

The Allegory of the Two Covenants

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Date: 09 June 2024

Preacher: Malcolm Macdonald

[0 : 00] We can resume our public worship of God by singing to his praise from Psalm 84. Psalm 84, and we're going to sing from the beginning to verse 6.

How lovely is thy dwelling place, O Lord of hosts, to me. The tabernacles of thy grace, how pleasant, Lord, they be. My thirsty soul longs vehemently, ye fainst thy courts to see.

My very heart and flesh cry out, O living God, for thee. Behold, the sparrow findeth out an house wherein to rest. The swallow also for herself hath purchased a nest.

Even thine own altars where she's safe, her young ones forth may bring. O thou almighty Lord of hosts, who art my God and King. Blessed are they in thy house that dwell, they ever give thee praise.

Blessed is the man whose strength thou art, in whose heart are thy ways. Who, passing thoroughbaker's veil, therein do dig up wells. Also the rain that falleth down the pools with water fills.

[1 : 20] And so on. These verses 1 to 6 of Psalm 84. How lovely is thy dwelling place, O Lord of hosts, to me. How lovely is thy dwelling place, O Lord of hosts, to me.

The tabernacles of thy grace, how pleasant, Lord, they be.

My thirst is so long spimently. If it's thy court to see.

My very heart and flesh cry out, O Lord of hosts, to me.

My loving God for thee. Behold the span, O find a thou art, and house when in to rest.

[2 : 57] Bless one, O also for herself, hath purchased, and hest.

In thy long altar, where she's safe, her yon once forth may bring.

O thou almighty Lord of hosts, who art my God and King.

Blessed are they in thy house, the dwell. They ever give thee praise.

Blessed is the man who strength of art, in whose heart are thy ways.

[4 : 25] Who passing thou do, O Lord of hosts, O Lord of hosts, O Lord of hosts. O Lord of hosts, O Lord of hosts, O Lord of hosts.

wells also the rain that falleth down the pools with water fills let us join together in prayer please Lord oh God instill within us a sense of all as we meet in your name and seek your presence not just as those who have a measure of understanding that we are always in the presence of God because you are a God who inhabits eternity you occupy time and space and there is no location where you are not to be found you are the

God who is ever present you are from everlasting to everlasting God there is no point at which you were not God and there is no point in the future where the same will be true of you you are undiminished in so far as your eternal power is concerned there is no shortage with regard to the capacity that you have to meet the needs of the children of men even though we are guilty of failing to come and seek from your hand that which would meet our need we are too often guilty of looking to

God as the one who is only to be called upon when measures are beyond our ability to reach we cannot do anything more and we have reached out the limit and we then seek God and we call upon God we have used every resource at our disposal and yet the greatest resource of all is overlooked forgive us the very sin that that reflects a failure to take to heart the promises that you have declared to us that are unambiguous that you have provision without equal and that it is our wisdom to apply to you that you may meet our needs so when it comes to the things that we consider important we may then think that there are ways in which we should approach you and that we should make our interest plain and yet the greatest need of all the need that we have of the outpouring of your spirit that it may touch our lives and the lives of all who coexist with us in this world that you may touch us with salvation that you may touch us with healing that you may touch us with the capacity to embrace the provision that you have made to us in the gospel we pray for ourselves and we pray for all others wanting that you would remind us afresh of that willingness that you have to enrich your lives with the experiences that are experiences that belong to those who have been blessed by God we bring to your attention the needs that are known to us and many others that we have no knowledge of we thank you and bless you that there is nothing that is hidden from the all-seeing eye of

God that there is no place that we can resort to where your eye is not upon us and we bless you and thank you that those who are in need that we can cast upon the arms that are everlasting and that the promises that are declared to us that remind us that underneath are the everlasting arms that they can be realised in the experience of those who are most especially aware of their own weakness so visit the sick and bind up the wounds of the broken hearted heal the hurts of those who are contending with the trials and the tribulations that this world brings away remember housebound hospitalized those confined to the hospice and places where the terminally ill have been cared for even in their own homes we bring them to your attention afresh and ask that you would remember each and every one especially of that number your own people who may be travelling in pain and in suffering and they are even in their pain incapable of crying out to

