

# Psalm 108 "Through God we shall do valiantly"

## Part II ([Psa 108:7-9](#))

**Psa 108:1** A Song or Psalm of David. O God, my heart is fixed; I will sing and give praise, even with my glory.

**Psa 108:2** Awake, psaltery and harp: I *myself* will awake early.

**Psa 108:3** I will praise thee, O LORD, among the people: and I will sing praises unto thee among the nations.

**Psa 108:4** For thy mercy is great above the heavens: and thy truth *reacheth* unto the clouds.

**Psa 108:5** Be thou exalted, O God, above the heavens: and thy glory above all the earth;

**Psa 108:6** That thy beloved may be delivered: save *with* thy right hand, and answer me.

**Psa 108:7** God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth.

**Psa 108:8** Gilead is mine; Manasseh is mine; Ephraim also is the strength of mine head; Judah is my lawgiver;

**Psa 108:9** Moab is my washpot; over Edom will I cast out my shoe; over Philistia will I triumph.

**Psa 108:10** Who will bring me into the strong city? who will lead me into Edom?

**Psa 108:11** *Wilt not thou*, O God, *who* hast cast us off? and wilt not thou, O God, go forth with our hosts?

**Psa 108:12** Give us help from trouble: for vain is the help of man.

**Psa 108:13** Through God we shall do valiantly: for he *it is that* shall tread down our enemies.

Last week we looked at how the valiance stated in ([Psa 108:13](#)) "through God we shall do valiantly" is described very clearly for us in the first few verses as a valiant work that He is doing in each of our heavens that brings us to believe and see through those works ([Joh 10:37-38](#) , [Php 2:13](#) , [Joh 14:11-12](#)) that we are more than conquerors through Christ who is accomplishing this through His body ([Rom 8:37](#) , [Col 1:24](#)).

**Psa 108:13** Through God we shall do valiantly: for he *it is that* shall tread down our enemies.

**Joh 10:37** If I do not the works of my Father, believe me not.

**Joh 10:38** But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father *is* in me, and I in him.

**Php 2:13** For it is God which worketh in you both to will and to do of *his* good pleasure.

**Joh 14:11** Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.

**Joh 14:12** Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father.

**Rom 8:37** Nay, in all these things we are more than conquerors through him that loved us.

**Col 1:24** Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

This promise of victory through our Lord is described with such statements as "thy mercy *is* great above the heavens: and thy truth *reacheth* unto the clouds"(v4) and when we know that those heavens being spoken about refer to our hearts and minds and that the clouds represent the elect, these promises of God become very reassuring to us as we are brought into "the strong city", "into Edom", where God tells us we will be delivered with His right hand that represents his power, "that thy beloved may be delivered: save with thy right hand, and answer me" (v6).

Deliverance is assured but as we will see in this second part of our study with Psalm 108 and as we have been learning all along, deliverance comes through a very carefully orchestrated judgement that we all must go through in order to have our heavens purified in this age.

*Our first verse:*

**Psa 108:7 God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth.**

We now rejoice in God because he hath spoken "in his holiness", and those words that God speaks to us are sent forth to do a work in our heavens that He promises will not return void (Isa 55:11-13 , Isa 9:7).

Isa 55:11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.

Isa 55:12 For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap *their* hands.

Isa 55:13 Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off.

Isa 9:7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

A process of judgement will unfold as God sends forth his word that "**...will divide Shechem, and mete out the valley of Succoth**". This is a witness of what God's word will do in our heavens: **Shechem** must be divided and the valley of **Succoth** must be mete out.

God's word cannot be divided correctly unless we are given the ability to go from glory to glory (2Co 3:18). When God gives us the ability to compare spirit with spirit using the physical creation around us, we can then be quickened by what it is that the spirit of God reveals: that quickening comes as a result of learning obedience by the things which we suffer (Heb 5:8 , Act 5:32 , again Php 2:13). It takes bruising, or a "meting out" in order to break our own heavens that can very easily hold onto our own carnal perceptions of what God's word is saying. God is showing us through this first verse in our study that dividing the word correctly is something that only He can accomplish within us through a process of judgement described as that time when He "mete[s] out the valley of Succoth". Just to confirm those points I've cut and pasted the definitions of the words in question to give us further clarity on the matter:

2Co 3:18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory [**obedience to obedience**], *even* as by the Spirit of the Lord.

Heb 5:8 Though he were a Son, yet learned he **obedience** by the things which he suffered;  
Heb 5:9 And being made perfect, he became the author of eternal salvation unto all them that **obey him**;

Act 5:32 And we are his witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that **obey him**.

