


Aramaic bible Companion

PREFACE

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Dear reader,

In the rather glorious fall of 2010 in Britain I could hardly envy our son who has been travelling from Georgia through the glory of the Appalachian Mountains to Virginia-because our trees have displayed an unusual splendour for an extended period-well into November. However rather like the one-time correspondent Alistair Cook I am coming round all too slowly to admitting that I was detained indoors too much on account of proof reading the five books of Psalms. I cannot even now allege that what is offered on CD is as it ought to be but perfection takes a little time as you will know.

What is on offer here is a translation and commentary with value for biblical teaching and usefulness for the reader who wishes to grasp the content of Psalms 107-150 rather more fully. There are some of the Mizmor psalms here also-each with their basket of biblical truth. I have a separate commentary on the 55 Mizmors -"select fruit" as David called them-with excerpts from Isaac Watt's hymnology appropriately linked to each psalm.

I have been rigorous in translating with care-you have a translation from the Hebrew as well as a commentary on the CD though where Hebrew language references occur you may find some strange letters or dots. This can be remedied by downloading the Hebraica 2 font from the internet.

The Psalms commentary represents almost 4 years Sunday by Sunday of work on the Psalms. All five books are available for download on Aramaic Bible Companion-the current website. I trust you will benefit and learn a little from

the comments made. I should add that my stance as a biblical exegete is prophetic and Christo-centric. I have not drawn heavily on the wide-ranging literature that exists on the Psalms but I have a sparse dusting of comments in my work from other writers such as J.J Perowne who spent a lifetime in the psalms and C.H.S-whose devotional commentary sits on many shelves.

I add an excerpt from Psalm 109 as a sample of prophetic exegesis of a psalm

PROPHETIC ORACLE OF CHRIST'S CRUCIFIXION Psalm 109 21-25

"But You O LORD ADONAI must accomplish (sacrifice) for me because of your name. Because of the goodness of your covenant love deliver me for I am afflicted and very needy and my heart is pierced within me. As the shadow lengthens I conduct myself away. The appropriateness of this statement as prophecy is that Christ died as the sun became dark at midday and grotesque shadows formed but as the darkening sun threw long shadows over the scene of the crosses Jesus expired. I am shaking like foliage of a tree [Heb. NAAR] This expression suggests the trembling of Christ in pain and also the horror that hypocrites had of Jesus when they would not touch Him or eat with Him My knees are weary from fasting. My flesh is wasted from its fatness. The appearance of Jesus was more marred than that of any man I am an object of contempt to them The cross is as the apostle Paul said, "foolishness" to those who perish but to those who believe in Jesus as God's provision for man's sin eternal redemption it represents the "power of God" to redeem and lay a basis for forgiveness. They who see me shake their heads. This prophetic scripture was literally fulfilled 1000 years later in the death of Christ. (cf Matthew 27.39 and Mark 15.29) The New Testament says "They that passed by railed at Him shaking

*their heads and saying "You that destroy the temple -come
down from the cross!"*

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To the glory of the Lord (L'shuvkha Marqa)

aramaicbiblecompanion.uk

PSALMS BOOK 5 (107-150)

THE DEUTERONOMY OF THE PSALMS

Few bother to do an analysis of what lies within the margins of any one of the books of the psalms which first appeared to western scholarship in the Septuagint and is today reflected in our English Bible. Each of the five volumes concludes with a doxology.

In my opinion the arrangement of psalms into tranches may have been as early as the early days of the “Second Temple”. Some evidence for this view can be rallied in the form of Psalm 89 which found its way into Book 5 and comes from the hand of a learned writer who as a young man probably was trained by Ezra.

The Fifth Book offers a valuable range of teaching materials for the expositor besides presenting as a praise volume.

ANALYSIS OF VOLUME FIVE OF THE PSALMS

THE EARLY PSALMS IN THIS SECTION (PART I)

107

The song of the exiles

108-9-10

A trilogy of David’s songs on the rule passion & resurrection of Christ

111-12-13

A trio of Hallelujah songs

(a) A comprehensive Alphabetical on “knowing God”

(b) A full dossier on the believer’s blessings

(c) A Paean to the LORD of all nations who lifts the poor

114-15

(a) Egypt to Canaan (b) A vignette for priests (2nd temple era?)

116-17-18 a Christological trio

(a) Passover & the cup (b) Gods covenant is a “warrior”(c) Christ the rejected stone

THE COMPREHENSIVE ALPHABETICAL ON THE WORD OF GOD (PART II)

119

A spiritual check-up

God’s word and God’s hand

In house purity

The Lord our counsellor

A Spiritual Journal

The word and doctrine

The word and discipline

The word and outreach

The word prods us to go forward

The word and prayer

The word as refreshment

The word and security

Prophetic oracles from the word

Lives woven by the word

The word as support

The word and vision
The word as daily bread
The word drawing us nigh
The word in devotion
Dividing the word aright
The word and peace with God

THE SONGS OF ASCENT (PART III)

This third section of the FIFTH BOOK renders a base for biblical teaching on the believer's pilgrimage. These songs were sung by pilgrims travelling to the City of God. We are also travelling home on the way the fathers trod and we need to learn from the biblical experiences here recorded.

Songs 120-135

The pilgrim can expect danger along the way. "He that will live godly will be persecuted
God's watch-care –an unchanging principle
To the Jew first: the pilgrim must regard both covenants
Endurance is called for in the pilgrim then and now
Liberty is precious to the pilgrim-as won by another
The city in prospect is heavenly.
The pilgrim shall put the world & idols behind-"my little children flee from idols"
The pilgrims looked to growth as does the church
The pilgrim must not be surprised if he or she should be "caught up" into glory
The pilgrim's best friend was wounded on his behalf
The pilgrim will be greeted on arrival-we look to meeting Christ
The pilgrim catches a glimpse of Jerusalem the golden-we see the New Jerusalem
The pilgrim remembers David's afflictions as we remember Christ's sufferings
The pilgrim stands in awe in the presence of the great high priest-we look to ours
The pilgrim studies (Levites) at work. We engage our own priesthood.

PSALMS 135-150 (PART IV)

This section is made up of 3 fine introductory songs followed by 8 classics of David and five concluding Hallelujah songs

PSALMS 135-6-7

(a) Revival (b) The everlasting mercy (c) By the rivers of Babylon

DAVID'S CLASSICS 138-145

Redemption
Resurrection
Vengeance is Gods
Guarding the Heart
Strength in weakness
Grace and Righteousness
Escape from Philistine living
David on Gods love

I believe preachers will benefit from looking again at this book of the psalms which I consider has been little used to encourage God's people. There is much that could be used in close conjunction with New Testament material in teaching the church.

I trust there will also be a store of devotion and biblical truth for the regular reader.

I commend the Fifth book to all who browse this C.D.

Bob Coffey

PSALMS BOOK 5 107-150
THE “DEUTERONOMY” OF THE PSALMS
PSALM 107 THE PSALM OF THE EXILES
GOD'S FAITHFUL COVENANT LOVE

(1)THE LORD-THE PERPETUAL REDEEMER OF THE JEWISH EXILE 1-4

Praise [*dlh* "cast stones" so "point up heavenward and confess"] **the LORD for HE is good** [*bwf* "happy and agreeable" "does things well"-of person and work] for HIS covenant love endures to perpetuity.

(1) The redeemed ones of the LORD -those redeemed from the hand of the adversary- will say (this)

(2) And those HE has constantly been gathering from all lands *This Piel or past continuous tense shows that since the call of Abraham from Ur God has focussed Jews on their homeland and had constantly gathered them from the four winds. Today's ALIYAH is perhaps the greatest ever known.*

(a)**Those gathered from the east**

(b)**Those gathered from the West or the "evening"**. *It is notable that Western culture and Times are in decline as this occurs.*

(c) **Those from the North**-Assyria in bible times and Jews from Russia today

(c) **And from the Sea**-used of the Nile or "south" and also the Mediterranean and the West. Overseas Jews include of course the numerous Jews who are making ALIYAH from Britain and the US.

THE EXILES LIKE ABRAHAM WANDER LONG BUT SETTLE IN CANAAN 5-7

THE EXAMPLE OF GOD'S HELP TO THE PERSECUTED

They wandered astray (like sheep) or "staggered" [*hwt*] in wild country path and in the path of desolation and destruction not finding a city to settle in. *The Hebrew writer speaks of Abraham seeking a "city that has foundations that God built"(Hebrews 11.10)-this is the perennial quest of Abraham's seed-ultimately this city is the New Jerusalem of which John speaks in the Apocalypse 21.*

They are hungry and thirsty and their souls were **wrapped in darkness** or their spirits languished [*pf*] *This is roughly the state of Adam and Eve after the fall. They were spiritually bereft.-trying to "wrap themselves in leaves"-in a state pitiable beyond that of gipsy or nomad.*

But they cried to the LORD in their adversity and HE will deliver them from their straits. [*qwx*] *We are shown the cries of the past and also the great future deliverance that puts an end to all heartache for Israel.*

He is bringing them by "the way" in the path of righteousness. *The gentle strain of the pastoral 23rd psalm can be heard in this allusion. There is a "double way" in this usage-it reads "He is the way who brings them on the way of righteousness. JESUS IS THE WAY. He brings them thus to take them to a city where they may settle. The psalmist spoke wiser than he knew-but was correctly moved by the Holy Spirit to declare the future. Again and again we re-discover the fact that the psalms are prophetic. Jesus taught "His coming and HIS kingdom from the psalms even on the EMMAUS road.*

(2)MANKIND AT LARGE JOINS THE CHORUS OF PRAISE 8-14
THE EXAMPLE OF PRISONERS & THE HUNGRY

They will praise the LORD and point upward in confession for HIS **COVENANT LOVE** and his miraculous deeds for the sons of ADAM. For HE satisfies the soul of the one who runs up and down for food [*qqv-used of "the bear" scavenging*] He fills the empty stomach [*hb[r]*] with good things. Those who are sitting in the dark and gloomy shadow afflicted prisoners in iron for they made them rebel against the word of God and rejected or "insulted" [*xan*] the counsel of ELYON [*The "higher one"*] so HE brought them down or "humbled them" [*the root of "Canaan" which means bundle or package-so merchandise-the son of Ham was Canaan-a merchant. Today in the Canaries the "lowly" merchandising of the sons of Ham will be encountered as throughout Africa-selling produce and garments*] to wearisome labour of the heart or "exhaustion" [*mb/ l m*] They tottered and there was none to help. They cried to the LORD in their adversity and HE saved them with a **YESHUA SALVATION** from their distress or "pouring out" of strength. He caused them to come forth from darkness and gloomy (cell) and plucks them out of their prison bars.

(3) THE RETURNED EXILES SAW GOD AT WORK THROUGH CYRUS 15-22

They will praise the LORD and point upward in confession for HIS **COVENANT LOVE** and let them praise and point heavenward for his miraculous works for the sons of Adam for he breaks down the gates of brass. *The allusion is to the conquest of Babylon by Cyrus.* He cuts down or through the bars of iron Fools from their way of life they sinned -and from their iniquities they were afflicted. Their souls rejected all that might be eaten and they wearied [*gy*] at the gates of death. They cried to the LORD in their adversity and HE saved them with a **YESHUA SALVATION** from their distress.

HE sent forth HIS word and healed them and rescued them from their graves.

They will praise the LORD for his covenant love

(1) & for his miracles to the sons of Adam.

(2) & they sacrificed offerings of thankfulness. *Offerings but not in this case blood offerings-just ways of showing their gratitude to God.*

(3) & **they recount his works with joyful shouts** like sound of the ostrich's wings and call

(4) THE EXILES LIKE SAILORS IN DANGER-LIVED TO SEE THEIR HOMES 23-32

They that go down to the sea in ships do service or skilful work or business [*hka/m*] in great waters. (1) These see the works of the LORD

(2) & HIS miracles in the abyss or places of sinking [*lx*]

(3) & HE spoke

(4) & HE ministered a furious storm

(5) & it rolled mountainous-they rose up to heaven-they descended to profound depths-in the calamity their souls desponded (of life)-they were giddy [*qj*] wandered to and fro [*m*] like drunken men.

(6) & all their practical and spiritual wisdom [*mkj*] **had been lost** or wasted

(7) & they cried to the LORD in their bondage to the wind [*rx*]

(8) & HE delivered them from their straits or urgent distress-he restored the storm to a moan (a sound made with the mouth shut)

(9) & their waves were quiet [*HASHAH like our word "hushed"*]

The Mark 4.39 miracle of Christ where in demonstrating HIS authority HE convinced his disciples that he was a "different manner" of man from the ordinary-aligns precisely with this OT act of God to show us the LORD at work in both testaments.

(10) & they were radiant because it became still or abated.

(11) & HE cause them to be conducted back to the delightful "open place outside" their gate [*xwjm*]

They will give thanks pointing to heaven for HIS covenant mercy. *In John 6.31 a similar thing happened to the toiling disciples-they were blown into harbour at Capernaum -and could hardly believe it that they should arrive next to the haven from which they were blown upstream. Thus the OT miracles for seamen are replicated by the Master to show that HE is master of the seas and LORD above all turmoil. Since so many of the disciples were sea-farers these miracles were very apposite and they must have meditated on this psalm once and again.*

(12) & HIS miracles to the sons of Adam

(13) & they will lift HIM up in the assembly of the people a

(14) & celebrate HIM in the session or assembly of the elders

SODOM'S FATE WAS FINAL- JERUSALEM'S EXILES WERE REPRIEVED 33-43

He made the rivers into wilderness and fountains of water into parched "desert" [*hwX*] and fruitful land into a salt waste (Sodom) from the wickedness of those who dwelt there.

(1) He made the desert stagnant or reedy water

(2) & the land of arid ground into fountains of water. *The LORD is capable of reverse providences-making the unproductive places lively areas of growth.* He caused the hungry to live there and they established a city where they settled. *This city may have been JERUSALEM-(which is not rendered noteworthy till after the settlement took root) though there are other candidates.* They sowed fields and planted vineyards.

(3) & they produced fruit to harvest

(4) & HE blessed them and they grew more numerous.

(5) But by death their numbers grew less

(6) & they became fewer and were humbled by lack of child-bearing, calamity and grief or removal

He who pours out in profusion contempt on princes or better libertines [*bydn*]

(7) Caused them to stagger about or stray in the faceless path.

(8) But HE lifted the extreme impoverished from their affliction

(9) & made their families as flocks

The righteous see prophetically and rejoice

(10) But all the wicked shut their mouths

Who is practically and spiritually wise will mark and keep these things and they will continue to make themselves understand the COVENANT LOVE of the LORD

PSALM 108

WORLDWIDE SALVATION & THE ADVENT OF CHRIST

A SONG (MIZMOR) OF DAVID

BASKET No. 50 (cf. Genesis 43.11)

1 Vine 2 Fig 3 Palm 4 Olive 5 Pomegranate)

1 Joy/judgment 2 Peace/prosperity (5crops)

3 Victory 4 Hope 5 Monarchy

Salvation (Balm of)
 Doctrine (Honey of)
 Prayer (Spices of)
 Love (Myrrh of)
 Unique LORD (Pistachio-of)
 Watch Care (Almond-eye of)
 Redemption (Silver of)
 Benjamin (Right Hand of- God)

CONTENTS OF THIS "BASKET"(MIZMOR) cf. Genesis 43.11

Salvation (Balm of) The LORD has made his salvation known to all nations
 Doctrine (Honey of) God continually speaks in His Holy place-cf Urim & guidance by the Word.
 Prayer (Spices of) "O Come on our side, Strong One"
 Redemption (Silver of) The LORD draws off his shoe
 Watch Care (Almonds of) David joins the LORD in the morning watch
 Uniqueness of the LORD (Pistachio-Grew near MAHANAIM in Gad) He conquers alone

DAVID IS DETERMINED SONG WRITING AND SINGING WILL BE HIS CHIEF TASK 1-2

My heart is established in itself [*Heb. KON "firm" "constituted" "ruled by the king"*] **I will sing and produce or render music-yet my abundance** [*Heb. APH KEBODHI "literally "well cooked" "renowned"-so "beautifully finished -my glory"-David will produce the best finesse of song and his honour would not be the acclaim of the people but the elegance of his praise of God*]

Awake twelve stringed NABLIUM [*An instrument of 10/12 strings played with the fingers of triangular shape and held with the point inverted*] and Harp. **I will cause myself to arise at dawn** *David awoke to compose and to praise the LORD morning by morning as the sun arose. He was an early riser and his hour of rising was set to forestall the sunrise at 6am.*

PSALMODY AND SALVATION EXTEND WORLDWIDE 3-6

(a) **I will praise You O LORD among the nations** [*Hebrew AM "collected nation groups" peoples [Heb LAM of "congruent peoples" who "flow together" with common origins characteristics or language as in Gen 25.23 Esau and Jacob-so nations of common origin as we might say the English and New Englanders]* This is **prophetic PRAISE**

(b) For Your **covenant love** is from above the heavens *God's love to David was above the sun that rose at dawn and David would be awake in praise to the LORD who is before all.* And **your faithfulness** is to the "stretching out" *the spread skies or dusty rain clouds of the sky.* Be high above heaven O Strong Triune One and Your glory high over all the earth **that YOU may "draw off YOUR shoe" and let your right hand be the cause of salvation of your beloved** and answer him. *The Hebrew idiom is Niphal HALAZ because the action is "directed to self" and God is thought of as doing something to deprive Himself of comfort to deliver. This accords well with the redemption Christ provided which required divesting Him of glory in order to redeem. This is prophetic PRAISE*

CONTINUING REVELATION -THE TRIUNE GOD OF STRENGTH 7-10

God continually speaks [Heb. Piel of DABAR] in his holy place- I will be exultantly joyful.

(a) Joy in the Midlands of Israel I will divide **SHECHEM** out by lot- I will measure out the valley of Succoth as a garment for cutting. *These locations either side of the river-the places where Jacob met God and Joseph was sold by his brothers were now both to be subject to the government of David-this rejoiced his heart as did the providences represented by the land he now ruled.*

(b)**Moab** is the bubbling boiling pot of my washing. *From Moab came David's wonderful great grandmother Ruth. David sought cleansing for the Moabite families he could influence. Over Edom will I throw my shoe. This long fling of a sandal is a figure of the writ of his rule which ran southward to the deserts.*

(c) Joy in the possession of the land of Balm **Gilead** is mine;

(d) Joy in holding rule over the princely peoples of Joseph **Manasseh** is mine; **Ephraim** is the helmet of my head. *David further exults in the covenant love of God delivering over to him and ultimately to his Seed the land of Balm and the great peoples of Joseph who fell under his rule.*

(e) Joy in the Messiah yet to come-Joy in Jesus! **Judah** is my sceptre. *The land of his fathers inclusive of the humble but mightily significant Bethlehem Judah (not least of the tribes of Israel and seat of the great governor to come as Isaiah prophesied) held the key to his authority and rule -so "his sceptre"*

(f) Joy in opposing the Philistines- I will continually shout in triumph over the risings of **Philistines** *David foretells repeated victory over Philistines which were foreshadowed by his defeat of Goliath. (YASSER ARAFAT believed the present Palestinians have linkage to the Philistines-and the bible says they came out from CASHLUHIM -one of six sons of MIZRAIM-Noah's grandson Gen10.14) When Israel let Egypt they detoured away from the coastal Philistines settled from Egypt to Gaza. (Exodus 13.17) They are named as CAPHTORIM (Dt.2.23) showing linkage with Cyprus. The conquest took no account of them but in Joshua 13.2 they had five city states on the coast. Had they fled? Did they lie low? They are not recorded among the ten nations displaced. The long war with PHILISTINIA is recorded in 2Samuel 21.15-21. It was not won till the REPHAIM of the Goliath household were dead.*

WHO WILL LEAD ME BACK TO EDMOM? WHO COMES FROM EDMOM?

*Joy in at length overcoming Edom. Who will cause me to be carried like a river to the city of fortification? (A name used for Edom's prince in Gen 36.42) Who will guide me or lead me back to **Edom**? Is it not the Strong Triune One who cast us off [Heb. ZANAH "rejected us as abominable stinking"] David's victory over Edom recorded in 2 Samuel 8.13-14 fulfilled this prayer request fully!*

The book of Isaiah prophecies a re-conquest of Israel's foes in Edom in the latter days. (63.1)

A VITAL PRAYER FOR A RETURN OF THE LORD SABAOTH 11b-13

David ends uncharacteristically on a low note-but it is one might say pen-ultimate-for he rises to recognise the power of the Triune God and that HE and HE ALONE is sufficient by his pulpit word -His beautiful feet and powerful tread to conquer His and our enemies.

But YOU O Strong Triune One no longer go out with our hosts! O Come on our side-a help against our enemy for the help [TESHUATH "continual salvation"] of man is worthless [literally SHUA "a crash"]

ISRAEL IN THE LATTER DAY

In The Strong Triune ONE we will become strong [*LXX "we will make ourselves a power" to be reckoned with or "soldiers"*] and He will tread down our enemies [*The Hebrew BUS means "trample" and also means "pulpit" so that God will by the strife of His Spirit and the Word win them over or be victor by opposing them*] David's faith was as that of Hudson Taylor, "One man with God is a majority". This is prophetic praise and includes the idea of the people gaining strength from the LORD and of His renewed protection. This **prophetic ORACLE** looks also to the latter day for this psalm has an international and its prophetic truth was to take time in unravelling.

THE CONTEXT OF THE PSALM

There is simply no point in David's battles when he could not or was unwilling to rely on divine assistance against an on-coming foe (cf 2Samuel 7.1 & 22.1 & 2Samuel 24 12-16) but there was a deeply saddening battle with the Philistines on GILBOA where Saul and Jonathan fell and the LORD went not out with Israel's armies. "We will tread down our enemies" is also an assurance David receives from the LORD at the outset of his rule. He was a man who time and again sought divine guidance for life and warfare [2Samuel 2.1, 2Samuel 4.19.v2Sam 15 25-27 Sam. 21.1-2, 2Sam. 24.14, 1 Kings 2.2] "watch the watchings of the LORD". The joy expressed in the psalm relates to his assurance of the "covenant mercies" which extend to his throne and are prophetic of the throne of Messiah. The psalm appears to be written about the time David settled in Jerusalem as King (by 2 Samuel 8.11-12 David had overwhelmed the Midlanders and Moab and the Philistines and it would seem he was poised or compelled to engage Edom. Should the suggested context be accepted David's daily early rising and praise even at this time of warfare appears to have been uninterrupted. It is immediately afterward in 2 Samuel 8.13 that we read of David's defeat of 18,000 EDMONITES in the Dead Sea area.

PSALM 109

PROPHETIC OF THE DEATH OF CHRIST & JUDAS

A MIZMOR OF DAVID

BASKET No. 51 (cf. Genesis 43.11)

1Vine 2 Fig 3Palm 4 Olive 5 Pomegranate)

1Joy/judgment 2Peace/prosperity (5crops)

3 Victory 4 Hope 5 Monarchy

Salvation (Balm of)

Doctrine (Honey of)

Prayer (Spices of)

Love (Myrrh of)

Unique LORD (Pistachio-of)

Watch Care (Almond-eye of)

Redemption (Silver of)

Benjamin (Right Hand of- God)

CONTENTS OF THIS "BASKET"(MIZMOR) cf. Genesis 43.11

Salvation (Balm of) The LORD has made his salvation known to all nations

Doctrine (Honey of) God continually speaks in His Holy place- cf Urim & guidance by the Word.

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Watch Care (Almonds of) David joins the LORD in the morning watch
Uniqueness of the LORD (Pistachio-Grew near MAHANAIM in Gad) He conquers alone

PROPHETIC DETAIL OF JESUS 1-5

O God whom I continually celebrate in clear sharp tones do not be silent [*Heb HARASH "be like a blunt plough"*] *There is much work remaining in our lives-God is the great Ploughman upon whose sharp plough and attentive ear our development depends.*

For the mouth of the fraudulent man is against me *The Hebrew MIRAMAH pictures "a man who shoots his bow not as a friend but as a foe"* They have continually spoken in promise to me with a false tongue [*Hebrew SHAKAR "painting" a false picture*] They go round and round me with words of hatred. They make war on me gratuitously *It is as if their war was out of favour to God i.e. by grace.*
"Because of" or "under" or "instead of" my love they oppose me as Satan

And I am prayer Intercession (109.4)

Christ is "prayer" itself" He is entered within the veil as Intercessor

This psalm is plainly Christocentric. As David suffered the rebellion of Absalom so our LORD was betrayed. As David prayed JOAB to spare Absalom and cried out "O Absalom my son my son-would God I had died for you" so Jesus cried out, "Father forgive them for they know not what they do."

PROPHETIC DETAIL OF JUDAS 6-8

- (a) Commit to have charge over me **an evil man**
- (b) And let an accuser or Satan stand at his right hand.
- (c) In the judgement he will go forth a man of unrighteous cause
- (d) And his prayer will one belonging to the expiation or penalty of sin [*Heb HATAAH*]
- (e) And his days will be few.
- (f) **May another take his office**

WRATH AND THE CURSE STRETCH INTO THE FUTURE 9-13

(Imprecatory in nature)

May his sons be fatherless and his wife a widow. May his sons wander about and beg and look for there ruins. May the lender ensnare all that he has and strangers take the booty of his toil. Let there be no token or influence of covenant love for him. **Let there be no grace** for his fatherless children. May those who follow him go on to be cut off. May their names be blotted out in the next generation.

WRATH AND THE CURSE DESPOIL THE PAST 14-16

May the iniquity of his fathers be remembered in the LORD'S presence And the sin of his mother not erase itself. May they always be before the LORD and He will cause their memory to be cut off from the earth because he did not remember to enact covenant love for he **continued to pursue** a man of affliction and deep need and one breaking his own heart to **death over and over** *The unrelenting and callous pursuit of the innocent to death upon death brings the severest curse ever pronounced in scripture upon this man.*

A MAN OF DEEP SINFULNESS 17-20

He loved slighting[*Heb. QALAL "reviling" cursing" "shaming" "diminishing"*] We have one picture of Judas in character with this-when he exposed Mary who broke the flask of precious ointment. May it (slighting) come upon him.

He was not one who took pleasure in blessing. May blessing be far from him.

He would clothe himself in cursing as his long garment or robe. Cursing will come into his heart (midst) as flowing waters and into his bones as oil. *Living as one who is full of cursing and anger is most unhealthy and must reflect in a lack of well-being. It will be as a cover wrapped over him and for a belt girding him forever. It will be his terrible shroud.* This is the payment the LORD will undertake for my accusers-for those who speak evil of my soul. *The divine retribution is now dealt with-it enters into an eternal and irreversible punishment. The cursing of David would attract temporal punishment but there is something much graver in the deep considerations of this psalm.* The terrible cursing of the covenant king is directed towards the Messianic seed of the throne of David by the Spirit of God and he who continually curses Christ[as is the case with the Hebrew Piel used in this psalm] is himself accursed.

PROPHETIC ORACLE OF CHRIST'S CRUCIFIXION 21-25

But You O LORD ADONAI must accomplish (sacrifice) for me because of your name. Because of the goodness of your covenant love deliver me for I am afflicted and very needy and my heart is pierced within me. As the shadow lengthens I conduct myself away. *The appropriateness of this statement as prophecy is that Christ died as shadows returned and the sun threw long shadows over the scene of the crosses.* I am shaking like foliage of a tree [*Heb. NAAR*] -as a locust or great increase. *This expression suggests the trembling of Christ in pain and also the horror that hypocrites had of Jesus when they would not touch Him or eat with Him* My knees are weary from fasting. My flesh is wasted from its fatness. *The appearance of Jesus was so changed from that of a few days before.* I am an object of contempt to them *The cross is as the apostle Paul said, "foolishness" to those who perish but to those who believe in Jesus as God's provision for man's sin eternal redemption it represents the "power of God" to redeem and lay a basis for forgiveness.* They who see me shake their heads. *This prophetic scripture was literally fulfilled 1000 years later in the death of Christ. (cf Matthew 27.39 and Mark 15.29)*

THE PURPOSE OF THE CROSS TO BECOME KNOWN WIDELY 26-29

Help me, O YAHWEH MY ELOAH. Deliver me according to YOUR covenant love. And may they know this is YOUR hand. *This expression is the prayer of David and it is taken up into the intercession of Jesus from the cross in his great cry "Father forgive them" and his further cry "My ELOAH my ELOAH why have YOU forsaken me?"* You O YAHWEH have caused it to be accomplished. *This incredible detail of David's is indicative of the fact that such reproach as is crucifixion was purposed by God to be a showcase of the depth of divine love. The wonder is that David could write this data as if it were happening before his eyes!*

They will curse but YOU will bless. *Around the cross were many who spat and cursed but through the death of Christ and His glorious resurrection 3 days later mankind has been blessed.* Those who rise up will in rebellion be ashamed but your servant will be radiant. *This prophecy foretells the resurrection of Christ.* My accusers will clothe them with ignominy [*Heb KALAM*] and wrapped in shame as a robe.

DAVID'S RESPONSE TO THE MINISTRY OF CHRIST! 30-31

I will praise the LORD greatly with my mouth, and in the midst of the multitude I will glorify him because He stands to minister at the right hand of the needy one-to bring salvation to his soul from those who contend against him in judgement.

PSALM 110

PROPHETIC OF CHRIST'S SESSION & JUDGMENT

BASKET No. 52(cf. Genesis 43.11)

1Vine 2 Fig 3Palm 4 Olive 5 Pomegranate)

1Joy/judgment 2Peace/prosperity (5crops)

3 Victory 4 Hope 5 Monarchy

Salvation (Balm of)

Doctrine (Honey of)

Prayer (Spices of)

Love (Myrrh of)

Unique LORD (Pistachio-of)

Watch Care (Almond-eye of)

Redemption (Silver of)

Benjamin (Right Hand of- God)

CONTENTS OF THIS "BASKET"(MIZMOR) cf. Genesis 43.11

Salvation (Balm of) The LORD has made his salvation known to all nations

Doctrine (Honey of) God continually speaks in His Holy place-of Urim & guidance by the Word.

Prayer (Spices of) "O Come on our side, Strong One"

Redemption (Silver of) The LORD draws of his shoe

Watch Care (Almonds of) David joins the LORD in the morning watch

Uniqueness of the LORD (Pistachio-Grew near MAHANAIM in Gad) He conquers alone

There are a number of significant promises in this much quoted psalm-the "He wills" which I have enumerated. In the N.T there are 18 references to v.1 and 7 to v.4

1 THE LORD SAID TO MY MY ADONAI "Sit on my right hand until (1) **I will** make your enemies a footstool for your feet. *The Psalm is inescapably Trinitarian-David was a Trinitarian (cf Psalm 104.30)as were the ancient prophets-though they would have called themselves ELOHIM ECHADISTS. The fascinating statement speaks of God the Father making a "footstool". The Hebrew dative expressed by "for your feet"(LE) speaks of "preparing" such a footstool. In 1Chronicles 28.2 the "ark" is termed the "footstool of the LORD. What is being said is that once again the "ark of the covenant" will stand in the temple and the presence of the LORD resident now for millennia in glory will return to the earth to rule. The restitution with the reinstatement of the ark is a plain **KETHUBIM** prophecy. The original ark is reported to be housed outside Jerusalem awaiting the building of the 4th temple. The days predicted by this great psalm of David are soon to dawn in his onetime capitol.*

2 (2)The LORD WILL SEND OUT OF ZION THE ROD[Heb. "sceptre" "spear" "chastening"-the word "send" supplements the idea-being a term for "sending apostles" "sending messengers"-also in the stronger hostile sense for "sending arrows". After His settlement at the right hand of God Christ Jesus sent the apostles

to the world and at his return when the ark is again in place He shall both demonstrate his will to unrivalled rule and also send messengers of His kingdom worldwide] of **YOUR** power [Heb. "might" "heroic power" "majesty"-the radical of the term is the "He-goat" who cannot be turned about and does not give up his pursuit of his adversary]

YOU Rule [Heb REDEH "subdue" "tread the winepress of wrath." The word rule as in Lamentations 1.13 is used of a "spreading fire" In the Talmud the term is used for taking bread from the fire] in the heartland of your enemies. The meaning seems to be that Christ's rule will be one which both spreads widely when there are many adversaries to His kingdom and if we follow the Talmudic image one which will also show itself by taking his people from amidst the opposing world.

3 YOUR PEOPLE[Heb. "a people gathered"-also "concealed"-suggestive both of the re-gathered Israel and the church raptured] (3) **WILL BE WILLING** [Heb. NEDAB "spontaneous" "offer themselves" "ready for anything"]in the day of YOUR valour [Heb. HAYIL has the ring of "warlike expedition" -it appears to be everywhere a word having to do with "the hosts" cf .Ex14.28 Ps 18,33-40 Dan3.20,4,32 though it does also mean "uprightness" and "wealth"]

In the house of adornment of apparel for festival of holiness from the womb or tender affections of the breaking dawn you have the light dew of your bringing forth. The glory of the morning sun and the surrounding covering of dew is symbolic of MESSIAH who can be described as "brought forth" in birth" because He was previously "incarnate" and brought forth from the womb of the virgin Mary and also because He was "begotten" by the Father from the dead. The combination of **heavenly glory** and **earthly dew** is appropriate to the FIRSTBORN cocooned in a dew- like veil as He was born that early Christmas morn just on sunrise and also to the LORD as He rose in **divine glory** and continuing **perfect humanity** that early Easter morning.

4 The LORD HIMSELF HAS SWORN and (4) **will not groan** [The LORD will not "grieve" or lament" as for a lost son (cf Genesis 37.35) as in self consolation-why? because Christ is established in a new and magnificent office in heaven] YOU are a priest for ever. The perpetuity of Christ's office is co-temporal with the world-and his priestly kingship will know no end. YOU are elevated above "**my**" **affair** [Heb. DIBERATHI-the Hebrew word has a YODH paragoric intimating "divine possession"] of MELCHIZEDEK (or) my law-suit of Melchizadek. The reference is to Abraham coming under the rule of Melchizadek in Genesis14. Then Melchizedek who was termed "the priest of the Most High" brought forth bread and wine which signified fellowship with God and His Priest-but now in glory Christ is far above all and remains The Priest who shall once more come to rule in Jerusalem where He first appeared and where arguably He met in pre-incarnate appearance with Abraham.

5 MY ADONAI IS AT YOUR RIGHT HAND. (5) **He is to shake and smite** [The Hebrew MAHATZ is both present **and perfect in sense**-so ADONAI appearing to Abraham was the real "MAHATZ or crusher of the four eastern kings and so the rightful recipient of tithes] kings in the day of his wrathful anger.