[11 : 00] God except to utter the words Lord help me and we give thanks that however in articulating we may feel that you are still able to visit us in mercy and through the instrumentation of your Holy Spirit that you can even bring these cries to fruition we bless you and thank you that you have one at your right hand even Jesus Christ the righteous the one who wept over Jerusalem the one who wept at the grave of Lazarus the one who walked in this world through all the trials and the testings that you ordained for him and that he may truly be represented to us as a friend indeed and one who is able to comfort and succor us in our own walk in this world and we ask that you would bless the gospel that goes out in his name and that those who have yet to come to acknowledge of him as their own saviour may they do so may the eyes of their understanding be enlightened may they be given the wherewithal by which to look to him in order that their faces be lightened and that they may trust in him whom to know is life eternal remember the proclamation of truth throughout our island and the nation that we form part of remember the nations of the earth every corner of it those that you have committed the gospel of free grace to may they be empowered from on high may they set out before all eyes the beauty of an exalted saviour even the one who was crowned with thorns those those who looked upon him shook their heads and were dismayed at what they saw and yet they could not see how he was in the path of duty glorifying his heavenly father and securing salvation for the lost world in which we live we pray that all eyes would look to him and that even today that there would be those who would yield their souls to him and bow the knee that stubbornness that is ours by nature that we would suppress it and yield to the entreaties of your word remember the grieving and the sorrowful those who are mourning the loss of loved ones in this world we live in we know of a constant flood of news concerning the death of so many sometimes ones too threes but sometimes countless numbers whether that is in the theaters of war or through other agencies that are bringing to light the fact that you have brought this world to experience the condemnation that sin has exposed us to and that there are many who even at this moment in time are entering into that eternity in the twinkling of an eye some even too many in an unprepared state how awful and dreadful that thought is to enter into your presence in an unprepared state unclothed naked before the eye of the one with whom we have to do oh lord have mercy upon us that we would not be amongst him that we

would be found resting in christ and covered with his perfect righteousness clothed with that clothing that is spotless and that he has prepared for all his people remember lord this world in which we live remember the nation that we belong to our king his family parliaments that serve all that is ongoing in his name may the king of kings remind him of the sovereign power that he possesses that the rod of his power is stretched out at all times and that is something that we should remind ourselves of grant mercy for our sins cleansing to the uttermost in Jesus name we ask it amen let us sing to

God's praise from psalm 36 psalm 36 from verse 5 thy mercy lord is in the heavens thy truth doth reach the clouds thy justice is like mountains gray thy judgments deep as floods lord thou preservest man and beast how precious is thy grace therefore in shadow of thy wings men's sons their crust shall place there with the fatness of thy house shall be well satisfied from rivers of thy pleasures thou would drink to them provide because because of life the fountain pure remains alone with thee and in that purest light of thine we clearly light shall see singing to the end of the psalm psalm 36 from verse 5 thy mercy lord is in the heavens thy truth doth reach the clouds thy mercy lord is in the heavens thy truth doth reach the clouds thy justice is like mountains great like judgments deep as floods lord thou peace service none and peace how precious is thy grace therefore in shadow of thy wings mansions their trust shall bless thee with the fatness of thy house shall shall be well satisfied from rivers of thy pleasures love will bring to them provide to rise because all life the fountain pure remains alone with thee and in the pure light of life we clearly shall see thy love and kindness through them continue that thee know and still on men of bright and heart thy righteousness be stowed let not the food of cruel pride

come and against me stand and let me not remove me Lord Lord by the wicked hand therefore not lay I ruin and that war in equities cast out the the earth never shall be able to arise to arise we are going to hear God's word as we find it in Paul's epistle to the Galatians chapter 4

Paul's epistle to the Galatians chapter 4 and we're going to read from verse 21 to the end of the chapter chapter 5 tell me ye that desire to be under the law do you not hear the law do you not hear the law for it is written that Abraham have two sons the one by upon upon her the other by a free woman but he who was of the bond woman was born after the flesh be of the free woman was by promise which things are an allegory for these are the two covenants the one from the Mount Sinai which gendereth to bondage which is agar for this agar is Mount Sinai in Arabia and answereth to Jerusalem which now is and is in bondage with our children but Jerusalem which is above us free which is the mother of us all for it is written rejoice thou barren that bearest not break forth and cry thou that travailest not for the desolate hath many more children than she which hath an husband now we brethren as Isaac was are the children of promise but as then he that was born after the flesh persecuted him that was born after the spirit even so it is none nevertheless what saith the scripture cast out the bond woman and her son for the son of the bond woman shall not be an heir with the son of the free woman so then brethren we are not children of the bond woman but of the free amen and may the lord add his blessing to our reading of this world and to his name be the praise let us sing now from psalm 24 psalm 24 we are singing verses 1 to 6 the earth belongs unto the lord and all that it contains the world that is inhabited and all that there remains for the foundations thereof he on the seas did lay and he hath it established upon the floods to stay who is the man that shall ascend into the hill of God or who within his holy place shall have a firm abode whose hands are clean whose heart is pure and unto vanity who hath not lifted up his soul nor sworn deceitfully he from the eternal shall receive the blessing him upon and righteousness even from the God of his salvation this is the generation that after him inquire

