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## Psalm 133

(2019)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



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Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

## Psalm 133.

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### Topics.

- Behold, how good and pleasant it is when brothers dwell in unity.
- The anointing oil and its many symbolisms.
- When brothers dwell in unity it is like precious oil on the head.
- When brothers dwell in unity it is like dew falling on Hermon and Zion.
- There the LORD has commanded the blessing.

**FOR INFORMATION:** concerning people, places and the meaning of words see the title: "Map Locations and People of the Bible," and the title: "Bible Dictionary" on Website Menu.

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### INTRODUCTION

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Psalms are songs and prayers offered to God by the nation Israel, they cover the range of human emotion, expressing praise, faith, victory, sorrow, despair, depression, frustration and the troubled heart of a mourner. They contrast the righteous with the wicked, and include the wisdom and the treasure of God's word. Psalms were written at the beginning of the 15th century BC and probably collected in their final form in the 3rd century.

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### BOOK FIVE (PSALM 107-150)

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### PSALM 133:1-3

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A Song of Ascents. Of David.

#### **It is a good thing when brothers live in Unity.**

- **Psalm 133:1-3:** Behold, how good and pleasant it is when brothers dwell in unity! <sup>2</sup>It is like the precious oil on the head, running down on the beard, on the beard of Aaron, running down on the collar of his robes! (To the skirts of his garments in the KJV). <sup>3</sup>It is like the dew of Hermon, which falls on the mountains of Zion! For there the LORD has commanded the blessing, life forevermore.

**Ascents:** means a climactic progression or journey to a higher place it carries the idea of a thought arising.

**Mount Hermon:** is an aw-inspiring high mountain in Israel with three peaks, two of them rising over 9,000 feet, its ridge is about 20 miles long. It is snow covered most of the year and the tributaries of the Jordan River originate at its base. The Arabs call it "Mountain of the old man" perhaps because of its white head, but more likely because of its dignity. Our Lord's transfiguration almost certainly occurred on its slopes. In the warmer months the dew of the morning would flow down the 9000 foot slopes of Mount Hermon, certainly this would be a beautiful sight to behold and perhaps one of the reasons the writer of this Psalm compares the unity of the faithful to the splendour of the dew that fell on of Mount Hermon.

**Zion** comes from the Hebrew word (*Tsiyown*) and refers to the mountain the city of Jerusalem is built upon. It carries the idea of a permanent capital mountain of Jerusalem in the sense of being readily seen and easily visible and noticed as an important sign (i.e., a significant and historic sign and guiding pillar). It is called God's Holy Mountain because

Jerusalem God's Holy City sits on it. Though Mount Zion is not distinguished for its elevation or grandeur and though it had nothing in itself to claim attention or to excite wonder, it was the most exalted and honoured above all mountains because it was selected as the place where God was to be worshipped and the place where God's city and God's temple is built and God's worship was established. Even though Mount Sinai had all the awesome glory of the Almighty God descend upon it and the law came from there, Mount Zion excels in excellence over it. This is because from Mount Zion came the Messiah the Christ attended by a multitude of angels celebrating his birth and on Mount Zion the Messiah the Christ came into his own temple as Malachi in the following verse prophesied concerning him.

- Behold, I send my messenger and he will prepare the way before me. And the Lord whom you seek will suddenly come to his temple; and the messenger of the covenant in whom you delight, behold, he is coming, says the LORD of hosts. (Mal. 3:1).

Added to all this royal glory, multitudes of angels ministered to the Lord in his temptation, at his resurrection and accompanied him in his ascension all from Mount Zion.

- Mount Sinai is the mountain of the Old Covenant of Law in contrast Mount Zion is the mountain of the New Covenant of Grace.
- Mount Sinai's glory of the law pales when stood before Mount Zion's grace and Christ's death and resurrection upon it.

Neither Mount Sinai nor Mount Zion can glory and boast in themselves for the following reasons. Mount Sinai is not famous or respected as a holy mountain and a mountain of God because of any majesty of itself, but because it was upon this mountain God descended and gave the Ten Commandments. It is this awesome and holy event that exalts Mount Sinai and not the mountain itself. Likewise Mount Zion has no fame or glory of itself, its glory comes from being the honoured mountain God chose to build His Holy city upon and is the mountain that the Messiah the Christ the Saviour of the world died and rose again from. The real strength is not in Mount Zion itself, but in the LORD, who is the head of the thousands of chariots and the heavenly host surrounding it and as such is the protector of his chosen dwelling-place. Zion is sometimes used as an ancient name for Jerusalem itself and because it is often used in poetic and prophetic passages it can refer to:

- The hill the city of Jerusalem is built on.
- The city of Jerusalem.
- The temple and by extension Judah and the people of God.