6 (6) HE WILL JUDGE or bring under His rule or bring low and subject the nations in their house *[The Hebrew expression contains an element of "strife" for "rule" is allied to the word ADONAI Lord. -Christ will become LORD of all.]*

(7) He will crush the numerous or lightning arrow shooting ROSH upon the land *[ERETZ is normally used for Israel -reference to Ezekiel 38-9 is instructive for comparison of the time and setting]*

7(8) HE WILL DRINK FROM A RIVER in the house of the Way -for that reason He will lift up His head as high priest. *The exercise of Christ's ministry along the road of intermediate history is an equal and growing ministry culminating in his ultimate rule as King Priest. The Way describes the ministry Christ now exercises in connection with His Church-the people of "the Way" and his "banqueting"[Heb. SHATHAH] is His fellowshiping represented as in the case of Melchizedek by bread and wine. When ultimately ROSH is defeated as were the FOUR KINGS under apparent human instrument Christ will get the glory as He appears again in Jerusalem. The strict comparison of the Genesis 14 background with the ultimate denouement of the ministry of Christ our High Priest is necessary and instructive.*

PSALM 111

ANALPABETICAL-A COMPREHENSIVE EXPLORATION OF THEOLOGY THE KNOWLEDGE OF GOD A-Z

INTRODUCTION

Hallelujah [*hy w/ /h*] Psalms 111-113 and 115-117 are "Hallelujah" psalms. The second group is not Davidic but is topped and tailed with "Hallelujah". The psalms 111-112 are a pair of Alphabetical psalms with identical structure. There are 22 Hebrew verses set in double verse line. Each verse consists of 3 words as a general rule and each begins with a new letter of the Hebrew Alphabet. Psalm 111 proclaims the FAITHFULNESS of the LORD and Psalm 112 the FAITHFULNESS of HIS obedient servants. The purpose of the psalm is to exhort us to celebrate the glory, acts of compassion and righteousness of the LORD. I prefer to use the Hebrew versification in this psalm-so it will present as having twice the number of verses of its setting in the English Bible.

a hdlwa **1 HEARTY PRAISE**

I will praise the LORD with my whole heart. *The word for praise [Which transliterates YADAH] is the same word as is used for "Judah". It has the significance "to throw" or "to point" and its future is of the same form as the word "to load" which verb is not unrelated to "throwing" as in loading a cart with hay. The English "extol" meaning "out of and upwards" is an excellent equivalent to the Hebrew word. The "praise of God" at its best consumes our whole being. It is an act of the Spirit and soul and in the act of uplifting the arms [as in animated worship] or bending forwards in repeated acts of submissive acknowledgment [as in Jewish prayer] involves more than merely the lips. In this case the "heart" speaks of the "understanding" The heart like a type of Jewish cake is thought of as having "plenty of fat" or oil. So our praise should be saturated by the inspiration of the Holy Spirit.*

b dlwsb **2 THE JUSTIFIED CAN SING**

I will give praise in the "familiar converse" of **the just** and in the congregation. We would say "in the home group" and "in the church." *The point is that whether in the public gathering or in the domestic and practical areas of taking counsel we will*

*honour the LORD. The original "counsel" intended would be that of Judges with whom David would meet. Even there he would praise the justice of the LORD. Praise in a theocracy was universally acceptable. In a democracy such praise (Plato's "lowest form of government") it is hardly possible. The church and its ministry has the glorious duty to promote such praise which after all is most deeply experienced amongst **the justified**.*

g myl dg 3 GODS WORKS ARE PURPOSE MADE

Great are the **works** of the LORD. *The Hebrew concept of greatness is not derived from "size" but from "twisting together" and "wrestling" so the triune God is great because He is a loving union of Father Son and Holy Spirit and can wrestle with any problem-"Nothing is too hard for the LORD. The "works" of the LORD are HIS **labours**-HIS manufactures. Amongst these are "the universe" "the detail of creation" "life structures" "man and his salvation" "heaven and hell" "the throne" "the world that is to be" "the New Jerusalem". Through Christ we have been made aware of much more than David knew in this realm. In all cases the LORD'S "works"[hv[] are prepared or designed works and have distinct purpose. Sometimes they are designed to last for a time or even be destroyed when their purpose is achieved.*

d myvrd 4 THE NEED FOR THEOLOGY

They are searched by all who delight in them. *In 1 Samuel 15.22 Samuel states God's delight in obedience. 1Kings 10.13 speaks of the "delights of the Queen of Sheba" which were over and above the gifts that were in the power of Solomon to afford. Thus to "delight" in the LORD'S WORKS is to delight in something which becomes personally valuable. There will be ardour and desire in the heart of those who "beat the path" to THE LORD'S presence and frequent his presence and study HIS word. The Hebrew word for study above means to "thresh" (threshing was done with the feet)-the meaning is "to go over and over")Students of Theology should have a comprehensive training and interest in "all" the LORD'S purposes.*

h dnh 5 PROGRESSIVE REVELATION

"Fresh" or "widening" [opening as a flower] and majestically adorning or "already vast" are HIS immense undertakings. *David is dealing in undertakings surpassing the Herculean. He sees the eternal Majesty. He owns the glory of Covenants. He scratches the surface of Salvation. He gets a cipher of the growth of God's plan of grace. Others have set off like David in hot pursuit of **expanding revelation**. Singers have celebrated it.*

*"There's a wide-ness in God's mercy like the wideness of the sea...
God is working his purpose out as year succeeds to year...
God's truth is marching on...
When with the ransomed in glory...
There is plentiful redemption in the blood that has been shed..."*

■ whrtqdx 6 JUSTIFICATION DEFINED

And...and...and HIS righteousness stands to minister still onwards *David comes to the heartland of his psalm where he celebrates the "RIGHTEOUSNESS OF GOD". The wonder for him is that this is a **continuous servant action** on the part of the LORD. It is not just "piety"-God is not a glorious Puritan-that would be to belittle HIM. He is not merely "rectitude itself"-not just Cicero's "justitia" personified.*

I have found in the debate between SCHULTENS and Gesenius over Isaiah 49.24 "Shall the prey be taken from the strong and the captive of the just be delivered? an excellent exposition of "divine righteousness." SCHULTENS maintains that "the Just" is a "powerful warrior"[qyr[] whereas Gesenius takes "just" in the context as simply "moderate" or right under law". The concept of the LORD as the "Stronger than the strong" as in Jeremiah 31.11 and as seen in Christ's teaching in Luke 11.21 is substantially affirmed in scripture and herein is the true glory of our active righteous LORD that he can nullify the consequences of the fall and deliver man from Satan and make captivity captive and take back what was taken away.⁹cf Also Ecclesiastes 6.10, Isaiah 61.1-also Romans 5.1 with 5.6-8[where the death of the Mediator goes beyond the brief of the 3 lawyer].

z rkz 7 PROVIDENCE

HE made memorial of HIS miracles. *The Lord wishes the "wonderful" and "extraordinary" "the separate" "to be recollected" "recorded" "to be called back to mind". The whole of scripture exists because the LORD is not willing that the special matters of HIS providence and salvation shall be forgotten. He established prophetic schools and the church to ensure that the supernatural is for ever special and for ever spoken about. Thus the CREATION, the FLOOD, the CALL OF ABRAHAM, the HISTORY OF ISRAEL, the PROVIDENCE AND DECREES OF GOD THE FATHER the BIRTH DEATH RESURRECTION ASCENSION RETURN AND KINGDOM OF CHRIST the PERSON & WORK OF THE HOLY SPIRIT and THE GOSPEL OF GRACE will never be forgotten.*

j nmj 8 MERCY AND GRACE

The LORD is gracious and merciful. *Of all virtues of the LORD these stand out for the sinner and the saint. Without "the everlasting mercy" our souls would have perished. The Publican in the temple cried, "Lord, have mercy on me a sinner" and the thief on the cross in craven hope called "Lord remember me." Equally without grace the greatest saint would find continuance by faith impossible. We do well to sing "Amazing grace how sweet the sound that saved a wretch like me..." 'tis grace that taught my heart to fear and grace my fears relieved-how precious did that grace appear the hour I first believed...AND...When we've been there 10,000 years bright shining as the sun we've no less cause to sing God's praise than when we first begun.*

f prf 9 GOD'S WATCH CARE

He gives "fresh plucked" or "fresh picked" or "fresh cut" food to those who hold HIM in reverence. *The "mountains of prey" are associated with the above Hebrew word so the verse encapsulates the liberality and provision of God. The LORD provides the best and HE provides unstintingly.*

Y rkI 10 COVENANT THINKING

He will remember HIS covenant for perpetuity-*The omniscience of God is such that HE has unbroken power of recall. David is assuring us that HE wills to recall. The visit of Nathan to David impressed on the psalmist how firm the LORD'S intent was. The appearance of great David's GREATER SON is further proof and so the expectation of HIS (promised) MILLENNIAL-EVERLASTING kingdom is not going to be disappointed. The used of "age" in this context favours the coming of age of the throne of David in the Messianic age.*

k jkz 11 NATURAL DISASTER?

He has caused the "power" or "violence" or "wealth" of HIS GREAT labours to be "explained" or made "manifest" or "solved as an enigma" to his people- *David believes that God sufficiently explains HIM to HIS people. We often hear people say, "I don't understand God" or "Why would God allow?" Often these comments detail the hapless misfortune of children or the latest natural disaster. The bible explains that the earth is made to endure for "a period" and that its service since the flood and the great plate movement of that time is now nearing a further crisis-called "birth-pangs of a new age". Thus God's people who expect the rapture and the return of Christ to set wrong right and stabilise the globe itself for a further era do not have be stumped by such enigmas. Violent events attach naturally to the ageing of the present earth. This has dealt with HIS "providence" cursorily though HIS "creation" "redemption" and "judgment" are other similarly special works of God which the bible also explains.*

l ttl 12 ISRAEL AND THE NATIONS

To give them the inheritance of other nations- *One of the most curious events of history humanly were maintained contrary to what is generally thought possible for 40 years in speaking was the Exodus. For a small nation in Egypt a serious of 10 plagues took place which stunned the greatest nation on earth. Then 3 million people were conducted across an opened seaway. Then they were maintained contrary to what is deemed possible in the wilderness for 40 years. **Subsequently they supplanted 10 nations greater and stronger than they were in Israel. Without knowing that the LORD of this people is the ONLY WISE GOD OF COVENANT WHO CHANGES NOT one would doubt both the facts of this story and whether it should ever have happened. This "gift" of God was never withdrawn and despite INTIFADA and the actions of the GREAT POWERS or the UNITED NATIONS this gift will stand to the end of the world.***

m yv[m 13 HISTORY AND JUSTICE

The works of HIS hands are faithful and just- *As there are two Hebrew "M's" in this verse we might read "The Great works of HIS hands are faithful and GREAT just works." We are to see the LORD at work in "justice". He is defending HIS cause and "setting things right" and "punishing the guilty" or "ruling behind the scenes" as the FINGER IN BELSHAZZAR'S HALL illustrates. "Truth" is linked to "Justice" irrevocably and for this reason history cannot be read without reference to Christ and HIS teaching and DEATH. Jesus said "I am the way the truth and the life".*

n mynan 14 GOD'S NUDGES

All HIS occasions of bumping into you and I are faithful. *The Hebrew dqp carries this notion of "God striking or brushing into" The idea is that HE reviews and he ""deposits" things with us and HE "gives us charges" David saw this in the commissions of the Priests and of the Prophets around him and also in his own divinely elected kingship. This holds good of God's visitation to discipline or judge besides.*

s mykms 15 GOD BURIES HIS PROPHETS-HIS WORK GOES ON

They are sustained for time still ahead for an age. *The way God calls and establishes HIS work is uniform. Through OT time it was priests and prophets. Today it is*

prophets and apostles and in their wake those who continue that mission to evangelise and teach and pastor.

[mywv] 16 LEARN FROM EXPERIENCE

"Past works" in faithfulness and justice-Along with David we must review our lives and declare with him that the past events of our lives-our meetings with Goliath-our meetings with Nathan-our meetings with Saul and Jonathan-our meetings with Michal and Abigail and Asaph-through them all the divine faithfulness and justice run concurrent.

p twdp 17 FREEDOM IN CHRIST

He sent liberation [literally "cutting" apart or preservation] to HIS people. The "freedom" which Israel never forgot-her release from Egypt-is a portrait of how God works for HIS people. He releases us from the bondage of sin and Satan. The stated mission of Christ was "to free the captives" or "set at liberty those who were bound". This is beautifully illustrated in the healing of a woman who had a physical condition for eighteen years. Luke 13.16

x hux 18 GOD KEEPS COVENANT

He commanded HIS covenant for an age-or perpetuity-Israel was to keep God's covenant "from generation to generation". This OT covenant was the anchor of the life of Israel through years of polemathy. There are terms of other covenants -the ABRAHAMIC-which pre-dates that of Moses-and the Davidic-which is subsequent-which remain in force.

q vtdq 19 THE LORD IS THE "TRUE AND ONLY ENLIGHTENMENT"

Holy and awesome is HIS name-God's name was spoken by using the Adonai substitute which became the way in which Christ was known to NT apostles. Scribes cleaned their quills both before and after writing the divine name which is not vocalised. The word "awesome" means "a lamp"(as a candlestick) The Menorah sheds light on God-the seven spirits of God go a long way to explaining what can be known of HIS ineffable being.-WISDOM UNDERSTANDING COUNSEL MIGHT KNOWLEDGE FEAR OF GOD Isaiah 11.2 God's holiness is not just HIS unspotted "cleanness"-it has in view HIS "consecration" to that high priestly office which enabled our salvation.

r tyvar 20 FIRST DEAL WITH SIN

The fear of the LORD is the first principle of spirituality-Until a man or woman trembles before the Judgment of God there is no firm seat of spirituality in that life. Sin must be faced and can only be dealt with between a person and God. Those who live by "faith" can thereafter pursue a relationship with God thereafter in the relationship of a son to his heavenly father

v lkv 21 "WHAT HE SAYS TO YOU DO"

All who do his "precepts" have good prudence or teaching or success. They are able like Israel to convey blessing and discern God's will. It is in "doing" not "knowing" God's will that we find HIS blessing. This means understanding what HE does when HE brushes into one along life's path-God's "nudges" and "promptings" require action.

t r|ht 22 OUR GLORIOUS SAVIOUR SERVES

His brightness or "praise" or "shining GLORY" stand to minister for the unlimited future *The Hebrew word "still" which is the best signal of that which is "eternal" is used here. God's glory outshines the sun which will darken and die. There is every reason why this glorious composition of David should stand while time endures as a testimony to HIM who is forever glorious-HALLELUJAH*

HALLELUJAH

PSALM 112

ALPHABETICAL- A FULL DOSSIER OR THE SAINT'S BLESSING

Hallelujah. This is the second of two Hallelujah psalms within this section of the book. It is also an alphabetical psalm-coursing over a series of teaching precious to the believer in ancient and modern time. The prior prophetic fulfilment of this psalm is Christ who under his covenant of obedience with the Father became the example we are to follow and by His vicarious death justified us as by HIS Spirit HE sanctifies us who walk in obedience and in the same fullness he exemplified..

1 a yrvā Blessed is the man who reverences the LORD *The awe in which we hold the LORD brings with it humility which is the way to obtain blessing just as the kneeling camel obtains its precious cargo in subjection to its master.*

2 b dwsb Such a man or woman who is blessed is "inclined" or "delighting in" HIS commands. His delight as such is exceeding. *The word expresses the unusual-almost the "excessive"-The Hebrew word for delight [dwa] is also used in its concrete application for a poker or "firebrand". The deep zeal for obedience is expressed by the author. Our LORD Jesus Christ put HIM voluntarily under a covenant of obedience to the Father's will and could say, "My delight is to do YOUR will." Our lives are to mirror Christ in this obedience "out of love."*

3 g rmbg His seed will be mighty in the land. *The concept of "might" in its concrete application is warrior strength and so military or government power. But the deeper spiritual aspect of the term takes us to "victory" and "spiritual bulwark"-such are the seed of the obedient firebrands of God. The word "seed"[r] is singular and thrusts the thought in an entirely Messianic direction. Men generally do not have but "one son-and the translators have put "sons" here-but that is not correct. The "sowing" or "scattering" of the blessed obedient ONE is in the first instance the result of Christ's death at Calvary. What sprang from that was a church which goes on victorious in the "earth".*

4 d rwd The race of righteous ones will be blessed or happy. *The "generation" might simply apply to a period or century and the above term had this use-but the "righteous ones" seen prophetically are those who obtain righteousness not from their father but through the Saviours grace. Humility and sowing and blessing all cohere in the one work of Grace that is salvation.*

5 h mhh Wealth and riches are in his house. *The family of God has secured in Christ all the "sufficiency" which is spelt out by the Hebrew word above. We have "enough" because of HIM*

Enough this satisfies all my need and me secures..

*I have the smiling of HIS face
And all the refuge of HIS grace
While here below-while here below.*

Together with sufficiency there comes "riches" which is expressed in the Hebrew rva [ASHER]. There was one tribe in Israel named "Asher" and Jacob gave that tribe a blessing. "Asher's food will be rich-he will provide delicacies fit for a king." (Genesis 49.20) Moses added to this by saying, "Most blessed of sons is Asher; let him be favoured by his brothers, and he will dip his feet in oil" (Deuteronomy 33.24) Asher's riches are significant on account of his "table" and his "oil". Our riches are in God's word and in the work of the Holy Spirit.

6 ■ rtqd■ *So His righteousness stands or ministers for ever. cf v.9b [d["still"] The "righteousness of Christ" is such that it qualifies on both counts of "ministering"-it is a servant-righteousness.*

7 z j r z *In darkness light rises (like the morning sun) for the righteous ones In Egypt the sons of Israel had light in their dwellings during the plague of darkness. In the Middle Ages those few ALBIGENSES and WALDENSES prized the gospel light they held. The early Reformers had the motto "IN TENEBRIS LUX." Where-ever the righteous are there is sunshine.*

*There is sunshine in my soul today
More glorious and bright
Than shines in any earthly sky
For Jesus gives me light
Yes, there's sunshine-blessed sunshine
While the carefree happy moments roll
while Jesus shows his smiling face
There's sunshine in my soul.*

8 j ■■j *The gracious [■j] "the one who favours", "desires", "inclines in pity"] and compassionate [■j r "soft" "cherishing" one]and the righteous [qydx "virtuous" "honest" "pious"]A man who pities cherishes and is just is blessed and the God fearing man is all of these.*

9 f brf *The good man is gracious and causes HIM to lend. It comes with a cost to apply one's grace in the area of lending to those in need-but that is the ultimate test of goodness. The good man counts not what he has his own.*

10 y lkl ky *He will constantly provide or take in and control his affairs or words [rbd] with justice. The good and blessed man is systematic. He continues daily on an even keel to provide for his household and to measure his needs and to endure in a careful watch on both his words and deeds*

11 k yk *For in the course of his whole life he will not totter. The good man will not "waver". He is secure as a rock-the steadiness of "mountains" was in biblical days said to be beyond collapse*

12 l rkz l *A righteous man will be remembered for a life-time or along time. The one thing Jesus asked as a memorial was that we should remember Him by way of sharing*

bread and wine. It seems but a little to ask-but for those who love HIM it is so very important since it brings back the best act of the best who ever lived-our LORD JESUS CHRIST-OUR GOD-and the memorial of his atoning death. Lord I remember sometimes with tears-always with gratitude-thank you for your death for me!

13 m h[wmvm He will not fear from hearing news of (or) the report of calamity. *Some people "obey" calamity and are overwhelmed by evil but the man whom God blesses will hold on to his LORD amid great difficulty. Our LORD is the supreme example-WHO when faced with the clamour to "crucify, crucify" went courageously on HIS path of duty.*

14 n mkn His heart constitutes itself -establishes itself-he trusts in the LORD. *The mind of the believer is steadfast and lives by faith not fear. In a sense we have an "establishment" or a "constitution" different from that of the unbelieving world.*

15 s jms His heart is **resting heavily**-he will not fear. *The above word indicates absolute trust. The concrete use of jms is "mattress." The LORD is our "couch" in time of trouble.*

16 [d[Until the time when he looks with joy on his (vanquished) foes *Prophecy teaches us to trust and wait on the LORD who will deal the final blow to our great adversary the devil and will rescue the believer from all his or her foes.*

17 rzp p He continually disperses largely his gift to the abysmally poor. (EBIONITES) *The LORD gives the one great gift of the Holy Spirit to those who deeply need that gift. The gift is "singular" favouring one special gift-which is "faith" endowed by the Holy Spirit.*

18 x rtqdx His righteousness stands to minister for ever. *cf v.6 This repeated phrase is at the heart of the psalm-and is descriptive of the greatest gift-righteousness by faith-a gift which endures-which the GOOD MAN -our gracious Redeemer sows and gives and we receive-which we in turn sow in the gospel.*

19 q mrq His horn will be raised in glory. *Christ's radiance and power will be exalted in glorious future time and all the righteous will share in HIS glorious kingdom.*

20 r [vr The wicked will look or see in the future and be angry. *Wickedness of the sort that falls under judgment will know no penitence only anger. In Jesus' stories of the wicked they "gnash their teeth" in anger.*

21 v mygv He will gnash his teeth (onomatopoeic) and melt like manna or faint in terror. *The end of the wicked is a terrible fear.*

22 t tnat The longings of the violent or wicked will be destroyed. *Their "desires" or hopes of "long dwelling" will be devastated. Their lusts will destroy them.*

PSALM 113
ONLY THE LORD COULD RAISE HIMSELF AND LIFT OTHERS!
HALLELUJAH

1 O give praise you servants of the LORD Praise the name YAHWEH

This doublet calls on all who serve the LORD as God and King as familiars-as servants-as ambassadors and ministers to be bright and rejoicing people. The word l'h in Hebrew speaks of "radiance". To be near the LORD is to be close to the most glorious one and it is fitting that his servants be glad and rejoice in Him. A "name" is a reputation and that of YAHWEH has been sustained in glory and monumentally throughout the generations

2 The name of the LORD will be blessed. From this time and perpetually
The second doublet speaks of a certain time-an opportunity to introduce praise- perhaps a special and happy time or even a time of deliverance from unhappy circumstance-which occasions the writer and others to worship and bow lowly and bless the LORD. [The Hebrew "preformative" m tells us that the name of the LORD is itself a "form of" or "idea of" m blessing]

3 From the rising of the sun to its setting The LORD'S name is to be praised
The preformatives on sunrise and sunset associate its brightness with our brightness. They say in effect "Get an idea of morning glory from the sun and of evening glory from its setting". There is scarcely anything grander in all the day than sunrise and sunset. it should be so in our days and in our lives too when we come to Christ and when we pass to Christ or are gathered in rapture into HIS presence. I knew a Scots lady who lived amongst dark hills and amid much cloudy weather in Scotland who wrote down the detail of each glorious sunset. Whilst travelling from Southport to Cambridge to take our son to University at the beginning of term we would be constantly gladdened by the glory of the sun in the eastern sky over Northampton. It conveyed gladness. So should our praise of God convey a message to those around.

4 The LORD is high above all nations His glory is above the heavens
The distance of the Sun from us at 63 million miles does not rob us of its light and heat. There is pure advantage in this "distance". Similarly the separate dwelling of the LORD in HIS utter holiness is for our good. HIS presence is made known to us by HIS indwelling spirit which "searches all things" as does the sun's light and heat. The LORD is good to all men. His rain falls on the just and the unjust. It has been humorously put that "it falls more on the just because the unjust have stolen the umbrellas of the just." The statement of the psalmist teaches us that God cares for all and that no other Gods should be sought by any nation. Many used to worship the planets but the psalmist uses the uniqueness of the sun's ministry to illustrate that God is one. Further than that God is the glorious LORD among the hosts of heaven and nothing or no-one in the stellar spaces or heavenly realms deserves worship but YAHWEH alone.

5 Who is like the LORD our God of strength? He causes HIM to sit high or majestic.
[Heb yhygmh]
As the power of the sun is unrivalled in our solar system so God is strong beyond all other. The sun is represented as "at rest" and in one sense the LORD is unmoved. He cannot be moved from his throne and endures for ever. He is majestic-elevated. The concept of divine majesty is not "pride" but the ability to "lift HIMSELF" which is seen inbeing uncreated and in Christ's resurrection from death. It is reflected in the power of a flower to lift its head above the soil.

6 He is the One who causes HIM to be level to see He sees into the house of heaven and earth

The LORD is wonderful in HIS willingness to come "level" with us. God in Christ lowered HIM to be man and HIS purpose is to be fully involved in the development of things in heaven and on earth-especially with HIS angels and HIS wider creation and mankind on this planet. His care of the two houses of "heaven" and "earth" is aimed at a future coming together and dwelling as one. There shall be a "new heaven and new earth" and the LORD God shall dwell with man in that great city of HIS intimate presence.

7 He is the One who raises the poor [Hebrew /d] from the dust And causes the impoverished to rise from cooking pots

The "poor" are of two types-those who "swing one way and another" like a door [Hebrew /d] being pushed around and those who "breathe after" or "have a consuming desire"[Hebrew hba -the root of the word EBIONITE] for food or clothes or something beyond their grasp. Those pushed around and hinged to sin and wrong need lifted up and taken from where they are and those feeding their souls on the wrong food or having nothing need self-worth in Christ and the daily bread of scripture to be given them by the Holy Ghost. The LORD has both taken us out of our sin and misery and conferred on us standing which we never had and provided for our needs.

8 He raises and lifts to cause them to sit enthroned with liberal nobles. They sit with the nobility of HIS people

*To transfer a man from poverty to a throne as in the case of Joseph's brothers brings with it huge joy and also a deep consciousness of grace and gratitude. The concept of **sitting** also involves "being judges" for God has committed to his people the judgment of angels. It also means "abiding" for the "standing" that God gives is eternal. It is stated that God's people are earth's "nobility". Jesus put it-"You are the salt of the earth and the light of the world"*

9 He causes the barren of the house to dwell as a radiant one with sons Hallelujah

The purpose of God is a family purpose. This is true when he visits people like Sara Hannah and Elizabeth. This divine ministry spans the generations and he shows lovely women in their loneliness his rich grace. It is supremely true in that HE replenishes lost powers. He stirs life. The result is radiance and joy. This leads us back to the beginning of the psalm which promises that from "this moment" there shall be praise and joy. The moment was doubtless one of first fruit and family promise. This joy opens the New Testament as two women rejoice in the birth of their sons-John the Baptist and Jesus Christ. That rejoicing began a new era where this Hallelujah psalm comes into its own-one in which "birth" is the central source of joy. Jesus said "You must be born again" and ever since new born worlds of faith rise in every land to praise the name of HIM who died upon the cross to bring the life of God into the soul of man.

PSALM 114

A CALL FOR WORLDWIDE CONVERSION

WHEN ISRAEL LEFT EGYPT 1-2

In the house of Israel's departure from Egypt-when the house of Jacob went out from a people of strange [XIII]-"foreign" "barbarous" as XIII "stammering" "mocking" "impudent" tongue]tongue... *How very much the whole nation suffered from that tongue. It spoke cruel words-it mocked them-it was utterly derisive and impudent towards them-and all the while it was "interpretation" and misunderstanding for those who built the treasure houses.*

(1) Judah was there for his sanctuary *In Exodus 25.8 the LORD desired that HE should be Israel's sanctuary. The third son of Jacob had already shown sign of being a "lawgiver (Gen49.10) during those 400 years of captivity. From the earliest days Judah was associated with vintage. In his tribe lay the joy of the call "I have called my son out of Egypt". This man was for ever associated with the Christ who also rode a donkey-and who was the true "vine". When God took his vine which had bled in Egypt to Canaan the dawn of world redemption lay ahead, a greater Exodus loomed in the grey dawning of the distance and the ultimate provision for all mankind-namely the death of Christ harbinger of a larger redemption and freedom in all its pure abundance.*

(2) When Israel came out Israel was Judah's dominion. *The standards of the tribe of Judah led the way-the "crouching lion" pioneered through thirsty desert sand and storm and formed the vanguard of the armies that brought success in the conquest.*

THE REDEEMER'S PRESENCE 3

The sea saw it and fled [*Smy* "to ride swiftly"-especially "to flee from a person"] *This expression has long been used for the view of the sea to be obtained at Southport Merseyside when the tide is out. The expression requires tweaking-it should read "The Sea saw HIM and fled" It was before the face of the LORD that the sea tumbled back. In the AV "it" is in italics showing the diffidence of the translators.*

The Jordan that descended in flow turned itself or circled around [*bbs*] *At the "presence" of the LORD ocean and river tremble and turn. Yet is man recalcitrant and obdurate. How readily the writer falls upon the truth that the LORD should gain immediate obedience and worship.*

NATURE REJOICED IN ISRAEL'S SPRINGTIME 4

The mountains leaped or skipped as rams; the hills as sons of the flock. The "thud" of the many feet of the tribes among the hills and the playful jumping around of the children among the families of Israel is compared to the happy state of a flock of sheep. This in turn is transferred to the hills as Israel entered Canaan. The mount of QARANTELE must have echoes the "thud" of feet as Israel marched round Jericho and the hills were as gleeful as frolicking lambs in that first spring when Israel entered Canaan.

WHAT GOT INTO YOU-O SEA, O RIVER? 5

What is there that you have O boiling Sea that you will flee away? That you O Descender will go backward? *There is nothing in the nature of the sea or the River that would cause such an action or historic change. It must have been against nature-it was miraculous. So it is with mankind. Only the presence of the LORD will make*

the essential change-bringing that "spring in the step" and "that "gleeful joy" that accompanies his sovereign work in the heart of man.

WHAT MOVED YOU O MOUNTAINS AND HILLS? 6

What got into you O Mountains that you were as rams and you Hills that you danced like lambs? *There was a new vibrancy and a new lift in everything around. It may be that the story of Israel's entrance was not just being described with literary licence but that a very real and long remembered geo-physical reality lies behind this testimony. The land itself was lifting and lowering and rejoicing to do the bidding of the LORD. For generations afterward the people thought on these things. All nature rose to the occasion of the ransom of Israel.*

THE CALL FOR REPENTANCE & WORLDWIDE CHANGE 7-8

From possession of the presence of ADONAI whirl around O earth; from the presence of ELOAH -the mighty one of JACOB that belongs to you-HE who changed [*Jph*] the divided or rock-mass to a warm pool of water. The word "turn" here is used of turning a cake in the baking. It involves a complete "turn around"-the word is used for "conversion" as in Jeremiah 31.13. *The secret being explored in this psalm is the secret of "conversion" or unexplained change-of change which has no other clue than the unseen presence of God. It is the LORD who causes the earth to turn-and only the presence of the LORD that could explain the "longest day" when Joshua fought in Canaan and "the sun went not down. "The PRESENCE that could alter the way nature works and hold back the sun from setting is able to make a difference when HIS people live by faith.*

...The flint stone [*vmm*]/j-a "smooth hard stone" into fountains of water. *It is very plain that the writer is thinking again of the hardness of nature softening as by miracle and reflecting on the need for the spinning earth's inhabitants to "turn about" and show genuine warmth and true repentance towards God who dwelt among men in the tabernacle long ago and then in the person of Christ and nowadays in the glorious convicting and converting work of the Holy Spirit.*

Summary

- 1. The presence of the LORD yields victory*
- 2. The presence of the LORD makes the impossible possible*
- 3. The presence of the LORD brings joy*
- 4. The presence of the LORD effects conviction & conversion out of love.*

PSALM 115 -A HALLELUJAH PSALM

TO GOD BE THE GLORY-HE IS ACTIVE UNLIKE IDOLS

TO GOD BE THE GLORY 1-3

Not to us -not to us O LORD -but to your Name **give glory**-for your *covenant mercy* [*dsj*]-for your *truth* [*tma*]

Why do the nations say "Please, where is your God?"

But our God is in heaven-all that HE pleases HE has done! *The clear concept of "heaven" should be set alongside the apparent hazy view on life after death in verses 17-18*

INERT IDOLS 4-7

Their idols of silver and gold are made from the hands of man.

They have a mouth but do not speak; eyes but they do not see; ears but they do not hear. They have a nose but they do not smell. And their hands will never cause them to touch, legs but they will never walk and they will not sigh or murmur in their throats. *The absolute unsympathetic nature of the gods is the lesson to take away. The gods look precious but they have nothing to communicate and cannot interact with men and women. Much more they cannot walk with men and women and they never express the least concern. Jesus sighed and Jesus wept-with our LORD there is compassion and sympathy.*

NATIONAL FAITH-CHURCH FAITH-PASTORAL FAITH-BELIEVER'S FAITH 8-11

All who trust [*j fb-confide or "secure themselves"*] in them make them to be like themselves.

O Israel trust in the LORD-HE is their help and shield.

O house of Aaron trust in the LORD-HE is their help and their shield.

You who reverence the LORD trust in the LORD-HE is their help and shield.

GOD STOOPS TO BLESS 12- 13

The Hebrew word for "bless" also means "to stoop". God stooped to bless Jacob at Peniel.

The LORD has remembered us and will bless us.

He will bless the house of Israel.

He will bless the house of Aaron.

He will bless those who reverence HIM-both little and great. [*nfq with l dq "the little finger"people with "the wrestlers of power"*] *The blessing of God is much coveted and we are assured that all who fear or stand in awe of Him by humility and obedience will gain His blessing.*

GOD GIVES INCREASE 14-16

The LORD will add to you -to you and your sons.

You are "blessed ones" belonging to the LORD who made heaven and earth.

The heavens of heavens belong to the LORD

And the earth he has given to the sons of Adam. *We are encouraged to "think big" and to realise that God is in the business of enlarging our tents and prospering the work of our hands!*

PRAISE MAKES THE DIFFERENCE 17-18

The dead do not give HALLELUJAH to JAH

Nor any who flow down to silence or in silence.

But we will cause ourselves to bless the LORD **from NOW and until the age to come**-or the end of our life-HALLELUJAH *The psalmist takes the view that life is to be lived and lived for God. These verses do not make the best N.T. theology prima facie. However if we take the statement as indicative of the state of the spiritually dead it works. The concept of the resurrection of the dead we have to recognise came in its clarity as divine revelation progressed though numerous O.T. writers as Abraham and David and Isaiah read positive in their grasp of the truth of resurrection.*

PSALM 116

PAIN EXILE DEATH & GOD

EXTENDED COMMENT ON PSALMS 116-118 AS USED AT PASSOVER

Psalms 115-118 are sung at Passover-j sp hdgh after the filling of the fourth cup of wine and opening the door for Elijah. The fourth cup accompanies the prayer "Rebuild Jerusalem speedily in our days. Lead us there. We will bless You for this in holiness and purity." Before that prayer & drinking of **Cup four** the following occurs:-

- (1) A prayer for wrath rage & anger against the nations
- (2) Closure of the door
- (3) Sing Psalm 115 1-11 & 115 12-18
- (4) Sing 116.1-11 & 116.12-19
- (5) Sing 117 1-2 a very short psalm of praise for all nations (**writ large-emphasis**)
- (6) Psalm 118 1-7, 8-24 (**vv1-3 writ large**) within modern Passover v.25 is repeated

I pray or have prayed (pleaded-cf 2 Sam 14.4 cf. Words put in mouth of a woman -JOAB'S protégée pleading with King David for ABSALOM'S return) **I have prayed O LORD -(You are) my Saviour please. I have prayed O LORD You are my Saviour Please.** *The word "Saviour" is the proper name h[vyh for hy[vyh as the prayer is defective in leaving out a "hand (y)-the hand of Christ.*

The next phrase is repeated twice also I have prayed O LORD You must cause me to prosper (or) cause the Holy Spirit to fall on me (See Jud 14.19 15.14 - 1Sam10.10 & 11.6) but more often of a flourishing plant and of **finishing well** 2 Chronicles 7.11 It is used of promotion Dan 3.30 and 6.29 "being raised to great honour" so it could be thought of as being made "sons of God"

- (7) The remainder of Psalm 118 is sung -that is, vv 26-29
- (8) Psalm 136 1-26 "His mercy endureth for ever-cf ml[-THE MILLENIUM" is sung
- (9) A recitation of God's redemption from Egypt. There are two of the most felicitous expression in all prayer found here

(a) O God of the first and of the last God of all creatures Master of all generations Who is extolled in manifold praises Who leads the world with loving-kindness and His creatures with mercy; God Who neither slumbers nor sleeps; Who awakens the sleeping and stirs the slumbe3ring; Who give speech to the dumb and releases the bound; Who supports the falling and upholds the bowed down. To You alone we give thanks.

Were our mouths filled with song as the sea, our tongue uplifted in exultation as the waves, and our lips with praise as the spacious firmament; were our eyes radiant as the sun and the moon, our hands spread as the wings of eagles, and our feet swift as hinds-we would still be unable to offer proper thanks to You O Lord our God and God of our ancestors, and to praise Your name one thousandth part or even a tenth of one thousandth part for the manifold goodness You bestowed upon our ancestors and upon us.

(b)Therefore the limbs You have fashioned for us, and the spirit of life which You have breathed into us, and the tongue which You have placed in our mouth-they shall all thank bless extol, glorify, exalt, adore, hallow, and give sovereignty to Your name, O our King. For every mouth shall give thanks to You and every tongue shall pledge fealty to You; and every knee shall bend to You and every living being shall bow down to You; all hearts shall revere You and all innermost being shall sing to Your name as it is written: "My whole being shall say, O Lord who is like unto YOU,

delivering the poor from those who are stronger, and the needy from those who prey on them"

(10) The two night rehearsals "It happened at midnight" histories-second night accompanied by the phrase "THIS IS THE PASSOVER OFFERING

(11) The eight expressions of "TO HIM IT IS FITTING- TO HIM IT IS DUE"

"Yours alone O God is the world's sovereignty" God's majesty over legions; Majesty & Glory to the faithful Purity & Power before His attendants Uniqueness & Greatness to disciples; Rule and reverence recognised by his angels, Humility in majesty & Redemption sung by the righteous; holiness and mercy known by myriads; Almighty majesty and Sustainer of the upright.

(12) The fourth cup with a prayer Blessed are You-compassion on altar & temple-
Lead there-rebuild speedily in our days-we will bless you in **holiness and purity**

Eating of other foods and the prayer ending SEDER

O Pure One in heaven above-Restore the myriad assemblies of Israel

Speedily lead Your redeemed people to Zion in joy- NEXT YEAR IN JERUSALEM.

CUPS IN THE PSALMS & NT

These references will be of interest for meditation-Psalms 11.6, 16.5, 23.5, 75.8, 116.13 with Matthew 20.22 20.23 (Cup 1) 23.25(Cup 2) 26.27(Cup 3) 26.29(Cup 4)

COMMENTARY.....ON PSALM 116

I PRAY BECAUSE THE LORD LISTENS 1-2

I love the Lord

(a) Because He has constantly listened to the voice of my cry for grace.

I will pray daily

(b) Because He caused His ear to be stretched out and lowered to me I will call on him through my days.

I PRAY IN PAIN AND REJOICE IN DELIVERANCE 3-4

The sailor's ropes or bonds or **writhing pains** of death surrounded me. *The psalmist compares himself to a prurient woman in distress or a sailor striving amid ropes to anchor a ship heading for rocks.*

And the borders or territorial forts of Sheol reached me or found me arriving. *The psalms often speak of near death experiences-and this is one of such.* I will find or discover or have enough [axm] distressful rivalry or adversity and pain or sadness[myy] and I call or will call on the name of the LORD.

O LORD save my soul -**bring it forth from this travail as a baby new-born. I pray.**

The LORD is gracious and righteous and our God is One of continual compassion (*a Piel participle*)

The LORD watches over the simple or easily enticed [ytp] and my impoverished life and what belongs to me HE caused to be saved.

AN EXILE (ACTUAL OR SPIRITUAL) RETURNS 7-14

Return O my soul to the rest you left behind. for the LORD has been abundant in providing for me-*[Literally cherished weaned and carried as a camel carries men over dry places]*

For You delivered my soul from death; my eyes from crushing tears [*md "tears of the olive or grape arbor"*]; my feet from stumbling or "the Mede".(This one word may link the psalm to the return under Ezra or JERUBBABEL so that in future I will have walked before the LORD'S face. Again the context fits walking under the true religion as opposed to within an idolatrous culture in the land of the "living ones".