[24 : 44] O Jacob who do seek thy face with their whole heart's desire and so on these verses 1 to 6 of psalm 24 the earth belongs unto the lord and all that it contains the earth belongs unto the lord and all that it contains the world that is inhabited and all that death remains for the foundations thereof beyond the seas did lay and he hath it established upon the floods to stay who is the man that shall ascend and all that it contains the earth is the man that shall ascend and all that it contains and all that it contains the earth is the man that shall ascend to the hill of God or who within his holy place shall have a firm abode whose hands are clean whose heart is pure and done to vanity who hath not lifted up his soul nor sworn deceitfully he from the eternal shall receive the blessing him upon unrighteousness from the God of his salvation this is a generation that after him inquired

O Jacob who to seek thy face with their whole heart's desire desire and we turn to the passage that we read together Paul's epistle to the Galatians chapter 4 and we're going to look at this section that we read this evening this evening then read that verse 21 tell me ye that desire to be unto the law do ye not hear the law for it is written that Abraham had two sons the one by a bond made the other by a free woman but he who was of the bond woman was born after the flesh but he of the free woman was by promise which things are an allegory for these are the two covenants the one from Mount Sinai which gendereth to bondage which is Echah for this Echah is Mount Sinai in Arabia and answereth to Jerusalem which now is and is in bondage with her children and so on well as we have been looking at this passage of the scripture over the last number of weeks

Paul is writing an epistle to a people that have received the gospel and have the gospel blessed to them but some of that number have seen fit to revert to practices that belonged to their former lives within the Jewish tradition and not only have they reverted to that they are determined to bring others into the same mindset as themselves so they are intent on persuading others to depart as Paul puts it from the gospel freedoms that they have enjoyed to embrace instead the bondage that they were liberated from so he continues his teaching to the church in Galatia he has presented to them the doctrine of justification by faith something that is alone based upon the finished work of Jesus Christ he has established in their thinking and in their hearing something that they should have and did believe to a degree well those of them who were genuine believers certainly ascribe to that the doctrines of adoption and justification being all of grace and that the people of God have all been set free by means of the power of the gospel so at this point in the epistle he wants to further reinforce these teachings and he does so using an argument that he describes as being allegorical in verse 24 he calls the illustration that he is using an allegory whether that word is suitable or not but he is referring to a scriptural experience he is referring to a historical event in the history of the Old Testament church and he is using that to describe to them how salvation works he speaks of Sarah and Hagar and he contrasts what is true about them both he contrasts Hagar with Sarah the freedom that belongs to Christianity one that belongs to Christianity contrasted with the bondage that belongs to being under the law now before we go any further

I think it is important for us and I do believe that when you read these verses and when you come across the word allegory that itself tends to direct your thoughts in a certain direction but I think allegory usually is used to describe a story which essentially is a fiction and the use of that fiction is simply to present a truth in a way that is more lucid or clearly understood so an allegory would present to you a picture it stirs up in your head a picture which is more easily understood now there is no sense in which the word allegory fits this use that Paul makes of it because what Paul is referring to is a genuine historical account account of an event that took place in the history of the people of God and we need to be clear in our own mind that what he is referring to is refer to it in this way because the end result is simply the same as the end result you would get if you were to use this literary device

Paul is showing the impossibility of receiving the promises of righteousness by way of faith and by way of works simultaneously it is either one or the other you are either going to achieve or to attain to a status of being righteous by faith or you are going to attain to a status of righteousness by way of works and it is not possible for you to do that at one and the same time now clearly Paul has taught that righteousness is only something that we can attain to by faith in Jesus Christ it is not something we can achieve by our own endeavours or by any other means other than to submit to the revealed will of God as it is in Christ Jesus so let's look at the context or look at the contrast that Paul is making in order to bring this truth home to us and the two characters that are identified from history