When brothers and sisters dwell in unity the Kingdom of God is fruitful in good works which manifests the fruit of the Spirit and is proof of being in union with God and with Christ. Unity adorns the Gospel and brings numerous blessings as the drops of dew bring life to the grass of the earth. Believers that live in love and peace will have the God of love and peace with them now and with them forever in the new world to come of endless love, peace and happiness. Paul and Peter pick up on the same theme of unity, in the following verses:

- I (Paul) therefore, a prisoner for the Lord, urge you to walk in a manner worthy of the calling to which you have been called, <sup>2</sup>with all humility and gentleness, with patience, bearing with one another in love, <sup>3</sup>eager to maintain the unity of the Spirit in the bond of peace ----NOW GO TO VERSE TWELVE ---- <sup>12</sup>to equip the saints for the work of ministry, for building up the body of Christ, <sup>13</sup>until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ. (Ephes. 4:1-3).
- Peter says: "Finally, all of you, have unity of mind, sympathy, brotherly love, a tender heart, and a humble mind." (1 Peter 3:8).

The anointing oil descending from Aaron's head to the beard down to the collar and skirts of the garment is a picture of the entire person being covered in the sweet fragrance of the anointing oil and can be seen to symbolise brotherly love in a Christian community that is so overflowing and abundant that it spreads over the entire spiritual body, the church with the same sweet and holy influence, represented by the oil of anointing pervading all and combining all in one. One of the most beautiful things God delights in is when he sees His people dwelling in unity. It is a wonderful testimony to the name of God, the Lord Jesus Christ, the church and the Spirit of God dwelling in His people, added to these it is the best collective testimony that can be presented to the unsaved world of the wonder and beauty of God's steadfast love and grace.

For further information concerning unity, see the title:

- Having the Same Mind in, Articles (ON WEBSITE MENU).

**The anointing oil:** was made up of the finest spices of pure myrrh, sweet cinnamon, aromatic cane, cassia and a hin of olive oil which when rightly tempered and mixed together, yielded a most fragrant odour, these best spices made the holy anointing oil. Aaron his sons, the holy vessels of the Sanctuary were anointed with this holy oil so that they would be most holy and whoever touched them would also be holy. (Exodus 30:22-30). It was common to use anointing oil on festivals and joyous occasions and because of this it became an emblem of anything joyful, happy and beautiful. The anointing of a high priest to the sacred duties of his office carried the idea of the priest being exalted to the highest degree of holiness. The rich mixture and fragrance of the anointing oil not only became a most expressive emblem of agreement, unity, harmony, friendship, and peace, in a society cemented together by faith and love in which all its members worked jointly together contributing to the good of the whole according to their various gifts and abilities, but also came to typify the abundance of the Spirit's graces. The anointing oil was put upon Aaron's head and the head of any other high priest. Symbolically it pictures the grace of the Holy Spirit which God has poured upon Jesus without measure (i.e., without any limitation) who is the head of the church and by this same anointing God has not only exalted Jesus above all others, but also by him anoints, saves and delivers sinners from the domain of darkness and transfers them into the kingdom of his beloved Son. (Col. 1:13).

The following verses show that Aaron, his sons and all future high priests and their garments were to be anointed with anointing oil:

- You (Moses) shall take part of the blood that is on the altar, and of the anointing oil, and sprinkle it on Aaron and his garments, and on his sons and his sons' garments with him. He and his garments shall be holy, and his sons and his sons' garments with him. (Exodus 29:21).
- Moses took some of the anointing oil and of the blood that was on the altar and sprinkled it on Aaron and his garments, and also on his sons and his sons' garments. So, he consecrated Aaron and his garments, and his sons and his sons' garments with him. (Leviticus 8:30).
- He that is the chief priest (the high priest in KJV) among his brothers, on whose head the anointing oil is poured and who has been consecrated to wear the garments, shall not let the hair of his head hang loose nor tear his clothes. (Lev. 21:10).

Since some Bibles say that the anointing oil ran down to the collar of the high priests robes and other versions say it ran down to the skirts of his garments there is confusion amongst various theologians of whether the anointing oil actually flowed to the actual skirts of the high priests robe or just to the collar of the robe (the opening where the head went through) (Exod. 28:31-32) (Exod. 39:23) since some feel it would be improper for the entire garment to be saturated in oil and that there was not such an amount of oil poured out upon the head of the high priest. Certainly these statements are true, but it is also true that a certain amount of the oil would have fallen from the beard and the collar to the skirts of the

garment, should this be so the idea would be that the anointing oil was abundant enough to flow down from the head, to the beard to the collar to the skirts so the picture would be of the oil giving his entire robe a sweet fragrance all around making the high priest who was the head of the church of Israel and a picture of Christ entirely holy from head to foot (i.e. the whole body).