I have trusted or believed because I am constantly saying "I am celebrating greatly or responding a lot or singing with might or testifying against (circumstances) strongly."

I said in my alarm or hurrying or flight or haste- "All men are liars deceivers false.

What shall I return to the LORD for all his recompense or actions to repay faithfulness?

I will raise the cup of salvation and call on the name of the LORD.

I will recompense or pay back my vows to the LORD-now right in the presence of His people.

One can imagine a pilgrim "home at last" desiring nothing better than being amid his nation worshipping God.

PRECIOUS SAINTS DIE-OUR PRECIOUS SAVIOUR DIED! 15-19

Precious in the sight of the LORD is the death belonging to his saints or the violent death for his holy ones. *We are face to face with a typical Hebrew expression recounting some sad but glorious deaths of good Jews and we are face to face with the "violent death that affects all who are cleansed and made holy-the death of Christ.*

wydysj l htmh hwhy yny[b rgy

I pray O LORD because I am your servant. [*hna is not "I" in this case but "I pray"-the pronoun is substituted for the verb by NIV*] I am your servant-son of your handmaid.

You liberated me from my chains or chastisement or even **(false) doctrinal teaching** [*rsmm*] To You I will sacrifice an offering of Thanksgiving and call on the name of the LORD. Indeed-I wish that possible [*an*] before all His people.

In the courts of the house of the LORD-in the midst of you O Jerusalem

Hallelujah

PSALM 117

THREE SENTENCES DRAMATISE MESSIAH'S EPOCH

OLD BABYLON ISSUED THIS CALL (Daniel 3.29 & 6.26) 1A

All nations must praise the LORD. *O All nations "praise the LORD" is the softer and rather adumbrated rendering. The Hebrew is stern and an international call to worship is issued. It is a call by the creator sustainer and judge of mankind. It is a call never withdrawn since it was issued.*

*Those who receive it will ask -who gave the command? The original commands of Daniel 3.29 and 6.26 were issued by autocrats who held the power to issue edicts by regal right. This command has no human signature but is given in the scriptures and was sung at Jewish Passover probably since the exile-so it is the **LORD'S servants' desire to maintain what the believing kings of Babylon began.** It was an apt vision but accompanied by slender hope even in those days-but it is right and due and still lives on in the heart of God's people as a dream and indeed a vision that will be fulfilled in the Kingdom of our LORD Jesus Christ.*

The only equivalents are those commands issued by Nebuchadnezzar and Darius which were carried by postilion to the bounds of their realms. This five word sentence not an exhortation. It is in the imperative mood and it is a command issued in the scriptures and given the highest prominence by the very brevity of the psalm. The word GOYIM enshrines the idea of "flowing together" in praise.

A CALL TO "THE" UNITED NATIONS 1B

*Continue to laud or soothe Him with praise-all the United Nations.[The Hebrew is *myma* meaning both "united" or "stone (hearted)" nations] The nations of the world were united under the Babylonian kings and again they have obtained some form of administrative order in these last days under the United Nations. This psalm makes a demand on the nations of our day which is not being met and will not be met-the NEW BABYLONIA has no stomach for the praise of YAHWEH-it appears now to have a majority Moslem membership and this call will ostensibly fall on deaf ears should it ever come to be understood.*

THE LORD PREVAILS THROUGH "A MAN" 2A

*For His covenant love is a warrior on our behalf. The fact is the returning exiles found God so directed history that **Cyrus** issued a decree in favour of Jewish resettlement. The Prophecy of Jeremiah was fulfilled and the people returned. True worship was re-commenced at Jerusalem. The LORD kept HIS word. The fact is that the LORD is "above all" [1] and the psalmist is testifying that the covenant prevailed through the warrior Cyrus. The principle in the psalm also applies to Christ as the warrior and champion of Israel and the church. What is being said is that the Covenants of God with the Patriarchs are robust and backed by a deep love of Almighty God that has not forsaken His covenant people. This love is *rbg* or "prevailing" "strong" and shows itself in the most human way possible when before the days of the fall of Jerusalem Jesus said, "I would have gathered you as a hen gathering her chickens together but you would not"(The Historian Luke Chapter13.34)*

Israel has been shown God's love through "men" over all her history. Moses was such a man. Samson was such a man Elijah was such a man. David was such a man. Solomon and, many of her kings and prophets were such men-Jeremiah Habakkuk Zechariah etc. John the Baptist was such a man. Gamaliel was such a man. His student Paul was such a man. And in their days Jesus was an extraordinary example of God acting for man in perfect manhood mediating against the wrath of God. The halcyon days of Jacob's trouble in the end times will demand the appearance of such a man. That man will be recognisable and unmistakeable and will bear the testimonials Zechariah prophesied on his person.

*The Hebrew prophet Zechariah writes "One shall say to HIM "What are these wounds in your arms? Then HE shall answer "Those with which I was wounded in the house of my friends"...In that day shall the LORD *y* defend the inhabitants of Jerusalem and he that is feeble among them in that day shall be as David; and the house of David shall be as god, as the angel of the LORD before them. And it shall come to pass that I will seek to destroy all the nations that come against Jerusalem.*

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourns for his only son, and shall be in bitterness for him as one that is in bitterness for his firstborn. In that day shall there be a great mourning in Jerusalem as the mourning of Hadadrimmon (that is...as when long pleading worship of idols proceeded at length when Hadad & Rimmon were

sought) in the valley of Megiddo. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family⁶ of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart: all the families that remain, every family apart and their wives apart.(Zechariah 13.6 with Zechariah 12 8-14)

THE TRUTH OF THE LORD IS FOR EVER And the truth of the LORD is for ever (and for an age to come and for life ml ׀[׀ HALLELU God's "faithfulness" and "Truth" unite in Messiah.

PSALM 118

THE REJECTED STONE-THE COMING KING

THE ETERNAL COVENANT 1-5

Thank the LORD for HE is good-For HIS covenant love is for life (HIS life)
O may Israel tell her experience because His covenant is for ever
May it be the word of the house of Aaron that HIS covenant is for ever
May those who fear the LORD say HIS covenant is forever
From **the limits or borders** I called "Yah" -Yah answered me in a wide place or by deliverance.

THE PRESENCE & REFUGE OF THE LORD 6-9

The LORD is with me-I will not fear what Adam will do to me.
The LORD is mine-in the house of my help. I will live and see the future beyond my enemies.
It is better to shelter in the LORD than to trust in Adam or man.
It is better to shelter in the LORD than to trust in liberal nobles

THE HUMBLING OF NATIONS 10-12

All nations surround me but in the name of the LORD I will blunt them or render them weak or "cut them off"(literally circumcise)
They surrounded me-truly they surrounded "me"-but in the name of the LORD I will cut them off.
They surrounded me as bees but they were quenched or extinguished as a fire of thorns for in the name of the LORD I will blunt their power or cut them off.

THE PSALMIST WRITES OF GOD'S FAME 13-18

Pushed down or back I was pushed to the point of falling but the LORD helped me.
JAH is my strength and my song and HE will be **my Salvation**.
The voice of a joyful shout and of salvation is in the tents of the righteous
The right hand of the LORD has done valiantly
The right hand of the LORD is raised high; the right hand of the LORD has done valiantly.
I will not die for I will live and **I will write** the doings of the LORD
The LORD has admonished warned or chastened me but not made me a gift to death.

MESSIANIC SECTION 19-23

Open for me the gates of righteousness and I will go in at them praising JAH.

(1)This (Masculine gender) is the gate (Common gender) of the LORD HIMSELF-the righteous enter in at it or HIM. *"This" gate is the man Christ Jesus through whom we get to God*

(2)I will give thanks for YOU answered me-YOU are my salvation.

(3)The STONE the builders averted-[i.e. "Did not choose] -HE /it has become the head of the corner.

(4)This is a happening/LIVING ONE from the LORD and it/HE is miraculous in our eyes. *(Messiah) Yeshua "the Christ" as the coming Messiah was a constant source of wonder to the prophets and at his incarnation he was wonderful to Simeon the devout priest and in His glorious resurrection He was an even greater miracle to the apostles themselves. Our Lord Jesus who shall shortly return sustains in our hearts that wonder and we never cease to marvel at His person and ministry and love for our wretched souls in all their conflict and besmirched condition.*

THE MOST WONDERFUL DAY-PROPHECIED (cf Daniel 24-26)

This is the day which the LORD has made -we will cause ourselves to dance around and rejoice in it.

O Lord I pray Please cause us to be saved! O LORD please cause us to prosper or advance I pray!

Blessed is HE who comes in the name of the LORD. We bless YOU (Plural) from the house of the LORD *This blessing which was taken up by the Palm Sunday crowds. It has the natural plural of divinity and this was applied to Jesus-which was deeply to the dislike of the Pharisees & Sadducees.*

REVELATION OF THE CLEAREST ORDER 27

The LORD is a STRONG GOD and he has shone HIS LIGHT upon us. With thick branches and foliage [*Hebrew tb[]*] we must bind ourselves by festival oath. *This expression is a general reference to the feast of Passover not booths or tabernacles. The oath or vow of abstinence was from yeast-but other vows characterised the time. The great bond or fetter was the "lamb" -and so*
We must bind ourselves right up to the horns of the altar.

THE KINDNESS BEAUTY & GOODNESS OF CHRIST 28-29

You are my God and I will give YOU thanks. My God and I will lift YOU up. We will cause thanksgivings to the LORD or we must give thanks to the LORD for HE is **good**; because HIS covenant love is for evermore. *The root of the Hebrew "goodness" is "conferring benefits-that is exactly what Jesus did in HIS death-through covenant love. In Him we see purity and uprightness and kindness and that which "excels" all other sacrifices.*

PSALM 119 A COMPREHENSIVE ALPHABETICAL ON THE WORD OF GOD

This grand alphabetical poem pivots on the "Word of God". It has been said that the Bible should go out with the warning "This book is habit-forming. Regular use causes loss of anxiety, decreased appetite for lying cheating stealing and hating. There will be an increase of symptoms as love of God, peace of mind, joy in the Holy Ghost and compassion for men and women.

Of the New Testament in particular Dickens wrote "It is the best book that ever was or will be known in the world"

Wanamaker the millionaire is quoted as saying "As a boy of eleven I made my biggest purchase-a small red leather bible-my greatest purchase for it made me what I am today!"

*The Library of Congress has a copy of the bible written in German with the first letter of each chapter written in Red and Blue. There is no irregularity-no blot-in the whole script. It was written **SO THAT THE WRITER COULD LEARN THE COMMANDS OF GOD** and finished when the writer was an old man. He kissed the last page!*

A French girl who had gone blind found her fingers became calloused through reading Braille. Sensitivity gone she wept for she loved the gospel of Mark. Then she pressed it to her lips saying "Farewell, farewell sweet word of my heavenly Father. To her surprise her delicate lips discerned the letters and she overflowed with joy. Like this devoted young Christian David could say "I love they law". This psalm is doubtless penned by the psalmist so that others should share his love for the LORD and his oracles.

PART 1 ALEPH (AN OX)
A SPIRITUAL CHECK-UP
ON "LABOURING" WITH THE MASTER

ALLEGRO

WALKING WITH GOD IS JOY

Blessed are those perfect ones of the way who walk in **the law** of the LORD
There is but "one highway to heaven" and the Torah (that which points to Christ) shows the "Way"

Some thought must be given to the nature of the "completeness spoken about. These are blameless persons" or "upright ones" "the unblemished"-the "sound" believers. The psalmist could almost be speaking of people who have completed their walk-and passed on save that he says "they are still walking".

MOVING WITH GOD IN SEASONS OF REFRESHING IS ADDED JOY 2

Blessed are they who keep HIS **precepts** and appointed times -who follow HIM with their whole heart like a faithful sheepdog. *When the LORD is moving in relation to the needs of HIS people there are those who move in sympathy with HIS mind. They watch or guard as "watchmen on city walls" those times and seasons so very precious to him with care-they listen to HIS every bidding.*

GODLY FELLOWSHIP IS ADDED JOY

DAVID IS NOT ON THE WAVE LENGTH OF WRONG-DOERS 3

Yes much more than that they do not attempt or undertake or begin wickedness [*h*] [*putting forth all their power to do wickedly*] They live and walk in HIS (the LORD'S) ways.

AUTHORITY-DAVID ACKNOWLEDGES GOD DEMANDS HIS ALL 4

YOU have continually commanded **commitments** or charges or matters wanting to be sorted [*dqp*] to be watched or attended to with all ones strength or powers.

All to Jesus I surrender all to HIM I freely give

I will ever love and serve HIM

In His presence fully live

I surrender all! I surrender all!

All to Christ my Blessed Saviour I surrender all!

AFFECTION-DAVID REVEALS DEEP LOVE FOR THE LORD THROUGH OBEDIENCE 5

Oh that my ways of life were established to keep your **decrees**. *This prayer is very fond-the expression is used by those deeply intimate. One lover might say to another "O that you were mine"-while caressing the face. This is a desire which commands David's whole being.*

DAVID AND THE SPIRITUAL CHECK UP 6

Then I would not be ashamed when I go through all **YOUR commands** like a man beating his fruit tree for every last item of produce. **David belonged to a line of dedicated men and women through history whose holiness was practical and also of a stock-taking sort. He would review where he failed the LORD.** This accords well with the first chapters of the Apocalypse where the LORD reviews the life of HIS church for things not attended to in daily living.

W.E SANGSTER produced a booklet called "A spiritual Check-up" in which he 12 simple checks which can be prayerfully made in any life in just ten minutes.

1 Check your relationship to the world around! Truthfulness honesty -honouring debts, tax accuracy, swearing, suggestive stories, purity in word deed and thought O LORD, I would be one person; YOUR person-Help me for Jesus Christ's sake.

Amen

2 WORK Am I known as a Christian? Are people outside the church because I am inside? Am I a soiled little sinner of whom Christ will be ashamed?

Ashamed of Jesus sooner far let evening blush to own a star? And O may this my glory be, that Christ is not ashamed of me!

3 HOME Do those who know me best believe in me? Am I thoughtful? Do I criticise others before family? Am I poor humoured early and late? Do I acknowledge the LORD before guests? Is my home God's? Is it a place for the boy in lodgings the lonely and poor?

Gracious Father, make me gracious in this YOUR home and mine!

4 THE TONGUE. What makes me critical-jealousy inferiority hatefulness revenge? Lord let me see the good I try is neutralised by bitterness-this does not make for happiness-people fear my jaundiced tongue.

5 THE ALTAR Do I live alert to heaven's guidance? Do I study the Word-have unhurried prayer and listen to God? Do I love God's day, HIS table, and HIS word? O God restore me to YOU by the cross!

6 THE SANCTUARY Do I prepare to worship? Is my chief purpose to give or get? Am I loyal to God's family? Do I prayer fervently for ministers and for souls to be converted and nurtured?

Lord I have been guilty of "worldly cares at worship time" and "grovelling aims in work sublime"-help me glimpse your GLORY and be lost in wonder love and praise-for Christ's sake-Amen.

7 WITH FELLOW CHRISTIANS Can I work with others? Do I dominate? Do I love? Do I want God's cause to advance or I? Can I hear others praised?

Master, I need to be forgiven for muddled motives. Have mercy on YOUR unprofitable servant! Amen.

8 MONEY How much do I give to God? Am I systematic? Do I give as much as I spend on enjoyment? What about tithing? He gave everything precious for me. I have given HIM...?

Bountiful LORD if what we give is stored for us in Heaven how well off in Heaven will I be?

9 **FRUIT OF THE SPIRIT** Gal5.22 *Does the Holy Spirit dwell in me? Is there LOVE JOY PEACE LONGSUFFERING KINDNESS GOODNESS FAITHFULNESS MEEKNESS TEMPERANCE?*

Come Holy Ghost my heart inspire and thee YOUR influence prove. Source of the old prophetic fire-fountain of life and love!

10 **THE PASSING YEARS** *How have I grown? What is my progress over the last 10 years? Five years? Twelve months? How much remains I wonder! What is "getting on"?-worldly honour big income better car or more Grace? What can I now do better? Forgive, distinguish guidance? Forgive? Look death in the face? Enjoy and hour of prayer?*

Tell me O Father am I really getting on?

11 **SERVING** *How much of my life is "for others?" Do I really love them? Does my love show in service? What am I doing to be a peacemaker; to fight evil; to unify brothers in Christ?*

LORD *Jesus I am shocked to find how engrossed I am in myself. I want to die to self. I would study to show myself approved unto YOU. Meet me at Calvary for YOUR love's sake, Amen.*

12 **AT THE CROSS ALL FOR JESUS?** *Never higher than YOUR feet! Accepted in the beloved! Forgiven greatly, greatly loving? To watch to work to war!*

Ready for all THY perfect will my acts of faith and love repeat

Till death THY endless mercies seal, and make the sacrifice complete!

HALLELUJAH! AMEN.

ADORATION-DAVID CRAVES THE LORD'S PRESENCE 7-8

I will praise YOU with a **straight or righteous heart** through my learning from YOUR **judgments** of righteousness. I will watch as a shepherd his sheep your decrees. Do not forsake me to excess! *David is thinking of the presence of HIS shepherd and whilst he understands there are other divine concerns he craves the LORD'S presence. The expression also carries the notion of sudden departure-like the rising mist of the morning.*

PART 2 Beth

THE WORD OF GOD AND IN-HOUSE PURITY

INTRODUCTION

A Chinese gentleman on first picking up his Mandarin version of the bible said "this book knows me".

In Exodus 38.8 we read of a bronze altar for inner cleansing being made using the raw material of "the mirrors of hosts of women who assembled at the door of the tabernacle". Purity of heart found greater enthusiasm in Israel than cleansing and beauty of countenance.

WHAT ARE THE MEANS AND INSTRUMENTS OF PURITY? 9

By what means shall a "young man" [r[One who drives out cattle of "shaken out"-a youth is one who "learns to serve" and "one who is sifting out his ways". A fine example is that of Samson who in the midst of an ungodly liaison with Delilah sought "to shake himself" but failed and so was blinded chained and finally executed.

(Judges 16.20)] be pure or maintain purity of his mainstream or major path of life?

The Hebrew "path" here is a "chariot path"-a man highway. We need to be godly in the main things-and know which caravan route we are using as it were. [hkz "moral purity"-the idea is "crystal" clear living.] The answer is-to watch according to your

oracle or edict and promise. *When Samson was a young man he thought he could "shake himself" off from every trouble. It was not so. Even this phenomenally strong man was enmeshed because he went down by the way of the Philistines. An old proverb runs "Show me a man's friends and I will show you how he lives!" Seeking the LORD and his guidance or oracle must be the first tool of purity.*

PURITY MEANS BEING CAREFUL ABOUT YOUR EYES! 10

With my whole heart I will seek you. I will not **wander** or be led astray from YOUR commandments.

The related Hebrew root SHAGAH is used in Proverbs of wandering into relationships with women and wandering into intoxication

PURITY MEANS WALKING IN THE LIGHT 11

I have "hidden" or "stored up" YOUR word ["light" and so God's thoughts and will] in my heart... *The Hebrew for "the stored (word)" is ZAPENATH-the name Pharaoh gave Joseph-who made "public food stores of bread"; Joseph was well named for he also stored God's precepts in his heart. He succeeded at the key points of life through being guided by the oracles God gave him...that I might not sin against YOU. The stored word was treasured in the heart specifically to prevent any sin entering alongside his godly affections.*

PURITY MEANS DIVINE DISCIPLINE 12

You are blessed O LORD to teach me YOUR decrees. *The blessing accorded to the LORD is in view of HIS lowering himself to be the instructor of David. Even more basic is the fact that all "happiness" and welfare arise from the LORD who is ever happy. Isaiah 65.16 and Jeremiah (4.2) who was set amid sorrow urge us to bless ourselves by the God of truth -invoking his happiness upon ourselves! **Teach me your decrees**-"The long laborious discipline that the LORD is willing to put each of us through is an everlasting credit to HIS desire to shape each of us after HIS likeness. This very thing demands "tough choices" for the LORD-seen in the life of all the saints. It was called by KIERKEGAARD "Training in godliness"*

PURITY MEANS KNOWING GOD'S LAW13

With my lips I counted all the judgments of YOUR mouth. *The SHAPHAT of God are rules set up on which a man might become punishable. Basically these are the commandments. But added to them are many provisions for holiness in the law. We could say that David was one of the earliest scribes. He counted God's judgments in the manner of a Shepherd counting sheep. A lawyer is aware of the counts under which a client might become liable. David was acting almost as a lawyer might. This is not a dynamic means of holiness but is still cogent to living right. Another way of counting judgments which is less legal is that David may have set down journal style the occasions when people sought God-1Samuel 1(Hannah); 3.9(Samuel) 8.6 (Prayer re-King); 15.2-3(Saul & Amalek); 16.2-3(Samuel and David) 23.2(Enquiring re KEILAH. Also 2 Samuel 2; 6.13; 7; 12.16*

PURITY MEANS THE PRACTICE OF THE PRESENCE OF GOD 14

I rejoice in the path of YOUR appointed meetings as above all wealth. *Meetings with God are not just "in touch" occasions. They are occasions when God adorns and God "gives spoil". The root behind "meeting"[Hebrew hd[is "spoil" Hebrew d[] On our occasions with God we rarely come away without a trophy and assurance-a blessing.*

Each meeting with God though it be with our Greatest friend still it is in a war situation where we are consulting the King of Righteousness as those pursued by Apollyon.

PURITY OF LIFE MEANS MEDITATION 15

The type of "meditation" is thinking in God's presence and with the aid of the deposit of God's word.

I will meditate or think within your visitations and cause myself to look with expectancy to your broad ways. *David believes in studying those times when God intervened in history-in the life of his nation. He further believes he can depend upon it that in future the LORD will similarly appoint the way and come to the aid of HIS people.*

PURITY BRINGS HIGHER DELIGHTS 16

In YOUR decrees I will have continually delighted myself. *[The term [[v may mean "drink in" or "be amazed at " or "be blind to all else" and dazzled by the decree alone]. God decreed great things in respect of David-not least of which was the coming of Christ and the establishment of his throne perpetually through the Messianic king I will not forget your word.*

SUMMARY

A cleaner life comes from:-

Right Friendships, a united heart that seeks God, the promise of God hidden in the heart, watching for the coming or visitation of the LORD(vv12-13), enquiring from God, meditation on the word and such a heart yields higher delight.

PART 3 GIMEL (Benefits) OPEN MY EYES TO YOUR BENEFITS

DAVID RELIED ON TORAH 17-18

INTRODUCTION

The word of God enables us to deal with guilt. Nathan's rebuke(2 Samuel 12) induced the deepest guilt that David ever felt. Still David experienced blessing by the camel load and became the SHOMER or guardian of the ORACLE whence came forth the "word of God". His prayer that accompanies and should accompany the believers approach to the Word is "Open my eyes that I may behold wondrous things from Your law". It may be rendered "Bring me to the gala of Your doings under Moses and I will rest my hope in the miracles from your law." David desired God to demonstrate His love and power through the supernatural and believed for such divine manifestation in his life.

Bring benefit [*lmg recompense*] to your servant and I will live (like YOU)-so I will observe YOUR word. *The effect is that David will use the scriptures or the living word he hears from God as a sort of watchtower and keep his eye keen for the "camels that are coming with benefits in line with the promise he has in that word. The word "benefit" is as the word "camel". Uncover my eyes so that I become confident and persuaded to trust for miraculous things from your law. This well-known "prayer" which I learned at "watchword parade" as a youth-the early morning scriptural and devotional meditation of CSSM beach missions is one suited to every opening of scripture. Some might say "There is little to learn from the law "or "we are*

not under Moses" but as I believe Law was prophetically understood there is much concerning Christ and HIS kingdom to emerge in line with the primary revelation of the law and all of its five books. David saw TORAH as prophecy for other than what was spoken by Samuel and Nathan he had no written prophecies to consult. His principles of life were read from such books as Deuteronomy. His notion of cleansing came from Leviticus "Without the shedding of blood there is no remission for sin". [Hebrews 9.22 & Leviticus 17.11]

DAVID-A SAINT SEEKS SURE GUIDANCE-TORAH PLUS ORACLE 19-20

*I am a stranger or sojourner on earth. David does not want to be another Cain locked away in the land of Nod. He is not at one with those who would cultivate independence from God or run away and build their own world around them to protect them from guilt or deaden its memory. David thought of himself as a nomad-a person with no certain city-much in the way in which the Hebrew writer described Abraham. (Hebrews 11.10) Do not hide or veil your prohibitions from me. One who is not aware of the dangers of travelling through the unknown welcomes parameters of safety and security. David's prayer is for guidance in a world which presented him with daily peril. My soul is broken into large pieces or crushed like meal [srj] to long for [srj which is cognate to hwa "breathe after" and bha "wish for or want " the Hebrew equivalent of "Ave" (Maria)] your defensive judgments or supreme jurisprudence at every special time. David came so regularly into "moments" of decision and uncertainty. He craved guidance and was compelled in his spirit to seek the oracle of God. **This Torah plus oracle principle** is also found elsewhere-it testifies to a holy life and to a developing spirituality and discipleship. The 119th shows us this principle not once or twice. You can find it again in Psalm 119 part AYIN verses 127-128 and elsewhere.*

LET NO SAINT BECOME A CYNIC 21-22

YOU rebuke [r[g "to reprove with groans or loud cries] the inflated ones [dz "those who seethe" or "boil over"] who are cursed or detested who wander like sheep from your commands [or even "reel" like drunkards] Wheel away from me carping [prj "plucking out" -"criticising" or "diminishing" -that which has a chilling effect on life like "pouring cold water " on healthy desire]and contempt [zwb "to trample under foot"] for I keep your appointed times or revealed testimonies [hd[refers both to festivals and the meaning of these festivals which relate to "the death of Christ" "the coming of the Spirit" "the return of Christ" and "the judgment" so the Jewish festivals are housed around divine testimony. In "watching" the festivals David recognised "covenants" of yet unknown significance within them.]

TIMES WITH GOD -DAVID'S COUNSELLING SESSIONS 23-24

Though princes sit or shall sit in council speaking together against me your servant will bring forth or celebrate in song meditate or wrangle on your decrees that stand. Gutter talk can take the believer to the LORD and though exposed to the wind and rain like a tree to be strengthened thereby. Your testimonies are my delight [[v "they blind my eyes" to everything else] David is wrapped up in hd[-those frequent occasions of appointed meeting with God. The saintly sweet singer of Israel counted such frequent events the "strong men or soldiers of his counsel"

PART 4 DALETH
A SPIRITUAL JOURNAL
“THE” DOOR OPENS TO US THE PATH OF LIFE

DAMASKED TO DUST 25

My soul adheres to dust (or) is damasked to dust. *Like a folding door that constantly sticks as it is moved David feels he could so easily be glued to this world and its ways.* I must keep living (or) continue in life by your word.

The psalmist speaks of the self-evident-that we are part dust-which goes to dust-and part soul-which goes to God. The deeper truth he records is that we live not by bread alone" but by every word that proceeds from the mouth of the LORD"

(1) JOURNAL OF HIS WAYS 26

I kept calculating or writing down my ways and you answered me. *The journal of David recorded that God "bestowed labour on him" or "spoke to him"*

Disciple me in YOUR appointed tasks for me or Your ordinances for man. *David desires personal guidance and will walk within the ordained path of a believer.*

(2) THE WAY GOD VISITS 27-28

I must understand the way of your visitation or deposits. *David knew of Gods visit to Israel in Egypt. He knew of the LORD'S revelation to Jacob and he could see far ahead to the Messiah from his line visiting the earth. He wrote of Messiah's kingdom. It is not to be inferred that he was aware of much that the church now understands.*

*However we should seek to understand [Hebrew *nyb*- "by mediator" or through Christ and His teaching) all we can find out about His kingdom and His appearing]*

And I will meditate or tell of your miracles. *The wonder of God becoming man in the line of David is certainly a miracle and the wonder of his Resurrection "Thou will not leave my soul in hell or suffer thine holy one to see corruption" plainly is a miracle. My soul is like a leaking roof or weeping because of affliction or grief. Continually raise me up according to your word. The idea of "raising" or "building up" links with the idea of the "leaking roof"-David was for much of his life a persecuted man, then for a time a man troubled by besetting sin and later still a man hounded from his capitol by Absalom. His life was beset with affliction yet he is a man of praise. How could this be? The answer must be-"the LORD raised his spirit and lifted him up again and again. He was raised by "promise" and raised by "oracle" as he sought the LORD.*

(3)THE WAY OF BROKEN COVENANT 29

To cause me to turn aside from the way of falsehood or broken covenant, but your law gives me grace.

The law of God contained the only revealed manner of approach to God featuring offerings in the hand of a high-priest-which was the OT model of the gospel. It is merely because the fulfilment is come that the shadow is no longer to be sought in relation to forgiveness. For the Jew there was the way of covenant or the way of broken relationship with God. It was grace that kept believing Jews faithful to the faith of Abraham and through the law they held that anticipatory faith in Christ. So the law was "until Christ"

(4) THE WAY OF FAITHFULNESS 30

I have chosen the way of truth or faithfulness; I have walked or meditated on your judgments or pronounced sentences. *God's decisions and how HE judges is a matter*

of vital importance to us. To survey God's past judgments and understand his mind especially on truth and faithfulness is essential.

I am damasked to your testimony of witness-your solemn affirmations-O LORD let me not be ashamed.

(5) THE WAY OF THE COMMANDMENTS 31-32

I will run in the way of your commands; for **you have made space for my heart**

David finishes this theology of praise, this exposition of "the way" with a most felicitous statement. God has made room for David as King and as the "sweet singer of Israel" and as a man marked for his heart-"a man after God's own heart. God had expanded his heart so that it could love and not hate-God had made him the man he was through the trials he endured.

SUMMARY

If our relationship with the LORD be thought of as a Door then observe:-the door sticks at times, the door has a number appointed so that visitors may know of their arrival. God visits and seeks an answer, many a knock comes to the door, things go in and out there, the door must be secured and Gods judgements "fit" like a curtain. A door turns on hinges-David says "I am welded to your testimonies". A Jewish door has a Mezuzah-it is a door of testimony.

PART 5 HE ("Window" "Breathe")

THE BREATHE OF GOD OUR FOOD AND DOCTRINE

ACCURATE TEACHING 33

As we connect with the previous part to the "expanded heart" the "big heart". The marks of the "Great-heart" follow in the next part of the psalm

Cause me to learn O LORD **the way** of your statutes and **I will treasure it to the latter end** [bq[]

"Statutes" is a term covering "appointed times and tasks" and "that carved on tablets"(as the laws of a legislator) More than the commandments is intended-rather the "way"-the "journey" the LORD is taking is in mind-David wishes to learn to keep pace with God and know his purpose.

MEDIATED TEACHING (Taught of God) 34

Cause me to understand and I shall lay up your Torah (in my heart) as treasure as heaps of gems.

Understanding is a word associated with an "umpire"-hence the Holy Ghost and God's Son's revelation

And I shall watch it (as treasure) with my whole heart.

DEVOTIONAL TEACHING 35-36

Cause me to tread in the beaten path [btñ] of Your commands for I delight in that **footpath** (not the royal road but the "toe-path") David expressed "delight" David loves to "walk with God" and bend where the LORD bends under a bough and get around a rough patch as the LORD would-crossing the same streams and encountering the same obstacles to pilgrimage with the same grace. David expresses "ardour" for this pilgrimage.

Stretch or extend my heart to your testimonies and not too unjust gain or the booty of enemies. "Spoil" entails the rapine and wounding of others. God's "testimonies" entail "meeting the LORD with joy. To visit the "testimony" of the tabernacle with its

many signs of God's desire to be among and meet His people is so different for the hostile encounters of warfare. For David God's testimonies are true riches for in His testimonies there is "revelation"-there is "future"-there are indicators of the destiny God has in mind. It is in the tabernacle and its furnishings as in Christ and his person and work that we too see our destiny and with Him that we enjoy our pilgrimage.

DYNAMIC TEACHING 37-38

Cause my eyes to pass along or pass beyond or pass quickly from [*Literally "to be Hebrews" passing over*] the views of what is false empty or "calamity suffered". David is determined not to brood on reversals of fortune or difficult and hurtful incident. He lives in such a way as to "move on". We need to catch this principle of pilgrimage. It is focussed in the lovely hymns

*God is working His purpose out as year succeeds to year
Nearer and nearer draws the time the time that shall surely be
When the knowledge of God shall cover the earth as the water cover the sea
and
He has sounded forth the trumpet that shall never call retreat;
He is sifting out the hearts of men before His judgment seat;
Oh be swift my soul to answer Him be jubilant my feet
Our God is marching on.*

Make me continually live or be revived and vigorous in your pathway... Every saint knows the need for revival-to be like a spring garden-verdant and pleasant and having the life of God in the soul of man.

Cause your illumining word to rise like a house being built or very sunshine for your servant. David has been subject to a glorious covenant and he seeks some earnest of what the LORD promised.

...Your servant (who) belongs to your august illustrious joyous reverent person. The relationship of David to God is one we should strive to understand. It allows God to be God-in his utter glory in handling the immensities of the universe and the plan of history and the superlative grace with which He directs the individual life. The number of "causative verbs" in this psalm is far disproportionate to its length. They illustrate how much we like the Psalmist must rely on the LORD to maintain our lives "in the way"

TEACHING ON DIVINE GRACE AND JUDGMENT 39-40

Cause my reproach to pass by in the course of time-the reproach which I fear [*rgy- the word used in Genesis 31.47by Laban-"a heap of witness to sojourn" Jegar Sahadutha or "being a stranger"*] David uses a verb which means he "is a stranger" to the reproach which fell upon him in the matter of Bathsheba. It was so out of keeping with his life to date. Again he is saying he "has to live with it" as the base meaning of the word is "to sojourn". As long as it takes to pass it by he must go on living with the consequences but keep the fervent relationship with God that is his by grace. For Your righteous judgments are best. David looks not to men but to the LORD for his care and guidance beyond the slough into which he fell. Behold I long [*bat-to "breathe after"*] for your visitations [*dqp "your "shepherd care-your looking after "again and again"*]; revive me over and over again in your righteousness. With the sad event of 2Samuel 11 in the background David is ever glad that God forgives and forgets. **With such a Saviour he can "pass on" to the rest of his life.** That great lesson of the Lord's way in our lives is to be learned from this part of the psalm.

SUMMARY

David's prayers seek five benefits:

Make me conceive your engravings in Rock or footprints in clay -I will walk in that footprint till the end

Cause me to go in the toe path of your trodden ways-in one-to-one fellowship

Extend my heart-let it be capable of reaching out and bowing down

Make your promise rise from the dead or from sleep-let me see Christ ruling!

Cause my reproach to pass like a Hebrew-to be gone-as I move on with You!

Part 6 WAW (Hook)

DAVID-THE MAN WHOSE MOUTH IS A DRAW GOD GIVEN WORDS FISH FOR THE HEARTS OF MEN

We need to connect this part with the foregoing "Let me live vivacious enlivened revived-as You live-then add the eight "ands" or added results set out in this part of the psalm. Our lives are best lived as burning shining lights-never turning to embers but vibrant for God.

DAVID DESIRES TO ABIDE AT THE ORACLE OF THE LORD 41-43

(1) So let YOUR mercies-YOUR loving kindness or covenant love come to me-or "they will come to me". Cf "**the sure mercies of David**"(Isaiah55.3)-which assimilate to "a personal promise" as "He that believeth on the Son of God has everlasting life"(John5.24) Paul in Acts 13.34 applies the "sure mercies" or promise to our certainty about the "resurrection". What God gave David was an assurance that Christ would sit on his throne and this appertained to a post resurrection kingdom yet to be fully realised in Jerusalem. From these texts it is clear that these sure mercies" and this promise insofar as it centres in Christ and his Kingship and salvation is also ours. Let your salvation come to me in line with YOUR promise. *When the LORD shows mercy and salvation to us and ours it really brings life with a capital "L".*

(2) And more than that -I will answer my scorned or the one who reproaches my life with a word from the oracle of God for I trust in your oracular word. *We need not get downcast if the power of the word of God sustains us against critics and contentious spirits.*

(3) And do not "strip away" or "take as spoil" the word of truth and faithfulness from my mouth too much... or exceedingly. *David prays a rare prayer. He wished to have oracle of God to speak. He needs to keep in touch with God. It is not the LORD who will turn traitor and as an enemy re-capture his word of promise from David-it is David who might be expected to move into the mode of carelessness where prayer is concerned-into failing to seek God. He prays that this will not be so...for I have "continually" or "constantly" hoped [yt!jy-Piel tense] for your pleading in law (for me).*

DAVID'S WATCH-CARE OF TORAH INSPIRES PERPETUALLY ETERNALLY44-45

(4) And more than that- I will watch your TORAH'S continually-day after day for my lifetime and still onwards. *This statement gives the lie to the idea that TORAH is a dead letter -TORAH is inextricably bound with CHRIST-every TORAH is a pointer to Jesus Christ. So in eternity CHRIST is the rounded completion of all TORAH. In quite another sense David has been the inspiration for keeping watch on the development of pointers to Christ and his return through all history.*

(5) And I will walk in REHOBOTH-in Genesis 26.22 Isaac the well-digger finally got to the place in his life when there was no contest with the world for the water that he had. There was enough provision. David foresees himself coming to the place through revival where every need is met and he can develop his flocks. A place where he needs to soldier no more for God has made his enemies to be at peace with him. Such a place is arrived at by consistent seeking and pursuit of God-seeking the Lord's visitation. David seeks the time of the LORD'S visitation. This would be the advent of Jesus Christ with salvation and in His kingdom. That will be peace-giving and finally peace-keeping. In a lesser way by God's visitation of righteous justice on his adversaries David hopes for REHOBOTH. Some believe that David will be a vice-regent in the millennium and certainly should this so be he would experience REHOBOTH

DAVID'S LOVE OF THE DECREES OF GOD AND HIS PART THEREIN 46-48

(6) I will bring the legal issues of YOUR witness or chastisement verbally before kings-I will not be ashamed. David stood for something in the world of his time-he promoted the way of God's divine counsel in his dealings at the highest level. Being a witness is a large part of living in revival. Confessing and presenting God's ways is our daily business.

