

Triennial Torah Study – 3rd Year 19/01/2013

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We continue this weekend with our regular Triennial Torah reading which can be found at https://sightedmoon.com/sightedmoon_2015/files/TriennialCycleBeginningAviv.pdf

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Introduction to Deuteronomy (Deuteronomy 1)

By the time Moses addresses the messages contained in the book of Deuteronomy to the new generation of Israelites, he is 120 years old. The Hebrew name for the book, Haddehbarim, means “The Words,” derived from the first verse, which reads, “These are the words which Moses spoke to all Israel...” The Jews have also referred to this book as Mishneh Hattorah, “The Repetition of the Law,” taken from Deuteronomy 17:18, which uses a phrase that the New King James Version translates as “a copy of this law.” The Greek Septuagint translation rendered this as To Deuteronomion Touto, that is, “This Second Law,” from which we have the English title, Deuteronomy.

The book does not, however, set forth a “second” law, but merely repeats and expands on the law that had been given in a codified form more than 40 years earlier in the book of Exodus. In fact, much of God’s law predated even the book of Exodus, as the Ten Commandments, for instance, were already in force since the creation of Adam and Eve (compare Romans 5:12-13). And Abraham, we are told, observed God’s commandments, statutes and laws (Genesis 26:5) long before Moses was born. Therefore, some Bibles, such as most Protestant German Bibles, identify this last book written by Moses simply as “The Fifth Book of Moses.” It should be noted, however, that its last chapter, Moses’ obituary, was probably written by someone else, Joshua being the most likely candidate—especially when we see other obvious additions by others in Moses’ books (e.g., Numbers 12:3). While God could have inspired Moses to write this last chapter before his death, that seems unlikely.

The Tyndale Old Testament Commentary on Deuteronomy states: “Deuteronomy is one of the greatest books of the Old Testament. Its influence on the domestic and personal religion of all ages has not been surpassed by any other book in the Bible. It is quoted over eighty times in the New Testament and thus it belongs to a small group of four Old Testament books to which the early Christians made reference.” The other three books are Genesis, Psalms and Isaiah. Tyndale adds, “The book comes even to the modern reader in much the same way as a challenging sermon, for it is directed towards moving the minds and wills of the hearers to decision: choose life, that you and your descendants may live (30:19).”

Israel’s Original Refusal to Enter the Land (Deuteronomy 1)

In verse 2 we see the mention of Horeb, which is another name for Mount Sinai. With the exception of 33:2, Deuteronomy uses Horeb rather than Sinai. The word Horeb literally means “desolation,” “desert” or “drought.” At the outset, it is emphasized that Moses is, throughout the book, “explaining” the law (verse 5). This explanation is not based on his own will and ideas, but on “all that the Lord had given him as commandments to them” (verse 3)—reminding us of Jesus Christ, who only spoke what the Father told Him to speak (John 8:26; 15:15). Yet before actually reiterating the law, Moses reviews Israel’s prior opportunity to enter the Promised Land, their refusal and the resulting penalty, and, to bolster their faith, the recent victories that God had given them.

First, Moses reminds his audience how he established an organized administrative legal structure within the nation (Deuteronomy 1:9-18) before Israel was asked to possess the Promised Land (verses 8, 19-21). This shows that an organization, in order to be successful in its dealings with the world, must first be properly set up and smoothly functioning internally. The selection of “heads” (verse 13) or tribal leaders involved a process similar to the selection of the first deacons of the Church in Acts 6. The people were told to give Moses the names of worthy candidates and Moses made the formal appointments (Deuteronomy 1:9-15). In Acts, the apostles appointed men as deacons after asking for congregational input.

Before entering the land of the Amorites, the people requested that spies first be sent into the land (Deuteronomy 1:22). Moses was pleased with this idea (verse 23), and God told him to go ahead with it (compare Numbers 13:1-2). Except for Joshua and Caleb, however, the returning spies discouraged the nation from trying to conquer the land (Deuteronomy 1:28). Although they confirmed God’s word that the land was good (verse 25), they exaggerated physical obstacles as insurmountable and proclaimed that God must have hated them and didn’t really want to give the land to them (verse 27). As a consequence, because of their unbelief (verse 32), in spite of all the visible proofs that God was with them (verses 25, 33), they rebelled against Him (verse 26) and refused to enter the land. The New Testament book of Hebrews explains that the Israelites were not allowed to enter the rest of the Promised Land—symbolic of our future rest in the Kingdom of God—because, although they had heard God’s Word and had seen His mighty wonders, they hardened their heart in rebellion and refused to believe and obey Him (3:7-19). Thus, God pronounced His sentence. Later, even Moses was included in the sentence (verses 25-26; 4:21), as he did not follow God’s explicit instructions when he struck the rock at Kadesh (Numbers 20:7-13). As Israel’s human leader and teacher, Moses was under a stricter judgment from God (compare James 3:1) in order to serve as an example to the people (Deuteronomy 1:37).