[36 : 41] I am sure you are all familiar with them we have Sarah, the wife of Abraham Abraham and we have Hagar Hagar was a bond servant or a slave who served Sarah within the household and her relationship was not really with Abraham but with Sarah and we know from the history that while Abraham is the common denominator that binds these two women together he is meant to be understood as the one who stands behind all that is going on here the focus through this literary medium that the apostle is using using the allegory is to describe as he is told in verse 24 the two covenants and the two covenants are found as they are understood in light of the relationship that these two women enjoy or not with God so the contrast well the contrast there are a few I suppose but Sarah, the wife of Abraham, is a free woman whereas the other one is a slave

Sarah is as the wife of Abraham who is a recipient of the covenant promises of God concerning the fruit of his loins she is the recipient of the like promise as his wife and as the one who will be the mother of his children the other as we saw is simply a slave of his wife and she is not because of that included in the promises that God has made to Abraham and to Sarah one we are told is born of the spirit and the other is born of the flesh and all of these things are used by way of contrast by the Paul the writer he is wanting us to understand as he conveys to us using this analogy what really happened and describing the outcome of the intervention that is entirely of the flesh describing how Sarah and Abraham it has to be understood rather than to follow the promises of God and to believe in them wholeheartedly they followed their inclination to take mattership to their own hands so if you look at this analogy which is what it is if you look at it in more detail

God promised Abraham that he would be the father of many nations we saw that even in a reading this morning the promises that God gave to Abraham were several and the promises that he gave to Abraham were believed with equal certainty by Sarah his wife and yet we find that for whatever reason they did not follow the faith that God had endowed them with and I think that's probably the hardest thing for us to understand there are many difficulties I suppose in trying to pursue the blessing of God as it is experienced by God's people but here I suppose you look at this man of faith Abraham you look at his wife Sarah and both of them had a clear vision of God's promise and that God had promised them an heir and a seed and an inheritance but they did not wait upon the fruition of that promise why should that happen?

perhaps we think that whatever faith is that it means for the possessor of that faith that they will never yield to temptation that they will never go off on a tangent following a path that is clearly a path of unbelief or that they could not wait with the patience that their faith would merit and yet that seems to be the case here no heir was born to them and because that was the case at that moment in time Sarah decided that she would take steps to overtake that particular providence someone has described her behaviour as carnal impatience that she would take steps to overtake that she would have been fulfilled and she was not prepared to wait upon God's promise being fulfilled and she spoke to her husband and she counselled her husband and she encouraged her husband to take her servant as a surrogate to bear a child for her and for her some other commentators are of the opinion that at an appropriate time

Sarah believed that at some point the servant would be removed and that she herself would be left to raise the child born to Abraham through her servant but that's only conjecture but the fact of the matter was that both of them were culpable they both of them took this strategy in the face of God's clear promise that they were going to receive a child that they were going to receive a seed and that seed would be as a result of God's promise and when we read the comment of the apostle on what actually took place he who was of the born woman was born after the flesh this is a description of what happened that doesn't mean there is far more to it than simply a statement concerning the woman Hagar not being of the faith of Sarah but that the whole activity was of the flesh

[44 : 53] God was not in this matter at all as far as they were concerned and verse 23 tells us that he who was of the born woman was born after the flesh but he of the free woman was by promise and with regard to Isaac born many years after the case is shown to be different Isaac was born as God promised but we can have sympathy towards Sarah and Abraham Abraham because their years tell us that they were well beyond childbearing years whatever that may have been at that time it's doubtless the case that humanly speaking it was not possible for them to bear children anymore or certainly for Sarah anyway and the fact that Sarah was beyond childbearing years the conception is therefore described as something that was miraculous we know that because he that was born of the free woman was by promise it's not just simply a statement there that the birth of Isaac was according to God's promise which it was but if you go to the epistle to the Hebrews where the faith of Abraham is described so too is the faith of Sarah because we read there by faith Abraham when he was called to go out of a place which he should have to receive for an inheritance obeyed and he went out not knowing whether he went and so on but then we get to verse 11 and we read there through faith also Sarah herself received strength to conceive seed and was delivered of a child when she was past age because she judged and faithful who had promised therefore sprang there even of one and him as good as dead so many as the stars of the sky in multitude and as the sand which is by the seashore in Yommarapa what we are meant to understand by that is there is this clear contrast between the birth of these two sons one was of the flesh entirely the other was a spiritual response one was something that God had not only promised but God had planned and even though it was by reason of Sarah's persuasion that Abraham did what he did her faith is what is highlighted in Hebrews 11 through faith Sarah herself received strength and while we think of faith and while we try and understand what faith is all about and try and appreciate how we are to live by faith we should understand that while it should allow us to behave differently often it does not and it exposes us at the very least to criticism because it does not