(7) And I will constantly have indulged myself [[v literally "blinded my eyes" to all else] in your commandments-Your "set-up" Your "constitution" Your "commission"[jwx]David is saying that the stated purposes of God in the throne featuring "his" and "God's" Son would be his pre-eminent delight and in this matter he would know revival again and again...which I love The Psalmist's first love was the covenant God made with him

(8) And more-I will lift up my hands to your "constitution"... David promises worship and also doing all he can to further what God has planned-he prepared with all his heart for the temple of Solomon which set the symbol of that constitution in the centre of the nation's life...which I have loved and I will piously meditate in your appointed tasks times and decrees.[qj has a spread of meaning wide of the "ordinance" and involving the means by which the decree is brought to pass and the time of its effect]It is in taking his noble part in the outworking of God's will that David is constantly revived.

EFFECTS OF THE REVIVAL TRAIN

If you can imagine an engine called "Revival" pulling a series of eight carriages these are the carriages:- Personal covenant, Oracular answers of God, the intercession of the LORD, the Enduring Union with the LORD, liberty, confession and witness, loving indulgence in the Word and Worship

PART 7 ZAYIN (Weapon-the hatchet denotes 7-the numeral of perfection) THE SWORD OF THE SPIRIT & ALL PRAYER

BACKGROUND What weapon will defeat arrogance and sorrow? In 2 Samuel 15 David weeps with his wailing courtiers on the Mount of Olives at a time of conspiracy which mirrors the passion of Christ. The counsel of Ahithophel (2 Samuel 16.21) was akin to the traitorous plan to which Judas was privy. In Ephesians 6 there are 7 pieces of armour. No 6 is the "Word" and No.7 "Prayer".

This part emphasises that Prayer is essential along with God's word in the life of the Christian soldier. In this psalm David is praying-talking to God

GOD'S PROMISE TO DAVID-MESSIANIC RULE 49-51

Remember the word of promise to **Your** servant on which **You** have caused me to wait in hope. This is what I pant for -my "comfort"-[as was Rebekah to Isaac on his mother's death] in my affliction. When David lost his infant son his comfort was God's word concerning his household. When David was harassed by Philistines without and internecine foes within this was his comfort. For **Your** word **has caused me to revive or live** (again) The proud [*dmz* "those who boil over"] have derided and (mis-) interpreted me [*xwl*] to the extreme but I do not decline [*literally* "spread my tent wide from" or include other options than] from your law.

THE LORD'S ENDURING JUSTICE 52-53

I recollected **Your** righteous judgments **from earlier in my life** or long ago O LORD and I have been getting comfort from them. Fury {as a tempest} has taken hold of me because of the wicked who are forsaking your Torah [which points to Messiah and peace] *The Nelson "New Open Bible" has a reference to Ezra 9.3 where the scribe tears his hair out because of inter-marriage. David's fury is occasioned by those who "spread their tents" in another direction than God's Law and God's temple.*

WE SING AS PILGRIMS OF WHAT THE LORD ORDAINS 54

Your ordinances have been my songs in the house of my estrangement or tarrying as a stranger *David thinks of himself as a "nomad" or stranger in a strange land in this life-and this view was forced upon him by continuous opposition and conflict even whilst he ruled-he had to fight for the land in which he lived as Isaac had to contest for his wells or dig more. This concept stands true of all who believe and is accentuated in the NT by the apostle Peter in 1Peter 2.11 and by the Hebrew writer (Hebrews 11.13)*

DAVID ATTRIBUTES LIFE ITSELF TO THE LORD 55

I remember **Your** name **in the night** O LORD and I watch your law. *Though David sleep his life is in God's hands-it is by grace that the lungs take in air and the heart beats. The LORD is the God of our lives. In one sense the LAW is static like a garden to be protected from those who would violate it and in another sense it is dynamic like sheep that are grazing -it moves and in one sense David moves with the Torah as fuller revelation emerges in the pilgrimage of the people of God. In yet another sense David is observing the Law-his life and character grow as he is obedient to its statutes. Obedience by definition is dynamic and active. David learned to enquire from God in his nights of turmoil and trouble. Abiathar the priest of the LORD defected to him **with the ephod for he well knew** David would want to enquire of God. (1Samuel 23.6) Again and again at Engedi and Hacilah and Ziklag he enquires of God.*

LIFE AND RADIANCE ARE INEXTRICABLY LINKED TO DIVINE VISITATION 56

This has been my life because I have been shining as I have been beholding [*rxwl*]. **Your** visitations or that which **You** have deposited with me to be cared for as a charge. *When the LORD visited Israel in Egypt and at Sinai life was utterly changed. When the LORD visited David through Samuel and Nathan his life was re-shaped and*

permanently devoted to the LORD. In experiencing the salvation of God our lives are utterly and for ever changed. By the advent of Jesus Christ multi millions enjoy changed lives and God's radiance. By the return of Christ the world shall be changed and the millennium begun in joy and wonderful hope

PART 8 HETH (Fence) RINGFENCED LIVING

In old time choices were made by selecting a smooth stone from a bag. In this part of the psalm the common exegetical nexus is that "The LORD is my portion". It may equally well be "my portion is to watch or be a guardian of Your oracle. This is a distinction without an essential difference.

If we were to ask "What land did David possess?" we would have to answer "the threshing-floor of Araunah. But then he laid no claim to that area-he consecrated it to the LORD. This psalm tells us David came sickeningly often to God but was never turned away. He "made haste" to follow the LORD and would not be deflected from God's presence. Even sleep would not intervene between David and the LORD. He is bound in association with those who fear the LORD.

VALUED FRIENDSHIP VALUED ACCESS 57

You are my lot or "I have said it is my lot O LORD-to guard your oracle." This statement is actually able to be cited earlier in the psalm and rather prejudices in favour of the second meaning (cf Part 3 verse1). After speaking of Divine Justification Paul says in Romans 5.1 "We have (or) let us have peace with God through our LORD Jesus Christ by whom we have access also by faith into this grace wherein we stand.

*Mine Mine Mine I know thou art mine
Saviour Dear Saviour I know Thou art mine*

REPAIRING THE FENCES WITH GOD-DAVID SEEKS GRACE 58

I continually entreated or supplicated Your mercy (David uses the Piel of repeated action of the verb hlj-meaning literally "grieving" and "softening") with my whole heart. Show me grace according to Your truth or faithfulness.

THERE PLACES THAT ARE OFF LIMITS PATHS FENCED OFF FOR US 59

*I continually thought out or planned my paths and caused my feet to turn to Your **testimonies**. The believer is not to live a haphazard life. Our duty is to think ahead and lay good plans, but let those plans be in consort with the LORD'S will. God's "testimonies" is a sort of shorthand for His exhortations and constant affirmation of truth-His repeated precepts.*

THE COMMANDS OF GOD ARE A FENCE TO PROTECT US 60

I accelerated or was quick & alert [vuj] and I have not continually tarried or delayed [hbm] to keep your commands. Tardy obedience is not obedience at all. Justice delayed as Magna Charta affirms is not justice at all. Michael Faraday said "I made haste and did not keep delaying through voluptuous living-following my own wished to follow the constitution of the 10 words." On one occasion it is written "David tarried at a time when kings go to war". He had learned that putting personal comfort before the LORD was attended with dire consequences.

FENCED OFF FROM WORSHIP BY SINNERS HE STAYS LOYAL 61

The twisted ropes of the wicked surrounded me or witnessed constantly but I did not forget your Torah.

Even when bound by wicked men or surrounded by what other who opposed themselves were saying David remained true to God.

SLEEP CANNOT DEBAR DAVID FROM PRAISE 62-63

I will rise half way through the night for Your praises because of the judgments or decisions of Your justification *Like Paul and Silas David sang songs in the night. He was a 24/7 saint.*

I am united in company of those who reverence You and belong to those who inquire of You

NOWHERE IS BEYOND THE PALE-THE EARTH IS THE LORD'S 64

O LORD the earth is full of your covenant love-teach me your statutes or long distance planning & timing. *David understands the covenants of God with Adam Abraham and Noah and himself represent a love that has no bounds. It will harness the nations to the gospel and David is keen to gain a better appreciation of what God is planning for the ages to come.*

END OF PARTS 1-8

PART 9 TETH (SNAKE, SPUN, TWISTED, ROLLED, FIST?)

MY LIFE IS BUT A-WEAVING

This psalm part has a good deal to say about the development of the believer's character. As Rome was not built in a day so character takes time to develop and consolidate

HOW GOOD IS THE LORD 65

LORD You have done well with your servant according to your promise *This is a comment of David on how emphatically the LORD keeps his promises to us and is good to us. We are treated fairer and kinder and better than any child of any mother or father. To be a "child of God" is to be most deeply loved and cherished. We are so loved as Christ was loved!*

PERCEPTION & DEVOTION ARE TAUGHT LIKE SPINNING 66

Teach me good taste [*TOB TAM-Hebrew alliteration*] and perception and intimate awareness and knowledge for I have made myself reliant upon your commands. *As in spinning there must be concentration to learn to be perceptive and to develop intimacy of communion with the LORD*

HUMBLED AND THE BETTER FOR IT 67

When I was not yet **afflicted** or humbled [*hml*] I wandered or erred by imprudence but now I am watching your word. *David acknowledges the value of being humble and in the right place with God and man. He may be compared to a sheep dog listening for his master's voice. He is living obediently. Part of the humbling process was affliction-perhaps even the Bathsheba affair*

WHO WE ARE AND WHAT WE DO 68

You are good and do good, teach me Your ordinances. *David understands the areas of the "person" and "work" of the LORD. God is both good essentially in His being and also in His works of power love faithfulness justice and truth. True godliness or character emerges out of a balance of both aspects of our living. The unity of what we are and what we do is seen in the "limits" we believe in-the way we operate in respect of "appointed times" (ordinances)*

HEEDING GOD'S REBUKE BUILDS CHARACTER 69

The arrogant have stitched together or patched up [*l p f*] lies or falsehoods but I treasure up or hold fast [*r x*[-"to imprison" or "keep"] your charge [*Literally "your visitation"*] with all my heart. *David was visited by the LORD in rebuke and in prophetic advice which he kept with his whole heart. He was in receipt of the unfavourable comments of others too-but they were often a patchwork of falsehood. The LORD'S rebuke was truth.*

CHARACTER INVOLVES THE HEART 70

They are fat or stupid (obtuse)-as fat or thick milk in matters belonging to their hearts but I constantly rejoice or am blinded to all else by your Torah's [your pointers to Christ] *Fatness around the caul of the heart is dangerous. David realised that the perfect heart leads to the complete man. It is out of the heart that the issues of life proceed. Christ to whom all scripture pointed was his supreme model.*

WE LEARN FROM TROUBLE 71

It was good for me that I was humbled or afflicted in order that I should learn your ordinances or limits.

It is said that the tree that is bent by the wind also has its roots strengthened by the same wind. Trouble is one of the building blocks of character when it leads to victory over circumstance.

POINTERS TO CHRIST BETTER THAN RICHES 72

The Torah of your lips is better for me than thousands of gold and silver coins

PART 10 73-80 YAD (THE HAND)

THE HAND OR POWER OF GOD IN OUR LIVING

This psalm part is designed towards providing training such as athletes engage in to reach a standard that we call "perfection". We need not take exception to the fact that as in every discipline so in the discipleship of Christ this standard is to be trialled and we should also note that Job and David and presumably Enoch and many others as Moses and John the divine exemplified this lifestyle-together with a host of others known only to God.

73

Your hands made me and formed me. You must "umpire me" [*Literally "mediate" "be the middle man" or "give me understanding"*] and I will learn from your command. *David is speaking of what Kierkegaard calls "training in godliness". Part of our training in godliness goes far beyond simple commands or the law-it is caught more than taught by our understanding of Christ through the work of the Holy Spirit.*

74 IS DAVID AMONG THE PROPHETS?

Those who fear You will see me "in the prophetic mould"[*har*] and they will rejoice
There can be no doubt that the King's lead deeply encouraged the nation.

For I am constantly waiting or hoping in what belongs to your word or guidance or direction [*Literally "The oracle of God"*]

75 ARE YOU AN OBSERVER OF GOD'S DOINGS IN OUR DAY?-WATCH!

I know from observation that your judgments are righteous and also your response or declaration to me is faithful or true. *The divine "decisions" are always right and righteous and both the directions and answers of the LORD to us are in truth and faithfulness*

76 DOES GOD REPENT? (TURN AROUND)

I pray You that Your covenant love will be my comfort according to Your word to Your servant.

*Peterson puts it "O Love me right now-hold me tight just the way you promised." The future tense suggests David was not only speaking of "Here and now" but was pleading that the Lord would "pity" and "be compassionate upon " "sympathise" indeed with David but also go to the extent of "repenting" for his sake[*mhn*] -this becomes a very "big ask". The LORD is not a man that He should repent of sin but he is greater than any man in His compassions and will often change from contemplating judgment to having compassion on man. There are many cases one might quote. You can refer to Exodus 32.12, Psalm 106.45 and 135.14 and the famous statement in Jeremiah 18.8-9. We hear nothing of this in the N.T. because the compassion of the LORD seen in Christ is such that no greater stoop or sympathetic action in respect of man is possible than that endured by Jesus Christ and continually endured by the Holy Spirit of God who though grieved continues long to convict men and women of sin righteousness and judgment to come.*

77 WOULD YOU KISS THE SCRIPTURE?

May Your "tender affection" come to me and I will live for Your Torah is my absolute delight. *So really does the psalmist love the Torah that he holds it in his hands-one can even understand from the Hebrew term [v]v that he would "kiss" the sacred text.. When one understands that the Torah points to Christ David can be seen as no mere ritualist. He "Loved the LORD"*

78 DOES THE LORD VISIT WITH YOU?

Let the seething haughty ones be ashamed because through falsehood they bend me down or oppress me. *This statement is in counterpoint to that in verse 75 "Your judgments are righteous". The words of the insolent are false." The one uplifts and the other causes us to "bend down". David seeks a change amongst the proud-that they might be humbled. In a sense Saul was haughty and David persevered long to bring him to a change of heart. In the end such conversion is the work of God and to be prayed about. I will meditate and talk about your visitations or what You left when you came-Your "deposits". What better thing could we think or speak about than our personal experience of God or that of others and the promises and directions the LORD has given or is giving!*

79 AM I A GOOD WITNESS?

Those who reverence You will turn to me or will turn around in respect of me. *The idea may well be as Peterson interprets that the god-fearers will turn to David for wise guidance. The psalmist may also be saying that those who learn wisdom will repent and take a very different attitude to him. The testimony of David was indeed winsome-but the sure answer to his prayer is perhaps more cogent to the sense.*

...And my acquaintances or familiars and friends will witness You or turn back to You over and over again [*dw*] *This is both a prayer and a conviction of David that he will win his friends for the LORD.*

Such an encouragement is here. David earlier asked for the "comfort" of the LORD. He is not out of this session of praise before such comfort comes.

80 WHEN SHALL WE BE PERFECT?

My heart shall be perfect or complete in the house of your ordinances. *This "perfection" is a studied matter. Again the expression balances v.76 where David says "Your covenant love will be my comfort". It is through covenant love that David's heart is what it is. God's loving plan has filled and perfected his heart and love. Perfect love of God is the garrison of his affections and again this statement is as much a prayer as a declaration. For this very reason I will not be ashamed. David is not going to face shame like the "haughty" or proud of v.78. The word he used earlier is the word "delight". There is a world of difference between proudly disobeying the LORD and humbly following Him!*

PART 11 81-88 CAPH (THE BENT HAND)

DAVID "FELL INTO THE HANDS OF GOD- READY TO RECEIVE REBUKE

This psalm finds David in a state of peril and at the same time in an attitude of absolute trust. He is like a leather bottle being made suitable for future use. His life depends on God's covenant. His actions are dictated by a love that is willing to obey even in the dark.

81 ARE WE WAITING ON GOD? ARE WE WATCHING FOR CHRIST'S COMING?

My soul pines or spends itself or consumes time on the matter of Your salvation. I have continually hoped or waited in expectation upon Your oracular word. *David time and again sought practical guidance from the LORD and put his future constantly in the hand of God.*

82 OH HOW GOOD TO BE READY TO MOVE WITH GOD!

My eyes are consumed or finished or have made them ready for your word of command. *David is ready to "move" at the call of God and to act according to His will. Saying "At what moment of time will you comfort or pity me..."*

83 TOUGH EXPERIENCES PUT METAL INTO THE SOUL

I am living as a skin bottle in the smoke? *The simile is vivid and grips the imagination. The psalmist is referring to the practice of tightening leather by the application of hot vapour or smoke –to make it ready for use. David acknowledges the uncertain experiences of life have their part to prepare us for future usefulness. I am not forgetting your ordinances or standard principles. Though for the moment devoid of guidance David acts on the principles he knows to be righteous and godly.*

84 GOD'S WHEELS GRIND ON

Whatever the days of Your servant though (it be) ever so long You will bring my persecutors to justice.

85 GOD DOES NOT PROMOTE EVIL

The haughty or proud who seethe with anger have dug graves for me which You have not given instructions to do! *No matter how many should wish us dead our lives are in the hand of God.*

86 NEARER THE SHEPHERD SAFER THE SHEEP

All Your commands are faithful. In vain they follow me like dogs. Help me! *David know like every shepherd that though dogs might follow or round up sheep the sheep themselves were in the hand of the Shepherd.*

87 DON'T GIVE UP ON GOD

They almost or (even) a little put an end to my life on earth but I did not desert visiting You or Your word when You visited me! *David worshipped faithfully and lived to the precepts and guidance he had received.*

88 IN ALL YOUR GETTING GET WISDOM AND LIFE EVERLASTING

According to your love- in –covenant [dsj] give me life (eternal) and I will keep the witness or testimony of Your mouth. *The LORD had again and again affirmed what was spoken at Sinai and David was well aware that keeping God's law was a sign of His love and faithfulness though equally the life he sought did not emanate from the law but from the covenant in Christ.*

PART 12 89-96 LAMED (THE OX GOAD)

DAVID ALLUDES TO THE DAY HE NEEDED PRODDING SOMETIMES IT'S HARD TO GO ON

89 GOD'S WORD IS SURE

O LORD for ever **your word** is fixed as a pillar or appointed as a garrison in heaven. *The term is rbd which especially covers God's promise but tends to mean His edict and counsel and the business He executes-thus the spiritual cause behind all things has to be looked for in heaven from whence came Christ the "Word" of God who made this purpose plain to mankind.*

90 GOD'S PROPHETIC TRUTH NEEDS NO UPDATES

For (or) to generation after generation your faithfulness stands. *This term hmn speaks of "that of which we can be sure"-essentially "that which has God's solid support". You established the earth and it abides and ministers. The earth is a planet prepared in fine detail and directed towards an aim. It is constant to its task as the angels of God and will stand through all generations till the millennium is completed and it passes away in favour of "the new heaven and earth" which shall replace it.*

91 GOD MINISTERS SAVING GRACE DAILY

Your righteous judgments stand or minister to this very day. They are all Your servants. *The right judgments of God are described as His servants. If something as intimate as a word – which comes from the heart of God's being can be termed "His Servant" then it is very clear that Christ our LORD is most appropriately named "The Word of God." God's promise and nature show manifestly that He is a most gracious "minister" to His saints and creation.*

92 ENJOY YOUR BIBLE-DAILY

If your law had not been my delight then I would have perished in my affliction. *The “King” read the law on a daily basis-he “fondled its pages” quite literally. The law with its pointers to Christ brought hope to David when he might have despaired. It directed to offering and sacrifice and intercession and the LORD who is longsuffering and gracious. Its commandments instilled a sturdy discipline.*

93 I MET GOD IN THE MORNING BEFORE I RUSHED INTO THE DAY

For as long as I live **I will not forget your visitations** for by them You have continually brought me life. *The Piel of the verb “to enliven” tells the story of a “flow” of new life from God which invigorates David. Part of this has been God’s sudden visits to rebuke and God’s visits to deposit that which is very precious with the saint. Always the presence of God has brought renewing and revivifying grace.*

94 “FOLLOW ME” SAID JESUS

I belong to you-cause me to be rescued-saved-for I have pursued your **precepts** as a sheep follows the one who cares for it. *The word $\text{d}\text{w}\text{q}\text{p}$ means “office” or “charge”. David is saying that he appreciates the care of the LORD that goes hand in hand with the charge he is given. The “sudden” or “frequent” visitations of God are one side of the coin-the pursuits of David or the desire to be close to the Shepherd of his soul is the other side.*

95 THE WORD DIVIDES RIGHT FROM WRONG

The wicked have waited for me to destroy me. *The persistence of these evil persons was no less enduring-as David pursued the LORD they pursued David. I would understand your **testimonies** as my umpire. The relevance of “testimony” hd in this connection is that at root testimony means “appointed time” – “the passing away”- and “ornament” as in the case of a flower that flourished and passes. It strictly also refers to “monthly courses” and so comes to mean in the plural “revelations” twd because of the precise times involved. David is comforted that “his times” are in God’s hands and that the days of the wicked are measured. David is blessed by his “times” spent with God.*

96 IT IS JUST HOPELESS! NOT QUITE-RECKON WITH GOD!

I HAVE SEEN A HARVEST OR CUTTING OFF TO ALL “CONFIDENCE” OR “HOPE” *[root lkt] David had once prayed for his son by Bathsheba but had seen an end to this hope upon the earth. He must have seen many beautiful things pass away. There is a harvest-a cutting off-to this we must yield.*

Your commandment is very comprehensive. *The word of God commands everything and it is upon what God says in sovereign governance of the earth that David depends. His concept of commandment is not just the ten words but what they imply-that everything on earth is subsumed under their provision and that of the LORD.*

PART 13 97-104 MEM (WATER)

GOD’S WORD LIKE WATER IS MIGHTY DEEP AND GENTLE ALWAYS REFRESHING-NEVER FAILING

In this psalm I take the liberty to use the concept of sea and waterfall to emphasise the “many waters” that m represents

97 THE TORAH POINTS TO CHRIST-DAVID LOVED ITS PROPHETIC VIEWS

How I love Your law; the whole day it is my meditation and talk *[hyv] The principle of having something worthwhile to speak of is established. We are to point like the Torah to Christ.*

98 THE WORD MAKES ONE WISE

From the **tumbling waters** of your commandment you have made me wiser than my enemies; for this same [enemy or persecutor-the “this” appears to refer to the “enemy” as both are feminine-not to the “commandment” which is masculine-but it might conceivably refer back to “Torah”] belongs to me life-long [ml ¶] *the principle seems to be that however many people take up the chase Satan is David’s perpetual adversary. Equally the Torah of God is David’s for life and as in the case of modern Jews who tie it on their arm it would be with David.*

99 TEACHERS BY THE TON-PROPHETS BUT A FEW

I have been caused to obtain more skill than all **my rolling waves of teachers**; for Your testimonies or meetings with me are my meditation or talking point. *It is what the LORD in meeting with His saints does for them that matters and God’s “repeated” emphases and constant appearances to instruct are the focus of his thinking.*

100 DAVID WAS USED OF GOD THE SPIRIT TO REVEAL CHRIST

I will have understood oceans more than the elders because I watch like a man sieging a city your visitations or “comings”. *The secret of intimacy is to watch where God is and when He is speaking and to make that your strategy for life as it was David’s. We are not just to be aware of God speaking “loudly” –the prophets were aware of God speaking “quietly” in a friendly recognised intimate regular conversation with his servants. David uses the Hithpalel verb and is speaking of the overall grasp of spiritual truth mediated by the LORD to him over a lifetime-even inclusive of the future.*

101 GIVING THE WORD MEANS LIVING THE WORD

I have imprisoned my feet from a whole flood of evil and wide pathways because I will watch or in order that I may attend to Your word or oracle. *How much we might be spared if we would not rush about like headless chickens but rather listen for the word and will of God. Spending time in scripture is one huge secret of success and safety in life.*

102 GOD’S JUDGMENTS TEACH US REVERENCE

I have not become an apostate from the weight of Your judgments because you have taught me [by administering judgment or sentence]. *David has been willing to learn the hard way. We could enumerate the outstanding judgments of God in his life as that concerning Bathsheba and that concerning the numbering of Israel-but he would be conscious as we should be also of many more*

103 JEWISH WER TAUGHT BY SWEETS ENGRAVED WITH GODS WORD

How smooth like a river Your words glide as I feed or drink –much sweeter than honey. *David is telling us that he drinks in the light of God and enjoys it more than children enjoy honey.*

104 GOD CAME TO DAVID-GAVE HIM WORDS AND TAUGHT HIM

From your cataracts of visitations and charges or instructions I will have gained understanding; because they stand I hate every deluding or false pathway. *The psalmist explains that his distaste of the wrong way and of moving on his own is derived from the LORD giving him such detailed and manifold instructions. This was the way of our LORD who sought the Father “a great while before day” and lingered long in the evening with God. Thus David was a man after God’s own heart.*

PART 14 105-112 NUN-FISH/PROPHET GOD'S PROPHETIC WORD

The term "Nun" [nmm] is once put as ybān "prophet" in 1Chronicles 7.27-by copyists in the Greek LXX suggesting that Joshua's father was named "prophet".

105 SCRIPTURE IS A SUFFICIENT LIGHT-SO KEEP GOING ON

Your (prophetic) oracular word is a candle to my feet and a light to my **beaten path** [bytñ] Then word so understood by Gesenius is to be taken as a metaphor for "course of life". The logo of the Scripture Union- the ancient shoe like lamp derived from this text. Since the oracle of God was obtained at the tabernacle where the "lamp" or seven-fold candelabra was situated it is much more feasible that David was speaking of the considerable light or sevenfold guidance of the menorah which is sign of "the light of the world". The candelabra represented our LORD and His divine revelation and guidance for the soul of man and for the world.

106 DAVID WAS SWORN TO APPLY RIGHTEOUSNESS

I took an oath and I will continually raise it up or "awaken" it to watch or observe the defensive and proportionate justice of your administrative righteousness. As a monarch David was required "to do justly" and he had of his own volition determined to model his judicial acts on God's righteousness. The two aspects of God's just dealings that David observed were His fitting of punishment to crime and His defence of the poor.

107 PROPHETIC SCRIPTURE REVIVES THE SOUL-SO DON'T LIVE IN THE PAST

I am feeble or afflicted to the extreme; revive or make me to live O LORD according to **your (prophetic) oracular word**. David understood that the "word of the LORD" was life-giving. He felt the need for revival in his soul out of very considerable weakness of frame through multiple exertions. We do well to turn to scripture for spiritual moral and physical strength which the words and promises of God speak into our lives. Solomon says "trust in the LORD with all your heart...it shall be strength to your navel and marrow to your bones" Prov.35-8

108 TAKE JOY MY LORD IN WHAT YOU HEAR!

Please take pleasure O LORD in the **spontaneous offerings** [bdñ "Nadabs] of my mouth; and teach me Your judgments. Two elements of the believer's life lie open in this doublet. Our words whether promise or praise is to be spoken for God's joy and acceptance. Also we are to be disciples as the children of the prophets (Isaiah54.13) **conditioning and accustoming ourselves so as to obtain "expertise" of speech and more particularly of equity in living in context or "setting things right"** [fpv]

109 DANGER YES-FORGET GOD-NO!

My soul is frequently or daily in my hand; but I do not forget Your Torah. The doublet tells us that David's very life was in constant danger. The LXX has changed the text to read "in Your hand". It would seem David is saying that his daily actions deliver him to the confines of danger. Still the word of God [hrwt]-the Saviour pointed out in Moses writings was David's companion

110 REBELS PLAY A TRICK

The rebellious wicked ones have made me a gift-a snare to trap me; but I have not wandered astray or erred from Your shepherd care [dqp] The "watch-care" of the LORD is constant. To keep close to the Shepherd was the principle and continues to be the big factor in spiritual and daily security.

111 THE OT WITNESS TO CHRIST IN THE TABERNACLE

Your testimonies are my appropriated inheritance [*The Niphal of “possessing notes” that David may take God’s word as the ground of his faith*] as long as I live; [mlwal] for these are the **rapturous joy** [ncc-oil was associated with “gladness –especially at banquets. David feasted on God’s testimonies] of my heart. The term used for “testimony” means “ornament or beauty that testifies” not exactly the testimony dml itself but the hd[by which we may understand the signs that bear witness-as the clothes of the high-priest and the furniture of the tabernacle besides the pages and promises of the Torah.

112 DAVID MADE HIS HEART A HOLY TABERNACLE!

I have bowed my heart down or stretched it out and expanded it to enact or labour in or be occupied with your statutes to the end of my days [bq[mlw[l] David makes his heart a kind of tabernacle in which he acts as a sort of priest in his own way copying as a disciple what the priests in the tabernacle do-fellowshipping with God and lighting the lamps and eating the showbread and offering prayer. In this final doublet we see the whole character of his discipleship revealed.

PART 15 113-119 SAMEKH-PROP/SUPPORT

DIVINE SUPPORT

113 BIRDS HOPPING REFLECT A WAVERING MIND

I hate persons of divided mind. [p[s “those who like birds “hop between branches” or “hop backwards and forwards”] The expression is most famously remembered in Elijah’s criticism in 1Kings 18.21 “how long do you halt between two opinions?” Elijah shared David’s distaste of those who failed to settle for obedience to the LORD. But I love Your law. The words “love” and “hate” contrast in their use of personal “friends” and “enemies.” David cannot choose those who are inconstant or inconsistent in life as personal friends. David is openly dismissive of such uncertain support

114 DAVID UNDERSTANDS THE HOLY WAR –RE GOD AND SATAN

You are my “**hiding place**” [rts] and my shield. David is speaking in terms of warfare where the accepted modes of conducting battle are disguise and cover. In the spiritual battle God affords everything necessary for victory when we add “the word” which is the mighty offensive sword of the Spirit. Truly the LORD is David’s complete “support”

115 MAKE A CLEAN BREAK WITH EVIL

Depart from me You evil-doers. The term “**leave**” rws conveys finality. It tells of “divorce” or “de-capitation”. In 2 Kings 11.6 SUR is one of the temple gates-the “gate of departure”. The Psalmist utterly rejects any overture of support from the “evil-doers” and I will treasure the commands of my God. Evil doers tend to steal the believer’s treasure-obedience to God. Their adherence to evil is more than natural corruption-it falls within the domain of the evil one.

116 AS A BELIEVER DAVID PLEADS FOR MERCY

Support me according to the truth of your promise and I will live but do not cause me to be put to shame from my “breach” (of Your law?) or “my vexation” or even “brokenness” David is well aware that the battle within can ruin a man. His failure in the matter of Uriah the Hittite could have resulted in his being written off as a man of God. Like many a saint of God he could sing **Love “lifted me” (Psalm 40.2)**

*I was sinking deep in sin sinking to rise no more
Then the master of the sea heard my despairing cry*

*And from the depths He lifted me
Now safe am I*

117 EVERYWHERE WE MEET WITH YESHUA IN DAVID-IT IS THE NEED

Support me [*d[s “refresh”*] and I will be saved [*have a Yeshua deliverance*] and I will always look for help from Your decrees. *David will “extend” his search for God in his need to a continual search*

118 EVIL MEN HAVE MANY ARROWS IN THEIR QUIVER

All who err from your statutes [*vital ordinances*] You weigh up or “**carry away**” [*hl s*] for their “slackness of hand” is false. *The idea is that such men are like archers who shot and missed the mark and now their hands are slack but we are not to be deceived for they will try again to gain their objective.*

119 GOD NEVER FAILS

All the rebellious of the earth You cause to be restrained or to **cease** or “to be interrupted” [*tbv*] as backsliding dross [*qms*] for that reason I will love or may I love Your testimonies. *God has “again and again” come to the aid of the righteous and for such reason David is committed to seeking God’s support above all.*

120 GOD REMAINS AWESOME

From your dread or awe my flesh shudders [*rms*] and I fear your righteous judgments. *David teaches us to recognise the judgment of God and rightly to fear that we should do that which activates the divine wrath.*

PART 16 121-128 AYIN-EYE OR FOUNTAIN

DAVID SHARES THE AIM OF EVERY PROPHET-TO SEE MESSIAH

121 DAVID MODELS RIGHTEOUS ACTION

I have prepared with effort or offered **equity** [*fpcm a court or judgment or legal institution*] and justice or righteousness-do not cause me to be left or rest as a tool or client of my defrauders or oppressors. *The psalmist is pleading that his institutions may deal with those who would extort and pursue the route of violence within the state. Evil prevails when good men do nothing. David did not sit on his hands-he was active to establish the right.*

122 DAVID BRINGS INSOLENT MEN TO GOD IN PRAYER

By interchange **assure** your servant concerning happiness or well-being. [*br[what we as Christians call “blessed assurance” is little different from David’s meaning. He is saying “Go surety for my debt so that I may be free” or “take my place and so interweave and traffic with me as to be pledge of my life”*] Let not those who **boil over** [*dlwz*] in rage or those who “cook up” (trouble) treat me with fraud or violence. *David is not so much threatening as praying. This psalm is a prayer as the further petitions show and David is seeking protection from angry men. He dealt in early life with Saul who was most unwholesome in his anger. He has established legal procedure to deal with excesses but he seeks God also that by prayer and praise he may induce a quiet and peaceable spirit and “all godliness” so that as the Apostle Paul said we might live a quiet and peaceable life in all godliness”.*(1 Timothy 2.2)

123 THE MESSIANIC HOPE

My eyes **fulfil** their prophetic mission that belongs to Your **Yeshua salvation**. [*The traditional reading “My eyes pine away for your salvation” is equally valid-pre-dating the Nunc Dimittis statement of Simeon “Now let thy servant depart in peace for my eyes have seen your salvation”*] May they be consumed or perfected in connection

with the promised word of your righteousness. *This part of the psalm is entitled “Eye” and David may well be declaring his hope to see the Messiah in the flesh but I think rather his inner eyes look to God to save or deliver men in righteousness and to use his eyes and their tears and love to reflect the divine love and compassion. God’s word gives vision!*

124 DAVID ACKNOWLEDGES HE CANNOT CAUSE SPIRITUAL REVIVAL

You must act or labour with your servant according to your covenant love... *David is aware that not his tears or insight or compassion alone are necessary for the salvation of God to surge in the land-it wants God to act-it wants the breeze of the Holy Spirit to nerve... to teach [dml “accustom” or “train” or “disciple”] me in your ordinances. David is as we should ever be ready to listen and learn-a perpetual disciple.*

125 A WELCOME FAMILIARITY

I am your servant-You must cause me to understand as a personal guide or “umpire” [nyb] so that I will become intimately familiar with your repeated testimonies. *[Those things You bear witness to] The “testimonies” as over against “eternal ordinances” in the previous verse speak of those directions which the LORD gives on a day to day basis as to the application of the law and how in practice it is to be maintained*

126 A FULL TIDE OF TRUTH SWEEPS AWAY FALSEHOOD

It is **the moment** for the LORD to act. Your law is annulled or **carried away** [rrp not as in Exodus 32 where the people all joined to **break the law** rbv but by choosing what to take and what to leave or by pulling it apart or not applying it]

127 FROM INTEREST IN SCRIPTURE MOVE TO DELIGHT

For this reason- I have delighted in and do delight in your commands beyond **gold** [bhz] and **pure gold** [zp] *David is saying that he has a long lasting friendship with God and what God says by statute and by oracle. This friendship is his dearest treasure and he desires to know more of God’s will as men desire to obtain larger store of gold.*

128 THERE HAVE ALWAYS BEEN TWO WAYS-BROAD AND NARROW.

Because I continually and completely esteem or keep entirely straight on all your sustained visitations I hate or have hated every deceiving public path. *David states an absolute. He is totally addicted to obedience when God speaks. Day after day he walks with God and seeks God and when the way the majority of men take is not God’s way he will not walk in that path.*

PART 17 129-136 PE-MOUTH

DAVID FEEDS ON THE TREASURES OF THE WORD

129 GOD SPEAKS-MIRACLES HAPPEN

Your testimonies are miraculous –for that reason my soul preserves and scrutinizes them. [rxn] *We do well to consider the esteemed record of God’s dealing in scripture an account of miracle upon miracle. Creation and the division of tongues; the Exodus and keeping Israel in the desert; the precision of prophet and wisdom of Solomon; the birth and resurrection of Christ and so much else is just “distinct miracle”*

130 GOD SPEAKS-LIGHT SHINES

The opening of your words gives enlightens. It is a man of understanding to the unskilled [ytp-the “credulous” or “easily led”]

131 DAVID’S HUNGER FOR THE WOD OF GOD

I open my mouth wide as a mountain gap and gasp or breathe hard for I long for your commandments. *The pictures are of one who is “hungry” for God’s word and of one who wants to ascend to the heights of God.*

132 ALWAYS REMEMBER-GOD LOOKS ON WHEN YOU USE HIS NAME!

Turn Your face toward me and be gracious to me according to your manner [*fpvm* “of dealing”] with those who love Your name. *This is a vital principle that David as we might say “researched” or found experimentally and from the testimonies of God. It can be put as follows:- “The LORD turns about and looks full face upon such as speak His name. His attention is drawn not to the mention of YAHWEH or JESUS or LORD in and of itself-but the engaging tone of the call or proclamation. It is the “sheer delight” or “desire for friendship” that is the essential ingredient of divine interest. The LORD’S attentiveness and indeed His dispensing of grace for our burdens is very much in accord with the teaching in Hebrews 4.16 & 10.22 and Isaiah 55.6” Seek ye the LORD while He may be found” and it was the central plank of the prayer life of James the passionate prayer warrior of the early church who said, “draw near to God and He will draw near to you!”*

133 WE NEED PURPOSE IN OUR STEPS

Cause my **footsteps** [*m[p-* “hammer blow steps”-David is running or power walking to worship] to be **directed** as an arrow and **established**... [*mk* has a plethora of meanings-of which “**made ready**” as delightful cuisine and “**fixed**” as the sun are two further usages] David is speaking of his worship and spiritual sacrifices in this instance. The sheer purpose of heart and absolute consistency of habit he contemplates are enshrined in the statement...in your **word** [*rma* in the “light” of Your will promise and command] and let not any gross sin or iniquity obtain mastery [*fl v*-be my shield or Lord] over me. The *Hiphil* emphasises that David will not have sin to rush upon him [*b plus fl v* as a construction means vehemently overpower] The shielding sovereignty of God is to have the power of a “sultan” or Lordship in his life.