**When brothers dwell in unity it is like dew of Hermon, which falls on the mountains of Zion:** (v3) there has been various ideas concerning the dew of Hermon falling on the Mountains of Zion since there is about a hundred mile distance between Mount Zion and Mount Hermon so the reasoning is that the dew of Mount Hermon could never fall on Mount Zion.

The English Standard Bible says:

- It is like the dew of Hermon, which falls on the mountains of Zion.

The King James Bible says:

- As the dew of Hermon, *and as the dew* that descended upon the mountains of Zion.

The statement that the dew of a mountain in the north descended on a mountain in the south appears so strange and impossible that that it seems to discredit the Scriptures, but the verse can be easily harmonised in the following way. Both mountains are refreshed by the same dew falling from the heavens. The dew of heaven is a blessing to both mountains even though they are distant one from another both are made fruitful by the same dew that falls from the skies of the heavens. The following verses show that a king's favour and the blessing of God and His favour are often compared to dew:

- A king's wrath is like the growling of a lion, but his favour is like dew on the grass. (Proverbs 19:12).
- The LORD said to me: "I will quietly look from my dwelling like clear heat in sunshine, like a cloud of dew in the heat of harvest." (Isaiah 18:4).
- The LORD will be like the dew to Israel; He (Israel) shall blossom like the lily; he shall take root like the trees of Lebanon. (Hosea 14:5).
- The remnant of Jacob shall be in the midst of many peoples like dew from the LORD, like showers on the grass. (Micah 5:7).

The freshness and abundance of dew flowing down from the heavens and its connection with life and growth on earth and the holy oil flowing from Aaron's head to the skirts of his garments and the dew gently falling from the heavens upon Mount Hermon and Mount Zion can be seen as a symbol of the blessings of life that brotherly love will bring to God's kingdom as it flows out from a faithful heart to all who belong to God. Unity among brethren is compared to, dew because dew falls in abundance and both the dew and God's blessing comes from God in heaven. The faithful are called of God to love one another. The apostle James tells us:

- Every good gift and every perfect gift is from above, coming down from the Father of lights with whom there is no variation or shadow due to change. (James 1:17).

In the same way that the dew falls lightly and gently upon the earth and not in stormy and blustering weather the Holy Spirit falls tenderly and softly upon those seeking the way of peace. The dew falling upon the grass of the earth can be seen as a picture of all the faithful in Christ being blessed by the same Holy Spirit that God pours out from heaven upon all who by faith belong to His Sons kingdom. In the same way that the dew that falls upon Mount Hermon, and Mount Zion brings life upon the two mountains likewise God's love and grace poured out bring life to all who love him. The symbolism of the anointing oil flowing down from the head to the beard, to the collar and the skirts of the high priest and the dew covering the earth is of the whole man being covered and by extension

the whole global body of Christ being fully covered in the holiness of God and wholly covered in the righteousness of Christ and the saving power of the Holy Spirit being poured out from God in the heavens above down to earth below and saving by grace even the lowliest child of Adam.

**There the LORD has commanded the blessing:** (v3) since the context of these verses is, "How good it is when brothers dwell in unity," the place that the LORD has commanded the blessing" refers to any place where there is brotherly unity flowing amongst those who love God and faithfully follow the Lord Jesus Christ. All who dwell in brotherly love will not only inherit the commanded blessing of eternal life and everlasting happiness (which is the greatest blessing of all), but also inherit all other promises God has made to His people and the blessings of the Gospel which are promised to all the faithful and will come to them through faith in the promised Messiah, the Christ the Son of God and Saviour of the world with special reward to who live in unity, love and peace.

Paul wrote:

- Finally, brothers, rejoice. Aim for restoration, comfort one another, agree with one another, live in peace; and the God of love and peace will be with you. 2 Cor. 13:11

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## FOOTNOTE

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During the early ancient generations and the period of the Roman Empire and the age of the New Testament women (especially those who had authority) were referred to as brothers. The Jewish nation viewed a Jewish man or woman as a brother. This is because it was an ancient expression that signified a person belonged to the same nation, the same family, the same faith, or the same group of people etc. During these eras (especially the Roman and New Testament era) the word, brothers was not used to differentiate between male and females (especially in the Scriptures of the Bible) unless the context specifically states it. Brothers was a perfect expression for those in Christ since, brotherly love is love that protects, defends, guards and shelters, and is free from any romantic or sexual thought.

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*As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.*

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