Php 2:13 For it is God which worketh in you both to will and to do of *his* good pleasure.

Just as "it pleased the LORD to bruise him", it pleases Christ to chasten and scourge us so that we can become obedient children who are being received of God through that confirming promise of much tribulation (Act 14:22) that will be measured and meted out perfectly upon the bride of Christ who is being made ready in this age (Isa 53:10 , 1Jn 4:17 , Lev 19:36 , 1Co 10:13).

God is sovereign over the process of teaching us his ways, and bringing us to a point where we can drink the progressively stronger cup of his wrath upon our old man that is matured through those fiery trials that come in their perfect season for each of us (1Pe 4:12 , Act 1:7).

There is great comfort in knowing that God has called us to bear a burden that He will give us the ability to bear through Christ (Mat 11:28-30), and so when we look at these definitions and talk about all this judgement that must occur to each of us, we also have the continual hope and promise that Christ in us is working this process of judgement and that He enables us to endure and drink the cup that we must drink in this age (Php 4:13 , Mat 20:22-23). He makes our burden (our portion- place of burden) light. Through Christ my burden is light (Gal 6:2 , *when God brings conversion to each of us we can then strengthen each other and bear that burden of growing together* Luk 22:32).

Mat 11:28 Come unto me, all *ye* that labour and are heavy laden, and I will give you rest.

Mat 11:29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

Mat 11:30 For my yoke *is* easy, and **my burden is light**.

Php 4:13 I can do all things **through Christ** which strengtheneth me.

Mat 20:22 But Jesus answered and said, *Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.*

Mat 20:23 And he saith unto them, *Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.*

Gal 6:2 **Bear ye one another's burdens**, and so fulfil the law of Christ.

Luk 22:32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

I will divide **H2505** [**H8762**] **Shechem** **H7927**

**Shechem** **H7927**: The same as H7926; *ridge; Shekem*, a place in Palestine: - Shechem.

**H7926:** From **H7925**; the *neck* (between the shoulders) as the place of burdens; figuratively the *spur* of a hill: - back, X consent, portion, shoulder.

**H7925:** A primitive root; properly to *incline* (the shoulder to a burden); but used only as denominative from **H7926**; literally to *load up* (on the back of man or beast), that is, to *start early* in the morning: - (arise, be up, get [oneself] up, rise up) early (betimes), morning.

**divide** **H2505** [**H8762**]

**1Ch 16:3** And he **dealt** **H2505** [**H8762**] to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon of *wine*.

**Job 21:17** How oft is the candle of the wicked put out! and how oft cometh their destruction upon them! God **distributeth** **H2505** [**H8762**] sorrows in his anger.

**Psa 22:18** They **part** **H2505** [**H8762**] my garments among them, and cast lots upon my vesture.

**mete out** **H4058** [**H8762**] **the valley** **H6010** **of Succoth** **H5523**.

**2Sa 8:2** And he smote **H5221** [**H8686**] Moab **H4124**, and **measured** **H4058** [**H8762**] them with a line **H2256**, casting them down **H7901** [**H8687**] to the ground **H776**; even with two **H8147** lines **H2256** **measured** **H4058** [**H8762**] he to put to death **H4191** [**H8687**], and with one full **H4393** line **H2256** to keep alive **H2421** [**H8687**]. And so the Moabites **H4124** became David's **H1732** servants **H5650**, and brought **H5375** [**H8802**] gifts **H4503**.

To mete something is to measure it, and we are being measured or meted in this age as God's elect (**Rev 11:1-3**).

**Rev 11:1** And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

**Rev 11:2** But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty *and* two months.

**Rev 11:3** And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth.

Ultimately it will be through the church that God will be sending forth those living waters that will be used to "**...divide Shechem, and mete out the valley of Succoth**" in the rest of humanity, each man in his order as these scriptures show us (**Rev 7:17** , **Eph 3:10** , **Joh 20:21** , **1Co 15:23**).

**Gen 33:17** And Jacob journeyed to Succoth (**H5523** = Plural of **H5521**; *booths*), and built him an house, and made **booths** **H5521** for his cattle: therefore the name of the place is called Succoth **H5523**.

**Lev 23:39** Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day *shall be* a sabbath, and on the eighth day *shall be* a sabbath.

**Lev 23:40** And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days.

**Lev 23:41** And ye shall keep it a feast unto the LORD seven days in the year. *It shall be* a statute for ever in your generations: ye shall celebrate it in the seventh month.

[Lev 23:42](#) Ye shall dwell in **booths**<sup>H5521</sup> seven days; all that are Israelites born shall dwell in booths:

[Lev 23:43](#) That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I *am* the LORD your God.