134 GUILT IS A VERY REAL BURDEN

Redeem me from the **oppression** of Adam [*qv* is used for “burden of guilt” in Proverbs 28.17 and this use fits the context here perfectly] David is speaking simply of guilt that attaches to sin as it did since Adam and does throughout humanity. Redemption makes an acute difference in conscience. This most of all mankind needs.

Bring your cares to Jesus today

All your heartaches and woes

Burdens are lifted at Calvary, Calvary, Calvary,

Burdens are lifted at Calvary-Jesus is very near (John Moore)

So I will fasten Your visits to me for my welfare or **deposits** [*dqp*] with nails [*rmv*] The psalmist is telling of how precious the LORD’S presence is to him-whether through the prophets or in worship or personal devotion. He guards communication with God as treasure-devotional treasure.

135 GOD’S SMILE SOUGHT

Cause your face to be radiant upon your servant. David seeks the pleasure of God expressed over his service to the Master. And discipline me or accustom [*dml*] me in your decrees. The grand principles of God’s governance of history-prophecy and ordinance are the staple of the king’s thought.

136 DAVID WEEPS FOR UNBELIEVERS

“Peleg” streams [*“bubbling streams”*] of waters flow like Jordan from my eyes on account of those who do not treasure Your Torah-the pointer to Messiah. Rather unusually David ends the eight verse meditation as his eyes stream with tears. The sadness is that the Jordan ends in the “Dead Sea” and that is where those who don’t see and claim the Lamb of God end up spiritually—in death and the lake of fire. This gives the believer added spur.

*Rescue the perishing care for the dying
Pluck them from sin from hell and the grave
Jesus is merciful
Jesus will save.*

**PART 18 137-144 SADHE-FISH HOOK
DRAWN TO GOD BY THE WORD**

137 GODS IS THE PERFECT VIEWPOINT

You are righteous O Yahweh and your body of law or action in sentence and defence is straight. *The opening stanza observes that it is in the nature of God to be beneficent or balanced in probity and straight or esteemed by all as even-handed in judgment. God's evenness is indicative of the fact that nothing obstructs His view or impedes His decision-making so that He miscues.*

138 GODS TRUTH MARCHES ON-THOUGH HE BURIES HIS WORKMEN

Your testimonies or "repeated witness" that You continually commission are justice itself... *David is crediting the LORD with the ultimate in equity...and consummate faithfulness. Over the generations the LORD has sent an avalanche of prophets and ministers to lead His people. His word has come fresh from their lips and has been passed on throughout the nations. Despite difference of generation and age and nationality His truth is co-ordinate and unified.*

139 WHAT ABOUT THE PITCH THAT RICHARD DAWKINS TAKES?

My jealous ardour [anq] has again and again left me speechless or silent [tmx] because **my adversaries have disregarded or neglected [j kv] Your oracular word.** *David in a manner expresses a stunned response to any who could simply neglect what God says-but he goes further-he states that he is burning with zeal to set this matter right. How would he do that? Not with the sort of battle armour we might suspect-he will do it with witness singing and the sword of the Spirit. His enthusiasm found positive channels. Very well then-Richard needs Christ and Richard needs prayer.*

140 MIGHT AS WELL DEFEND A LION AS THE BIBLE-SPURGEON

Your word of promise is very fully purged from dross... *The NT word "sincere" (without wax) would be a fair description. The precious golden nature of the LORD'S prophetic word renders it so unlikely that any would despise it nevertheless they do...and Your servant loves it. The fervour with which David states his enjoyment of what the LORD says and promises is immediately obvious. For him the very promise of Messiah from his family tree is enough. For us to be hidden with Christ in the family of God is enough. The purity of God's word and of Christ its anti-type draws us ever closer to the LORD*

141 TREASURE TRUTH TAUGHT

I am small ["zoar"] and despised as prey or self-despised [Niphal of hzb] –I do not forget or neglect Your past visitations or deposits (of truth) [dqp] *David indicates that he is no "giant" and that he has no excessive opinion of himself but that he would not think of "forgetting" the times God came to him and left him with hope or a promise or encouragement or caution. This is a rebuttal of the attitude of the agnostic and careless earlier mentioned. God gives us significance! The standing that comes from acceptance of God's word is the only standing really worthwhile.*

142 NOT ONE JOT OR TITTLE SHALL PASS FROM THE WORD –IT WILL BE FULFILLED

Your righteousness is righteousness for ever. God's "declaration of righteousness" is for keeps... *To be defended by the LORD means that one's case shall stand up in the courts of eternity and one's pardon is assured. (cf John 5.24) The Hebrew writer in his 11th chapter refers to eleven ancients who put their absolute*

trust in this divine righteousness...and your law is truth. The Torah as a body of Moses' historical legal and prophetic writing is truth. The facts are true-the manner of earth's creation is affirmed and whilst scientific theories change God's word stands. The flood covered the faces of the earth-that is biblically and actually correct-being attested-but "forgotten" by adversaries of the Word. The Ethics of the Ten Commandments are "the" ethics of humanity given by God. The promise of a "prophet like Moses" is fulfilled in Christ and He is deserving of universal obedience. The truth of God's word is absolute.

143 TAKE THIS WORLD BUT GIVE ME JESUS AND HIS WORD

Adversity and pressure or "straits" have reached and found me David has not had life easy. He has had opposition and distressing pressure but this has not driven him from God or His word. -Your commandments are my delight. [Literally "they have blinded me to all else"] The superiority of God's word is plain.

144 THE BIBLE HAS STOOD THE TEST OF TIME

The righteousness of your repeated testimonies (over the ages) is for ever. To look back at what the LORD has said and what is contained in His word we can say with Luther "verbum dei in aeternum manet" It will stay true over a life-time and through eternity...Cause me to understand and I shall live. Every man needs a Mediator between him and his creator.

PARTS 19 145-152 QOPH-EYE OF NEEDLE/BACK OF HEAD DAVID LAID HIS HEAD ON HIS PILLOW THEN ROSE THREE TIMES AT NIGHT

Some of us are light sleepers but few rise from bed at night with the zeal for scripture that characterised David.

145 NO FOXES SHALL TAKE AWAY THE FRUITFULNESS OF SCRIPTURE

I called with my whole heart "Answer me O Yahweh. I will diligently keep your ordinances as a vineyard keeper." The vineyard watch was designed chiefly to prevent the damage done by foxes at the season when vines were tender. This work required a "watch-tower". God has ordained "seasons" of judgment and prophetic teachers must watch God's word through the years. Prayer needs to be made in face of where we are in the history of His providence

146 USE GODS WORD AND LOOK FOR FRUIT!

I called to You "Save me and I will watch Your testimonies as a garden" The growth and fruitfulness of the LORD'S continual witness to mankind is suitably compared to a garden-with its seasons and fruit, its seed-time and harvesting. There is repetitive work to be done in a watching over a garden. God's word has brought significant messages over the life of man and to these we must resort regularly. Prayer is to be made for guidance from His word in respect of our daily living.

147 THE MORNING WATCH BEGUN NOT BY C.T.STUDD BUT DAVID

I kept calling for salvation and I anticipated the morning twilight. I will continually place hope in your word for me. [Jrbdl] The third call to which David testifies is that for "salvation". God's salvation is the perpetual need for which all who hear should call. Prayer is to be made even in the night seasons for the salvation of God to be manifested. Paul and Silas during their imprisonment prayed and sang to God and the LORD saved them and continued His salvation mission through them.

148 DAVID BURNED THE MID-NIGHT OIL

My eyes anticipate the watches of the night to meditate or think on Your word. Would David be awake at nine, at twelve and again at three o'clock to meditate on God's

word to seek wisdom, guidance and encouragement? Meditation requires quietness. The hustle and bustle of life is little problem at night. On account of his busy life as a “royal” this measure afforded him time to think on God’s law. Such pre-occupation distinguishes a man deeply dedicated to the LORD.

149 WITH MERCY AND WITH JUDGMENT MY WEB OF TIME HE WOVE

Hear my voice according to Your covenant love O LORD. Cause me to live according to Your judgment. *The believer needs to live in the light of judgment and in the light of God’s unfailing covenant love-both are for his or her encouragement-first “the Love of God in Christ constrains us” and then the defence of our frail lives by the righteousness of Christ assures us before Him with whom we have to do.*

150 THE CHRISTIANS ENEMIES ARE NEAR BUT FAR FROM GOD

They are close by who pursue an evil intent or project [hmz] -they are distant from Your Torah. *Those whose machinations and projects are often cheek by jowl with the righteous-in the very midst of society where they focus their evil schemes. It is an axiom that they do not live in obedience to scripture. Thus it becomes a principle that the regular reading of the bible cleans up one’s mind and thinking.*

151 GOD IS NEARER THAN BREATHING-CLOSER THAN HAND OR FOOT

You are **in the midst** O LORD and all your commands are stable faithful or truth. *This comparison between the evil machinations of men and the wise purposes of God gives us a better perspective on God’s commands. Like all executive orders God’s commands relate to His purposes and lead to the pursuit of holiness and godliness or Christ-likeness with peace of conscience and true usefulness of life.*

152 “MY STALWARTS CAME TO CHRIST EARLY”-SPURGEON

I have known your testimonies long ago or formerly when **You were laying a foundation** for life. *The translation that ends up informing us that God’s testimonies have been with us a long time and that they were the foundation for all time is equally good but the reading which is indicative of David’s becoming acquaint with divine directives in his early life is I think preferable-especially in the light of the future/imperfect verb “You were laying a foundation”*

PART 20 153-160 PE-MOUTH

THE WORD OF GOD STANDS AS AT THE BEGINNING

ALL SCRIPTURE IS GOD-BREATHED!

153 GOD SPECIALISES IN THINGS THOUGHT IMPOSSIBLE

See my affliction and draw me out of it [xlj] *Josephus in Antiquities 2.9.6 says that Moses name is from similar Egyptian roots meaning “drawn out of water”] for I do not forget Your law. Part 17 majored on the neglect of scripture by those who opposed David. We can say that Saul and the workers of iniquity were neglectful. To follow scripture and study its teachings is to be set for deliverance in poverty and wretchedness. Many cases may be quoted of people in poor conditions whom **God saw**—an instance is Hagar who cried to God and her testimony was “Thou God seest me”—this testimony she gave to Abraham and he gave it to the world. God saw Job in his trouble and he saw the little bent lady and the woman with the issue of blood who had spent all. He saw the widow of Zarephath and a host of others like the lepers in the day of good tidings and David among the Philistines and the man at the gate beautiful and the paralytic borne of four. The hope of the world is that the LORD sees us and sees a future for us!*

154 JOB SAID “I KNOW THAT MY REDEEMER LIVETH”

Contend my contention and be my Goel-Redeemer **cause me to live Your life** according to Your word of promise. *David is appointing the LORD to deal with the blows he suffers in life. Like the widowed Naomi who loses her husband and finds hope in God David lies at the feet of the LORD in all humility and trusts that he shall receive new life and hope. Is not this the way of covenant redemption that the gospel teaches?*

155 YESHUA IS THE OT WORD FOR SALVATION-IT IS TIED TO THE NAME OF JESUS

Yeshua salvation is far from the wicked-for they do not tread the path [*vrđ* “thresh”] of your ordinances. *David allows us to see that he is a “student of the word” using an expression which shows he sees the need to “thresh” the word of God or get to its kernel truth.*

156 AGREE WITH GOD’S WORD- GOD MAY NOT ALWAYS TO AGREE WITH YOU!

Your mercies O LORD are great –cause me to live according to your decision making process. *The idea behind MISHPAT is that of how God decides and judges-His processing of our conduct. David wishes to live so that the LORD is pleased with him-as a citizen of heaven would. It is the span of mercy or “tender affection” that drew him to the LORD. The idea of “obtaining mercy” lies exposed in this concept. Paul familiarised us with this OT experience of David. You can read more about it in Romans 11.30, 1Corinthians 7.25, 1Timothy 1.13,16, 1Peter 2.10 & 2 Peter 1.1.*

Depth of mercy can there be
Mercy still reserved for me? (C Wesley)

* * *

When all thy mercies O my God
My rising soul surveys
Transported with the view I’m lost
in wonder love and praise. (J Addison)

157 DON’T BE DEPRIVED OF YOUR SPIRITUAL FOOD THROUGH FEAR

Many are those who pursue me and my adversaries- I am not departing from your testimonies or witnessing to You. *However opposition grows David keeps a steady course. His adherence to continue the testimonies of scripture and the example of those who have served God and found Him faithful is adamant. It is thrilling today that the largest bibl printing presses are in China.*

158 THE PROMISES OF SCRIPTURE ARE FOR CASHING IN

I saw the false and treacherous ones [*dgb*] and I loathed or hated (what I saw) because they did not value as precious Your word of promise. *The term “to loathe” is a close cognate of the term “vomit” in Hebrew. The treachery of men made David sick. Those who operate in the field of threat and endangerment of others are predictably people who steno store by scripture*

159 GODLY OR CHRIST-LIKE LIVING IS THE GOAL PAUL SET FOR CHRISTIANS.

See that I love the friendship of Your visitations and deposits. O LORD according to Your covenant love **cause me to live Your life.** *For a second time in this section David seeks God’s help with living godly and as the LORD would have him live-we would say Christ-like. He desires “the life of God in the soul of man” as the puritans expressed it.*

160 THE BASIS OF THE BIBLE IS GENESIS-DON'T CONCEDE ITS TRUTH!

Your first word is true and faithful and for the duration of all life every decision of your righteousness is true and faithful. *David is stating his confession of faith. The accuracy of the Genesis word and the continued dealings of God as written in scripture through history are all faithful and true. Today the believer in verbal inspiration and the biblical pattern of creation stands in David's shoes. What God promised to Adam and Noah and Abraham and Isaac and Jacob still stands.*

PART 21 161-168 SCHIN-TOOTH, CROSS, SHADDAI DAVID LOOKS TO THE PEACE-MAKER.

161 HE THAT FEARS GOD NEED FEAR NO MAN

Princes pursue me for nothing or "in vain" but before Your oracular word my heart is very solicitous or reverent. *David had no fear of puny opposition but he was very careful to follow God's word*

162 THIS SONG IS A CONSOLIDATED THANKSGIVING FOR THE WORD OF GOD

I rejoice over Your word of promise more than the man caused to find great riches. *Three kinds of wealth characterised the world in those days-that gradually amassed; that which was the spoil of conflict and that such as was beginning to be exploited in Solomon's silver mines. The first is hardly "a find" so it may be David is referring to "drawing out" riches from the rock of the earth. What is interesting is that rude ore goes through a refining process. We know that David speaks of God's word in these exact terms Psalm 12.6. David also records in v.164 that he praises the LORD seven times daily which surely is his way of rejoicing before God and praising Him for all that He has done in the especial promise of Messiah. Seven little songs or prayer daily make 2555 such thanksgivings. Clearly we do not possess in the body of scripture all the deep thoughts and joys expressed toward God by David-but this simple arithmetic assists in learning how thankful we should be.*

163 THE LAW AS A FINGERPOST TO MESSIAH IS STILL PRECIOUS TO THE JEW

I hate and continually abominate the deceit that violates covenant; I love your Law. *For the Christian love of the law seems a strange emotion. David and the ancients saw the Torah as pointing the way forward for their nation. When God took Israel out of Egypt He not only brought them to Canaan but He gave them Moses to whom He revealed His plans for a "greater prophet" and for the last golden era when Israel returned from its worldwide captivity and again sought the LORD. Israel alone among the nations knew the worst and best that would happen to them and that the God of Jacob would bring them back home*

164 DAVID AS A HEALTHY KING USED THE MEDICINE OF PRAISE

Seven times a day I continue in praise to You with Hallelujah's on account of Your administration of righteousness. *Since David woke thrice at night His habit appears to be to sing also in the day during each of the quarters of daylight. The LORD is the ultimate giver of righteousness and the ultimate defender of righteousness and the ultimate rewarder of the righteous. David was "spot on" as we say. He was justified in spite of his sin by the grace that supported him through life*

165 THE WORD –FOR DAVID THE TORAH-POINTED TO THE COMING OF SHILOH

Great “Shalom” (*peace or “soundness”*) belong to those who love Your law; and no-one or nothing stumbles them. *Some people are made to stumble simply and scarcely recover. Others take “the slings and arrows of outrageous fortune and by opposing end them” or as in David’s case by “praising God” go on joyfully and upwards through life. Peace originates in the One to whom the Torah ever pointed. It was given from heaven by the LORD and included a plethora of “pointers” or “particular Torahs” which even in those days set the mind thinking about Atonement Sacrifice and “God’s own Lamb”* What David calls “peace” by attention to the books of Moses is peace through what God’s visitations in those days promised for His people and mankind.

166 CHRIST IS COMING-CREATION IS GROANING

I examine and keep looking for Your salvation O LORD; and I do your commands. *The basic meaning of rbc is “to examine” as one might examine one’s teeth and the Piel tends to mean a continual examination. David is alike assiduous to expect and look for signs of Messiah*

167 BE A MAN OR WOMAN OF THE BOOK-READ IT ALL!

My soul preserves or keeps watch rmv on your testimonies (*God’s communications in past and present with regard to the future*) and I love them greatly. *What was written inspired David. He was a king with “the book”. Every Jewish king was to be a man of the book-he was obliged to read its statutes and uphold them in the theocracy. Many were not-but those who were ruled wisely and knew prosperity in their land.*

168 WATCH THE WORD AND IT WILL GARRISON YOUR LIFE

I keep watch on Your word when You visit and Your historical testimonies for You know all my ways.

The need to be guided both by the experience of others and the Spirit’s prompting in our daily affairs is most plainly stated.

PART 22 169-176 TAU-SIGN OF THE CROSS BROUGHT NIGH BY THE CROSS

This part is a set of seven vital prayerful desires expressed to the LORD

169 THE WORD IS MEDIATED BY THE LIVING WORD & THE LIVING SPIRIT

(1) **May I ever COME NEAR**-my joyful shout of praise is for Your presence O LORD. In accord with Your oracular word I have been taught or caused to understand *To progress the Hebrew thought is to recognise that nyb is an umpire and the LORD as David acknowledges has been that “middle man”-that “interpreter” that “guide as to differences” who sets him back on track and enables him to act with wisdom. To translate the concept of “a middle man” into New Testament terms we arrive at the idea of a “Mediator”-Jesus Christ offering His life for ours on the central “cross”*

170 DAVID DEPENDED DAILY ON THE COVENANT OF GOD

(2) **May my prayer come before Your presence** –according to your promised word it must snatch me from danger. *Among the promises made to David was in 2 Samuel 7.12 where the LORD promised him a peaceful end to his life. That, though a promise of the distant past, still was claimed in his praying. Promises and prayer are inseparable.*

171 GODS DECREES (cf PSALM2.7 & MARK1.11) ARE HIS LONG TERM PLANS

(3) **May my lips ferment or explode with praise** because you have continually taught me your ordinances or decrees. *The Shorter Catechism has an answer on the meaning of God's decree which runs, "God's decrees are his eternal purpose whereby he ordains whatsoever comes to pass. "To be aware that a Saviour Messiah would one day come was the hope From Adam to Noah and from Noah to Abraham and from Abraham to David and from David to Christ.*

172 GOD NEEDS WITNESSES-JESUS SAID "YOU SHALL BE WITNESSES" May my tongue witness to your word-for your commands are righteousness.

He prays that he may always be a praiseful man. For the Christian the N.T reveals how our LORD Jesus Christ kept the commands or dedicated Himself to the will of God. It may seem strange but it was His loving obedience in action-as the "suffering servant" that has promoted most enduring songs.

When I survey the wondrous cross

Living He loved me, dying He saved me, buried He carried my sins far away

Dear dying lamb Thy precious blood shall never loose its power

Amazing grace

And may I add one which is not so much sung but precious to me because it spoke to my dear father

There is a fountain filled with blood drawn from Emmanuel's veins

And sinners plunged beneath that flood loose all their guilty stains

173 LITERALLY READ "YOUR PRECEPTS ARE THE TOUCHSTONE OF TRUTH"

(4) **May Your hand always be there to help me**-for I have made your precepts my choice. *Whether David was in the right or had displeased God his style was always to be in the hands of God.*

174

(5) **My desire or longing is for Your salvation O LORD** and I have rejoiced in Your pointing to it (*literally Your Torah*). *We are not to think of the author of Psalm 22 as a man much poorer in spirit than are we.*

David knew a great Messiah was to come-a King of Righteousness. It would appear he was even shown the "piercing" and the "dividing of the garments" of Christ. In the space he had to live on David rejoiced to pick up every evidence of the coming Priest-King and Passover Lamb. Not being a Jewish historian I am not sure how early the Passover cups were introduced-but they are represented by the words of Exodus 6.6-8 which emphasis "bringing Israel from Egypt" "Redeeming Israel from burdens" "'taking Israel for His own" and "bringing his people to their land"

175 DAVID IS DAVID BECAUSE HE KEPT CLOSE TO THE SHEPHERD OF HIS SOUL

(6) **May my soul live and continually praise You and**

(7) **May Your righteous judgments help or support me.** *David strenuously wants to avoid the pitfall of ignoring the LORD until some big need arises.*

176 EVEN DAVID STRAYED AWAY-THERE'S HOPE FOR US YET!

"I have strayed" or "I am straying" –a wandering or lost sheep-in grave danger of ruin. Look for your servant for I have not forgotten your commands. As a Shepherd David was well aware that unlike the dog the sheep would have very little memory of the Shepherd's commands. In fact a Shepherd never shouts a command at sheep-he saves his breath. David was always keen to know what he ought to do to please the LORD. His heart was right with God. Yet in this last stanza of this Herculean

Alphabetical psalm he confesses I need your salvation-our shepherd care-I do wander sometimes!

So with the prayers (1) for devotion and staying near to God; (2) for prayer based on God's promises to reach the throne; (3) for explosive fervent praises; (4) for the hand of God and divine power; (5) for expectation of God's Messiah, foretold by the Torah; (6) for eternal life and (7) for the **righteousness** of God this comprehensive psalm on God's word concludes. The only answer to this cry from David's soul is "The Cross" of Christ.

CONCLUSION OF THE COMPREHENSIVE ALPHABETICAL ON THE "WORD OF GOD"

PSALM 120 AMBASSADORS OF PEACE MUST EXPECT DANGER

1ST SONG OF ASCENTS 1

These songs are pilgrim songs of those journeying to festival -but they are also songs of "elevation" showing new spiritual heights and they are songs of growth and evidence of progress of faith. All growth and progress and joy increases as the saint gets nearer the LORD.

The "songs of ascent" include one with recollections of Egypt and another recalling Babylon and one in honour of Solomon. They are "pilgrimage songs". One should not miss their value for the Christian teacher who can derive a multitude of lessons concerning our "pilgrim journey of faith" from these joyful lays.

*I called out to the LORD while I was under pressure or adversity and HE **answered** me. The earnest cry of a believer finds response in the heart of our Saviour. We progress as we walk and talk with God. At least 20 times in the psalms David speaks of "God's ear". David has the ear of God and he knows that well enough. Others of the psalmists sought equal sense of the LORD'S attention.*

DECEITFUL PEOPLE MAKE BAD PARTNERS IN TRADE 2-4

O LORD Snatch my soul from false lips or empty lips or fraudulent lips.-from a tongue of letting down or indolence. The singer wants to be earnest and honest and helpful but not relaxed and careless -with a tongue like a "deceitful bow". Like James in the NT the psalmist acknowledges that spiritual progress is seen in how the tongue is controlled.

What will a lazy tongue or careless give to you? What will it add to you? Such a tongue brings no gifts and produces no advantage.

*(He will render) the sharp piercing arrows of a warrior with burning cares or torments of **tender affections**. Words will wound and torment will follow which will tear the heart apart.*

THE DANGER IS DEATH AND THE NEED IS DELIVERANCE 5

Woe is me for I have turned aside to or tarried with MESHECH. I have dwelt alongside the tents of KEDAR. The "adversary" is now seen as ill-chosen neighbours. Neither of these nations was well-reputed. The first people are mentioned 4 times by Ezekiel as northern race-with possible connections to the NE of Darius' Empire in the Steppes of Anatolia. This people exported slaves and dealt in copper.(Ezekiel 27.13) The other nation is a warlike Bedouin people. They were sheep-rearing people and

traders who sold through Tyre. They were noted for their skilful archery. Whoever the psalmist is he would seem to have been a trader.

EVEN PROLONGED FRIENDSHIP IS NO GUARANTEE OF SAFETY 6-7

My soul has been dwelling long and abundantly in this relationship with those who hate peace. *The Jew has ever been recognisable by the word "Shalom" and the psalmist is clear that his trading friends have no intent to live in peace.*

I am of peace and because I speak ("shalom") they are for war. *The pretext for war is simply the wish for peace. To desire "order" or to "prescribe" anything is to enrage such inimical people. The very fact that the psalmist takes his stand for "peace" makes him a target of wrath. This is so reminiscent of our LORD who lived at peace with all and yet was persecuted and crucified.*

The Pilgrim is on course to worship the LORD and is seeking God for deliverance from the men he has met who are deeply distrusted. He could end up with an arrow in his back and so he is pleading with the LORD that his will be a different future. He wants a future linked with peacemaking and the good will of God. This is a man of tormented mind who is seeking healing for his disturbed thoughts.

- 1. He is encouraged by prayer and God's faithfulness*
- 2. He has been let down and deceived over and over.*
- 3. His trade contacts are livid because he prescribes righteous dealing.*
- 4. His wealth and life-style are all mistaken and he had learned that turning to the LORD is the answer.*

PSALM 121 GOD'S WATCH-CARE

2ND SONG OF ASCENT 1-2

I will lift up my eyes to the hills. From where does my help come?

My help comes **from being with the LORD** the maker of heaven and earth.

Try the "far-away" look when you are burdened. The oculist will tell you tired eyes need it.

David Livingstone sang this psalm before he set off with his father for the Liverpool Steamer that was to convey him to Africa.

My help comes from

(1) Being in communion with the LORD

(2) Being near the LORD

(3) Being hidden in the LORD

WATCH CARE No.1

A PROMISE OF UNBROKEN DIVINE WATCH-CARE 3-4

He will not give your foot to tottering. He who WATCHES over you will slumber or not flee away.

*The verb **שמ** has both meanings but the first is to be chosen in the light of the following phrase.*

Behold the one who WATCHES Israel will not slumber or fall asleep. *We are to take Jacob for a case at point and study God's care of him into late years. Jacob sought God's guidance as he went out and passed through many trials but was brought in safety to SHECHEM and in rejoicing to meet Joseph in Egypt. The nation of Israel equally during the theocracy was a subject of God's daily watch-care.*

WATCH CARE No.2

A PROMISE OF SPECIAL PROTECTION OVER ACTIONS

The LORD is your WATCHER; The LORD will protect or be a shade for you on your right hand. *The effect of the Hebrew ללך is to show that the LORD rolls down around the believer like a protective cloud and hides him. We could say God wraps the believer around protectively. The psalmist is not like the modern evangelical singing to himself about God's benefits-but to the company of those who sing with him-the people of God. He is not centred on himself but his eye is on his LORD.*

WATCH CARE No.3

A PROMISE OF PROTECTION AGAINST EVIL

The sun will not strike you by day or the moon through the night. The LORD will WATCH over you against **all evil**. He will WATCH your soul. *Heat and cold are symbolic of all that could naturally occur. The sun is a sign that nothing in the natural world will take the psalmist's life -nothing in the heat of day or the cold of night. All evil which is fostered by fallen angels and men will be watched and countered by the LORD*

WATCH CARE No.4

A PROMISE OF LIFE-LONG AND ETERNAL WATCH-CARE

The LORD will WATCH you going out and coming in from this time and for the length of your life. *Thus at this very time the LORD is watching. Each time I go out of the home HE gave me HE has his eye on me and each time I come home HE is watching me. The LORD is the only true security of your life and mine. He watches the sheep of his hand as shepherds protect their flock from wild beasts and as merchants watch what they trade.*

It is surprising that this well-known psalm is not quoted or referred to at all in the NT-although its promises are well-understood and No.3 appears in the LORD'S PRAYER in the petition "deliver us from evil". Behind the famous "I will never leave you nor forsake you" of Hebrews 13.5 lies the thought of "life-long" watch-care. I take it that John 10 is written all over this psalm. It is the Shepherd of Israel that we read about in these stanzas.

The word "keep" or "watch" can be used of "fastening nails" so we may say

(1)The LORD fastens Satan down or nails Him down

(2)The LORD nails down the soul or imposes on it's his safety limits

(3) The LORD nails down our travel plans for our good.

Then nestle your hand in you Father's

And Sing if you can as you go

Your song may cheer someone behind you

Whose courage is sinking low

And well if your lips do quiver

God will love you better so.

PSALM 122
PRAY FOR THE PEACE OF JERUSALEM-SHILOH
AS WE GO FORWARD

For Christianity in every era our concern must first be for the Jew's salvation & then for our own Gentile evangelisation. Paul so lived-McCheyne so lived-Why should today be different. Ask yourself "How can I return God's favour to you through your bible to God's people the Jews while I live?"

3rd SONG OF ASCENT- FOR DAVID

WALKING JOYFULLY TO WORSHIP 1-2

I was radiant with joy through those who said to me "Let's walk to the house of the LORD" As a King David was not far from the tabernacle but he was positively thrilled when others wanted him to go on foot. He was willing as a king to be as a citizen and humbly enter the house of God with others.

Our feet stand to minister within thy gates O Jerusalem. David was near the tabernacle and clearly he enjoyed nothing more than welcoming others to the worship of the LORD. (cf Psalm 84.19)

AN URBAN COMPACT NESTLES ROUND THE TEMPLE 3-5

Jerusalem is built as a city that has been consolidated or joined in companionship [*rbj*] "like the 3 strands of a rope"] as one united build especial to it. There to where the tribes go up-the tribes of JAH go up to the testimony of Israel [*the tabernacle and more specifically the ark of testimony*] to praise the name of the LORD. For there the thrones of justice are settled-the thrones of the house of David.

PRAY FOR THE PEACE OF JERUSALEM 6-7

While we must pray for the objective peace of Jerusalem to be fully realised the more cogent point is that we are to ask for ourselves at the personal level that God's Shalom purchased outside the city walls will be a reality and experience which we possess.

They must inquire or ask for the peace of Jerusalem. They will be **prosperous or happy or tranquil** who love you [*the city (feminine)*] (or) that those who love you may be secure. May there be peace in your palaces -**prosperity** within your inner recesses of power or fortresses (or) [later] the apartments of your women. *The root of the "prosperity" is related to "Shiloh". The thought is that there should be "peacemakers" in the centre of the nation's life. David's prayer for prosperity and wellbeing in private and public affairs would be prophetically fulfilled in the far distant future when Messiah (Shiloh) comes. Meantime it is as truly of moment that the home where mother is honoured is a place of joy and peace as that civil and public matters thrive peacefully.*

JERUSALEM IS PIVOTAL

For the sake of my **brethren and friends** I will lead guide and contend "please may peace be within you." For the house of the LORD my God I will seek your good or welfare and happiness. *David considered that Jerusalem was important to his family and equally important to his friends [h[r] The city of Jerusalem has always been the capital and focus of the Jewish people since there Abraham offered his son and there David established the temple and there Melchizadek promised a foundation of peace. Jerusalem is also vital and central to the Christian faith because Christ died at Calvary which is on the same scarp as that on which Isaac was anciently offered.*

There Jewish brethren of today and "Friends" of the Jews who know Messiah Yeshua look for the LORD to be revealed in the end of days.

So most of all Jerusalem is important to God for in the millennial years the Shekinah shall return and the LORD will be "present" to bless His people and rule the earth.

PSALM 123

THE NEED FOR ENDURANCE IN OUR WALK

4th SONG OF ASCENT

LOOKING TO THE HAND OF GOD 1

I raise my eyes up to you-the one who is seated in heaven. In raising our eyes we lift our prayers too. For Christians there is great encouragement to do so as Christ is now seated at the right hand of the Father. The writer may well be a Jew enduring ridicule under the weight of Babylonian captivity. This called for patience and a prayerful appeal to God who never ceased to be gracious to His people.

CONTINUAL PRAYER AND OBEDIENCE 2

Behold as the eyes of servants are upon the direction of their master's hand as the eyes of the maidservant is upon the hand of her authoritative organising mistress-thus our eyes are upon the LORD our God until that (time) [v d[] he will be gracious to us. We are to come to the throne of grace to find grace in time of need. Hebrews 4.16. The Jews no doubt knew all about overweening masters and their wives knew as much about authoritative mistresses but although they served sincerely they seldom received even a modest gesture of kindness.

OUR SUPREME NEED IS OF DIVINE GRACE 3

*Be gracious [m]j imperative of m]j "You must be gracious"] to us O LORD You must be gracious for we have endured great contempt [Literally "**Sabbathed** or remained patient under "contempt"] The Babylonian setting of this psalm which many have assumed would certainly drive the Hebrews to God.*

THERE IS A NEED FOR SPIRITUAL ENDURANCE 4

*Our souls have endured [**Sabbathed**] a great abundance of contempt-the derision or hostile foreign language of the proud who are at ease. The tranquillity of Babylon and its splendour contrasted fiercely with the humble state of the Hebrews in that city. The use of the term "Sabbath" is highly suggestive of a term of "Seventy Years" as prophesied by the prophet Jeremiah 25.11 The Babylonians acted like majestic kings. They were "proud" and their way of life flew in the face of grace and humility.*

PSALM 124

AS WE LIKE ISRAEL TRAVEL HOME WE REJOICE IN OUR TABERNACLE OVER FREEDOM FROM THE PRISON HOUSE AND THE POWER OF SATAN

5th SONG OF ASCENT

The Psalm rejoices in escape-the soul escapes like a bird. Another of the songs of Ascent it is of specific Davidic authorship and opens with the thought "If it had not been that the LORD was mine"

*Mine, mine, mine how sweet the thought to me
Let me repeat thy name and turn my heart to thee*

PART 1

Because the LORD who belonged to me and me to Him was with us let Israel please say –it is all because the LORD who is mine and whose I am was with us

- (a) at the time of the rising of men against us at the time they swallowed lives in the heat of their anger against us
- (b) at the time the waters were sweeping us away or overwhelming us; the rivers passing over our souls
- (c) at the time the boiling insolent waters swept over our soul *David is saying that the presence of the LORD and His possession of our lives made all the difference.*

PART 2

Bless the LORD-the living or triune one [a/v] who has not given us to be torn prey for their teeth *The “blessing of others comes from a humble spirit in their presence- we have inverted the idea so that others kneel to be blessed. The one who blesses both kneels and gives.[Jrb]*

Our souls as a bird have made their escape from the net of the hunter.

The net has broken and we have released ourselves.

Our help is in the name of the LORD who made heaven and earth.

The “escape” of the Jews has been as smooth as the laying of a new laid egg [flm] Just as there is a moment of revolt and flood and drowning so there is a time when a chicken lays an egg. This latter concept is very simple but as the egg speaks of that which is fresh and new so the help of the LORD is always timely and unexpected.

The LORD intervenes so simply and smoothly in difficult circumstances that we will always want to praise Him for his grace. Nowhere was this more significant than when you and I were saved. At the rapture it will be exactly like this.

