

Table 2	
Jacob in Genesis	Jacob in Micah
Jacob limping (32:31)	The lame (4:6,7)
Tower of Edar (35:21)	Tower of the flock (v. 8)
Rachel in labour (v. 16)	Painful labour (vv. 9,10; 5:3)
Ephrath (that is, Bethlehem) (v. 16)	Bethlehem Ephratah (5:2)
Jacob and his flock	The shepherd and his flock (v. 4)

one reference that concerns us in this study is the reference to Migdal Edar, “the tower of the flock” in Micah 4:8.

### The building of towers

Micah prophesied in the days of Jotham, Ahaz and Hezekiah (1:1). It has been suggested that Micah’s references to flocks of sheep and the “tower of the flock” was particularly apt since Uzziah, Jotham’s father, was very much concerned with the keeping of livestock and the building of towers (2 Chron. 26:10). Scripture does not specify whether these towers were built for military or agricultural use, but both possibilities seem likely. Jotham also built towers, but here the context suggests that these were for military use and the protection of his people (27:4).

### A Messianic prophecy

We bring this study to a conclusion by looking at the words of the prophet Micah that refer to the tower of the flock: “And you, O tower of the flock,

the stronghold [Ophel, ‘fortress’, ‘tower’] of the daughter of Zion, to you shall it come, even the former dominion shall come, the kingdom of the daughter of Jerusalem” (4:8, NKJV).

The phrases “daughter of Zion” and “the daughter of Jerusalem” mean the daughter *that is* Zion or Jerusalem, being a description of the

nation of Israel that has Jerusalem (Zion) as its capital. At a literal level it would appear that the description “tower of the flock” is being applied here to the fortress or stronghold of Zion,<sup>5</sup> which is a protection for the people of Israel, God’s flock. Interestingly, the word translated “flock” in this passage is not the one generally used but is the same word as is applied to the flock of God in Micah 2:12.

This fact draws our attention to Micah’s “tower of the flock” being a prophecy of the Messiah, the great Shepherd of the sheep, even the Lord Jesus Christ. He is the true protection for the flock of God. Just as the “tower of the flock” was a place of security, green pastures and springs of water to the flock of the shepherd Jacob, so Jesus is our stronghold, and the place of our security (Jno. 10:1-18).

5. The Jewish commentator Kimchi interpreted it as the tower of David where Israel assembled.

# “A field which the LORD hath blessed”

Liz Robinson

*“And [Jacob] came near, and kissed [Isaac]: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the LORD hath blessed” (Gen. 27:27).*

**T**HERE HAS ALWAYS been a field. The first field was outside the garden that the first man was set to tend. There was a ‘beast of the field’ who had no place in the garden, who intruded and provoked man to sin. And so Adam

was cast out of Eden, and had to dig and delve in the field, which brought forth thorns and thistles. He could only obtain food by the sweat of his brow, from the cursed earth.

We sons and daughters of Adam are as the grass of the field, flowering but for a moment. Even the lilies amongst us, gorgeously arrayed as they are, wither and die when their season is past. But, while we live, we strive to flourish, like that good earth that receives the seed



of the Word and brings forth fruit an hundredfold. We in the field are being shaped and moulded off-site, fitted for our Father's purpose.

But the Scriptures tell us about another field, "a field which the LORD hath blessed", the scent of which is the sweet fragrance of myrrh and aloes, the priestly garments of the Beloved, who feeds among the lilies. He it is who gave his life for the world; who, even while on the cross, saw the paradise of God, and was laid to rest in the cool of a garden tomb. Mary supposed him to be the gardener, but the field is his Father's, full of wheat and tares growing side by side awaiting the day of harvest.

Was he *born* in a field, the Saviour of the world, nigh to Bethlehem, the son of sorrow renamed 'the Son of My right hand', with the sound of Rachel weeping for her children on the way to Ephrathah? The Bible tells us that Christ was born *in* the city of David, but there is evidence that a city included the suburbs and pasture around it; see for example Numbers 32:36 and Luke 9:10. Psalm 132:6 gives us a strong clue: "Lo, we heard of it in Ephrathah: we found it [a place] in the field of the wood" (RV). How fitting if the Good Shepherd should have been born, not in the traditional stable (which is not mentioned in the accounts), but in a simple booth near to where the shepherds were abiding in their fields; a booth to shelter the child born at the time of the Feast of Tabernacles, he who was the place, and the door to the sheep, from where he could

call all his sheep by name, even those who, like us, were not of his fold (see also Brother David Green's suggestion, in the previous article, under [The location of the tower of Edar](#)).