[Lev 23:44](#) And Moses declared unto the children of Israel the feasts of the LORD.

[Rev 7:17](#) For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

[Eph 3:10](#) To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God,

[Joh 20:21](#) Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

[1Co 15:23](#) But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

[Psa 108:8](#) **Gilead is mine; Manasseh is mine; Ephraim also is the strength of mine head; Judah is my lawgiver;**

[Psa 108:9](#) **Moab is my washpot; over Edom will I cast out my shoe; over Philistia will I triumph.**

All the nations within us belong to God to do what he has purposed according to the counsel of his will ([Eph 1:11](#)). Upon closer examination of each of these names we will hopefully learn what God has concealed behind them and He will be glorified in us as we are granted that honour and blessing ([Mat 13:11](#)) of searching out those things which He has hidden from the natural mind of man to understand ([Pro 25:2](#) , [2Co 3:18](#) , [1Co 2:14](#)).

[Eph 1:11](#) In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

[Mat 13:11](#) He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

[Pro 25:2](#) *It is* the glory of God to conceal a thing: but the honour of kings *is* to search out a matter.

[Pro 25:3](#) The heaven for height [**within**], and the earth for depth [**nations within**], and the heart of kings *is* unsearchable.

[2Co 3:18](#) But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

[1Co 2:14](#) But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

### **Gilead is mine:**

This process of judgement that we are talking about belongs to God "Gilead is mine" and Gilead is rocky region, just as our hearts are like stone and hardened until the Lord begins to soften them through judgement ([Eze 36:26](#) , *why we need a new heart* [Jer 17:9](#))

**H1568** gil'âd *ghil-awd'*

Probably from **H1567**; *Gilad*, a region East of the Jordan; also the name of **three** Israelites: - Gilead, Gileadite.

- Definition: n pr loc Gilead = **rocky region**

### **Therefore was the name of it called Galeed:**

**H1567 Galeed:** i.e., the heap of witness. Heb. [Heb 12:1](#)

[Gen 31:41](#) **Thus have I been twenty years in thy house**[2 witness of X the completeness of the flesh 10]; I served thee fourteen years [[Mat 1:17](#)] for thy two daughters [*Leah and Rachel-court and temple* [Rev 11:1-2](#)], and six years for thy cattle [[Rev 13:18](#)]: and thou hast changed my wages ten times [*10 the completeness of the flesh - [http://www.iswasandwillbe.com/numbers\\_ten/](http://www.iswasandwillbe.com/numbers_ten/)*].

[Gen 31:42](#) Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction and the labour of my hands, and rebuked *thee* yesternight.

[Gen 31:43](#) And Laban answered and said unto Jacob, *These daughters are my daughters, and these children are my children, and these cattle are my cattle, and all that thou seest is mine: and what can I do this day unto these my daughters, or unto their children which they have born?*

[Gen 31:44](#) Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee.

[Gen 31:45](#) And Jacob took a stone, and set it up *for* a pillar.

[Gen 31:46](#) And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap.

[Gen 31:47](#) And Laban called it Jegarsahadutha: but Jacob called it Galeed<sup>H1567</sup>.

[Gen 31:48](#) And Laban said, This heap *is* a witness between me and thee this day. Therefore was the name of it called Galeed<sup>H1567</sup>;

### **Manasseh is mine:**

What is born out of the experience of evil that Jacob experienced with Laban in a place called Galeed, is Manasseh, which means, "causing to forget" in Hebrew ([Joh 16:20-21](#) , [Gen 41:51](#)).

[Joh 16:20](#) Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

[Joh 16:21](#) A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

That sorrow turned to joy is witnessed to us in the birth of the two sons Ephraim and Manasseh.

[Gen 41:51](#) And Joseph called the name of the firstborn Manasseh: For God, *said he*, hath made me forget all my toil, and all my father's house.

### **Ephraim also is the strength of mine head:**

[Gen 41:52](#) And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction.

God's elect are blessed to bring forth much fruit in the land of our affliction (*these verses*

describe what goes on in *the land of our affliction* [Mat 13:3-11](#)), and God is the one who causes this increase within us with Christ as our head ([Joh 15:5](#) , [1Co 3:6-7](#)).

[Mat 13:3](#) And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;

[Mat 13:4](#) And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up:

[Mat 13:5](#) Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

[Mat 13:6](#) And when the sun was up, they were scorched; and because they had no root, they withered away.

[Mat 13:7](#) And some fell among thorns; and the thorns sprung up, and choked them:

[Mat 13:8](#) But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

[Mat 13:9](#) Who hath ears to hear, let him hear.