After they realized their sin and the penalty it had earned them, a contingent of the people decided to go ahead and enter the land in an attempt to conquer it according to God’s original instructions—but it was now too late. For us, too, there will come a time when it will be too late to enter the “Promised Land” of God’s Kingdom (compare Matthew 25:1-13). Moses told the Israelites not to invade Canaan, as God would not be with them this time. But again, they did not believe and rebelled against God’s Word (Deuteronomy 1:42-43)—and suffered the consequence of bitter defeat (verses 44-45). Then they returned and wept before God (verse 45; compare Matthew 25:30), but He would not hear them.

The throng of people who eventually did enter the Promised Land (who were all age 59 or younger) first had to endure the “great and terrible wilderness” (verse 19). We might consider this a physical type of the trying experiences that Christians sometimes endure in this life prior to entering the Kingdom of God (see Acts 14:22).

Relief From Domestic Exploitation (Nehemiah 5)

No sooner is the external threat of attack staved off, at least temporarily, that another development threatens the progress of the Jews in rebuilding Jerusalem’s wall and their well being in general—this time from within. It seems likely that the problems described in this passage had been brewing for a long time—well before Nehemiah ever arrived. And now, with the current prolonged period of hard work, constant alert, inevitable fatigue and diminished regular income due to time spent on rebuilding the wall, things at last came to a head. Verse 3 mentions a famine. Perhaps it was not severe, but even a minor one would have produced food shortages, making available food more expensive. Exacerbating the situation was the outside enemy threat, which likely kept the people of Jerusalem pent up behind their new defenses—away from access to the produce of the countryside. Some now come seeking relief because they have large families, compounding their need for grain (verse 2). Even many landowners had mortgaged their lands and homes (verse 3), so the produce of even accessible lands probably went to other people as repayment. These other people were not foreign authorities but fellow Jews. The outcry of the people in verse 1 is “against their Jewish brethren.” The rich were getting richer, and the poor were getting poorer.

Verses 4-5 describe some who borrowed money and even sold their children into slavery to pay property taxes to the king. This was not an unusual circumstance in the Persian Empire, which taxed excessively, removing vast sums of money from circulation and thereby running up inflation. “Documents from Babylonia show that many inhabitants of this satrapy too had to mortgage their fields and orchards to get silver for the payment of taxes to the king. In many cases they were unable to redeem their property, and became landless hired

labourers; sometimes they were compelled to give away their children into slavery. According to some Egyptian data, the taxation was so heavy that the peasants fled to the cities, but were arrested by the nomarchs [regional governors] and brought back by force” (M. Dandamayev, “Achaemenid Babylonia,” *Ancient Mesopotamia*, I.M. Diakonoff, ed., 1969, p. 308, quoted in *Expositor’s Bible Commentary*, note on verse 4). “The acquisition of land by the Persians and its alienation from production helped produce a 50 percent rise in prices” (note on verse 4).

Again, though, it is not the high taxes, inflation or famine that the people are complaining about. They are complaining about each other. More specifically, the poorer people are complaining about the rich nobles and rulers (see verse 7) in the matters of borrowing money and selling children into slavery with no means to redeem them. The problem in the first matter, as Nehemiah identifies it (verse 7), is the exacting of usury—interest. The law forbade the charging of interest to poor Israelites in need. “The O[ld] T[estament] passages (Exod 22:25-27; Lev 25:35-37; Deut 23:19-20; 24:10-13) prohibiting the giving of loans at interest were not intended to prohibit commercial loans but rather the charging of interest to the impoverished so as to make a profit from the helplessness of one’s neighbors” (note on Nehemiah 5:7). Yet the latter is exactly what was happening. And this led to the second problem—Israelites having to hire themselves and their children out as servants to pay off debt. While this was permissible, it would not have been necessary if the people were not sinking further and further into debt because of the usury. Furthermore, the nobles and rulers were going beyond what was allowed with regard to Israelite servants. They were selling them as slaves (verses 5, 8), which the law expressly prohibited (see Leviticus 25:35-40).