And now, in this field that is our wilderness walk, the Lord leads us as his little flock, and searches out the lush meadows for his lambs, and makes us to lie down in green pastures, not lacking for any good thing. We can abide safely in the woods and the fields, knowing that his rod and staff bring us comfort, protection and guidance.

The daughter of Caleb, as recorded in Joshua 15, asked of her father a field. We pray that our Father will grant us a goodly heritage where the lines fall to us in pleasant places, where there are upper springs and nether springs of living water, instead of the broken cisterns that this world has to offer. We would exchange all we have for this field, to consider and to purchase it, just like the virtuous woman in Proverbs 31, for the field contains a hidden treasure, a pearl of great price, which is worth infinitely more than temporal rubies.

The field is devoted to the Lord. We must not allow it to become overgrown with thorns, as the field of the slothful. Let us keep the landmarks in place; let us never sell our birthright to those who would plant bitter herbs in place of the True Vine of our Father's vineyard. For in the year of Jubilee, the field shall return unto him of whom it was bought, even to him to whom the possession

of the land belongs. In that day, the Son of Man shall thrust his sickle in the earth, and all the tares shall be bundled into the oven to burn, and the good grain gathered into our Father's garner.

May we never stray, but always abide in the field which the Lord has blessed, the scent of which is as the wine of Lebanon. Let us be like the righteous, which flourish like a palm tree

beside the waters, never to be removed. And when we stand in our lot at the end of the days, the field shall once again be a garden, when Eden is restored, when all the beasts of the field shall honour their Maker, and be submissive to the little child who shall lead them. By God's grace we shall then have the right to the tree of life, whose leaves are for the healing of the nations, and there shall be no more curse.

# David's eating of the shewbread

## An examination of apparent contradictions (2)

Malcolm Window

*In Part 1 last month we considered apparent discrepancies between Jesus' reference to David's partaking of the shewbread and the Old Testament record of the incident, and concluded that the evidence is that David was alone, and that he did not eat the bread in the house of God. Why then does the New Testament record of Jesus' words suggest otherwise? What point was our Lord making when he made his observation? How was it that his assertion went unchallenged by the Pharisees? The answers to these questions can be gleaned by a careful consideration of David's movements and the prayers which he offered immediately afterwards.*

**W**E BEGIN our consideration of these questions by asking, When do we next find David in company? We read in 1 Samuel 22:1,2 that, after escaping from the Philistines, "David therefore departed thence, and escaped to the cave Adullam: and when his brethren and all his father's house heard it, they went down thither to him. And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him: and he became a captain over them: and there were with him about four hundred men".

This gathering at Adullam would have followed immediately after his flight from Gath.

Were these the companions Christ alluded to? We have a clue in verse 6: "When Saul heard that David was discovered, and the men that were with him . . .". This is the same phrase that Christ uses: "Have ye not read what David did, when he was an hungred, and they that were with him . . . ?" (Mt. 12:3). Of itself, this phrase might not seem very convincing, but it contributes to a body of evidence which, when considered as a whole, becomes overwhelming.

### Psalm 34

We have further proof in Psalm 34.

The title of this psalm tells us that it was composed after David escaped from the Philistines, thus falling in the same time frame as David's sojourn in Adullam. It is significant that in this psalm reference is made to the provision of food which God has supplied. We read in verses 8-10:

*"O taste and see that the LORD is good: blessed is the man that trusteth in Him. O fear the LORD, ye His saints: for there is no want to them that fear Him. The young lions do lack, and suffer hunger: but they that seek the LORD shall not want any good thing".*

How had God supplied David's needs? In what way was his hunger satisfied? Was it through the provision of shewbread? Is Christ picking up on