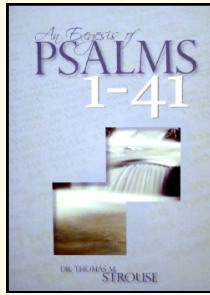
January 15-19
Fairhaven Baptist College
 Chesterton, IN
Johannine Epistles

June 3-7
Community Baptist Church
 Coopersburg, PA
Bibliology

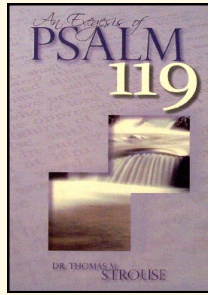
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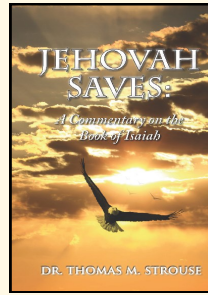
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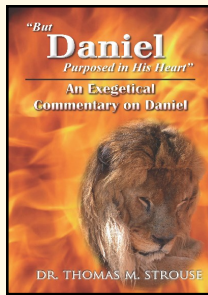
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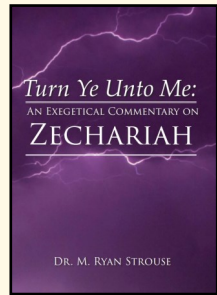
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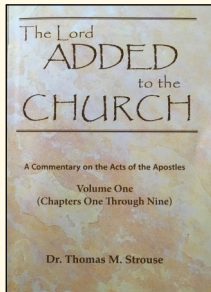
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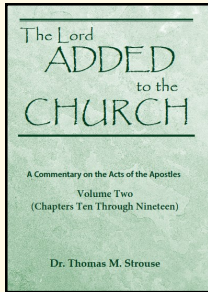
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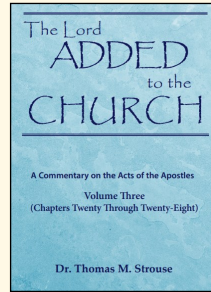
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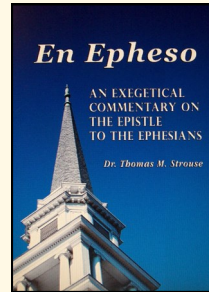
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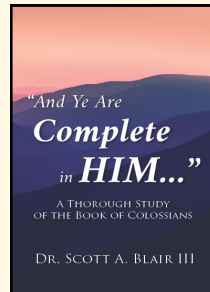
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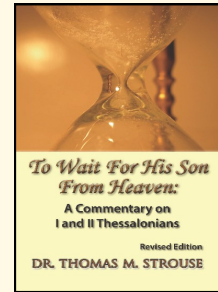
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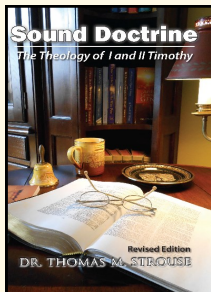
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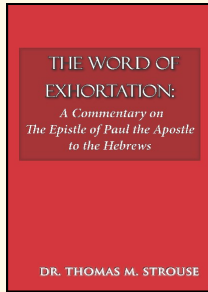
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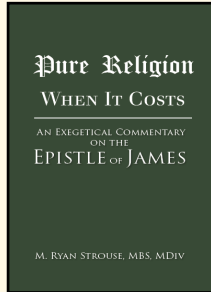
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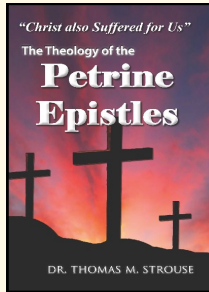
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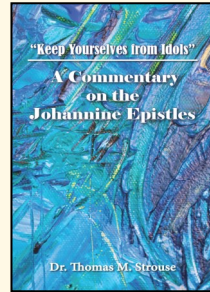
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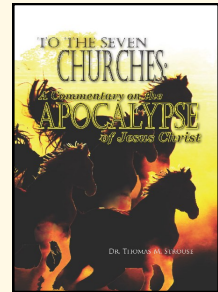
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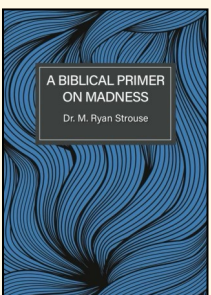
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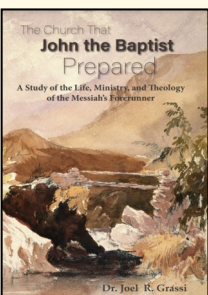
Johannine Epistles
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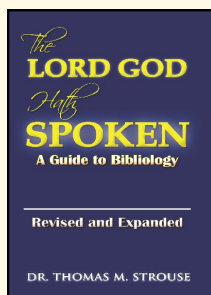
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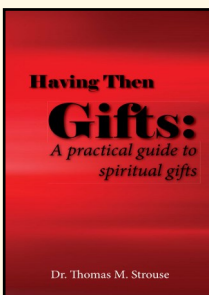
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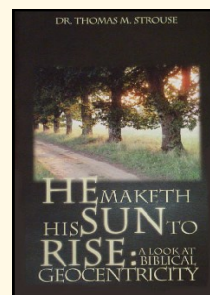
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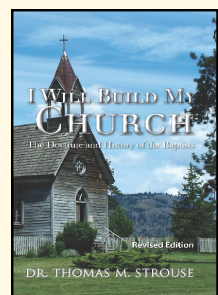
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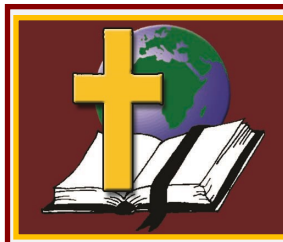
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