Beyond these specifics, Scripture roundly condemned greedily profiteering at the expense of others (see Psalm 119:36; Isaiah 56:9-12; 57:17; Jeremiah 6:13; 8:10; 22:13-19; Ezekiel 22:12-14; 33:31). The people were to be looking out for one another’s welfare—not exploiting each other. And those more able to help had the responsibility to do so. Yet things were far from that ideal. “The ironic tragedy of the situation for the exiles was that at least in Mesopotamia their families were together. Now because of dire economic necessities, their children were being sold into slavery” (note on verse 5).

Nehemiah is outraged over this terrible, sinful situation (verse 6). It is clear that he knew nothing about it until this point, having only recently arrived.

After he rebukes the nobles, having given a lot of thought to the matter, Nehemiah convenes a “great assembly” against them. Often called the “Great Synagogue,” Jewish tradition reckons this as the beginnings of a continuing authority to watch over Jewish religious affairs that persisted until Seleucid Greek times. Historian Alfred Edersheim writes: “It is impossible with certainty to determine, either who composed this assembly, or of how many members it consisted. {The Talmudic notices are often inconsistent. The number as given in them amounts to about 120...} Probably it comprised the leading men in Church and State, the chief priests, elders, and ‘judges,’ the latter two classes including ‘the Scribes,’ if, indeed, that order was already separately organised. {Ezra 10:14; Neh. 5:7.} Probably also the term ‘Great Assembly’ [beyond its introduction in Nehemiah 5:7] refers rather to a succession of men than to one Synod” (*The Life and Times of Jesus the Messiah*, chap. 8). It is this body that is understood to have approved Ezra’s canonization of the Hebrew Scriptures.

Regarding the matter at hand, so obvious is the nobles’ guilt that they have nothing to say by way of excuse or rebuttal (verse 8). Nehemiah points out two issues that should have been of concern to them in what they have done—showing a lack of appropriate fear of God in disobeying His laws and bringing the Jews and the God they worshiped into disrepute among the surrounding gentile nations (verse 9). Nehemiah classes himself, his relatives and his officials as among those who have been lending money (verse 10)—though he does not state that he himself has been charging interest. He calls for an end to the usury and a restoration of property, money and food with interest.

The nobles agree to Nehemiah’s directive, taking an oath regarding the matter, as he requires—and then, encouragingly, they follow through on what they have promised (verses 12-13).

In verse 14, we see that Nehemiah served 12 years in his first term as governor of Judea (444-432 B.C.). At the end of this period he would be recalled to the Persian court (13:6), after which he would return for a second term. It is surprising to see that during his administration, Nehemiah and his family did not eat the governor’s provisions or tax the people though he had that authority. In verse 15, he mentions previous governors who had

abused their authority in this regard. He is surely not referring to Ezra or Zerubbabel. Archaeology has revealed that there were at least three governors of Judea between Zerubbabel and Ezra: Elnathan in the late 6th century B.C. (as revealed on a bulla and seal); Yeho'ezer in the early 5th century (as revealed on a jar impression); and Ahzai in the early 5th century (also revealed on a jar impression) (see Expositor's Bible Commentary, footnote on verse 15). And it may have been that the Samaritan governor Sanballat and the Ammonite governor Tobiah were acting as de facto governors over parts of Judea prior to Nehemiah's arrival. As for his own administration, Nehemiah made sure that it was upright and beneficent. Verse 16 shows that "Nehemiah had not acquired mortgages on land. As governor, he could easily have acquired real estate and sold it at great profit. But instead of making money for themselves, Nehemiah and his servants worked on the wall of Jerusalem for the protection of the people and the glory of God" (Nelson Study Bible, note on verse 16).

Nehemiah's refusal of the governor's provision so as not to further burden the people is made all the more remarkable by the fact that he regularly provided for so many at his table (verses 17-18). Jamieson, Fausset & Brown's Commentary states: "We have a remarkable proof both of the opulence and the disinterestedness [in it] of Nehemiah. As he declined, on conscientious grounds, to accept the lawful emoluments attached to his government, and yet maintained a style of princely hospitality for twelve years out of his own resources, it is evident that his office of cupbearer at the court of Shushan must have been very lucrative" (note on verse 14).

Indeed, Nehemiah was very wealthy—and yet very generous with his wealth. In verse 19, he prays that God will remember him for good—rewarding him for all that he has done for God's people—a prayer he repeats at the end of the book (13:31). This shows what truly motivated Nehemiah. It was not to be revered by other people but to please God, who is "a rewarder of those who diligently seek Him" (Hebrews 11:6). That should be our motivation too—in whatever we do.

