

Grace to You :: *Unleashing God's Truth One Verse at a Time*

MacArthur Daily Bible (5-24-2012)

May 24

Reading for Today:

2 Samuel 19:1–20:26

Psalm 67:1-7

Proverbs 16:33–17:1

John 8:1-27

Notes:

2 Samuel 19:7 not one will stay with you. Joab, who was the esteemed general of the army, was a dangerous person because of that power. He was also dangerous to David because he had disobeyed his command to spare Absalom and killed him with no remorse. When he warned David that he would be in deep trouble if he did not immediately express appreciation to his men for their victory, David knew he could be in serious danger.

2 Samuel 19:13 Amasa...commander of the army...in place of Joab. David appointed Amasa commander of his army, hoping to secure the allegiance of those who had followed Amasa when he led Absalom's forces, especially those of Judah. This appointment did persuade the tribe of Judah to support David's return to the

kingship (v. 14) and secured the animosity of Joab against Amasa for taking his position (20:8–10).

2 Samuel 20:11 one of Joab's men. Joab was reinstated as commander of David's army by his troops. It is a striking illustration of Joab's influence over the army that he could murder the commander whom David had chosen, a killing right before their eyes, and they would follow him unanimously as their leader in pursuit of Sheba.

Proverbs 16:33 lot. Casting lots was a method often used to reveal God's purposes in a matter (Josh. 14:1, 2; 1 Sam.14:38–43; 1 Chr. 25:8–31; Jon. 1:7; Acts 1:26). The high priest may have

carried lots in his sacred vest, along with the Urim and Thummim (Ex. 28:30).

John 8:24 if you do not believe. Jesus emphasized that the fatal, unforgivable, and eternal sin is failure to believe in Him as Messiah and Son of God. In truth, all other sins can be forgiven if this one is repented of. **I am He.** “He” is not part of the original statement. Jesus’ words were not constructed normally but were influenced by Old Testament Hebrew usage. It is an absolute usage meaning “I AM” and has immense theological significance. The reference may be to both Exodus 3:14 where the Lord declared His name as “I AM” and to Isaiah 40–55 where the phrase “I am” occurs repeatedly (especially 43:10, 13, 25; 46:4; 48:12). In this, Jesus referred to Himself as the God (Yahweh—the LORD) of the Old Testament and directly claimed full Deity for Himself, prompting the Jews’ question of v. 25.

DAY 24: How is Jesus the light of the world?

In John 8:12–21, the word “again” indicates that Jesus spoke once more to the people at this same Feast of Tabernacles (7:2,10). While Jesus first used the water-drawing rite (7:37–39) as a metaphor to portray the ultimate spiritual truth of Himself as Messiah who fulfills all that the feast anticipated, He then turned to another rite that traditionally occurred at the feast: the lighting ceremony. During Tabernacles, 4 large lamps in the temple’s court of women were lit and an exuberant nightly celebration took place under their light with people dancing through the night and holding burning torches in their hands while singing songs and praises. The Levitical orchestras also played.

Jesus took this opportunity of the lighting celebration to portray another spiritual analogy for the people: “I am the light of the world” (v. 12). This is the second “I AM” statement (6:35). John has already used the “light” metaphor for Jesus (1:4). Jesus’ metaphor here is steeped in Old Testament allusions (Ex. 13:21,22; 14:19–25; Pss. 27:1; 119:105; Prov. 6:23; Ezek. 1:4,13,26–28; Hab. 3:3,4). The phrase highlights Jesus’ role as Messiah and Son of God (Ps. 27:1; Mal. 4:2). The Old Testament indicates that the coming age of Messiah would be a time when the Lord would be a light for His people (Is. 60:19–22; see Rev. 21:23, 24), as well as for the whole earth (Is. 42:6; 49:6). Zechariah 14:5b–8 has an emphasis on God as the light of the world who gives living waters to His people. This latter passage probably formed the liturgical readings for the Feast of Tabernacles.

“He who follows Me shall not walk in darkness, but have the light of life.” The word “follows” conveys the idea of someone who gives himself completely to the person followed. No half-hearted followers exist in Jesus’ mind (Matt. 8:18–22; 10:38, 39). A veiled reference exists here to the Jews, following the pillar of cloud and fire that led them during the Exodus (Ex. 13:21).

From *The MacArthur Daily Bible* Copyright © 2003. Used by permission of Thomas Nelson Bibles, a division of Thomas Nelson, Inc, Nashville, TN 37214, www.thomasnelson.com.

Available online at: <http://www.gty.org.uk>

COPYRIGHT (C) 2012 Grace to You

You may reproduce this Grace to You content for non-commercial purposes in accordance with Grace to You's Copyright Policy (<http://www.gty.org/connect/copyright>).