and often times it exposes us to God's displeasure it is not the faith that is at fault but our application of it and this is what we are confronted with here the whole point however of the analogy is to show one thing and that one thing is that there is a difference between those who live by faith and those who think that there is life there is life in the pursuit of a legal observance of the law the preacher and teacher John MacArthur explains it in this way he says the conception of Ishmael represent man's way the way of the flesh whereas that of Isaac represents God's way the way of promise the first is analogous to the way of religious self-effort and works righteousness the second is analogous to the way of faith and God's imputed righteousness the one is the way of legalism the other the way of grace

Ishmael symbolizes those who have had only natural birth and who trust in their own works Isaac symbolizes those who have had spiritual birth but because they have trusted in the work of Jesus Christ and that's what the apostle means us to understand using this historical situation historical event where characters that are real lived out their life in this world and followed a course of action with outcomes that were I do think that there are some comments that suggest that they feel very sorry for Hagar because she seems to have been a victim in all of this she seems to have had no choice in the matter because she was her mistress's slave and she had to do what her mistress commanded her but the focus is not really on the rights and wrongs of what Sarah and Hagar did but on the rights and wrongs of following a course of action where you expect to gain life through the pursuit of a legal option where our salvation is all of grace the promises of God are the promises of our covenant God a God who has made promises and whose promises will be realized in his time but also in his way so the apostle offers to the reader an interpretation he says to us quite clearly what we are meant to understand by it however complicated it is when you read it through it is really teaching us that Hagar represents the old Mosaic covenant and we are meant to understand that in the way that she is described to us here the one from Mount Sinai which gentleness to bondage which is Hagar for this Hagar is Mount Sinai in Arabia and answereth to Jerusalem which now is and is in bondage with her children it's a very complicated statement or sentence there but it describes the spiritual situation of the bond woman who is cast out she is cast out because she is not the bearer of the son of promise

Joseph Pippa in his comment says the bond woman and her son were in the wilderness outside of the territory surrounding Sinai it describes the spiritual state of people trying to accomplish salvation by human effort this Hagar is Mount Sinai when told to become Jews by returning to Jerusalem they were being asked to return to bondage to a city that was destined to suffer God's abandonment of them and when you think about it that is exactly what they were asked to do not just were they expected to return to the practices of Judaism but God had already pronounced a sentence upon Jerusalem the city and its inhabitants which would eventually be realised it would be left derelict and it would be left desolate as Pippa puts it so the son of the bond woman is portrayed in this way sent out, cast out and driven out away from the promises of God but the son of the free woman corresponds to Jerusalem but notice not Jerusalem that is current at the time of Paul's writing of this letter because of the reasons that we've already alluded to the Jerusalem that Judaism looked towards was a Jerusalem that was going to forfeit all its glory so reading in the afternoon there the way that the affection that it is on the part of the Lord's people that rests upon the city of God you read it in the Psalms you read it in God's word how God's people delighted in the courts of God's house and that God's house was situated in Jerusalem and Jerusalem as a city is compactly built together all that these words of the psalmist that speak of the glory of the city and the blessings that were in the city and the worship of God's people and the way that God had chosen to reveal himself there so inevitably there is an affection for it but here he is not talking about the Jerusalem of that generation he is talking about the Jerusalem that is above the Jerusalem which now is in bondage he says but the Jerusalem which is above is free which is the mother of us all which is a strange statement to make given the situation that the apostle is in and yet by reason of this allegory and the analogy that he is using the earthbound city is destined for destruction but God has prepared another city he has prepared a place for his people which is what he calls the Jerusalem that is above you remember when the writer to the Hebrews

