

Chapter 1 : How Good And Pleasant Lyrics by Tommy Walker @ blog.quintoapp.com

Behold, how good and how pleasant it is for brothers to dwell together in unity! A Song of Degrees. Psalm A Song of degrees of David. I was glad when they said unto me, Let us go into the house of the LORD.

Parallel Translations The Amplified Bible If brothers live together and one of them dies and has no son, his wife shall not be married outside the family to a stranger [an excluded man]. American Standard Version If brethren dwell together, and one of them die, and have no son, the wife of the dead shall not be married without unto a stranger: Bible in Basic English If brothers are living together and one of them, at his death, has no son, the wife of the dead man is not to be married outside the family to another man: Contemporary English Version Suppose two brothers are living on the same property, when one of them dies without having a son to carry on his name. If this happens, his widow must not marry anyone outside the family. Easy-to-Read Version "If two brothers live together, and one of them dies and has no son, then the wife of the dead brother must not be married to a stranger outside the family. Brenton Translation of the Septuagint LXX And if brethren should live together, and one of them should die, and should not have seed, the wife of the deceased shall not marry out of the family to a man not related: English Revised Version If brethren dwell together, and one of them die, and have no son, the wife of the dead shall not marry without unto a stranger: English Standard Version "If brothers dwell together, and one of them dies and has no son, the wife of the dead man shall not be married outside the family to a stranger. Her brother-in-law is to take her as his wife, have sexual relations with her, and perform the duty of a brother-in-law for her. New American Standard Version "When brothers live together and one of them dies and has no son, the wife of the deceased shall not be married outside the family to a strange man. Green Literal Translation If brothers live together, and one of them dies, and has no son, the wife of the dead shall not go outside to a strange man; her brother-in-law shall go in to her, and take her to himself for a wife, and shall perform the duty of the levirate; Miles Coverdale Bible Whan brethren dwell together, and one of them dye with out children, then shall not ye wife of the deed take a straunge man without, but hir kynsman shal go in vnto her, and take her to wyfe: New Living Translation "If two brothers are living together on the same property and one of them dies without a son, his widow must not marry outside the family. New International Version If brothers are living together and one of them dies without a son, his widow must not marry outside the family. King James Version If brethren dwell together, and one of them die, and haue no child, the wife of the dead shall not marrie without, vnto a stranger: New Revised Standard When brothers reside together, and one of them dies and has no son, the wife of the deceased shall not be married outside the family to a stranger. Douay-Rheims Bible When brethren dwell together, and one of them dieth without children, the wife of the deceased shall not marry to another: Updated Bible Version 1. The Webster Bible If brethren shall dwell together, and one of them shall die and have no child, the wife of the dead shall not marry without to a stranger: World English Bible If brothers dwell together, and one of them die, and have no son, the wife of the dead shall not be married outside to a stranger: The Wycliffe Bible Whanne britheren dwellen to gidere, and oon of hem is deed with out fre children, the wijf of the deed brother schal not be weddid to anothir man, but his brothir schal take hir, and schal reise seed of his brother. Lexham English Bible "When brothers dwell together and one of them dies and has no son, the wife of the deceased shall not become the wife of a man of another family; her brother-in-law shall have sex with her, and he shall take her to himself as a wife, and he shall perform his duty as a brother-in-law with respect to her.

Chapter 2 : Psalms - How good and pleasant it is when God's people live together in unity!

How good and how pleasant it is, when brothers dwell together as one! NASB. Behold, how good and how pleasant it is For brothers to dwell together in unity! NCV.

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Chapter 3 : Psalm - Bible Gateway

Lo! how good and how merry it is; that brethren dwell together. (Lo! how good and how pleasant it is; for brothers, or God's people, to live together in unity, or in harmony.) Young's Literal Translation.