Finishing the Wall (Nehemiah 6:1-7:3)

When the enemies of the Jews learned that Jerusalem's wall was nearly rebuilt, they decided on a new tactic. Through the pretense of a peace conference in the plain of Ono—modern Kafr 'Ana, about 20 miles northwest of Jerusalem and 10 miles east of Joppa—they would lure Nehemiah out of the city. Their plan was probably to either kidnap or assassinate him. But Nehemiah wasn't fooled and wouldn't take the bait (verses 1-4). Sanballat then sent a letter to Nehemiah accusing him of planning to rebel against Artaxerxes and set himself up as king—and that he was using lying prophets in his cause. The Samaritan governor implicitly threatens to report this matter to the emperor if Nehemiah will not come out for the meeting (verses 5-7). Yet Nehemiah still refuses to take the bait. He knew that Sanballat would not dare to make such accusations against him to Artaxerxes, as Nehemiah was a trusted adviser. If anything, this would only have further jeopardized Sanballat's own precarious position. Sanballat's real motive, as Nehemiah realized, was not only a last-ditch effort to scare him into committing to meet, but also that news of his threat would spread so that the Jews, fearing Persian retaliation, would falter in their work on the wall (verses 8-9).

But that was not the end of the intrigue. In verse 10, Nehemiah meets with a certain Shemaiah the son of Delaiah, probably because he was called to his house. The phrase "who was a secret informer" in the NKJV is rendered by most versions in its literal sense: "who was shut up." What exactly this means here is unclear. Some see it as a reference to a state of prophetic ecstasy. Others view it as a temporary quarantine due to ritual impurity. Others see it as a feigned hiding out at home—to make it look like he was in danger. As such, it would have been simply a manipulative attempt to compromise Nehemiah.

The message Shemaiah conveys to Nehemiah is that the governor's life is in danger and that they should go into the temple to hide. Some suggest that Shemaiah, having access to the temple, was a priest. He was evidently laying claim here to also being a prophet—that his message was a prophecy from God (compare verse 12).

Nehemiah rejects Shemaiah's counsel for two reasons. First, to run and hide would be cowardly. He was the governor and, as a leader among God's people, was supposed to set a brave and faithful example among them. Second, this would have been a sin, as Nehemiah was not a priest. While it would have been legitimate to propose taking refuge in the temple area at the altar, the Mosaic Law forbade non-priests from going into the

temple building itself on threat of death (see Numbers 18:1-7). God had punished the Jewish king Uzziah with leprosy for presuming to enter the sanctuary in an attempt to offer incense (2 Chronicles 26:16-21).

In considering Shemaiah's words, Nehemiah realized that he was a false prophet since he had spoken against the law of God (see Isaiah 8:20). The governor further realized that this must have been part of the enemies' scheming. Sanballat's letter had accused Nehemiah of using false prophets. But in reality it was the other side that was now employing such methods in an effort to discredit him. Despite the prominence of Sanballat's letter, however, Tobiah is mentioned first in verse 12—probably because he was evidently friendly with a number of the priests and so had likely achieved this particular inroad with Shemaiah (compare verses 18-19; 13:7-9). In verses 18-19 of chapter 6, we also learn that Tobiah had written his own share of letters in an attempt to scare Nehemiah.

In verse 14, Nehemiah also mentioned a certain prophetess, Noadiah, and other unnamed prophets who were part of the enemy conspiracy. Exactly what role they played is unstated. Perhaps they are the ones who had directed him to meet with Shemaiah.

The exchange of numerous letters, threats of public embarrassment and conspiracy remind of modern political intrigue that employs legal maneuvers and the press to try to force a political outcome. Then, as now, human nature and politics worked hand-in-hand.

The wall was at last completed—52 days (a week shy of two months) after the reconstruction under Nehemiah commenced (verse 15). And thus the wall was built again “even in troublesome times,” just as had been foretold in Daniel 9:25. It was now the 25th day of Elul, only five days prior to the Feast of Trumpets. When the Jews' enemies heard of the astounding achievement, and realized that all of their plotting had come to nothing, they were completely demoralized, seeing this as the work of Judah's God (verse 16).