PSALM 125

ISRAEL TRAVELLED TO JERUSALEM

CHRISTIANS TRAVEL TO ZION

**“If through faith of Zion’s city I through grace a member am
Let the world deride or pity I will glory in Thy name”**

6th SONG OF ASCENT

1 UNSHAKEABLE? NO! BUT AIM NOT TO BE SHAKEN BY YOUR OWN ACTIONS!

Those who are trusting in the LORD are as mount Zion. It will not “shake itself” or “be shaken”[dmm –the idea of “shaking” is as that of a wooden bar between the shoulders of two men which shakes as they walk (or) “a shaking limb” that gives way under strain] **for an age** it will remain settled. Trust [jfb intimates the readiness with which one “throws oneself upon “ anything as a bed or chair (or) “resting in the womb” (or) “giving the heart to” i.e. abandoning one’s life to another] Clearly the mountains around Jerusalem will not be shaken often but when Christ comes they will most definitely move. Besides this they will pass away with the general demise of this world in face of the “new heaven and earth”. Steadiness is not to be confused with everlasting existence.

2 THOSE HILLS ARE INALIENABLE-SO IS THE LORD TO HIS OWN

The hills of Jerusalem belong around about her; so the Lord belongs around about His people from now and until the age or millennium. *The “until” which we read in the*

text shows that the LORD surrounds His own in every age until the time when in the golden age of the kingdom He will surround Jerusalem anew with His glory. The LORD Himself stood on Olivet, on Zion, at Calvary, doubtless passing the hill of evil counsel to the south and “encircled” His people in those ancient places.

3 JERUSALEM BELONGS TO THE INHERITORS NOT THE OCCUPIERS

For the sceptre of the wicked shall not rest upon the “lot” [lŕq-ancient lots were apportioned by the casting of little stones when there were various strips of land available for distribution] The land was originally apportioned by God and its boundaries set by his command and not by lot... so that the righteous shall not extend their hand to wickedness. The implication is that if wicked men appropriate Israeli lands the Jews might act equally unjustly in repossessing it. We can well understand that this is what lies behind the reticence of some religious Jews today to fight for the retention of the integrity of their country. They would prefer to await the justification of their claim when Messiah comes

4 HAPPY DAYS CALL FOR CLEAN LIVING

*The LORD causes happiness for **the good** and for the **righteous in heart**. Goodness is defined as “heart righteousness” not on an ethical scale. It demands cleansing*

5 PERVERSION RANKS WITH THE DEEPEST REBELLION

Those who expand or turn to their perversions or crooked practices the LORD will cause to go or journey with the workers of iniquity. People who turn aside fall into deeper and deeper sin.

PSALM 126

THE JOY OF BABYLON BEHIND REVIVES THE PILGRIM THE JOY OF THE WORLD BEHIND REVIVES THE SAINT AS WE MARCH TO ZION

7th SONG OF ASCENT

This is the psalm of “the ransomed” from Babylon and the psalm of “the sower” who gives all-bag after bag of his precious seed. The faith of Christ inculcates a life of “living sacrifice”

1 HOW SOLDIER-LIKE EXILES LONG FOR HOME

Through the LORD turning back the leaving of Zion we lived like “dreamers”. The days from Cyrus to the reconstruction of the temple under Cyrus decree and the leadership of Zerubbabel Ezra and Nehemiah were heady days. The people were living their dream of rebuilding the holy city and its walls.

2 THERE’S BLUEBELLS OVER THE WHITE CLIFFS OF DOVER-THE BOYS ARE HOME

*Then our mouth was filling itself with **laughter**; [qŕj C-even “scornful sport” or even “jokes” in respect of those who doubted and scorned those who believed that Jerusalem could rise again] and our tongue with Shouting or joyful shouting [hmr] Then they said among the Gentiles “The LORD has caused great things to be done with them. The Gentiles nations observed that the Jewish people were instruments of the LORD*

3 THE DAYS OF EZRA BROUGHT SEVERE DISCIPLINE AND GREAT REVIVAL

The LORD has caused great things to be effected with us; we are radiant happy people. The LORD’S work was “through, with and on account of His people”. The

Psalmist gives all the credit to the LORD above who was lifting and working with His people Israel.

4 THE FLOW OF LIFE RESUMED LIKE A WADI AFTER DROUGHT

The LORD returned our exile [*literally “turning to leave “Zion” as wadi channels [qypa- “wadi-stream beds”] in the Negev.*

5 THE TEARFUL EXILES TURNED INTO JOYFUL SINGERS

Those who continue to sow with tears must reap with celebration or joyful singing.

6 ITS HARD TO SOW SEED CORN BUT THE JOY OF HARVEST PROVES ITS WISDOM

He who keeps walking the walk and weeps [*hkb*] lifting up the seed of acquisition or scattering –must or will come [*aby ab*] with celebration bearing his bound sheaves.

The fact that despite his sorrow to lose the farmer gives his all in a time of austerity means that he “must” reap under the law of God’s promise of “seedtime”-in which the farming man works by faith with the creator.

PSALM 127

PILGRIMS REJOICE IN THE GROWTH OF THE NATION

CHRISTIAN PILGRIMS REJOICE IN THE GROWTH OF THE CHURCH

8TH SONG OF ASCENT –FOR SOLOMON (*Probably in honour of Solomon’s focus*)

THREE USELESS PRACTICES 1-3

If the LORD will not build the house those who build within it toil in vain or “to make a noise” *amv*

If the LORD will not watch the city the man keeping vigil watched sleepless for nothing.

It is useless for you early risers to rise from sleep after sitting late eating the bread of affliction...

It is not only useless but approaching calamity to build without God, to guard what God has delivered up, to work amid affliction like the slaves of Egypt. The gift of sleep is a sign of divine love. We speak of “having a guilty conscience” which takes sleep from the eyes. Overwork and enemies or dangers and desire for wealth or hard times can also rob us of the blessing of sleep.

HIS BELOVED YEDIDAH 3

...for the LORD gives to His beloved ones **deep dream sleep.** [*hvj*]

Nathan gave Solomon the name “Beloved” when he was born-2 Samuel 12.25. He was called “the delight of the LORD”. This prophetic name was not used or applied to Solomon by David. He was named “Solomon” instead by his Father David and his mother Bathsheba. Here Solomon himself resurrects the name in recognition of the great honour of being “loved by God”. In a sense he is linking “love and peace” in a rather special way bringing together his mother’s name and God’s name for him. The gift of sleep is a sign of divine love. We speak of “having a guilty conscience” which takes sleep from the eyes. Overwork and enemies or dangers and desire for wealth or hard times can also rob us of the blessing of sleep.

SONS ARE A DEFENCE AGAINST RANK EVIL AND A DIVINE BLESSING3-5

Behold sons are the portion or inheritance of the LORD, the fruit of the womb a reward or wages. As arrows in the hand of a warrior-thus are sons of youths. O the blessings of the warrior or man whose nakedness [*literally hpv “elevation”*] is full of them. They will not dry up in shame for they will subdue or report or destroy their enemies at the gate

Whilst this is a memorable psalm it is clearly Solomon’s. It exults in the power of pro-creation in an overt sensuous way. Solomon speaks of the vanity of home building work and business if the “love” that should characterise homes is absent and the joy of creating a family under God is missing. He commends large families as the best source of the defence of his realm and reminds the man and woman who has several sons of the blessing God has given them.

*The Jews would sing this song when going up to the city of God. The “stalwarts” as Stewart Perowne calls the felicitous male-stock family- “the quiver full of the A.V. was thought of as stout defenders against legal or battle assailants. Today we look for the weakening of nations in any number of areas-but **the godly family** is as Solomon urges a bulwark of the nation.*

PSALM 128

THE PILGRIMS REJOICE IN GOD’S BLESSING IN ANOTHER YEAR CHRISTIANS REJOICE AS WE TABERNACLE HERE –LOOKING FOR HIS COMING

*Count your blessing name them one by one
And it will surprise you what the LORD has done*

9TH SONG OF ASCENT

BLESSINGS OF SPIRITUAL OBEDIENCE

Happy are all who revered the LORD! Happy [*rva*] is the individual who walks in His ways. *There is blessing for all who begin with God in reverence for the Lord who saves but there is a particular blessing for the person who day by day walks with God. The psalmist states that some blessings attach peculiarly to salvation and holy living*

BLESSINGS OF HARD WORK

You will eat the fruit of the labour of your hands-your blessings and happiness or prosperity belongs to you. *The psalmist acknowledges that some blessings are earned and belong to the worker as of right.*

THE BLESSING OF FAMILY

Your wife is as a fruit bearing vine around the two sides of your house. *The Jewish house could hardly be seen for the vine that was trained around it. So the fruitfulness of the family is seen in the life of a wife and her children. The house is nothing-the glory of the family is everything.*

THE FUTURE BLESSINGS

Your sons will be as shoots of olive trees-around your table [*j / v-the Jewish table was a place of extending the arm and a place of commissioning. It was so with the LORD’S table. It was a place connected with “growth”-table also means “shoots”*] holding promise of future blessing So much is derived from “oil”:-

(1) The holy oil for anointing and incense –cf prayer

- (2) The oil for the lamps-candles at home and the menorah of God
- (3) The oil for cooking
- (4) The oil for soap and washing
- (5) The oil for medicine and healing-of the Good Samaritan story-where he poured in oil and wine

The olive tree produced on average 15 gallons of oil each year.

THE BLESSING OF PRAYER AND PRAISE

Look or Behold for thus the warrior will have been blessed [*Pual of krb*]-of have been invoking blessing indeed kneeling to invoke blessing and to praise God-the man who stands in awe of God. *Another kind of blessing emerges at the end for the man who has had to leave home and defend his country. His wife has held the fort-his children have done everything-he has come home rejoicing in victory. He was a man who prayed and his prayers have been answered even when he was charged with consecrating his life to his land under God.*

THE BLESSING OF CHRIST'S HUMILIATION

The LORD will bless you from Zion-or may the LORD bless you from Zion and you must look prophetically for the happiness of Jerusalem all the days of your life. *The imperative takes us out of our comfort zone to see the purposes of Messiah for His nation and in our case for His church as vital. The LORD will bring huge blessing by a mighty stoop. His humiliation and His cross are cast in prophetic mystery within the 5th stanza. The psalm demands a consecrated life-the life not now of the warrior or his family but of every singer and listener.*

THE BLESSING OF THE NEXT GENERATION

And you must see your sons' sons. You must look to the future of the generation two steps ahead. SHALOM UPON ISRAEL. This is the great blessing. Reward, cherishing, safety, peace, completion, recompense, friendship, restoration, wholeness—all these are for the “soldier of God”-God's contender. The LORD is calling for Jacobs still-those who will face the enemy in the gate-those who will take hold of God. Theirs is the blessing of Shalom-the wonderful reward of God-the peace of God-and heaven at the last.

PSALM 129

THE PILGRIMS REMEMBER JOSEPH OR ANOTHER WOUNDED ONE

THE CHURCH REMEMBERS THE SAVIOUR WOUNDED FOR US

10TH SONG OF ASCENT

The prophetic element is quite vital to the understanding of this psalm. Otherwise it remains an agricultural and farming complaint which is far from the intent of the Spirit of God.

A MAN SET FREE BY ANOTHER'S WOUNDS 1-4

They greatly oppressed or bound me numerous times by adversity from my youth-please let Israel speak *An Irish expression that fits the psalmist's youthful disadvantage would be “they have hemmed me in”. It would appear he has been shut up to expressing his mind and bringing what light he could offer to his family and his people.*

They bound me up like a kernel in a nut or grain in a sack so often in my youth yet they did not prevail over me. *In time the LORD gave the psalmist space and freedom to express his mind and even direct his people.*

Ploughmen ploughed over my back-they caused their furrows [hn[m] to be ploughed long. *This prophecy of the passion of Christ speaks both of disturbing treatment but also as ploughing is needful to harvest so the death of Christ was essential for the seed of the word to be sown and for any harvest among men to be reaped. Without Calvary only judgment could attend the human race. Jesus travelled our lonely road-He took the Calvary Road and bore our burden-so that by faith in Him our way is brighter and our destination sure.*

The LORD is righteous-continually cutting off the cords of the wicked. The righteousness of Christ is at the fountainhead of our salvation. By means of His righteousness the bondage of sin was broken.

ISRAEL'S PROTECTION AND APOSTACY 5-8

(a) All who hate Zion will be ashamed and will depart (from God) together-or **“be hedged about”** together. *This prophecy is indicative of the frustration of anti-Israeli schemes in such a way that many peoples face either a physical hedge to their ambitions against that nation or at the last expulsion from the Messiah's presence in accordance with His latter day judgments cf Matthew 25.32 and Matthew 25.40*

(b) They will be as grass of the rooftops withered plucked up **for this reason** before... *[tmdqv- the construction has a prefixed v which is unusual-but it occurs again in the next verse. The reason is that the psalmist is making a connection with “hatred” and the response of God]... its origins or growth-or withered before the origins of its sword. This promise is very important at the present dangerous stage of history when lethal weapons could be released against Israel. The weapons of Israel's enemies are “grass on the rooftops”-under the surveillance of God and indeed of man's modern systems too. The disabling of those who oppose Israel is for the reason of “hatred”*

(c) For this reason[v] the Reaper or Harvest-man has not continued to fill His hand and His bosom with sheaves and those who pass by are not saying or have not said “I continually bless you in the name of the LORD with the blessing of the LORD God. *The psalmist is explaining his reason for a poor harvest (of souls) and in his thinking it runs back to the “departure from God” in v.5 and the failure to acknowledge that the “ploughing of the back” was vital to justification and divine blessing. The name of the person whose back was ploughed was Jesus Christ and Israel's turning from His work and redemption lead for years to a poor harvest and among those who hate Israel and the Messiah it also explains limitations for evangelism.*

PSALM 130

THE PILGRIM PASSED GLOOMY VALLEYS BUT LOOKS TO THE SHINING CITY

THE CHRISTIAN LOOKS TO JESUS ON THE UPWARD PATHWAY 11TH SONG OF ASCENT

GRACE IS THE REMEDY FOR THE DEEPEST SINS

From the valley-“the unsearchable”-inscrutable place I am calling You O LORD
O LORD listen (with the effect of “act upon”) my voice. May there be a sharpening of Your ear (in the fashion of the hunted hare) in respect of **my call for grace** or restoration. If You Yah the living one narrowly watched **the deepest wrongs** who would stand to minister before You? *So far the psalmist is in some condition of heart*

that retreats like one in flight. He is nevertheless calling on the LORD. Perhaps we can sense a trace of impatience or frustration with God in his words “commanding” his Maker to listen better. Whatever the background he knows that if God had every sinner in his sights and would make an entire end of each the world would be a graveyard with no undertakers, a battle-scene without memorial, a Sovereign’s footstool without servants in attendance. The theology or understanding of God that gets him off the hook of insubordination to the will of God is that he is pleading on the basis of the natural prerogative of God to show grace and mercy.

JUSTIFICATION FEELS LIKE ADOPTION

For with You there is a “lifting up”... *hjl ysj* meaning “You lighten the balances” We can all envisage balances coming to equalise when something very heavy counters the great weight on the other side. That is the Hebrew term in the natural...in order that You may be feared. We have managed to impose on the Hebrew word *ary* the idea of cringing terror but easily miss the purpose of God in lightening the balances-which is mainly to be **reverenced as a Father** ought and to cause us to **tremble with joy** at the “stupendous deed” undertaken for us in this setting the balances right through justification and the cross. It is all there-not because the psalmist knew half of what the early Christians knew of God in Christ but because these things were written for our learning. Fine systematic theologians have argued over whether regeneration or justification comes first. I will simply allow the earlier explanation to translate the scripture and cover the “righting of the balances” by the coming of our precious Saviour and his glorious love shown at the cross and through conviction and conscience stirred to change by the Holy Spirit.

FROM THE SAD MAN TO THE GLAD MAN

I have continued expectant O Lord my Soul is continuing in hope. Also I have made myself to put expectation what is entailed in Your word. *This might be the Christian’s motto for “keeping hope alive”-O Yes-he is in that valley but he has the word of God and he is aware of what belongs to the oracle of God-all that future which is set for the city to which he and other pilgrims go up-Jerusalem.*

O Israel, keep on expecting towards or on account of the LORD! *The psalmist is encouraging his entire nation to keep patient but expectant. He is reminding his nation of their mighty spiritual name “contender with God” or “soldier of God” from the twin roots jrc and la. As this long list of Psalms with the 15th Song of Ascent (Psalm 134) he strikes precisely the right note of the cardinal value of covenant mercy. ...for with him is covenant mercy –and-and-and-with Him is “the” great redemption. God had the price of our redemption in His presence He will redeem or buy back Israel out of bondage from all its most awful wrongs.*

PSALM 131

THE PILGRIM IS INSIGHT OF THE CITY

SOON IT WILL BE HOME AT LAST FOR THE CHILD OF GOD

12TH SONG OF ASCENT

THE PSALMIST IS NO HIGH-PRIEST FOR HOLINESS OR PROPHET FOR VISION

LORD my heart is not Nob. The expression would have ancient resonance. In 1 Samuel 22.11 we read of Nob as a priestly enclave-the home of the redoubtable Ahimelech. David is saying that his heart is not particularly “high and holy”-not

Ramah. Ramah was the home of the prophet Samuel. My eyes are not “Ramah”. David is adding “my eyes are not particularly “high and prophetic”. I do not walk in great things. I do not walk in marvellous things or wonders which are beyond me.

INSUFFICIENCY

Though or rather I have not constantly been sufficient to make good damage done[*hmv*] and I have been standing still over and over again-desolated. O my soul! Paul in his weakness once declared “2Corinthians 2. 6 & 16-he would have been aware of this psalm on “weaning from weakness.

JERUSALEM -MOTHER OF US ALL

But as a weaned child high up on its mother [*In her arms or on her breast*] My soul is even as a weaned child lying upon me. *The psalmist is telling us that his own soul feels like a child that needs feeding and comforting at regular intervals. There was for a long spell nothing else he could do but minister to his own needs under God. The approach of the soul to Jerusalem and the joy of the festivals of God –fellowship with God and the company of spiritual people would enliven again the spiritual resources of the psalmist*

THE LORD –TRUE SOURCE OF HOLINESS AND VISION

Israel must continually or continuously hope or have her expectation in the LORD from now and unto the age to come-or the long age of her future life.

PSALM 132

THE PILGRIMS REMEMBER DAVID’S GREAT DAYS

THE SAINTS REMEMBER CHRIST’S GREAT WORK

13TH SONG OF ASCENT

FIRST PLEA RE- DAVID-REMEMBER OUR ZEAL FOR YOUR HOUSE 1-8

LORD remember David-all the times when he humbled himself before you [*wtm*]-*a Pual infinitive-not a noun*]-how he swore an oath to the LORD –making a vow to the mighty one of Jacob [*ryba-one mighty in strength –one who mounts in the heavens-one who overshadows with prayer wings. cf Isaiah 1.24, Genesis 49.26 & 50.16*] *The context in 1Kings 2.36 & 5.5 And bless God Jesus Humbled Himself for us.*

(1)“Should I come into the tent of my house or should I go up on my storied couch or the couch of my multi storied bedchamber?”

(2) “Should I give change to my eyes –restful refuge to my eyelids until I have found a classic site for the LORD-dwellings for the mighty one of Jacob?”

PLEA TWO-LET US SEE GREAT DAYS & VICTORY 6-9

Behold we heard in Ephrathah-we found it in the fields of the wood. *The oath and the LORD’S response came in the “building of the house of Boaz” in Ephrathah and the answer to the quest for the dwelling of God (however temporary the tent)was connected to the discovery of the ark at Kirjath Jearim and its transport into the tabernacle of David.* Let us get to His dwelling place, let us bring ourselves to worship at His footstool. Arise O LORD at the place of Your rest. *The apparent contradiction is “activity in rest”. It is not that God needs sleep-but that now the ark is in the city God is daily active among His people.* You and the ark of your strength. *The call may be made in face of a national concern or external pressure. Even during the second temple period the temple furniture would have been preserved-notably the ark.* Your priests will be clothed –righteousness –and Your holy ones will continually

shout or sing for joy [*mr tells of the “celebration” accompanying festival and the “invitation” to worship*]

PLEA 3 LET US KNOW FORGIVENESS 10

In forgiving [*rb[-literally “the to pass over”(his sins)]*] David Your servant do not turn your face away from your Anointed.

HIS THRONE FOR EVER SHALL ENDURE 11-14

The LORD has sworn to David –**faithful truth** -He will not turn away from it. From the fruit of your body I will place that which belongs to the throne- to belong to you. If your sons will keep my covenant and **this my testimony** that I teach them- your sons also will sit on your throne until “still” or time endures. For the LORD has made choice in Zion and longed to belong to His seat of residence. “This is my rest onwards for the duration. Here I will dwell for I have desired it(Zion).” *cf Psalm 78 67-68*

SALVATION AND GOSPEL INVITATION IN ZION 15-16

I will continue to bless her furnished provision [*such as fish and fowl and meats very vital to the hospitality of festival*] and I will satisfy her poor with bread. *There will be plenty for those who can afford provisions and bread will be available for the poor.* I will clothe her priests with “salvation”. *This goes a step beyond verse 9 where the priests were considered “righteous-this is prophetic of another era but also indicative of the felt need that the people should experience God’s salvation.* Her saints shall continually shout in celebration or invitation.

THE SAVIOUR-LIGHT OF THE WORLD AND LORD WITH SHEKINAH 17-18

There I will cause the horn of David to grow up. I have arrayed there as in battle a **light** for my Anointed Messiah. His enemies I will clothe with shame and his crown of separation (priestly or regal) shall glitter and flourish [*xyx is associated as a flower with the high priestly crown*] *This psalmist is bold enough to envisage a King who is priest reigning in Israel. The ultimate hope of Israel is Christ who will come finally as the glorious high priest of His people.*

PSALM 133

PILGRIMS REJOICE IN THE CURRENT HIGH-PRIEST

BELIEVERS REJOICE IN THE HIGH PRIEST OF OUR PROFESSION

14TH SONG OF ASCENT

UNITY IS A LOVELY EXPERIENCE 1

Behold how cheery or fragrant it is and how pleasant [*bwf is used here of smell*] and agreeable to listen to [*my[n is used of “sound”]*] it is when brothers Sabbath together as one [*djy*] *The absolute joy is described by ambience. We are thinking about a gathering of brothers who are at rest in part and also united in their worship of the LORD.*

UNITY IS A CHRIST CENTERED EXPERIENCE 2

*As the High Priest was the central spiritual figure of Israel so is Christ to His church. It is like the best oil that was poured on the head of Aaron and that ran down like a river along the beard-the beard of Aaron. Which [*v for rva “which”*] ran to the mouth or edge of his extent. Perowne denies that the oil reaches further than the top of the Ephod. I believe he is mistaken. The unity here spoken of is not suddenly at an end. In fact what we are ultimately speaking about is that the oil ends up in the very*

detail of the tassels of the prayer wings of the garment. It is absorbed in speech and expressed in the prayers of those who fellowship with the LORD.

UNITY IS AN EXPERIENCE ASSOCIATED WITH DOCTRINE 3

It is like the dew of Hermon which [v-again the abbreviation for “which” is used]- and ancient symbol for the Triune God] keeps falling on the mountains of Zion. This is the gentle rain that falls around Jerusalem. Like Hermon Jerusalem lies in high terrain and light rain often falls on the city and brought refreshment to its verdure. Light rain that begins in the Hermon makes its way to Zion. This is symbolic of the flow of the oil and in line with the spread of the teaching of God’s testimonies. This statement finds full fruition in the outpoured Holy Spirit of God and these days of refreshing which shall come from the hand of the LORD are the times of the latter rain.(Acts 3.19) It in the era of Messiah that the blessing will be fullest and unimpaired.

UNITY IS CONNECTED TO THE BLESSING FO NEW LIFE AND OF THE HOLY SPIRIT 3

For there (in Zion) the LORD commanded the blessing-life until the golden era-the AOLAM-the millennium. During that era to come men would live long and life would be sustained as never before seen since the pre-diluvian times. In token of this “new life” would also spring up from the day of Pentecost when the LORD’S command was singularly clear about the coming of the Holy Spirit and the unity of the church in expectation. The old blessing on barns (Deut.28.8) was to be the experience of the nation settled in the land and living obediently.

NOTE ON THE GOOD OIL

In Exodus 30 22-24 we read of the “precious anointing oil” being made by the apothecary of 12.5 pounds of myrrh, 6.25 pounds of cinnamon, and 6.25 pounds of sugar cane and 12.5 pounds of olive oil as the carrier. The entire consignment weighed 37.5 pounds or 3.5 stone. It was roughly a “gallon” of anointing oil.

NOTE ON AARONIC AND PRIESTLY ANOINTING

Because the washing and anointing at the laver and tent of meeting was in its nature a private matter (cf Exodus 29.4 & 7 with Exodus 28.4) it was something the brother priests experienced and so it brought them very close together. This little psalm may even be written from within the high priestly family. *For us it is so different-every believer is a priest to God and we may all of us experience the joy of the Holy Ghost clothing us and using us in God’s family.*

PSALM 134

THE PILGRIMS GLORY IN PRIESTLY SERVICE

THE SAINTS REJOICE TO BE PRIESTS WITH GOD

THE 15TH AND FINAL SONG OF ASCENT

GREETING OF THE NEW WATCH 1

Behold, bless the LORD all you servants of the LORD all you who minister by night in the house of the LORD. *The call to “behold” is a directive to the priests to begin to serve. There was a considerable time lapse between the enrobing of the priests and the dawn. These hours which might be as many as 5 would be partly spent in preparations for the day’s ministry but there was plenty of time left for prayer. The*

word "Behold" would be used to "point out" the new priests arriving to take on duties or the new watch coming to take up duties.

THE NATURE OF TEMPLE SECURITY IN THE SECOND TEMPLE

"Look-you who stand ministering in the courts of the LORD by night."

The Targum tells us that "After mid-night the chief door keeper took the key of the inner temple and went with some priests through the back fire gate. In the inner court the watch divided in two companies-each with a torch-one going west and one east checking if all was in order for the next day's ministry. In the bake house where the meat offering of the High Priest was baked they met with the cry "All well"[bᵛf l k] The remainder of the priests arose and bathed themselves and put on their garments. They went to the stone chamber (half of which was assigned to the Sanhedrin) and there had their duties assigned by lot." From the above it seems clear that quite a bit of night time preparation for duty took place after mid-night. The priests in readiness would obviously have slept between six and twelve o'clock and stand ready for service once robed.

PRIESTLY WORSHIP 2

The sanctuary was the preserve of the priests. There they had the privilege of prayer over and above their duties.

Lift up your hands in the sanctuary and bless the LORD. The interim and the inception of ministry is to be occupied with worship. The priests can come into the holy place and there lift up holy hands in prayer.

THE INDIVIDUAL 3

The reader is encouraged to believe that God is into blessing each servant of His. We may not "stand by night" but still every servant is precious. We should seek to be clean and seek to be ready and seek to be prayerful and seek to be humble-kneeling to bless the LORD. He for his part through the cross has found a way to bless each of us in particular with His great salvation-first heralded at Jerusalem. The LORD the maker of heaven and earth will cause you to be continually blessed from Zion. The LORD who has an entire creation for which to provide yet He finds a way to pour constant blessings on the believer who blesses the LORD

PSALM 135 BACK TO GOD

The psalm sees the Levites as central to moving the nation God ward. This actually was the case under Ezra. Such revival ushers in new vibrant worship-proclamation resulting in a fuller understanding of the nature of God-His compassion, glory, jealous love and how to serve Him.

PRAISING GOD 1-4

(1) **Because He made us.** He is Life itself and its origin and creator.

The title "Praise the life" ḥy ᵛl l h in transliteration-presents the LORD as the life-giver is life as in John 14.6. where Jesus says "I am the way the truth and the life.

(2) **Because of His name.** "Praise the name of the Lord" The word "name" ᵛv is primitively linked to the word "Listen"[ᵛv and the connection enhances the Lord's attribute as an acute listener. **James speaks about being Christ-like or "quick to hear"(James 1.19).** David often asks God to "pick up His ear like a deer". So it is right that David leads off with "praise Him you servants of the Lord" for the LORD is sharp to pick up every heartbeat and word of praise from His servants.

(3) **Because you stand to minister** in God's house-in the green enclosure of His courts רַחֵם *The wonderful privilege to be permanently in the courts of God is compared to being in Eden. The glory and light and fragrance which priests experienced has no*

parallel in gentile liturgy just as the special incense has not been copied. Mydmc "Because you are standing" or "you who are placed to minister" is a reminder of the responsibility to lead -"rejoicing" "shining" and "luminous celebration- praise.

(4) **Because the Lord is good.** God is "cheery" He "does right"! *The expression is used of cheer of heart and of conferring benefits.*

(5) Sing and play rhythmic music or dance **because His Name is pleasant.** *The link between "name" and "garden" is developed by a word מִן which means His name is more than a "garden"-it is a "country to be explored". It is full of delights and fragrance and in getting to know Him you will take time and skip along and enthuse in the daily routine with His praise...*

(6) **Because the Lord has chosen Jacob for Himself. The divine choice is elective and shows increasing delight and approval from examination amid life's experience.** רַחֵם *The word speaks of choice by touchstone (trying the heart) or desire in selecting a mend. We know the Lord does this daily-Proverbs 17.3 1Thess2.4 רַחֵם δόξαμαζω. It is strange God sees anything in us –what He does see is what He can do in us-and the second wonder is-why he stays with his choice-the verb in Hebrew is both present and perfect! He has chosen Israel as His "wealth" יְשׁוּעָה*

UNDERSTANDING THE GREATNESS OF GOD 5-8

I know because the Living One is Great. *David uses the Hebrew word יָדָה which means one who like a rope is strong in the union of His person. He adds - our God is separate from all gods.*

(a) *His power in all creation* He enacts in the way He is inclined to xph in the heavens and earth, in the foaming seas and the great depths or abysses.

(b) *His power in earth's climate* "He causes rain-bearing clouds to rise from the ends of the earth and bright lightning that accompanies the rain. He causes the wind to spring forth from His treasury". רַחֵם *the idea is that the Lord has storehouses of wind that bring harvests to the needy of the world He also has storehouses of the Spirit. As in the days of Joseph men and nations need to seek Him who is the Father of the wind and rain.*

(c) *His supremacy over kings and nations* He slew the firstborn of Egypt. *They were Egypt's birthright-gone in a night-from man to beast-so the wealth of Egypt was gone-every first donkey camel ox lion hippo deer etc-all large beasts. hmhb The land was a solemn graveyard.*

SIGNS AND WONDERS 9-13

9. He sent signs and wonders into the midst of Egypt-that is, into the heart of every home -into the house of Pharaoh and all his servants

10. He slew great Gentiles and killed strong kings.

Lesson: מַלְאָךְ *strong interprets "water skins tied up". So in taking account of our strength we must recognise that we are 90+%water. We are weak.*

11 Even to Sihon king of the Amorites and Og king of Bashan and to all the kings of Canaan.

12 And He gifted their land an inheritance to His people Israel. *Theirs is a lot or possession assigned by God*

13. Your name O Lord of salvation endures to an age your fame or "renown" to generation and generation" *The use of the Hebrew l as in v.ll is with regard to the future. With God's name goes His express will to listen to His people, with His celebration goes praise.*

THE NATURE OF COMPASSION 14

14 For the Lord will render fair judgement for His people and upon His servants He will be compassionate *The word compassion mhm carries with it the idea of 'groaning or grieving and comforting' This is reminiscent of Jesus by the tomb of Lazarus. The Lord feels deeply for his people.*

IDOLS-THE "WOOD" CONNECTION 15-18

15-17 The idols of nations are silver and gold made by men's hands. Mouths belong to them but they do not speak in promise or command; eyes belong to them but they do not see the future; ears belong to them but they do not prick them up to listen, there is none of the Spirit or breath in their mouths.

Lesson: Idols mz[are carved likenesses -die word 'idol' is a cognate of the word 'wood'. There is a world of difference between such and the Lord who directs promises foretells and inspires by His Spirit.

18. Those that made them will live like them-satisfied with silver and gold-all that trust in them will trust in silver and gold. *So it becomes vital whom we trust hfb Just as idolaters throw themselves before their idols in absolute fealty and confidence so we ought because of God's great goodness to put ourselves in the LORD'S hands daily-for he gives us the hope of life that he has promised-He mandates as, He explains our future, and He listens to our murmurs!*

PRIESTS AND LEVITES TO TAKE THE NATION BACK TO PENIEL 19-21

It was at Peniel where Jacob-father of the nation and "Prince with God"-knelt and in humility found blessing. The psalmist looks to its current leaders to recall it to God.

19. O house of Israel bless the LORD; O house of Aaron **ble**ss the Lord. *The call is to live "lowly" as 'blessing' krb involves stooping or kneeling lowly. The best example of it is when God blessed Jacob at Peniel-the angel of the Lord was there wrestling on the earth with Jacob and kneeling with Him*

20. House of Levi bless the Lord; you who fear him bless the Lord;

21. Bless the Lord from Zion-the one who resides or continues to dwell in Jerusalem. Bless the LORD.

Lesson: From this differentiation of Zion and Jerusalem it would appear that the Sacra or the threshing floor north of Zion is referred to. This location commemorates the offering of Isaac and anticipates the death of Christ. So Jehovah is lastingly linked with this place. God is "neighbour" to His people. His glory is "settled" as amid the ancient camp. As time went on the city was built joined together wall by wall joined to the temple area. Hallelujah!

PSALM 136

IN PRAISE OF THE EVERLASTING MERCY OR COVENANT

Thanksgiving rightly belongs to God because He is good-the Hebrew word bnf is used of "ambiance" or "fragrance" for the presence of God is beautiful-physically and

spiritually and morally. We can best understand it through the prism of God's earliest companionship with Adam in the garden. The refrain "His mercy endures for ever" benefits from detailed treatment of Masfield whose elegant poem "The Everlasting Mercy" reflects the prodigal Saul Kane in flight from God

I fled him down the nights and down the days
I fled him down the labyrinthine ways of my own mind

Gesenius finds the root meaning of HESED be "eager and ardent desire".

NOTES ON GOD'S COVENANT LOVE

1. God's love is not a diminishing factor-but a growing factor that mankind can depend upon. It is built up eternally-it does not fail. Ethan the Ezrahite gives biblical assurance that God's love just grows and grows-it will be established forever in the "heavens". Ethan writes "I have said mercy shall be built up forever" Ps 89.2.
2. Scripture has a companion psalm (Psalm 107) which would have us observe and take careful account of God's love-"Whoso is wise they shall understand the loving-kindness of the Lord" Psalm 107.42
3. In very nature God is unfailing Love. David calls the LORD "My goodness, my fortress, my tower and my deliverer" Psalm 144.2. Jonah went on record as saying "Those who observe vanities forsake their own mercy-but I will sacrifice to You with the voice of thanksgiving-salvation belongs to the LORD" Jonah 2.8-9
4. Other loves fade by comparison. Peter compares human "hesed" and goodness with that of the Lord quoting Isaiah 40.6 on human covenant love (or glory of grace as it might be termed) The best of human kindness is, he says, as the flower of the field."(I Peter 1.24)
5. Suchlike certainties of promise as this psalm heralds are found in Isaiah 50-55 where scripture expounds a divine love that will cut *an eternal covenant through* Christ see Isaiah 53 and 55.3 where we read of *the sure mercies of David*. Paul at Pisidian Antioch (Acts 13.34) reminded the Jews precisely of this divine "covenant love" which was indeed made sure by the resurrection of Christ from the dead

Finally "everlasting mercy" מְסַחֵם מְלֵאֵל has four connotations. It means mercy "spanning my life however long I live"; it means mercy "stretching through the "age-long life of man on earth"; it means "mercy going on to the golden age" before judgement and finally it means mercy that continues into eternity as divine covenant love.

COMMENTARY

I make no further comment on "mercy" other than the above in the verses below save to say that each demonstrates the love and action of the "covenant LORD"

1. Give thanks to the LORD for He is good. *The Hebrew מְלֵאֵל means "kind" "beautiful" "cheery" and in this context "distinguished"*
2. "Give the praise that belongs to the 'strong God of gods'" *Not a concession to an idol class as in 2Chron13.9 idols are "No-gods". This is a reference to angels and others of godlike appearance-cf Seraphs and Cherubim*

3. "Give the praise that belongs to the Lord of Lords. " *Of all excellencies and masters the Lord is*

"supreme" His great love meant the Lord left the glory of heaven for the cross of Calvary such was

His love for us

4. He only is doer of great wonders. *Yahweh is separate and unique in His acts.*

Ultimately

The Hebrew װבּל signifies that He alone works miracles of a sort that demonstrate covenant.

5. In the house of understanding *חמבּתבּ* "The house" entails the Word of God without whom nothing

was made (John1.3).

6. Give thanks to the one who spread out (as in beating with a hammer) the earth upon the waters.

The landmasses of the earth were settled over artesian water sources prior to the deluge.

7. Praise belongs to the maker of the great lights *Literally lights "strongly twisted together"*

8-9. Praise Him who made the sun to govern and teach in the day and the moon and stars to govern and

teach in the night. The term used for "govern" is ןמ which means that each is a parable. The Sun is

parabolic of Christ giving light and life. The moon is a parable of the church in the darkness of a

sinful world. The stars are parabolic of the "sons of God" –whether angels or redeemed

humanity. Together they teach us of the majesty of God as Paul urges in Romans.