Additional Information In lieu of an abstract, here is a brief excerpt of the content: Book Reviews 83 This is a rigorous yet eminently readable book. The reader will come away with a deeper appreciation of several individual ascent texts in particular and of the ancient motif of ascent to heaven in general. Oxford University Press, From the ill-fated Abel to the successful Solomon, the fortunes of younger siblings occupy a disproportionate amount of space in the Hebrew Bible. Their stories are vivid and memorable. The discordant relationships between Jacob and Esau, Joseph, David and Solomon and their brothers are, perhaps, over-familiar. In this careful and perceptive study Frederick Greenspahn investigates the reasons for the frequency of such stories and the relationships therein. He draws on comparative material from the ancient near east and cites appropriate parallels from the folklore and customs of other cultures. Greenspahn explores the status of the firstborn son and the concept of primogeniture in inheritance, discerning in his sources, past and present, a cultural preference for the firstborn. This also occurs in the Bible, where the success of the younger is always unexpected and at some expense to the elder: The firstborn play major roles in the divine and human realms. However, there is no evidence of ultimogeniture, the notion that the youngest should inherit, and this makes the "remarkable chain of heroes" p. Greenspahn goes on to dispute the argument that emphasis on the younger was designed to oppose the practice of the sacrifice of the firstborn by Israel and her neighbors. Nor is it likely that the concentration on the young was a protest against primogeniture. For Esau and Jacob and Joseph and his brothers it was destiny, not property, that was at stake. This chapter contains a study of the word *bekor*, normally translated "firstborn. He believes that more often than not the word connotes an heir selected or chosen by his father for any number of reasons, perhaps the son of a favorite wife. The determination was social rather than biological p. The *bekor* is, therefore, the beneficiary of whatever advantages the system had to offer p. These conclusions are then applied to the Israelite royal succession. Greenspahn observes that few societies allow succession to be entirely automatic, and incumbents have some choice in designating their successors. In the Hebrew Bible there is also little support for primogeniture or automatic succession in the monarchy. The successor to David is a case in point: According to the author this style of succession remained throughout Judaeon history. In this Israel conformed to her environment. The success of the younger cannot, therefore, be viewed as a protest against any perceived natural rights or status of the firstborn.

Chapter 4 : Deuteronomy - JPS - If brethren dwell together, and

However, the good thing is for brothers to live together "and more than to live together, to live together in unity. Some translations say it, "To dwell together unified" or "to dwell together as one."

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Chapter 5 : when brothers dwell together | Download eBook pdf, epub, tuebl, mobi

1 Behold, how good and how pleasant it is For brothers to dwell together in unity! 2 It is like the precious oil upon the head, Coming down upon the beard, Even Aaron's beard, Coming down upon the edge of his robes.

Psalm begins with an exclamation: For there the LORD commanded the blessing, even life for evermore. The beginning is something we hope for. The end is earnestly desired. But the center of this psalm holds the key for understanding the provisions for the practical enjoyment of both the exclamation and the promise. Without an understanding of the provisions and conditions for the blessing of brethren dwelling together, we cannot experience the blessedness of this promise. In our time there are many attempts to create or develop unities. Ecumenical efforts try to show unity. Many people, with a great show that looks so wonderful, enthusiastically participate in such events. The outward appearance and experience awes and excites them, but a closer look at the associations and practices of the participants cause some, who out of a pure heart want to be faithful to their Lord, to refuse to enter into such associations. Smaller unities may also be developed based on friendships, family, business or other relationships. In many of such unities, scriptural principles are compromised for the sake of the unity. These compromises often cause the breakdown of the unity as the consciences of the members of that unity are affected and expressed. In both large and small unities, those who are not free to continue as part of that unity are often excluded in unpleasant ways. The exclusion may come from one side or the other, but either way, the results are usually disastrous to the unity. But Psalm holds the key to understanding what true unity is. Verse 2 begins with: We will find treasures well worth our contemplation. May it be our mutual desire that we whom our Lord calls His brethren may dwell together in unity while we await His coming for us! If this is to be so, we must understand the provisions in order to maintain the principles we learn from the subject before us. The Precious Ointment If we are to understand what Psalm has in store for us regarding brethren dwelling together in unity, it may be well to begin, as does the Psalm, with the Precious Ointment. It is like the Precious Ointment The five ingredients were of the best quality and required considerable expenditures of time and money to prepare. The formula was exact and was not to be compromised. Exact weights and volumes were specified. They were to be compounded after the art of the apothecary. The tabernacle and all the items in it were to be anointed with this precious ointment for consecration to the Lord. The Precious Ointment was for the Lord! The five principal best ingredients were: This is a fragrant gum gathered from the leaves of the cistus or rock rose. Myrrh is distilled as tears that harden on the leaves and form into a bitter aromatic resin. These may be gathered and melted to form a clear liquid, and separated from any impurities that may have been gathered with it. Only the pure liquid JND myrrh was to be used. The bark of the cinnamon tree is removed from the tree, dried and powdered. The calamus odoratus is a reed that grows in India, Arabia and Lebanon. The reeds are gathered, dried and pounded to form a valuable ingredient for rich perfumes. This is prepared by gathering, drying and pounding the bark of an aromatic plant resembling cinnamon. Olive oil is prepared from olives and is used as the carrier for the above spices. It is a type of the Holy Spirit, containing all the rich fragrances that speak of Christ. It carries these fragrances of Christ over all who are anointed and to those who are nearby. From the descriptions of the above ingredients, it is easy to see that each required much care and work to produce it. Careless or casual individuals did not prepare them. References to These Ingredients in Scripture: Myrrh Two words are used for Myrrh in the Old Testament. The first one, used in many translations, is found in Genesis This word is that is a form of which means, "to wrap. They were carrying spices, balm and myrrh. Some of the brothers tried to placate their consciences, choosing to sell him instead of slaying him. They would profit from the twenty pieces of silver. The communication sent to their father in the form of a robe dipped in blood prompted their father to conclude that an evil beast had devoured him. Meanwhile Joseph had gone "wrapped" with the myrrh and spices of the Ishmaelites to Egypt. Was it his fragrance that attracted Potiphar to purchase him? Between Genesis 37 and 41 we see great testing. Joseph had many trials in Egypt, but the Lord was with him and prospered him. He was pure, honest and faithful â€” a real servant. During the various difficult experiences with their deep personal exercises, the Lord was preparing him for greater things. Finally he was exalted as