“Once the city was secure, Nehemiah set about the even more important task of reorganizing the government and effecting a sorely needed spiritual and moral reformation. He first appointed doorkeepers, singers, and other Levitical personnel and designated his brother Hanani as mayor of the city [7:1-2]” (Eugene Merrill, *Kingdom of Priests*, p. 511). This was the same Hanani who reported to Nehemiah regarding Jerusalem's plight in 1:1-3. “‘Hanani’ is the shortened form of ‘Hananiah’ (‘Yahweh is gracious’)... The Elephantine papyri mention a Hananiah who was the head of Jewish affairs in Jerusalem. Many scholars believe that this Hananiah can be identified with Nehemiah's brother and assume that he succeeded Nehemiah (c. 427)” (Expositor's, note on 1:2). The Hananiah of these documents could conceivably be the Hananiah that Nehemiah placed over the Jerusalem citadel (7:2) if Nehemiah's brother had died. But Nehemiah's brother seems the likelier person referred to.

We will see more of Nehemiah's reformation in the next few chapters. This would be the crucial part of his work. For while walls were needed, they were not an end in themselves. Their whole purpose was to safeguard a vital interest—the people with whom God was working and the worship system He gave them. God's plan does not center on walls and buildings. It is ever and always about people.

Idea for a New Census; List of the First Return (Nehemiah 7:4-73)

Despite its spacious size, Jerusalem was still sparsely populated (verse 4). As it had been almost a century since the first return of exiles under Zerubbabel, it would seem that there should have been more people there. Yet the trouble that the city faced over the decades could have driven many families out into the countryside. Nehemiah's unstated but implicit concern here is the repopulation and development of Jerusalem. We will later see in chapter 11 that his solution is to direct a portion of those in various parts of the province of Judea to resettle in the capital. Here in 7:5, “Nehemiah attributed to the Lord the idea of a census that would show the distribution of the population. If he knew the population pattern in the capital and the countryside, he could then determine which districts could best afford to lose a portion of their inhabitants to Jerusalem” (Nelson Study Bible, note on verse 5).

As he pondered the situation, he came across a list of those in the first return under Zerubbabel. It is basically the same as the list recorded earlier in Ezra 2. We covered Nehemiah 7:5-73 in conjunction with that prior passage for sake of comparison. We are reviewing it here because this is where it actually fits in the story. You

may wish to look back over the Bible Reading Program comments on the earlier passage for an explanation of some of the variations in names and numbers.

Ezra Reads the Law During the Fall Feasts (Nehemiah 7:73-8:18)

Following the arrangement of the book of Nehemiah, the seventh month appears to come just five days after the completion of the city wall (compare 5:15). However, the year is a matter of dispute, as there are some chronological questions here and throughout the remainder of the book. It could be that the events of chapters 8-10 describe events that occurred much later—following some of Nehemiah's reforms described in chapter 13. Since the matter is uncertain, we are sticking with the scriptural arrangement in our reading of this section of the book.

The first day of the seventh month is one of God's annual Holy Days—the Feast of Trumpets (see Leviticus 23:23-25). The name of the feast does not occur in Nehemiah 8, but the fact that the first day of the seventh month is a Holy Day is explicitly stated (verses 10-11). This day marked the first day of the civil year and the Jews still refer to it as Rosh Hashanah, "Head of the Year" (the Jewish New Year).

Jews from all over Judea have come to Jerusalem. They gather in the open square between the southeastern part of the temple and the eastern wall (verse 1).

Here, for the first time in the story of Nehemiah, we see the appearance of Ezra. A number of critics maintain that this passage should follow Ezra 10, putting the events it describes long before Nehemiah's arrival (or placing Ezra's arrival long after that of Nehemiah). Nehemiah 8:9, however, shows that Nehemiah was the governor during this episode. The aforementioned critics view his name here as an erroneous editorial gloss. But there is no real warrant for such a conclusion. It is not at all unreasonable to believe the scriptural attestation that Ezra would have still been around 13 or more years after his arrival—that despite Samaritan actions against Jerusalem and the events surrounding the satrap Megabyzus' rebellion probably having swept him from office as governor, he would still have been a respected spiritual leader among the Jews (see also 12:26, 31, 36). The widespread idea that Ezra returned long after Nehemiah (during the reign of Artaxerxes II instead of Artaxerxes I) is an untenable one, as it requires the scriptural mentions of the two interacting together to be spurious additions to the text.