10. To the striker of in the house of the firstborn of Egypt belongs praise. *The eternal covenant with the*

Lord's people took Israel out of the most abject slavery of all history. For 3300 years and now into

the future the Lord remembered his covenant and in 1948 He providing Israel a homeland and

further protected her from the 1966 Egyptian threat when President Nasser said "we will drive Israel

into the sea

11. To the one who brought of Israel out of their midst... *This matter was wrought by the 10 plagues*

12. With a hand that binds and holds (His people) and with an arm stretched down to them.

13. Praise to the one who divided the Red Sea... *"the sea of weeds"-affected by sea weed from the*

Arabian gulf into separate parts. The "Red Sea" appears to have assumed sectors at that time.

14. To the one who conducted Israel over in its midst. *Israel crossed at the very heart of the receding*

sea

15. To the driver of Pharaoh and his forces into the Sea. *The word is "shook off" as an oak shakes off its leaves. As I write I have just finished gathering oak leaves laid profusely on the lawn after a storm!*

16. Praise to the one who walked with His people in the desert." *God walked with them though they did not desire to walk with Him and they were very desultory company*
17. Praise to the one who struck great kings.
18. Praise to the slayer of illustrious kings *Literally "huge illustrious kings". Og was a legend for his massive iron bed.*
- 19-20. Who slew Sihon king of the Amorites and Og of Bashan.
21. Who gave their land as an inheritance. *Israel was taken away by God and given permanently by God.*
22. An inheritance that belongs to Israel His servant. *It belonged at the time of writing-probably hundreds of years afterward-indeed probably subsequent to the Captivity. Even now subsequent to the dispersion the same reality applies. It belongs by eternal covenant through the unending mercy of God*
23. Thanks be to the one who remembered us in our depressed estate. *To the "glorious one who remembered us in our lowly state. They describe themselves as in a "Shephelah" or flat mood and state.*
- 24 Our liberator from our enemies *The one who tore us away-the action is like that of breaking a loaf of bread in two or tearing one limb from another. Israel was damasked to the society of Egypt and later in a lesser manner to Babylon. God had to "tear them away." It will be no different at the Rapture. He will snatch His own from the world where Christians are deeply embedded-perhaps too much so.*
- 25 Praise to the one who gives bread to every creature. *God's general providence is in view.*
26. Give thanks to the God of heaven *This expression was used by the Babylonian rulers of Yahweh. It Is strongly suggestive of a post captivity psalm.*

PSALM 137

BABYLON IN THE PAST AND IN PROPHECY

1-3 Babylonians *The desire a Jewish song*

"Near" or "upon" the rivers of Babylon we sat down. The Jews may have been spending Sabbath by the banks or crossing to some islands in the river. Sabbath laws were not infringed so long as they sat on a cushion that did not move though in a boat that did. The Euphrates and Tigris are associated under the term "rivers" although canals may be envisaged as well. "There we sat -also we had to weep" Here there is pathos in the simple imperative wording מְיָכָב (we just had to weep-it was a must.) as we remember Zion. The present tense of memory Upon the willows right in the centre of the rivers.(trees of pendulous branches and white/green foliage) we lodged מְלִי our harps. The word is indicative of an overnight

stay. Lodging for a little time of quietness on some river island they were remembering far off Zion. Overnight they hung their harps on the trees and we can imagine with poetic licence the wind would murmur through them and render a mournful note in full sympathy with their emotions. Alternatively they may have been in the very centre *hktb* of Babylon in lovely parkland while their hearts were far away in Zion.

The reason why they "hung their harps on trees" was not to listen to the wind on the strings but to be both an illustration of their sadness and *a protest* at the call for a psalm. They had no time for the people who had been God's means of judgement to them.

How can we(sing)? 4-6

"How" *Jya* is first a lamentation then as in English an admission of lacking a method. A short study

1. Genesis 26.9 Abimelech to Abraham about Sarah, "How do you say, 'she is my sister'" *angry enquiry*

2. Deuteronomy 1.12 Moses asks, "How can I bear your problems burdens disputes alone?" *lament*

3. Ruth 3.18 Naomi to Ruth; "Wait till you see how it will fall?" *Pensive optimism*

4. 2Kings 17.28 Assyrian King sends teaching priest to subdue lions. "The people do not know how to worship"
method

3. Psalm 73.19 How are the wicked suddenly swept away as fantasies? *Expression of relief*

4. Isaiah 14.4 "How the oppressor has come to an end" "How O Lucifer you have fallen" *Taunt*

5. Ecclesiastes 2.16 "And how does the wise man die-even as the fool(unremembered)?" *Lamentation*

So the exiles say, "how can we sing the song of the Lord in a "strange" *rkn* land.

Jeremiah in 19.4 tells us even the homeland can be made strange by being consecrated to other gods. Idolatry pollutes a land and actually limits spiritual progress-however where His dominion is denied His power may overrule.

If I forget you O Jerusalem let my right hand will forget it exists. My tongue will be welded to my mouth if I do not remember you-if I do not raise Jerusalem high above the first of those things that rejoice me/cheer me

Jerusalem here signifies the "city or foundation of peace".

Edom & Babylon handed over to God for their evil thoughts and deeds 7-9

Remember O lord concerning the Sons of Edom the day of Jerusalem-they who said "keep on keep on making her empty and naked to the point of her very foundations.

Daughter of Babylon the one having been destroyed/plundered *dwv*-suggests the action of contemporary plunder. It was in 331 BC that Alexander defeated Darius and walked into Babylon -gaining untold treasure and actually designating the city his new world capital-but he died before he could return to reign. Clearly the splendour of Iraq has constantly suffered doom and it is set to repeat its past. This land of wealth has been and is the object of ruin.

"Blessed are those who continually recompense or requite you the evil outpourings
lmg you have poured on us

Happy are "those who possess" *zj awv* the land and hammer your little boy captives against the rock.

This mysterious expression which appears as a prophecy speaks of the Possessors [*literally Shia's*] indicates the cruel ways of killing these people use and the pleasure they seem to take in it. A mystery long thought to sit uneasily in the psalms of God's praise in his sovereignty and foreknowledge tells forth the nature of the self-destruct style of the *daughter of Babylon in her day of nemesis*-at the time when *the day of Jerusalem is dawning!*

PSALM 138 TO DAVID

IN PRAISE OF THE COMPLETED WORK OF REDEMPTION

1. I will praise you in the house of all my heart. The house of the heart is a broad place-with public and private rooms. As Dawson Trotman of the Navigators once showed the "thrash room" is the test of Christ's Lordship. Is the Lord admitted to that and every room. To this David gave a resounding "Yes". David who sang before King Saul here looks forward to doing better-to singing before "the godlike" ones. His song was God who so loved him-who was his friend-whose company he sought daily and seven times daily.

2. I will continually worship or submit or bow in your holy temple and praise your name on account of your covenant and your faithfulness. God made a special covenant with David and God is true to all His promises. We alike centre our worship on the covenant of Christ's grace and we thrill to the theme of David as we sing "Great is thy faithfulness."

Now David gives four reasons for praise

- i The name and faithful word of God
- ii The words of God's mouth
- iii God's great glory
- iv The Lord is so lifted high yet considers the lowly

3. In the day of my calling You answered me. You caused me to "press on" *bhr* or "be urgent and to be persistent and vehement in my soul *z*[" (determined as the waves...inspired like the wind)

Lesson *Press on*

4. May all the kings of the earth praise you O Lord when and because they hear the words and future promises (prophecies) of your mouth. May they celebrate in song *ryv* in the house of the ways of the Lord *hwh ykrdb* because of the great glory of the Lord. David wants the kings though they do not see the tabernacle to see the glory of the course of life and faith that is attendant to the house for which he is preparing with might and main.

6. Because the Lord is one who is high in being *mr*(from the root "to lift oneself up"-God is victor God is marvellous in "lifting Himself up even as sacrifice) he sees the humble or depressed or those who are cast down from high rank(cf Joseph) prophetically and the proud he knows by experience from a great distance away.

Lesson *God understands the sacrificial life style and hates pride.*

7. If I walk in the eye or vortex of distress or the enemy you cause me to live; you send your hand out against the face of the enemy and you cause me to be saved by your right hand.

8. The Lord will complete *rmj* what is near me, what comes after me, what is around to do, what is to be done for me e.g. atonement... O Lord your love is for ever. Do not relax from the work of your hands or let me go or allow your hands to be unsupportive!

As is often the case in the psalms the last line contains the mightiest spiritual truth

Lesson *God's great work is forgiveness*-in this the Lord had to be so much more vehement -so much more persistent-so much more fervent and zealous than David ever could be. This psalm is a beautiful descant on the theme of enthusiasm and zeal and before the zeal of the Lord that of David fades away-in fact the Lord He and we worship is just so very worthy-that is the point David makes tellingly.

PSALM 139

THE CONNECTION OF GOD'S BOOK AND RESURRECTION FOR THE CHIEF MUSICIAN A MIZMOR OF DAVID

CONTENTS OF THIS "BASKET"(MIZMOR) cf. Genesis 43.11

Salvation (Balm of) The LORD has made his salvation known to all nations

Doctrine (Honey of) God continually speaks in His Holy place-cf Urim & guidance by the Word.

Prayer (Spices of) "O Come on our side, Strong One"

Redemption (Silver of) The LORD draws of his shoe

Watch Care (Almonds of) David joins the LORD in the morning watch

Uniqueness of the LORD (Pistachio-Grew near MAHANAIM in Gad) He conquers alone

THE OMNISCIENT LORD DIGS DEEP 1-6

O LORD you have searched me [Heb. HAQAR "investigated" "deliberated over" "found my secrets" from the root "to dig"] and have known me intimately or personally. You are familiar with my Sabbath and resting and my rising up. You can understand like an umpire my friendship [*Heb RAAAH "social life" "one love" "delights" or "thought" from the SYRIAC RAA'*] YOU are continually winnowing [*ZARAH "measuring" or "sifting and discerning"*] my travelling by conveyance and my lying with woman. "You have made YOU familiar with or accustomed to all my minor ways. There is not an eloquent declaration on my tongue but behold O LORD YOU were completely aware of it. Behind and before YOU have laid siege to me [*Heb TZOR "put a fortress or mound" "advanced"*] *David feels his most private moments of love are known; his whispered secrets; his great speeches; his social contacts; his idiosyncrasies and even his past and future before it is written or unravels. Such is Omniscience!*

Such awareness is a miracle beyond me. It is elevated-high inaccessible- I am not able to have such awareness.

ESCAPE FROM GOD IS FUTILE 7-12

Where shall I go from your Spirit? [*Heb. RUACH*] *With the same revelation as St. Paul David is aware that none knows the deepest things but the Spirit of God (ref. 1 Corinthians 2 10-16)* To where can I cross over from your Presence? If I should ascend up to heaven YOU are there! If I spread my bed in Sheol behold you are there! Should I bear up on the wings of the morning and should I dwell in the furthest parts of the sea even there YOUR hand will lead and govern me [*Heb NAHAH "to govern"*] *David thinks of himself as escaping to the heights as astronauts can today or to the depths as submariners do or to the far west by air as air passengers are wont to do-but in all of these locations the LORD is both present and able still to watch and govern.*

Your right hand will still hold on to me [*Heb AHAZ "as a possession"*] though I may say "Certainly the darkness [*Heb. "underground cells" like "prison" or "Sheol"*] will cover me from YOU and the light become night close in by me-even the darkness will

not cause me to be darkened from YOU and the night is as bright as day-as the place of light so the place of darkness! *Even the extreme of "putting a man away" from community or "taking a man away from life" to the realm of the dead does not give the spirit of man indemnity from the LORD'S presence and care.*

*"I fled Him down the nights and down the days
I fled Him down the arches of the years
I fled Him, down the labyrinthine ways
Of my own mind; and in the mist of tears
I hid from Him, and under running laughter."*

The Hound of Heaven by

Francis Thompson

DAVID REJOICES IN BEING A HIDDEN WORK OF GOD 13-16

For YOU created [*The Hebrew is fuller- "You "formed" and "possess" and "purchased"*] my continual complete workings of the soul.

(1) **You concealed me** or wove me together in the womb of my mother. I praise YOU because I am a miraculous set of Torahs for myself. *David sees his life and affections and the workings of his mind and soul as divinely instructive-pointing to his creator.* Your labours in producing (man) are miracles and my soul *continues to be* very well aware of that.

(2) My body knitting and **strength of substance** does not **hide or destroy** itself [*Heb KAHAD*] without YOU because or when I was made **in secret**. *The intricacies of the human genome have but recently been uncovered but God knows the beginnings and the strength of the parts of any soul and for that matter how they will wear from the inception.* When I had been embroidered intricately [*Heb RACAM "to work embroidery on two sides"*] in the descendings of the earth. *David is not thinking of some underground contribution of earth chemicals or oxides to his DNA; he is thinking of his long line of earthly progenitors.*

(3) Your eyes saw me in my rude unformed state [*Heb GOLAM-literally "rolling together in the embryonic state"-Talmudists use it of the "unformed" (Chelim 12.6)] Verse 16 has been applied to "the mystical body of Christ" as prophetic KETHUBIM.* Though **all** the days that had been devised by the heavenly Potter were *hidden* like gold not **one** of them had yet come.

DAVID IS HUMBLLED BY THE DIMENSIONS OF DIVINE LOVE AND CARE GOING INTO THE IMMENSE FUTURE BEYOND DEATH 17-18

(a) How **priceless** [*Heb. YAQAR "dear" "rare" "honoured"*] YOUR acquaintance [*Heb. RAAH "governance" "shepherd care" "thoughts of desire"*] are to me O God of strength.

(b) **How strong or numerous their beginnings!** Should I count them they are more than the sand of the sea.

(c) **When I awake from death** [*Heb QOTZ-after being "harvested"*] **I am still with YOU**

DAVID DEMONSTRATES HIS RIGHTEOUS INDIGNATION 19-21

Would that YOU ELOAH should slay the wicked! So you warriors with blood on your hands get away from me! They were speaking of you with evil machinations. They lift up YOUR fearful (name) [*take up YOUR terror*] as something empty evil and destructive.

- (a) Do I not hate those who hate YOU?
- (b) I hate the house of those who rise up against YOU who would have YOU despised!
- (c) Mine is complete hatred of the ones who hate YOU!
- (d) They are my personal enemies as long as I live!

DAVID IS CONCERNED THAT ANGER MAY SMOULDER AND BURN TO HIS SPIRITUAL RUIN-LIKE A TIGER THAT COULD CUT OFF HIS TRUE SPIRITUALITY.

YOU must search my hidden depths and know my heart O Strong God. *David is willing for the judgment of God upon his life-the deep **digging into** all that he is and thinks. Why does he invite such prurience? Because he is concerned about anger developing and upsetting his righteous life!*

Test me and know my doubts [Heb SARAP "sceptical" "doubtful" "thoughts that are all over the ship"]

And See into the future if there is a path (developing) of **anger** [Heb AZAV "pain" "affliction" "idolatry" "bitterness"]

And guide me {Heb NAHAH-with the effect "to guide back" *The word is used of troops who have gone out to fight and who come back in peace. David wishes to be restored to the peaceable way that is everlasting and holy-the way he desires to live his whole life.*

This statement must be set alongside all the psalms which pray for vengeance on David's enemies!

PSALM 140

**A PRAYER APPARENTLY FROM THE DAYS OF ABSALOM'S LOSS
THIS WAS ONE OF DAVID'S SORROWS AND FROM IT HE LEARNED
"VENGEANCE BELONGS TO THE LORD"**

From this final quiver of David's compositions there are glorious lessons to be learned. This book of Psalms is truly the Deuteronomy of the psalms with precious truths in its Maschils and Mizmors. From this particular psalm and its background we are to learn to forgive and leave matters of persecution and opposition to God.

FOR THE CHIEF MUSICIAN A MIZMOR OF DAVID

CONTENTS OF THIS "BASKET"(MIZMOR) cf. Genesis 43.11

Salvation (Balm of) The LORD has made his salvation known to all nations

Doctrine (Honey of) God continually speaks in His Holy place-cf Urim & guidance by the Word.

Prayer (Spices of) "O Come on our side, Strong One"

Redemption (Silver of) The LORD draws of his shoe

Watch Care (Almonds of) David joins the LORD in the morning watch

Uniqueness of the LORD (Pistachio-Grew near MAHANAIM in Gad) He conquers alone

ONE EVIL MAN IS A DEADLY DANGER 1-3

Rescue me O LORD as a kinsman Redeemer [Heb HALATZ] from *the ruddy handsome man* of the evil ones [*The apparent confusing of person is indicative of a conspiracy led by one but fostered by numerous associates*] keep watch over me [Heb. HAMAS or "hot heads"] who scheme up calamities in their heart; who gather fights all the day long. They sharpen their tongues like serpents. The rancid heat of

the backward bending asp is under their lips-think about it. *Lips which speak with honeyed words disguise poisonous intent.*

THE TIMELY INTERVENTION OF THE LORD SOUGHT 4-6

Guard me O LORD as a Shepherd would [Heb. SHAMER] from the hands of the wicked; **defend me as a vineyard keeper** [Heb NATZAR] against the man of violent acts who purpose to thrust my footsteps. [hjd] *The meaning is "to drive me so fast that I stumble" whether to disrupt the even path of David's life or to attempt his death.* Proud men have buried a snare for me and they have spread around with great speed the cords of their net and they have set snares for me-think of that!

DAVID RELIES ON THE LORD 7-8

I am saying to YOU O LORD MY STRONG GOD: YOU to hear O LORD the voice of my prayer for grace [Heb TAHANONI] O LORD MY ADONAI YOU are my YESHUA-SALVATION. **YOU cover my head [as a helmet] in the day of armed battle.** *From the first David trusted more to the LORD for defence than to body armour. He despised Saul's armour and even in this context He glorifies God for his protection. This I have found -God is life's best insurance over his beloved. He will be your keeper-we may say of the LORD as David did of Goliath's sword "there is none like Him!"* Do not grant the breathed desire of the wicked O LORD. Do not let their purposes find success-they will become mighty-think of that!

DAVID RECOGNISES THAT VENGEANCE IS GOD'S 9-14

The head or leader of those who encompass me covers the wickedness of their lips. *[The "head" is singular and the verb is also singular with a plural suffix. Translations are both obscure and somewhat inaccurate as to the text]* Lightning will come down upon them. They will fall in the midst of fire. They will fall into floods and not rise again. Let not a man of evil tongue be established on earth (or) in the land. May calamity hunt down and seize the man of violence to hasty destruction. I know from experience that the LORD acts decisively for the afflicted-acts to bring justice to the very poor. The righteous will definitely praise YOUR name and the upright or straight ones will dwell in your presence.

PSALM 141

TEACHING ON PRAYER & GUARDING THE HEART

FOR THE CHIEF MUSICIAN A MIZMOR OF DAVID

CONTENTS OF THIS "BASKET"(MIZMOR) cf. Genesis 43.11

Salvation (Balm of) The LORD has made his salvation known to all nations

Doctrine (Honey of) God continually speaks in His Holy place-cf Urim & guidance by the Word.

Prayer (Spices of) "O Come on our side, Strong One"

Redemption (Silver of) The LORD draws of his shoe

Watch Care (Almonds of) David joins the LORD in the morning watch

Uniqueness of the LORD (Pistachio-Grew near MAHANAIM in Gad) He conquers alone

THE INEFFABLE NATURE OF PRAYER 1-2

O LORD I call YOU, come quickly to me. Cause you to hear my voice in the house where I call on YOU. *There is a factor in the voice of David always-whether "full voice" as in 142.2 or "thunderous" Psalm 104.12 or as in this case "urgency". The*

term voice always carries content and the Hebrew onomatopoeic accompaniment HOSHAH is emphatic of immediate need.

My prayer **prepares itself** as incense or stands as incense. Benjamin Davidson gives no instance of the use of the verb KON (Prepare) in the reflexive Niphal-for generally speaking nothing has power to prepare itself-it needs to be prepared. **But PRAYER is the one exception-it arises in the Spirit and its desire is co-mingled with the Spirit of God's deep longings and so it can burn continuously as the incense was intended to do.** So our prayers continue till we see the High Priest before whom they stand. Gesenius takes NEKON (a) as a Passive the Pilel and Hiphil which gives it most unusual significance-"that which has continuously been caused to stand" and he brings into play the example of the "sun" which seems not to move and continues to burn age-long or (b) as a future of "readiness" with the accompaniment of "belonging" Hebrew "LE" -so "my prayer will make itself ready before YOUR face". The twin usages are both instructive. Prayer like holy incense is prepared secretly and is so entangled with the Spirit of man and God as to be "not of our creation". Prayer is also almost the only thing we could say is ready to meet God. May the lifting up of my hands be as evening sacrifice. The evening sacrifice answers to the atoning death of Christ which **commanded** an answer-and what an answer:- (a) The whole world knew what manner of love the Father had for us. (b) The ransom of forgiveness came to our souls (c) The Resurrection and eternal life became blessing which we have in Christ.

DAVID'S TONGUE IS DOUBLY GUARDED 3-4

Set a guard [Hebrew SHAMAR "shepherd watch"] O LORD to stand constantly at my mouth. Keep a concealed watch [Heb. NATZAR "vineyard tower"] high over the door of my lips.

Do not allow my heart to expand like a tent to evil speech. David is well aware that the tongue can expand in its habits like a tent or like **an endless thread that is continuously spun.** Heaven above is invited to keep watching -a watch he puts in place that others know nothing about. Besides that there is an evident guard at his mouth as palpable as the policeman at No.10 Downing Street.

To have repeatedly practiced insults or abuse or deeds [Heb AALAL includes the notions of "childish repetitive action" and that of "wrong-doing"] in the house of wickedness with men who undertake deeds of iniquity. I will eat nothing of (or) I will eat without being into their sweet things. This expression is both a wish and intent.

FAITHFUL WOUNDS OF A FRIEND 5-6

Should the Righteous strike or hammer me Covenant Love will have cause to chasten me (or) "Should the Righteous One of the Covenant have cause to chasten me; it is the best oil of anointing-my head will not **"decline"** or refuse it. On the technical use of the word "decline" TREGELLES after Gesenius observes that 33 codices take this word as a "future" of NAWA meaning "will not refuse." We are to think of the "fragrance" and "ministry" associated with anointing. The blows or corrections of the Righteous remain as "continual fragrance" in the ministry of the one so anointed-spreading its influence wherever the humble saint moves.

EVIL MEN AGREE WITH DAVID'S LEGISLATION AND JUDGMENT BUT SECRETLY HATE HIS THRONE AND PLAN HIS DEMISE 7

My prayer is always against evil actions. Those who contend for or defend them will be (or) should be struck by hands of rock (or) as the NIV has it "pushed off a rock

cliff." The "stoning" concept is more generally known-though historically it was preceded by the thrusting of the victim from a promontory-and upon his survival followed by stoning.

*They hear my declarations or appointments but yet they **agree with me**... The more obtuse rendering "They will learn of my words" is a paraphrase which baulks at the plain meaning.*

...as a man who ploughs and cleaves open in the earth-"our bones have been scattered before the face of the grave" David is to the unrighteous as a ploughman who uncovers bones and renders their future and their burial (which was very specially regarded in the east) a thing of shame.

DAVID LOOKS TO A RESCUE THAT IS PROMOTED BY GOD'S LOVE 8-10

But my eyes are upon YOU O LORD MY ADONAI. In YOU I flee for refuge (or) shelter: do not make my soul destitute or put my soul to shame [Heb ARAH "naked" as a captive of war]

Keep me as a Shepherd from the power of the fowlers net they are setting as a snare for me and from the snares of those who prepare evil exploits. Let the wicked fall into their own snare [Heb. "blackness" or "calamity" but more generally "net"] until I pass over entirely [The term "completely" has undertones of "affection" and "union with God"-it is used much like the NT term "only -begotten"]

PSALM 142

IN WEAKNESS THEY WERE MADE STRONG-HEBREWS 11.34 A MASCHIL OF DAVID-A PRAYER THROUGH THE TIME HE WAS IN THE CAVE (cf 1 Samuel 24 4 & 8)

INTRODUCTION *The psalm teaches how to be made strong out of our own weakness.*

(a)THE CAVE

The notion behind the Hebrew word "cave" is that which is "dug out" and so it comes to mean "blind" as if the eyes were dug out. The cave is a place of darkness and devoid of the comforts of hearth and home.

(b)THE MASCHIL

*This in common with all "teaching psalms" is written to communicate the life of circumspection. Hebrew doctrine was intensely practical. The origin of *l kcm* is in Genesis 48.14 where Isaac placed his hands "prudently". Isaac literally "changed" his hands as the Vulgate puts it. The LXX has "he crossed his hands." There is something of a difference between God's wisdom which is theology and man's wisdom which is science. The Maschil stresses this difference and delineates a life such as Paul in Ephesians 5.15 recommends: "See that you walk circumspectly, not as fools but as wise. Redeeming the time, because the days are evil"...*

*(1) Understanding what **the will of the LORD** is...sanctification 1Thess.4.3-holiness!*

(2) And be not drunk with wine but be being filled with the Spirit

(3) Speaking to yourselves in psalms from the writings hymns from the prophets and spiritual songs from the law,

(4) Submitting to one another in the LORD,

(5) Giving thanks always to God and the Father in the name of our LORD Jesus-i.e. continuing in prayer

(6) Owning Christ as loving head of His church

(7) And husbands as loving heads of their homes.

1 REAL TROUBLE CALLS FORTH REAL PRAYER

I **cried** out to the LORD with my voice. The cry of David is awesome and intense-q[z is itself an ancient word used both in Aramaic and Hebrew of cries from terror and deep distress. My call to the LORD- I will have sought grace or favour or I must have grace over and over again. *The “future tense” makes the matter emphatic-David needs God’s mercy and compassion and he is calling and calling over and over again like tumbling cataracts of water for grace.*

2 TELL HIM ALL ABOUT YOUR TROUBLES WHEN YOU FEEL WEAK

I was pouring out my meditations or thoughts before His face- telling or bringing to light my pressure or my “being under pursuit” before His face.

3 WEAK AS A NEW-BORN

When my spirit was wrapped in darkness or languishing upon me-even **weak as a new-born lamb** pf[You also were intimately aware of my trodden path or “course of life” *Saul could not find David but David was well aware that the LORD knew his every step and the paths he used daily and more than that the ups and downs and windings of the course of his feelings and concerns.*

In this trodden way that I was walking they **buried an underground trap** mmf for me

4 UTTER LONELINESS

I looked to the right and behold there was no-one that would acknowledge or care about me. Flight to safety was lost or destroyed in my case. No-one continued to ask after or study my soul.

5 REFUGE IN A TIME OF STORM

I cried in distress to You O LORD. I said, **“You are my place of safety in flight”** “You are my portion or inheritance in the land of the living ones.” *David is speaking of those who live the life God inspires and demands-the spiritual life. The fugitive king-in –the-making begins to speak like a man in receipt of grace-one who looks forward to sharing the life of fellow believers. David emerges from the cave in his mind*

6 PRAYER GIVES STRENGTH IN WEAKNESS

Cause your ear to be attentive to my cry for help or **“shout for joy”** mmr for I am very weak or thin. Cause me to be delivered from my persecutors for they are stronger or swifter than I am. *David is expressing himself in such a manner as hands over his security immediately to the LORD and trusts Him as the efficient cause of his deliverance. Again David looks like a man experiencing grace-one who has full faith in God as the great Enabler. David emerges from the cave in his spirit.*

7 WEAKNESS AND HIDING GO TOGETHER

Cause my soul to be delivered from the confined space-essentially *the cave* to cause Your name to be praised. The righteous will surround me like a crown for You will recompense me or wean me from weakness. *David recalls his earlier assessment of personal weakness as comparable to that of a new born lamb-but he is sustained by the faith that the Good Shepherd will wean him and take very personal care of him. David emerges from the cave in his soul-he feels –he believes-he understands that his future lies with the righteous and God’s covenant puts him at their heart. Crown him they will but for ever they will be his crown and glory-as the Thessalonians are Paul’s true “crown” (1 Thessalonians 2.19)*

PSALM 143

DAVID ACCENTS THE THEME OF GRACE & RIGHTEOUSNESS A MIZMOR OF DAVID

CONTENTS OF THIS "BASKET"(MIZMOR) cf. Genesis 43.11

Salvation (Balm of) The LORD has made his salvation known to all nations

Doctrine (Honey of) God continually speaks in His Holy place-cf Urim & guidance by the Word.

Prayer (Spices of) "O Come on our side, Strong One"

Redemption (Silver of) The LORD draws of his shoe

Watch Care (Almonds of) David joins the LORD in the morning watch

Uniqueness of the LORD (Pistachio-Grew near MAHANAIM in Gad) He conquers alone

TEACHING ON PRAYER: THREE PETITIONS OF APPROACH

DAVID FIRST REMINDS THE LORD OF HIS NATURE -AND OF HIS GRACE FAITHFULNESS AND RIGHTEOUSNESS 1-2

(1) O LORD hear my prayer [Heb TEPHILAH The root is PALAL which has two roots "to cut" or "decide" and "to roll even" and the tense is Hithpael-hence "prayer" is that which is "cut and rolled round and round" to even it out in the mind. The nearest example is **bread-making**- the preparation of dough which is both "cut" and "rolled". The process is equivalent to **the due process of law** where "decision" is executed to level or **pacify**. Prayer is the ultimate process in bringing about justice. Through prayer comes justification (peace with God) and by prayer wrongs are righted and the judge of all the earth is implored in human extremity-and He is committed to "hearing prayer". To go back to "bread-making" prayer is the very source and means of sustaining of spiritual life]

(2) Cause YOU to listen to my pleas (plural) for grace [Hebrew HANAN-""grace ""favour in the eyes of" regularly translated "mercy" in both the AV and NIV]

(3) "In the house of" or "under the covering of"[Hebrew BETH] YOUR faithfulness and in YOUR righteousness answer my inquiry; but do not bring your servant into judgment for there is no living man who will be justified before YOU. David does not make his supplications through his own righteousness but in complete dependence on God's unchanging "**faithfulness**" or "support" as ONE who "carries HIS child"[Heb EMUNAH] and as ONE who following GESENIUS meaning of "**righteous**" [Heb. ZADAQ]is "**solid**" or after SCHULTENS "**sincere**" or after the SYRIAC "**suited**" to the case]

DAVID SHOWS DEEP UNDERSTANDING OF SATAN AND THE PURPOSE OF THE ENEMY OF OUR SOULS 3-4

For the enemy persecutes my soul; he crushes my life to the earth. **He is causing me to dwell in dark places as the dead of the age.** The plea of David is in face of being held in prison or dwelling in caves -in such sort of darkness as means the world is silent towards him and his voice is no longer known or heard in the world.

So my spirit -my highest faculty [Heb ALI "above me] will have become faint, feeble [Heb ATAP-"like a feeble lamb"] My heart in my midst will have been desolated [The Hebrew SHAMAM is a cognate of "JESHIMON" and the word if not deriving from "the desolation of Sodom" has in that desolation one of its earliest and most cogent examples] The HITHPOEL has the meaning "disheartened" and the future tense indicates that the purpose of imprisoning or pinning David down was to "weaken his resolve and dishearten him completely."

**PAST ENCOURAGEMENTS AND PRESENT WEARINESS
HIS MEDITATION :HIS POSITION-THAT OF A SAINT OPENING HIS
ARMS TO HEAVEN AS RECIPIENT 5-6**

I remember the earlier days. I meditate [*Heb HAGAH-"to murmur in a low voice" or to "think for a long time" or to recount word by word"*] on all your illustrious deeds and results [*Heb POALIM*] and I will have continually thought over and spoken of what your hands have done. **I spread out my hands to YOU.** My soul is like a "weary land" an "exhausted country" that YOU own. Think about that

**DAVID EXPECTS AND ANSWER IN THE MORNING: 9 FURTHER
PETITIONS**

THE SINEWS OF DAVID'S PRAYER 7-10

(1) **Answer me quickly** [*Heb MAHAR-with the speed of a market transaction-"YOU be first in"*] O LORD-my spirit is finished or fails.

(2) **Do not hide YOUR face from me** for I compare myself to those who go down to the pit. (The "tomb" Psalms 28.1, 30.4, 88.5) **In the morning YOUR covenant love must let me hear (YOUR voice) for in YOU I trust.**

(3) **Make me to know this way to go** for to YOU I lift up my soul

(4) **Rescue me** from my enemies O LORD for to YOU I come for covert. **Teach me to do your pleasure for YOU are my ELOAH.**

(5) **May YOUR Spirit of goodness (or) happiness lead me** [*Heb NAHAH "lead as a captain"*] **into a land of "straightness" where ups and downs are levelled out!**

(6) **Because** [*Heb "belonging to the "testimony"*] **of YOUR name O LORD keep me living**

(7) **In YOUR righteousness cause my soul to come out and away from my adversaries**

(8) **And in YOUR covenant love silence my enemies**

(9) **And cause the destruction of all adversaries of my soul...**

... WHEN [*Heb KI*] I AM YOUR SERVANT!

PSALM 144

**DAVID SHARES WITH BELIEVERS THAT
UNHAPPINESS TO BE AMONG THE PHILISTINES
WE LOOK TO BE CAUGHT UP.**

OF DAVID COMPOSITION

**1 A WARRIOR IS TRAINED-LET GOD MENTOR YOU THROUGH THE
BOOK!**

Blessed be the LORD my rock of strength: He who teaches my hands for the contest or drawing near to engage teaches my fingers for fighting or war or victory. *The difference is that in approach to engagement both shield and sword are in hand. The shield is vital to consume the distant slingshots and darts as in real warfare so in spiritual warfare. In fighting the victory is achieved by use of instruments of war as the bow or the sword or the sling. The use of each finger is essential for grip on the weapon and use of the instrument of war. Applying the statement spiritually approach to God is by sacrifice and spiritual victory owes much to praise and to that end David was well supplied with instruments of music.*

2 PRECIOUS AS GOLD TO GOD

My covenant love or kindness and my citadel, my secure inaccessible place of refuge and my deliverance or safety my shield belongs to me and in him I trust or confide for

refuge **who spreads out my people under me**-there is a beautiful related usage of **overlaying my people with gold** under me. The people indeed became loyally subject to David but they also became so much more precious under his spiritual leadership because the LORD blessed them.

3 THINK-YOU ARE GOD'S GREAT PRIZE!

O LORD what is Adam and still you have intimate relationship with him-the son of fleshly man and yet you have taken him captive by the sword. *Man can know God because God loves man and by the word of God man is conquered and becomes an everlasting prize of Almighty God.*

4 IS THERE A KINDNESS YOU CAN DO? DO IT NOW!

Man is comparable to an exhalation of breath a vapour a mist: his days are flowing past as a shadow. *The shadow cast by the movement of the earth around the sun is quick enough but David hastens it by a mixed metaphor speaking of its haste as that of a stream of fast flowing water.*

5 WE CAN ALMOST HEAR HIS FOOTFALL AT THE THRESHOLD OF THE DOOR!

O LORD cause the heavens to bow or go away or expand or unfold and flow down as Jordan; touch the mountains and they will smoke. *The imperative of the psalmist has to do with the coming of Christ. He asks that the heavens flee away-this will indeed come to pass at last. He asks that the mountains send forth plumes of smoke and fire as at Sinai and truly amid the convulsions of the earth Christ will return in the last days. In this Joel and the Synoptic Gospel accounts agree.*

6 BE IT 1000BC OR 2000AD EVIL MOUNTS AND WARS ARE DETERMINED TILL THE END

Flash with Your lightning and scatter them in confusion; send Your arrows and drive them away in defeat Smj *The unleashing of the raging forces of nature has spelt defeat to armies as mighty as Napoleon's and the Spanish Armada in more recent history. In the book of Judges we read of the "stars in their courses" fighting against Sisera. No doubt David found that the divine power that swept Pharaoh and his horse into the sea favoured him not once or twice.*

7 THE CHRISTIAN TOO AWAITS THE "CATCHING AWAY"

Send Your hands from above -**snatch me away** [yxp] and cause me to be delivered from great waters-from the hand or power of sons of the foreigner or stranger. *David found himself sheltering in Gath and doing battle alongside Israel's enemies. He sought God for a heaven sent deliverance from this entrapment. The apparent madness of David who allowed his spittle to run down his beard and seemed to suffer from loss of self-respect so that he used public gates as toilets made Achish want to get rid of him so his path to escape became easy. He escaped to Adullam.*

8 MEN ARE KNOWN BY THE COMPANY THEY KEEP

Because their mouths speak mischief or wicked vanity and their right hand is a right hand of deceit. *There are two good reasons for parting company with men-first when their words are mischievous or lies and second when their protestations of friendship are deceptive.*

9 DAVID USED THE WHOLE RANGE OF VOICE AND NOTES IN PRAISE

O God I will sing a new song for You-on the ten-stringed Nabal I will render praise to You. *The choice of instrument may be because he obtained such in Gath for it was a popular Philistine stringed instrument.*

10 UNCEREMONIOUS IT MAY BE-FOR JONAH AND FOR THE RAPTURED CHURCH

He gives salvation to kings. He tore David His servant away from the sword of calamity. *David may remember the sword that he used to cut off Goliath's head and doubtless many another from which he was rescued in the course of his polemathy.*

11 DAVID WAS KICKED OUT OF GATH

Snatch me away [*ymxp*] and cause me to be delivered from the power of the sons of the foreigner because their mouth speaks mischief and their right hand is a hand of deceit.