[Mat 13:10](#) And the disciples came, and said unto him, Why speakest thou unto them in parables?

[Mat 13:11](#) He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

[Joh 15:5](#) I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

[1Co 3:6](#) I have planted, Apollos watered; but God gave the increase.

[1Co 3:7](#) So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

### **Judah is my lawgiver:**

"the land of my affliction" is represented by the process of labour in the parable of the vineyard that is needed, then we are told that "Judah is my lawgiver", or "my sceptre", to remind us that all these works, and the entire process of withholding the rain or giving of the rain ([Jas 5:17-18](#)) that potentially leads to growth, is of the Lord as we just read above in ([Joh 15:5](#) , [1Co 3:6-7](#)).

In other words, unless you are a Jew inwardly with the hope of glory within you, you are none of his ([Rom 8:9](#) , [Col 1:27](#)); and the ability to lay up spiritual treasure in heaven is not made possible because "without me ye can do nothing" ([Rom 2:28](#) the outward Jew is represented by Jacob's 20 years of serving Laban as we do in the churches of this world, or the gentile spirit of unbelief which makes us a law unto ourselves [Rom 2:14](#) , [Mat 19:21](#)).

### **Moab is my washpot:**

**H4124** mō'âb *mo-awb*: From a prolonged form of the prepositional prefix "m-" and [H1](#); from (her (the mother's)) father; Moab, an incestuous son of Lot; also his territory and descendants: - Moab.

**H7366** rachats *rakh'-ats*: From [H7364](#); a bath: - wash [-pot].

This next word "Moab" is further confirmation of the process of washing that is occurring within the lives of God's children who have been called out of Babylon ([2Co 6:17-18](#)). We are cleansed of all our "incestuous" relationships that we have had within Babylon by being washed with the

word of God ([Isa 4:3-4](#) , [Joh 15:3-4](#)). This spirit of incest symbolically represents our inability to break free from Babylon where we salute our own and like the scribes and pharisees keep to our own kind not understanding yet that God is no respecter or persons ([Mat 10:34-37](#) , [Mat 5:47-48](#) , [Gal 2:11-13](#) , [Act 10:34](#)).

[2Co 6:17](#) Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you,

[2Co 6:18](#) And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

[Isa 4:3](#) And it shall come to pass, *that he that is* left in Zion, and *he that* remaineth in Jerusalem, shall be called holy, *even* every one that is written among the living in Jerusalem:

[Isa 4:4](#) When the Lord shall have washed away[H7364](#) the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.

[Joh 15:3](#) Now ye are clean through the word which I have spoken unto you.

[Joh 15:4](#) Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

[Mat 10:34](#) Think not that I am come to send peace on earth: I came not to send peace, but a sword.

[Mat 10:35](#) For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

[Mat 10:36](#) And a man's foes *shall be* they of his own household.

[Mat 10:37](#) He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

[Mat 5:47](#) And if ye salute your brethren only, what do ye more *than others?* do not even the publicans so?

[Mat 5:48](#) Be ye therefore perfect, even as your Father which is in heaven is perfect. [*God associates our going on to perfection with being able to salute not just our brethren only*].

[Gal 2:11](#) But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

[Gal 2:12](#) For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

[Act 10:34](#) Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons:

### over Edom will I cast out my shoe:

We are still looking at a process that is taking place in our flesh represented by "Edom" and we know that perfection comes on the third day ([Luk 13:32](#)) and the Lord must do these valiant works of overcoming until the end if we are to be saved in this age ([Mat 24:13](#)).

[Luk 13:32](#) And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third *day* I shall be perfected.

[Mat 24:13](#) But he that shall endure unto the end, the same shall be saved.

Here are some points we can look at that can help us understand what it means to "cast out my shoe". God does work valiantly within us when we decrease and he increases, and God's people are given to give him all the glory for all those wonderful works unto the children of men, including the casting out of a shoe at us which is part of God's word that we must live as well ([Mat 4:4](#)).

cast out<sup>H7993</sup> my shoe<sup>H5275</sup>

[Deu 25:6](#) And it shall be, *that* the firstborn which she beareth shall succeed in **the name of his brother which is dead**, that his name be not put out of Israel.

[Deu 25:7](#) And if the man like not to take his brother's wife [**the church**], then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother.

[Deu 25:8](#) Then the elders of his city shall call him, and speak unto him: and *if* he stand *to it*, and say, I like not to take her; [[1Jn 2:19](#)]

[Deu 25:9](#) Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house. [*We spit in Christ's' face in our appointed time by refusing to come out of Babylon, as we reject Christ, **the brother who died**, and don't join ourselves unto his wife the church. The wife spits in the brothers face and takes off his shoe as a symbol of rejection, a rejection that we are all guilty of until we're not* [Joh 8:39](#) , [Mat 26:67](#) , [Mar 14:50](#)].