2 Corinthians 6

The apostle, with others, proved themselves faithful ministers of Yeshua, by their unblamable life and behaviour. (1-10) By affection for them, And by earnest concern, that they might have no fellowship with unbelievers and idolaters. (11-18)

Verses 1-10 The gospel is a word of grace sounding in our ears. The gospel day is a day of salvation, the means of grace the means of salvation, the offers of the gospel the offers of salvation, and the present time the proper time to accept these offers. The morrow is none of ours: we know not what will be on the morrow, nor where we shall be. We now enjoy a day of grace; then let all be careful not to neglect it. Ministers of the gospel should look upon themselves as Elohim's servants, and act in every thing suitably to that character. The apostle did so, by much patience in afflictions, by acting from good principles, and by due temper and behaviour. Believers, in this world, need the grace of YHWH, to arm them against temptations, so as to bear the good report of men without pride; and so as to bear their reproaches with patience. They have nothing in themselves, but possess all things in Him. Of such differences is a believer's life made up, and through such a variety of conditions and reports, is our way to heaven; and we should be careful in all things to approve ourselves to YHWH. The gospel, when faithfully preached, and fully received, betters the condition even of the poorest. They save what before they riotously spent, and diligently employ their time to useful purposes. They save and gain by religion, and thus are made rich, both for the world to come and for this, when compared with their sinful, profligate state, before they received the gospel.

Verses 11-18 It is wrong for believers to join with the wicked and profane. The word unbeliever applies to all destitute of true faith. True pastors will caution their beloved children in the gospel, not to be unequally yoked. The fatal effects of neglecting Scripture precepts as to marriages clearly appear. Instead of a help meet, the union brings a snare. Those whose cross it is to be unequally united, without their wilful fault, may expect consolation under it; but when believers enter into such unions, against the express warnings of His word, they must expect must distress. The caution also extends to common conversation. We should not join in friendship

and acquaintance with wicked men and unbelievers. Though we cannot wholly avoid seeing and hearing, and being with such, yet we should never choose them for friends. We must not defile ourselves by converse with those who defile themselves with sin. Come out from the workers of iniquity, and separate from their vain and sinful pleasures and pursuits; from all conformity to the corruptions of this present evil world. If it be an envied privilege to be the son or daughter of an earthly prince, who can express the dignity and happiness of being sons and daughters of the Almighty?

2 Corinthians 7

An exhortation to holiness, and the whole church entreated to bear affection to the apostle. (1-4) He rejoiced in their sorrowing to repentance. (5-11) And in the comfort they and Titus had together. (12-16)

Verses 1-4 The promises of Elohim are strong reasons for us to follow after holiness; we must cleanse ourselves from all filthiness of flesh and spirit. If we hope in YHWH as our Father, we must seek to be holy as he is holy, and perfect as our Father in heaven. His grace, by the influences of his Spirit, alone can purify, but holiness should be the object of our constant prayers. If the ministers of the gospel are thought contemptible, there is danger lest the gospel itself be despised also; and though ministers must flatter none, yet they must be gentle towards all. Ministers may look for esteem and favour, when they can safely appeal to the people, that they have corrupted no man by false doctrines or flattering speeches; that they have defrauded no man; nor sought to promote their own interests so as to hurt any. It was affection to them made the apostle speak so freely to them, and caused him to glory of them, in all places, and upon all occasions.

Verses 5-11 There were fightings without, or continual contentions with, and opposition from Jews and Gentiles; and there were fears within, and great concern for such as had embraced the faith. But Elohim comforts those who are cast down. We should look above and beyond all means and instruments, to YHWH, as the author of all the consolation and good we enjoy. Sorrow according to the will of YHWH, tending to the glory of YHWH, and wrought by the Spirit of YHWH, renders the heart humble, contrite, submissive, disposed to mortify every sin, and to walk in newness of life. And this repentance is connected with saving faith in Yeshua, and an interest in his atonement. There is a great difference between this sorrow of a godly sort, and the sorrow of the world. The happy fruits of true repentance are mentioned. Where the heart is changed, the life and actions will be changed. It wrought indignation at sin, at themselves, at the tempter and his instruments. It wrought a fear of watchfulness, and a cautious fear of sin. It wrought desire to be reconciled with Elohim. It wrought zeal for duty, and against sin. It wrought revenge against sin and their own folly, by endeavours to make satisfaction for injuries done thereby. Deep humility before YHWH, hatred of all sin, with faith in Messiah, a new heart and a new life, make repentance unto salvation. May the Lord bestow it on every one of us.

Verses 12-16 The apostle was not disappointed concerning them, which he signified to Titus; and he could with joy declare the confidence he had in them for the time to come. Here see the duties of a pastor and of his flock; the latter must lighten the troubles of the pastoral office, by respect and obedience; the former make a due return by his care of them, and cherish the flock by testimonies of satisfaction, joy, and tenderness.