lord in Egypt next to Pharaoh and was the saviour of that whole inhabited part of the world. Judah, who had suggested the sale, was brought to shame. Years of prosperity ended and a great famine began. Hunger brought the brothers to Egypt where they were recognized – even if unknown to them. After conversations with Joseph and a three-day imprisonment, their consciences deeply bothered them, causing them to associate past actions against Joseph with their present distress. Not knowing they were talking to their brother, they voiced their distress. Upon hearing their confessions, Joseph turned from them to weep privately. He then commanded to fill their sacks, return their money and hold Simeon until they returned with their younger brother, Benjamin. After further deep exercises and hunger, with no other solution possible, they returned again to Egypt. But something special was taken with them this time – myrrh. Hunger and a desire for the "good life" may have been motives. On this return their father requested that they carry a little honey, spices, myrrh, nuts and almonds along with double money, and he allowed them to take their brother Benjamin to meet the great ruler in Egypt. Father had been hoping for the safe return of all with Simeon, Benjamin and some food. With Benjamin, the myrrh and other things, they stood before Joseph. On this trip, after some more deep experiences, they were reunited with Joseph. We will find two important references to myrrh in connection with our Lord Jesus. When they came into the house they saw the young Child with Mary His mother, and fell down and worshipped Him. When they had opened their treasures, they presented unto Him gifts: These men were wise to seek the Lord Jesus, find Him, worship Him and present to Him things that expressed their appreciation of who He was! The next reference is John Wise men had brought gold, frankincense and myrrh to our Lord when He was a young child. After His death on the cross, Joseph of Arimathea with Nicodemus left His body in the tomb, wrapped in linen clothes with myrrh and aloes. In between were the deep experiences He passed through. Joseph had been wrapped with the myrrh on the road going to Egypt. He had such a fragrant life – fragrant to both God and men! But the great pain and suffering of our Lord produced a fragrance that is unique above all others! Wise men also women and children can still bring myrrh to Him as we contemplate His life and death. Our Lord also feels deeply our trials and difficulties. It is important for us to go through them with Him. Communion with Him through all the deep experiences of life will produce a sweet fragrance of Him. We will soon reign with Him in His appointed time and place, but it is here in this world where we can associate with Him and gather our myrrh for Him. As it is presented to Him, we along with others may enjoy the aroma! We may then be a sweet savour of Christ 2 Cor. We will also enjoy His aroma as dear children, walking in love, as Christ has loved us and has given Himself for us an offering and a sacrifice to God for a sweet smelling savour Eph. What provisions for unifying conditions! An example of is in Genesis Moses blesses the tribe of Joseph with the words: All the deep feelings and affection of Him for His people - and those of His people for Him - are imbedded in this word. We shall see some of this as we trace it through the Scriptures. The next reference is in Esther 2: Esther lost her father and mother early in life and had been raised by her uncle Mordecai. Now she was taken from him for a year of purification before being presented to the king. The first six months of purification was to be with the oil of myrrh.

Chapter 6 : Sermon: Dwelling in Unity (Psalm) | Harvest Community Church

Please note that the Lexile measures for a small population of books have been recently updated. Enhancements were made to more precisely measure materials read in K-2 classrooms.

Chapter 7 : Psalm Behold, how good and how pleasant it is For brothers to dwell together in unity!

It was not possible for brethren to dwell together in unity with such different lifestyles and goals. But Joseph's brothers wished to go their own ways even though they were not united in their willful ways.

Chapter 8 : Deuteronomy - HNV - If brothers dwell together, and

When Brothers Dwell Together: The Preeminence of Younger Siblings in the Hebrew Bible [Frederick E. Greenspahn]

DOWNLOAD PDF WHEN BROTHERS DWELL TOGETHER

on blog.quintoapp.com *FREE* shipping on qualifying offers. Although primogeniture is commonly assumed to have prevailed throughout the world and firstborns are regarded as most likely to achieve success.

Chapter 9 : Provisions for Brethren to Dwell Together in Unity - Psalm :: L. A. Stassel

"oh how good it is when brethren dwell together in unity!" i've been looking for this song here in youtube forever and i can't find it so when i finally found an audio version, i put it up here.