is describing what awaits the people of God what they are looking towards when they experience the fruition of salvation in chapter 12 we read there in the epistle to the Hebrews we are ye are not come unto the mouth that might be touched and that burnt with fire nor unto blackness and darkness and tempest and the sound of a trumpet and the voice of words which voice they that heard entreated that the word should not be spoken to them any more for they could not endure that which was commanded and if so much as a beast touched a mountain it shall be stone or thrust through with a dart and so terrible was the sight that Moses said I exceed me fear and quail but he says ye are come unto Mount Zion and unto the city of the living God the heavenly Jerusalem and unto a new benevolent company of angels to the general assembly and church of the firstborn which are written in heaven and to God the judge of all and to the spirits of just men made perfect and to Jesus the mediator of the new covenant and to the blood of sprinkling that speaketh better things than that of April it's a similar vision of what God has prepared for them it is the spiritual provision that awaits God's people it is not something that is bound to the territories of this world although Abraham was given promises concerning the land and concerning the generation that would descend from it but often we see God going ahead of Abraham beyond this world and beyond their even when we looked at it this morning we saw how Christ featured us the seed that would be the means by which God's grace would go out to all the world and the fact of the matter is as far as Paul is concerned if you are of that faith if you are a believer then you are of the seed of Abraham you are a descendant of Abraham if you live by faith in Christ and you have come into that way but he goes on to say and it's just as important to mention this that the blessings that belong to the church of God that are in part to be experienced and enjoyed in this world they are in part waiting for the church in the Jerusalem that is above but there is also this side to it there was historically an animosity between the son of promise and the son of the bond woman there was this antagonism that existed and he goes on to say we brethren as Isaac was are the children of promise but as then he that was born after the flesh persecuted him that was born after the spirit even so it is now

[61 : 30] Paul is saying I am going back with you to use this illustration this analogy and this part of the analogy has proved to be true the son of promise was given by God but as a consequence of what took place there is hostility between the son of promise and the son of the bond woman and that hostility is markedly so in this world so that the church of God those who live by faith in Christ will understand that this is there by reason of the nature of that relationship John Stort in his comments suggests that the believers will always have the pain of persecution as well as the experience and the privilege of the inheritance on the other hand as he was born after the flesh persecuted him that was born after the spirit even so he says such persecution is not always by the world who are strangers unrelated to us but by our half brothers religious people the nominal church

Roman Catholics Christian Orthodox communities all claim connection to Christ all claim to be descendants of Abraham and yet all are equally hostile to the children of promise and that's what Paul says nevertheless this is a scripture the scripture cast out the bondwoman and her son for the son of the bondwoman shall not be heir with the son of the free woman so then brethren we are not children of the bondwoman but of the free this is what it means if you're going back to the legalism if you're going back to the Jerusalem that is that is here in this world then you can expect that God will show his displeasure in this way but there is no benefit to you there is no blessedness in that experience of that life again just an emphasis on the futility of trying to satisfy your own heart inclination to keep the law of God in order to please God when you are marked by your inability to do so well may God help us to understand something of what we have here in this passage let us pray

O Lord of God yet again we are reminded through the light that your servant gives to us of the the difference that exists between those who are of the faith and those who are not those who have placed their trust in Christ Jesus the alone saviour of sinners yield it to him in the fullness of his accomplished righteousness and rather than seek to add to it or take from it by doing something that would appease our own inclinations we pray for your help in all our considerations of these truths forgive our sins in Jesus name Amen our closing psalm is Psalm 128 Psalm 128 sing the whole psalm blessed is each one that fears the Lord and walketh in his ways for of thy labour thou shalt eat and happy be always thy wife shall be as a fruitful vine by thy house sides be found thy children like to olive plants about thy table round behold the man that fears the Lord thus blessed shall he be the Lord shall out of Zion give his blessings unto thee thou shalt

Jerusalem's good behold whilst thou on earth dost well thou shalt thy children's children see and peace on Israel blessed is each one blessed is each one that fears the Lord blessed is each one that fears the Lord and walketh in his ways for of thy labour thou shalt eat for of thy labour thou shalt eat and happy be always and happy be always thy wife shall not a fruitful vine by thy house thy children like to olive plants shall go out one by one thou shalt

Blessed shall we be, the Lord shall out of Zion give his blessing unto thee.

[68 : 18] His blessing unto thee. Thou shalt Jerusalem's good behold, whilst thou on earth us dwell.

Thou shalt thy children's children see, and peace of Israel.

And peace of Israel. Amen. Amen.

Amen. Amen.