[Joh 8:39](#) They answered and said unto him, Abraham is our father. Jesus saith unto them, **If ye were Abraham's children, ye would do the works of Abraham.**

[Mat 26:67](#) Then did they spit in his face, and buffeted him; and others smote *him* with the palms of their hands,

[Mar 14:50](#) And they all forsook him, and fled.

[Deu 25:10](#) And his name shall be called in Israel, The house<sup>H1004</sup> of him that hath his shoe<sup>H5275</sup> loosed<sup>H2502</sup> [[H8803](#)].

[Isa 20:2](#) At the same time spake the LORD by Isaiah the son of Amoz, saying, Go and loose the sackcloth from off thy loins, and **put off thy shoe from thy foot**. And he did so, walking **naked and barefoot**.

[Isa 20:3](#) And the LORD said, Like as my servant Isaiah hath walked naked and barefoot three years *for* a sign and wonder upon Egypt and upon Ethiopia;

[Isa 20:4](#) So shall the king of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with *their* buttocks uncovered, to the shame of Egypt.

[Isa 20:5](#) And they shall be **afraid and ashamed** of Ethiopia their expectation, and of Egypt their glory.

[Isa 20:6](#) And the inhabitant of this isle shall say in that day, Behold, such *is* our expectation, whither we flee for help to be delivered from the king of Assyria: and how shall we escape?

Excerpts from Mike's study with Isa 20:

<http://www.iswasandwillbe.com/prophecy-of-isaiah-isa-201-6-how-shall-we-escape-from-the-king-of-assyria/>

- In this chapter of Isaiah Christ is telling Israel, a type of us, that the time has come for them to be punished for their infidelity. As we have seen, Assyria is the symbol for "the rod of [His] indignation".
- The fact Isaiah was instructed to expose his own nakedness for three years tells us the process of judgment has begun at the house of God.
- At the appointed time, we are brought to see our own nakedness, and we are made to acknowledge that there is no way to avoid the destruction which is staring us in the face: [*end of excerpt*]

John tells us this "whose shoe's latchet I am not worthy to unloose" ([Joh 1:27](#)), and this parable reminds us that John was not going to have that shoe of Christ symbolically thrown at him "**over Edom will I cast out my shoe**" because he was still bound under the law and not meant to go unto perfection in his age which is what judgement will produce ([Luk 7:22](#) , [Luk 13:32](#)). It is only when Christ cast out his loosen shoe at us described this way "**over Edom will I cast out my shoe**"(Vs 9) that we begin to realize that we are the man, who is guilty of all, including our refusal to fulfill our duty to bring forth spiritual fruit with our dead brother's wife. The dead brother represents Christ the seed that must die if we are going to bring forth fruit ([Joh 12:24](#)) and by the goodness of God we are led unto repentance ([Rom 2:4](#)) as we go through a process, that finds ourselves no longer denying our Lord who cannot deny himself within us ([Deu 25:7](#) , [2Ti 2:11-16](#) , [Col 1:27](#)).

### over Philistia will I triumph:

Philistia represents the status of flesh from beginning to end, it is weak, it is corruptible, it is perishing, it is dusty, we (wallow) in it, and yet God tells us that it is in this weakened state that he will make his strength perfect, he will triumph ([Luk 17:10](#) , [2Co 12:9](#) , [2Co 4:16](#) , [Php 1:6](#)).

**H6429** p<sup>e</sup>lesheth *pel-eh'-sheth*: From **H6428**; rolling, that is, migratory; Pelesheth, a region of Syria: - Palestina, Palestine, Philistia, **Philistines**.

**H6428** p<sup>a</sup>lash *paw-lash'*: A primitive root; to roll (in dust): - roll (wallow) self.

Next week Lord willing we will look at the last four verses of our study entitled "Through God we shall do valiantly" where will see how God has always purposed to put off our flesh so that his strength could be formed within us, creating the new man through Christ ([1Co 15:22](#) , [2Co 5:17](#)).

[1Co 15:22](#) For as in Adam all die, even so in Christ shall all be made alive.

[2Co 5:17](#) Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.

**Psa 108:10 Who will bring me into the strong city? who will lead me into Edom?**

**Psa 108:11 Wilt not thou, O God, who hast cast us off? and wilt not thou, O God, go forth with our hosts?**

**Psa 108:12 Give us help from trouble: for vain is the help of man.**

**Psa 108:13 Through God we shall do valiantly: for he *it is that* shall tread down our**

**enemies.**