The repetition of this line found also in v.8 tends to confirm that the context of this psalm is indeed David's sojourn among the Philistines. The prayer of David is the prayer of the Christian that the LORD would come again and "catch us away" in His anticipated visitation of the latter day.

12 PUT ALL YOU HAVE INTO YOUR CHILDREN!

In order that our sons may be as plants growing to greatness in their youth and our daughters as corner stones *tywz* cut after the model of the temple. *David has in mind to develop "true greatness" in the lives of the youth of Israel. He saw enough of the mischief and deceit in Gath to thrust his mind in a positive direction on building a nation with godliness and character.*

13 DAVID WAS A NATION BUILDER-BE A CHURCH BUILDER

That our secret reserve garnerers may be full –caused to move to and fro from one kind to another. That our flocks may go from thousands to ten thousands in our village enclosures. *By foresight the king in waiting desired that all manner of cereal and food be stored and issued as needed and that the livestock sizes be increased by ten-fold. David was not just a Shepherd –he was an economist and one who believed in development not alone of national character but national productivity.*

14 DAVID WAS AN ORGANISER-DON'T BE SLOPPY!

Our oxen will be burden bearers-none will break out and none wander about and there will be no "outcry" *jwx* in our squares. *David was not going to promote carelessness-animals would be put to work and fences would be kept in good order. Owner responsibility would be required and grounds for public dissatisfaction taken away.*

15 RICH IN WISDOM LOVE FAITH AND GRACE

Happy the people who are rich like this; happy is the people which have the riches of Yahweh its God. *The use of v is balanced-there is a practical economic happiness and there is a spiritual happiness-two distinct kinds of riches. David would start his reign by building a people of witness and character and drive his reforms of society home in the city and the field with an increased emphasis on work that develops the land and its resources.*

PSALM 145

THE DEUTERONOMY FACTOR

In the fifth book of Psalms there is a significant emphasis on teaching or doctrine-this psalm is a good example of this concentration. David was always emphatic on "covenant love" (HESED) as is Moses in Deuteronomy.

A "Tehillah" of David

The person in whose "love" David Glories

David & Moses' concept of "praise" comes from having such regard for a person or

*object that one cannot resist voicing one's distinct and heart-felt appreciation. **IN***

DEUTERONOMY 10 MOSES DIRECTS ISRAEL TO CIRCUMCISE THEIR HEARTS AS THEY RECOGNISE THEIR GOD BY REASON OF HIS LOVE OF THE FOREFATHERS-BY REASON OF HIS CHOICE -BY REASON OF HIS CARE OF ALIENS AND BY REASON OF HIS CARE FOR WIDOWS-BY REASON OF HIS AWESOME ACTS OF SALVATION. *In Deuteronomy 26.19 Moses directs that the people worship with first-fruits and tithes because the Lord creates them for His praise, gives them fame, honours them above all nations and sets them apart.*

1 THE SUPREME EXPRESSION IN HEBREW FOR “ETERNITY” IS HERE & IN v.21

I will exalt my God "the" king and I will bless your name for **ever and still**. *This is the Hebrew expression for "time & eternity"-so it is seven times a day and on and on.* This is a Great God above all gods.

2 ALL DAY LONG CHRISTIAN LIVING IS THE TESTIMONY THIS WORLD NEEDS

In the house of the whole day I will bless you-more than continual-which means daily-this means "while I live"-it is mirrored in the Wesleyan enthusiasm for the Lord "I'll praise my maker while I've breath" And I will praise your name for "time & eternity"

3 SPEAK WELL OF THE GREATNESS OF OUR GOD

Great is the Lord-GADHOL. This concept is not as we would count greatness as "becoming rich" or "famous and celebrated". *It is the word for "three twisted cords in a rope" or "wrestling with others."* So God is **Great** because of His tri-unity and of his capacity to overcome in spiritual victory -"and I will be a praiser turning about-bowing down-a "power praiser" You can search the sea for wrecks of ships or fish - the land for locations-the earth for treasure-but God's tri-unity and power to excel and overcome are beyond searching.

4 WE HAVE A STORY TO TELL TO THE NATIONS AND OUR CHILDREN

One generation to the next they will soothe one another's troubles or help another to swim through the sea of troubles from the works you have done. *This is what we call "lessons from history" and "examples from scripture"* and they will bring to prominence or "in front of others" -as high profile-your warrior acts.

5 THE RESURRECTION IS FOUND IN THE PSALMS-AND THE ASCENSION-of MY LORD

I will meditate so as to teach (the paragogic) on the acts of your miracles to honour the glory of your "becoming high" or ascension (*cf the King's crowning and the Lord's ascension*). *In David's writings we read of "God arising". There is no greater evidence of this exaltation than the resurrection & ascension of Christ.*

6 HE IS THE MIGHTY CONQUEROR SINCE HE TORE THE VEIL IN TWO

They will speak of the power of your stupendous acts and I will enumerate the deeds of your triune and victorious greatness

7 SINCE THE APOSTLES WELL NIGH 80 GENERATIONS HAVE DONE JUST THIS

They will gush out the memory of your great goodness and with vibrant voice sing of your righteousness

8 LUTHER PRAYED FOR PATIENCE. IT IS THE JEWEL ALL BELIEVERS SEEK

The Lord gracious and merciful-taking long before He is angry and great in covenant love (*as He wins through by His triune work-GADHOL again*)

9 SOLOMON PROMOTED THIS TRUTH-READ HIS SONG TO FILL IN THE PICTURE

The Lord is good or pleasant to all-*as a person with perfume attracts all and is pleasant company...* and His gentle cherishing or tender affection is upon all His works.

10 HOLINESS IS MARKED BY HUMILITY

All you have made will praise you O Lord and your **saints** (*HASIDIM-the self giving ones*) will humbly bless you.

11 HOLY ONES WERE TO PROCLAIM THE KING-THIS IS PRESENT REALITY

They will **bring to light...** (*AMAR-from AOR like Greek PHEMI from PHWS*)... the glory of your kingdom -its riches-its splendour. *In Genesis 49.6 Jacob disdains joining his glory & their assembly-so God's kingdom has no peer among those of the earth* ..and they will speak of your Greatness (*GADHOL again-Gods triune victorious power*)

12 THE PROPHECY IS IN PART FULFILLED THROUGH EVANGELISATION

So that all the sons of Adam may know your warrior acts and the glory of your **vast HADAR** kingdom.

13 SCIENCE FINANCE POLICY POLITICS AHNGE-GODS TRUTH STANDS

Your kingdom is a kingdom of all ages. The Lords maxims or **parables MASHAL** are steadfast in all circuits of life and every age

14 GRACE IS GENTLE

The Lord sustains /props up/supports all the fallen ones The Lord raises and comforts all who are bowed down-He is a Comforting One *The LXX "The Lord is loving to all He has made"-is linked to v.9 where we read that His gentle cherishing is over all his works. So the Four alls of LOVE, TRUTH, SUSTAINING & COMFORT are David's glorious tribute to the exercise of God's divine grace*

15 SEE A NEEDY WORLD LOOKING TO GOD-AND GOD LOOKING TO YOU AND ME

The eyes of all look to You-exploring-digging into the plans of God-waiting on God. *Giver (participle) of what they eat already/in a short time ht[i*

16 GOD SATISFIES EVERY CREATURE AS NO-ONE ELSE COULD

Opener (*participle*) of Your hand You satisfy the desires of all life i.e. minister to their necessity.

17 GOD IS KIND-SAY IT TO YOURSELF-LEST YOU FORGET CALVARY

The Lord is righteous in all His ways and holy in all his works-i.e. He maintains the right as the king. *The Hebrew word dysh (kind) is linked to the act of the pelican fabulously imagined to peck its breast drawing resource from its lifeblood to feed its young (hence the blood donor symbol) ...in all his ways the Lord is kind to all He has made.*

18 THE NT SAYS "THE LORD IS NIGH" –UNSEEN BUT NOT UNKNOWN

The Lord is near to those who call Him bha "*near*" meaning "*in the heart*" or "*among*". He is this near to all who call him in perpetuation of the friendship tma

19 NOTICE GOD IS AT WORK-HIS ANSWER MAY TAKE TIME

He works productively on the desires of those who fear Him and hears their cry for help and performs their salvation

20 JUDGMENTS IS DELAYED BUT NOT ABANDONED

The Lord keeps watch over all who love Him bha All the wicked He will destroy-as men destroy altars and cities. *Many lost lives there are where He could have been Lord but was refused His place.*

21 ETERNAL PRAISE OF GOD

My mouth will speak the praise of the Lord-Let all flesh bless his holy name **for the age and still**-David is using this expression which covers both the millennium and the eternal state-the expression is recurrent in this psalm. This humble kneeling to bless God is a factor that awaits the white throne for its ultimate fulfilment.

PSALM 146

HALLELUJAH

TRUST THE GOD OF JACOB NOT PRINCES

INTRODUCTION

Psalms 146-150 are a quiver of “Hallelujah” songs with beautiful themes.

Topic for praise:-the gold nuggets of Jacob’s relationship with God

This opening Hallelujah Psalm has been titled by the LXX along with the three that follow “A psalm of Haggai and Zachariah”-in other words they are psalms of the post-exilic period and sung by the home-comers who worshipped in the Ezra-Nehemiah period 460-440B.C. and afterward using these beautiful songs.

The historic note of Delitzsch on the 72nd psalm argues that there are two stars-the Messianic hope of a seed of David from the earth below and the divine redemptive hope of Yahweh’s coming to dwell from above. With the failure of David and Solomon and later Hezekiah to deliver the “kingdom” and the corruption of later kings Delitzsch argues the coming of Yahweh became central to realising the Kingdom hope. In the New Testament these two stars converge and we see clearly the salvation rendered by Jesus Christ-great David’s greater son-through the cross and resurrection and look for his coming from heaven to establish his millennial rule. Delitzsch is saying that the “human” aspect rolled over many kings before the true concept of “the Lord from heaven being made flesh” was developed. Because the prophets spoke wiser than they know and the oracles are there to substantiate the incarnation and the death of Christ and even His resurrection we can say Hallelujah this light did appear in the darkest places of the Old Testament but indeed became more and more luminous as the day of Messiah’s incarnate ministry dawned.

1-2 ALL MY DAYS I WILL SING THIS SONG OF GLADNESS

O my soul, I must **keep praising** the LORD. I will **continually** praise the LORD in my living or in the house of life. I will sing to my God while I am still around. [yd#b] *The psalmist may indeed be one of the prophets to which the LXX ascribes the song or a singer of the return but the effect is the same-consistent life-long praise is his aim.*

3 BE CAREFUL WHERE YOU PLACE YOUR FAITH!

Do not trust in princes –in a son of Adam. There simply exists no “continuing or persistent salvation” [where salvation j [wv] is built on the Piel root of [wv] belonging to him. *The second temple period saw princes take foreign wives and prejudice the hope of the nation of Israel. The period induced a deep awareness of the fickle and perfidious nature of the human heart. Salvation must source from heaven.*

4 MAN IS SHORT-LIVED

His Spirit goes forth; he returns to his soil; in that day his thoughts [*purposes fabrications [tm̄tv[from tv[]*] perish.

5 THREE CHEERS FOR PENIEL-LET EVERY CHRISTIAN GET THERE!

Happy is he who has the ever-existing or Shaddai strong one | av of Jacob for his help or Ezra; his expectation [*rbv literally “His digging for gold”-God was Jacob’s gold and should be ours too!*] or what he looks to and looks for is unto the LORD his God; whose expectation is upon the LORD his God. *I once stood at Peniel-but now I desire like Moses that it were our Penuel-where we all are!*

At the time of writing Ezra the scribe was the wonderful exception to the rule of dissipation. He was the burning and shining light of the era. He wrestled and took hold of God as Jacob did. He was the man who had true peace-behind this statement we can possibly see a covert tribute to his ministry and to his method-looking to the God of Jacob in prayer.

6 THE PRICE OF GOLD IS HIGH –BUY INTO THE GOLD OF VERSE 6

In the verses 6-10 we find the outstanding love and care of God-the “gold” everyone should quest-the real nuggets of relationship with God that we should treasure.

The maker of heaven and earth the sea and all that is in each of them

(1)He is the guardian or the One who watches over truth and faithfulness for ever-for all time.

Faithfulness was in very short supply in the religion of Israel when the exiles first settled and its restoration was enabled by the LORD who moved the scribe and the prophets and the elders of the time to seek God. The LORD Himself is the guarantor of his creation. He who sustains the laws that govern our lives is also the upholder of covenant faith with man.

7 HE DEFENDS FEEDS LIBERATES

(2) He administers justice for those who are defrauded. *The legal processes that sorted out licentious and idolatrous marriages were headline news in the Israel of the time. But God’s justice protects those defrauded by sinful practice*

(3) He gives bread to the hungry. *He cares deeply for those who are absolutely empty and hungry. So far as we know the returning Jews did not face famine and had all the support of the Assyrian treasury. However it would be strange indeed if none were hungry-since in every land circumstances arise to create pockets of deep need. It is the LORD who satisfies the natural daily hunger of you and me-not to speak of His provision for all who hunger and thirst for food and righteousness. Why even this week James Robison who sustains a mass feeding ministry for children called on viewers for help with 10 new trucks to carry food to multiple thousands of African children. It is the LORD who upholds this marvellous ministry of this and many other compassionate ministries to the hungry.*

(4) The LORD looses the prisoners. *The exiles had returned to Jerusalem with joy and the sinners who had inter-married had repented. Truly God liberates from sin and bondage.*

8 HE ENLIGHTENS LIFTS AND LOVES

(5) The LORD opens the waking eyes –the blinded eyes-the mentally blind [*r̄w[]*]

(6) The LORD lifts up or raises [*pqz*] those who are bowed down or arched or have submitted to slavery.

(6) The LORD loves **THE RIGHTEOUS**. *What enlightenment! What release and redemption! What love and friendship! All these benefits the exiles rejoiced to experience. God “breathes after” the righteous in desire and love.*

9 HE CARES FOR EXILES AND BEREAVED ONES

(7) The LORD preserves or observes the strangers-*what are their needs? Are they seeking Him?*

(8) He continually witnesses and solemnly affirms in favour of the fatherless and widow and the way of the wicked rebellious ones He keeps subverting or bending back. *There could be no better example than the way in which the opponents of the exiles got their comeuppance from Artaxerxes I. Again and again the LORD overturns wicked ways.*

10 THIS JESUS IS COMING TO REIGN

The LORD will be king for ever or for the millennial era-for the extent of Israel's life-Your God o Zion from age to age. Hallelujah. *The prophets looked for the golden kingdom of Yahweh and this is the vision with which this beautiful song finishes so appropriately.*

PSALM 147 HALLELUJAH

A STUDY OF WHAT GOD IS DOING

The subject of praise is God's nation-building by re-gathering exiles; by healing backsliding; by the providences of seasons and harvest covenant; by His temple and city rebuilt; by children growing within it; by peace and chiefly by His word as he did to Jacob of old. There are 20 specifics of this great divine enterprise brought to our attention in this psalm.

1 LET THE SINGER SMILE-LET GOD LIGHT UP YOUR COUNTENANCE

HALLELUJAH for it is good to sing praise to our God; for radiant praise is pleasant agreeable delightful [*my[n]*] -radiant praise is comely beautiful and suitable. [*han*]

2 GOD GATHERS HIS PEOPLE TOGETHER

(1) **The LORD is building Jerusalem.**

(2) **He gathers up those who were driven away**-the seduced ones-like his own garments. *The setting of the psalm if the LXX context of Haggai and Zachariah for psalms 146-149 is correct is the post exilic period. The building of the city went on apace under Nehemiah and the gathering back of those who had been seduced to marriage with foreign wives was as gracious an act as the bringing back of the exiles. These two acts of God are worthy of praise.*

3 THE LORD IS CALLED JEHOVAH ROPHEKA

(3) **He is the healer** [*apwr*] **of those whose heart is broken**

(4) **And the one who binds up or restrains their grief or pain.** [*bx[]*] *The family break up involved in putting away wives and little ones was heart-breaking but the LORD took His people through this necessary grieving process.*

4 THE MEASURE OF GRAIN AND DUST –HOW SMALL! THE PROGRESS OF STARS-HOW GIGANTIC!

(5) **He appoints weighs and counts the number of the stars.** He is calling and will call out the names that belong to them.

5 EL SHADDAI-THE UNEQUALLED WRESTLER WITH SIN AND SATAN

Great is our LORD and of multiplied strength; there is no reckoning of His insight skill and understanding *The "greatness" of God is reckoned in terms of the twisting of three cords of His glorious person. The "strength" of God is reckoned in untold multiples of anything known to man. His intelligence is beyond estimating. Gentiles just use the word "infinite" but Jews speak in a more concrete manner concerning the LORD. I prefer the Jewish manner.*

6 THE SINGER DEPENDS ON GOD AS A WALL BEFORE THE LAW OR JERUSALEM'S DEFENCES

(6) The LORD continually **surrounds** the humble submissive or afflicted ones; (7) He causes the violent wicked ones to be brought down to earth. *The LORD is described as a wall of protection to the humble.*

7 IN EVERYTHING GIVE THANKS

Sing continually [*Piel repetitive*] to the LORD with thanksgiving; Praise our God with the harp. *Why the harp? Was it not that instrument that they hung on the willows by the Euphrates? But now the returned exiles have occasion to strike up these instruments of most delicate and joyous sound-for they are home!*

8 WE OUGHT NOT TO DESPISE RAIN-MOST OF THE WORLD CRAVES IT.

(8) (It is God) who hides the heavens with clouds, who prepares heavy rain for the earth, and who causes grass to shoot up on the mountains. *It was ironically during a day of heavy rain that Ezra convened the gathering that decided that the nation would walk with God. God's blessing often accompanies His watering of the earth-which with the rainbow is his sign of covenant blessing.*

9 CONSIDER THE SPARROW!

(9) He gives to the beast its appropriate food; You supply food for the young ravens which keep calling.

10 WAR IS NOT GOD'S DELIGHT-YET HE CONTESTS WITH SATAN AND WILL ENGAGE IN THE BATTLE THAT BRINGS THIS ECONOMY TO A CLOSE

(10a) He does not incline with delight [*xpj*] at the warrior strengths of the horse; He is not satisfied or conciliated [*hxr*] by the legs of man running after his desire. *The text is its best interpreter. The beauty of a horse does delight the LORD but He is not well pleased when the dumb animal is turned into a war machine. The LORD does encourage us to be fit but He gets no satisfaction from our pursuits in which He is not glorified or named. To some extent the total deflection of mammon centred sport qualifies for this disclaimer.*

11 GOD RESPONDES TO FAITH

(10b) The LORD is satisfied with **THOSE WHO REVERENCE HIM**-those who set their expectation on his covenant love or mercy. *The LORD gets joy from those who take Him seriously and respect His dealings. He works for the good of those who lean on His mercy and covenant.*

12 YOU LOVE JESUS? SPEAK ABOUT HIM!

Boast of [*j bv*] Yahweh O Jerusalem and praise your God, O Zion. *Jerusalem is asked to "soothe" or "still" the LORD. The almost unceasing activity of God is only stilled when His people are worshipping. God rested on the seventh day when He had made man-all the stars sang-the angels sang-and hopefully Adam and Eve sang too.*

13 A NATION'S FUTURE IS SEEN IN THE RISING GENERATION

(11) For He has constantly strengthened the bars of your gates by blessing your children within you. *The Strength of the city of Jerusalem was not the bars of its numerous gates but the character of its growing godly sons. The post-exilic leaders enjoyed seeing the population grow and the spirituality too.*

14 "PEACE IN OUR TIME" SAID CHAMBERLAIN-BUT HE COULD NOT DELIVER!

(12) He constitutes your border "peace" or establishes your border of peace; (13) He causes you to be filled with the fat or best of the wheat. *The exiles who returned were protected by Artaxerxes and ensured against strife and clearly their crops were of the*

best. Ezra in his scheme of things as you will read in the text of his writing encouraged farming and increase of livestock including bullocks for ploughing.

15 EVENTS MOVE FAST WHEN THE PROPHETIC MOMENT COMES

(14) He commissions His word to earth until his business moves quickly. As when the adversaries of the returned exiles queried their right to build the reply of Artaxerxes I set the work speedily forward so the commission of Christ given to many believers sets the gospel forward and hastens the day of His return.

16 THERE ARE SEASONS IN GODS PLAN

(15) He gives snow [gl v] like woollen garments (for the earth); (16) He disperses hoar frost or atonement [rpk] like ashes. This is not just an observation on the weather. It is saying that God covers the earth with whiteness though it is the scene of sin. The second part of the statement tells us that the glistening frost stands for the atonement –the spent flame of the offering-the grace of God in forgiveness.

17 MAN COMES TO A STANDSTILL BEFORE GODS SOVEREIGN ACTS

(17) He has cast down or cast forth his ice as crumbs of bread, who can stand and work before His cold? As crumbs are thrown to the birds icicles and frost patterns are given as a sign of God's care and provision for the creation of more fertile land. There is a time when man is compelled to cease his labour before penetrating cold. Likewise there is in respect of relationship with God a sense in which our works avail not at all for salvation. We are at a stand to do anything to save ourselves.

18 THE SPIRIT OF GOD MOVED IN GENESIS 1.1 AND STILL WORKD TO STRANGELY WARM THE HEARTS OF SINNERS

(18) He sends His oracular word and melts them. All the power of ice and frost loses its grip before the word of God. So mercy rejoices against judgment. (19) He causes his wind or Spirit to blow and the waters flow and drop down. Like the Wind the Spirit of God melts the heart and tears flow-man is convicted and converted. The Spirit of God creates spiritual movement.

19 BACK AGAIN TO PENIEL-SWEET PLACE OF POWER.DO GET THERE SOON!

(20) He made know his oracular word to Jacob-his ordinances and judgments to Israel. The LORD used Ezra to teach the great truths that Jacob learned at Bethel and Peniel. It is from this and other psalms that we learn the centrality of Jacob's faith to the exposition of "knowing God" in the Old Testament. Compare at leisure Psalms 20.1, 46.7, 75.9, 76.6, 81.1, 84.8, 94.7, 114.7, 132.2, 135.4, and 146.5-12 references in all.

20 THE REVIVAL UNDER EZRA PROMOTED PRAISE-LORD- REVIVE US EVEN AT THE END OF DAYS!

He has not done thus for any nation and they have not known His defence-HALLELUJAH. The last verse reserves the knock out punch. We are being shown that the LORD uniquely defended Israel in the days of Ezra. To read the book of Ezra is to be awed by the absolute and overwhelming backing God gives the returned exiles through the rescript of Artaxerxes I. The prophets Haggai and Zachariah may well have written these three psalms as the writers of the LXX believe they did to mark the magnificent providences of God over His people at this time.

PSALM 148
HALLELUJAH
THE CALL FOR A CHORUS OF UNIVERSAL PRAISE
FROM THE DAYS OF THE SECOND TEMPLE

*This is the third of four Hallelujah or Praise Psalms attributed by the LXX composers to Haggai and Zachariah. The topic for our praise is all that are in heaven and all that is on earth doing his will –especially his saints whose horn is lifted up—who are **near to Him** through a ransom-Ezra’s “nail in the holy place”-Christ-for which reason supremely we are to praise Him.*

1 HEAVEN CANNOT FORGET THE LAMB

Praise the LORD in the heavens; keep praising Him in the lofty heights or among the high ones. *Earth may falter in yielding God no praise but heaven resounds incessantly with singing and His praises.*

2 ANGELS AND ARCHANGELS ARE INSTANT IN PRAISE

Continually praise him all His angels and messengers; continually praise Him all his hosts. *Again the incessant nature of heavenly praise is reflected in the call which may also include those who evangelise and are militant for the LORD’S kingdom-among such giving continual glory and praise is elementary to their mission.*

3 PRAISE WAS NEVER MEANT TO BE INTERMITTENT

Sun and moon keep on praising Him; keep up your praise you stars of light. *The ministry of the sun moon and stars is diurnal and nocturnal but in the celestial sphere it is continuous. We would be ruined if the sun gave up for one day to minister to the earth and fulfil its role to the praise of God.*

*The spacious firmament on high,
With all the blue ethereal sky,
And spangled heavens, a shining frame,
Their great Original proclaim,
The unwearied sun from day to day,
Does his Creator’s power display,
And publishes to every land
The work of an almighty hand.*

(Joseph Addison)

4 HEAVENS AND INTER-GALACTIC HOSTS SING AS THEY SHINE

Continually praise Him O heavens of heavens and you waters that are above the heavens. *The “third heaven” of which Paul speaks –the very dwelling place of the LORD is full of praise. This psalm attributed to the prophetic messengers encourages heaven to go on praising God and adds that the hydrosphere that encircles this earth is an imperative if we are to have protection and nutrition.*

5 THE HEAVENS PRAISE HIM EVEN AS THEY GROW OLD AS A GARMENT

Continue to praise the name of the LORD into the future for He commanded and they created themselves from nothing. *The scripture does not deny a form of self construction of the physical order-the Niphal suggests a natural out-working of principles that are dynamic and automatic-but its instigation and the reason behind the existence of what is seen is **the command** of the unseen and Most High God. The term “command” in Hebrew is *hllx* which means “to set up” “to appoint” “to constitute” “to commission”. The LORD set up the whole order of creation much as a scientist would set up what is called “an experiment” where consequences follow-in the scientist’s case not all may be understood or predictable or as planned so it is called “an experiment.” With God there is a very different order of precision.*

6 THE MINISTRY ABOVE US IN THE SKIES AFFECTS US DAILY

He has caused them to stand and minister continually for an aeon. He has given a decree or ordinance and it shall not be overwhelmed or go out of its path or vanish like a cloud. *“God’s decrees are His eternal purpose whereby He ordains whatsoever comes to pass” (Shorter Catechism) The original command can only be revoked by God who tells us that the “heavens will pass away”. Thus another age and economy is in the wings and neither scientists nor any on earth should pin our hopes to what is seen.*

7 NEVER FORGET JONAH

Praise the LORD from the earth you enormous animals and all you great depths of the sea.

8 THE ELEMENTS ARE AT HIS COMMAND

Praise Him lightning and hail-stones snow and vapour cloud adverse or violent rushing wind that do what His oracular word said. *The prophets or writer believes that the elements named act in accordance with His purpose. However the fact that the Piel future is used of their praise may well mean that they are to continue to do what He the LORD says. When our Saviour stood up and “rebuked” the wind and the waves we are to take it that for the element to continue to rage would have been out of keeping with His will. We are living in a world where God “rules and overrules”.*

9 THE RESINOUS TREES GIVE INCENSE-THE CEDARS WOOD FOR MAN AND GOD

The mountains and all hills fruit trees and all cedars-praise the LORD. *The mountains fulfil their role by dividing nations and protecting peoples-and by supplying waters from great rivers. The fruit trees give their annual bounty to man to sustain abounding health and the cedars hold to the earth while they grow strong to supply timber. The Lebanon range of mountains supplied Israel’s chief water-way-the Jordan and her cedars would be used as by Solomon so by Nehemiah in the building of the gates and temple at Jerusalem.*

10 BY LIVING AND DYING THE HUMBLER CREATION PRAISED HIM TOO

Beasts and all cattle of the field insects and birds on the wing praise the LORD. *The Birds are famous for their songs-indeed our Saviour drew attention to the trust with which they live their lives. Even the little insects have a role and of course the creatures that live in the wild and the domestic animal alike are part of the glory of creation and not less part of the food chain for the sustenance of mankind.*

11 ALL MEN WITHOUT DISTINCTION MUST ONE DAY BOW-WHY NOT NOW?

Kings of the earth and all peoples; princes and all judges of the earth praise the LORD. *The responsibility of a king and a citizen-of a prince and a judge can be summed up in this-to do what God speaks. To know what God says each is to keep in touch with God. The disfunctionality of nations lies in the failure to seek God and His word. Artaxerxes I is an outstanding example of a pagan king who did God’s will to the detail.*

12 NO-ONE IS EXCEPTED WHERE PRAISE IS CONCERNED

Young men and young women; old men in company with youths praise the LORD. *The call is for those who look to future union in marriage to do God’s will and live to His praise. The same call goes out to old as to young. In a post exilic society where family life was abounding where there were “white-haired” elders and many youths the call for a worshipping community goes out loud and clear in this psalm.*

13 CHRIST HAS POWER TO RISE AGAIN-GOD HAS NAMED HIM LORD OF ALL

Praise the name of the LORD for His name separate and alone strengthens itself and is self-evidently lifted up. *[bgcn]* His majesty or bright glory is above that of earth and heaven. *The mystery of the glory and "light of God" lies at the root of all being. He who says "Let there be light" can illumine without a light source. All this is an enigma wrapped in a mystery. Yet has the LORD revealed Him to his servants so that along with the hosts of heaven and earth the leaders of the nations and men and women old and young are exhorted to praise the LORD because His is the name of "Life" and of "Salvation"-Yahweh.*

14 JESUS IS LIFTED HIGH

He has raised the horn of His people-He has lifted up the praise of ~~ALL HIS~~ SAINTS that belong to the sons of Israel, a people near to Him-Hallelujah! *The "horn" is the head and the ultimate head is Christ. The immediate raising of the independent nation of Israel is the psalmist's joy. The nation could boast HASIDIM-men and women of holiness of life-and the nation was established around the temple-close to God physically and also spiritually. When God chose to give "a nail in the holy place and seasons of grace and days of reviving" as under Ezra the scribe the time was right to praise the LORD. The psalmist lived at a very special time but it is right to praise God in adversity as well as during revival-as Joni Erickson Tada says "Praise the LORD anyway!" for He is our creator Saviour who sustains all things by His word.*

PSALM 149 HALLELUJAH AN EVOCATION OF SAINTS TO SING IN LIFE AND DEATH AND JUDGMENT

1 ENCORE

Sing to the LORD a new song- sing continually in the congregation of **THE SAINTS**. *The prophets to whom the previous songs in this selection are attributed have yet another song for God's people. The stirring exhortation is that God's saints shall ever be a singing praising people.*

2 CREATED AND REDEEMED-SO I MUST SING

Let Israel constantly rejoice or shine through his Maker! Let the sons of Zion constantly dance with joy because of their King. *There are scarce two better reasons for praising God than for our existence and lives which are by His design alone and for his kingdom into which we have come by grace.*

3 DAVID SANG IN THE OUT-OF-DOORS WITH ANIMATION

Let them constantly praise His name in whirling around with animation-they will sing praises to Him with timbrel and harp. *The prophets are not sedate and staid individuals. They are like those whom Saul met-they are like David as he danced before the ark. They are the liveliest enthusiasts.*

4 GOD IS ON THE SIDE OF JOY-"ENTHUSIASM" MEANS "GOD IS IN IT"

For the LORD takes pleasure in His people-He will constantly make the humble beautiful with his salvation. *The beauty of lowliness is seen in its willingness to laud the Redeemer of the outcast and downcast.*

*With gold of obedience and incense of lowliness
Come now before Him the LORD is his name.*

5 WESLEY SAID “COME SEE HOW A CHRISTIAN CAN DIE!”

THE SAINTS will exult and express their joy in glory: they will shout with strident rejoicing [mr] on their beds where they lie down to sleep or even to die. *Death and Glory are not far apart. The thought of praising the LORD as life draws to its close may or may not be prominent here-though it would fit the context. All of these Hallelujah psalms speak of “saints” in the same way Daniel does-persons whose lives lie astride time and eternity!*

6 ALWAYS LIVE TO GOD’S GLORY-AND BY THE BIBLE

Let the exaltation of God be in their throat or in their excited contention and the two edged sword in their hand. *The Hebrew writer explains to us that the two edged sword (Hebrew 4.12) models the word of God which cuts both ways-it separates the thoughts and purposes-the soul and spirit. We might say that the warring saint is in mind and that our war-cry in the vein of Zinzendorf and the Moravians is the “victorious lamb” who was lifted up on the cross. For the prophetic Jews it was the LORD HIGH AND LIFTED UP-Isaiah’s picture of the coming Christ.*

7 THE END OF THE TIME OF THE GENTILES HERALDS SOLEMN DISCIPLINE

To do vengeance upon the Gentiles and rebukes chastisement or conviction for peoples. *There appear to be two aspects to spiritual warfare- the notion of “vengeance” [mkn] and the notion of “conviction” [j ky] both of which are not ours but Gods to deliver. However the Jewish people are the apple of God’s eye and to touch them is to touch God and so their enemies may expect divine vengeance in the latter day or contrariwise upon repentance conviction and conversion may be gifted to them.*

8 CORRUPT WORLD GOVERNMENT WILL END MOMENTOUSLY

To bind their kings with chains and their mighty men in twisted fetters of iron

9 THE PROPHETIC PSALMIST HAS THE END OF JACOB’S TROUBLE IS IN VIEW

To execute on them the judgment written This honour belongs to all **HIS SAINTS**. The “respect” [rdj] registered here is settled upon the saints of God when the King returns to judge the nations. His companions will be the saints and though we might shun the thought He will use saints in His settlement of Messianic rule and the administration of judgment that is entailed in this restitution. *O saint of God don’t lose your song! HALLELUJAH.*

PSALM 150 HALLELUJAH

A CALL FOR PRAISE OF OUR VICTORIOUS LORD VICTORY OVER SIN AND DEATH AND HELL AND CHAMPION OF HISTORY

1 PRAISE YE THE LORD

Hallelujah Keep praising the LORD

2 PRAISE TO THE HOLIEST IN THE HEIGHTS!

You must continue to praise God for his holiness or in His **holy place**. Keep praising Him in the **firmament** of His power. *The man or woman who sings to the LORD is*

not in the firmament. Some take it to be the “ocean” of space above the stars which was part of the ancient cosmogony. The Raqiah Aoz-the firmament of majesty –the spreading sapphire of God’s victorious strength. The firmament is simply explained in Psalm 19.1 as the “place where God’s handiwork is demonstrated”. God’s power in building the universe is show-cased in the heavens we can see. God inhabits the third heaven though He cannot be contained by any abode for He transits at will betwixt earth and heaven and even in Hades “You are there” says the psalmist. However this final psalm directs us high above this earth to God’s grand creation and beyond the ocean of the skies to the “holy place” where He is worshipped by the angels. We are told we will continue our praise there one day. Meantime we on earth praise the God of heaven.

3 LO HE IS THE MIGHTY CONQUEROR SINCE HE RENT THE VEIL IN TWO!

Praise Him evermore **for His acts of warrior defence and victory in struggle.**

[wyrwbq] Praise Him according to the vastness of His greatness. The victorious actions of the LORD which culminate in Calvary and the resurrection in the last era-in the birth and development of the church in this time and will culminate in the glory of the Messianic Kingdom in the next and the glory of His triune person with its triple twist of power in Father Son and Holy Spirit. This is what the psalm written 400 years before Christ means today-but even to its composers it gloried in the victories of Yahweh since the dawn of time-using Abraham and Moses and Joshua and Gideon and David and many other saints. The psalm called for awesome worship of the same Yahweh Elohim-the God of Glory and of Grace.

4 WHY SHOPHAR & NABAL?

Continue to praise Him with the signal or trumpet sound of the Shophar-continue to praise Him on the Nabal of 10 strings and the harp. *The Shophar was the preferred instrument for calling an assembly to feast and praise God since the days of Aaron. The Nabal or Lyre and Harp were David’s favourite stringed instruments and since the return from exile the “harp” came afresh into use as the accompaniment of the singing saints whom the prophets and singers encouraged in divine praise. So the harp once hung on Babylon’s willows became the choice instrument of song for the returned backsliding nation. It reflected in its range of sound and combination of pathos and exuberance how low they stooped and how high God lifted His people.*

5 VICTORY IN PASSOVER

Keep on praising Him with the timbrel and the dance. *The earliest music was that of Miriam who lead the praises of the nation with a timbrel-with simple vibrations that echoed the human voice of her song as she sang and danced. The writer does not want Israel to loose the thrill of ransom-the joy of redemption and this theme must always figure in her music. Praise Him with weighed or numbered strings and “blowing” or wind instrument. The latter hints praise expressed by breathing and deep devotion and love. The former speaks of the singer as counting his notes and accentuating each element of God’s word and works.*

6 OUR VICTOR IS CROWNED

Continually praise Him on cymbals that echo and command attention or which reflect the sound of wings or an army in the clamour of battle. Constantly praise Him on the cymbal of joyful noise. *[h[rt] This cymbal was used in Ezra 3.11 when the*

foundation of the LORD'S house was celebrated. It also was used as in Numbers 23.21 when Balaam heard "as the shout of a king" or a coronation among the Jews. The LORD was Israel's king and their praise specified his rule when they used the "high-sounding" cymbal. Let everything that has soul or life continually praise the LORD. HALLELUJAH- PRAISE YE THE LORD.

SCRIBAL ADDENDUM

qzj

Prevailing strength or Repair

"There were two thousand and fifty early praises from open lips –others were written songs –two hundred and twenty seven and we appointed them or set them in our hearts...

I love the refuge of Your House where Your glory dwells. But a proportion of men will be enticed by their mouths. We place our satisfaction or riches in the cheer or happiness of Your pleasure or eternity."

Bob Coffey

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