

# **PSALMS-BOOK 2**

## **42-72**




# **ARAMAIC BIBLE**

## **COMPANION**

# Psalms Book 2

## PREFACE

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It has been my practice Sunday by Sunday to open a psalm and study the content in Hebrew. During the first six months of 2009 the psalms within this volume or CD have been the subject of my reflection. I have to say with Spurgeon on issuing his "Treasury of David (Part 1)"Psalms 1-57 "the delightful study of the Psalms has yielded me boundless profit and ever-growing pleasure."

My First modest commentary (comprising psalms 1-41) was completed on Pentecost 2008 and currently I continue this most captivating work on the Third Book of Psalms as the Lord gives grace.

James M Gray, one-time doyen of Moody Bible College, said, "The opinion which sees the key to the Psalms in their millennial application also furnishes an explanation of the frequent references to Christ found in the psalms." Augustine would have it that virtually every psalm had a picture of Christ. The whole corpus of my commentaries retains what I regard as the prophetic thrust of all scripture. The entire O.T. is now more relevant than ever as the Kingdom of our Lord Jesus Christ edges ever closer and the Psalms have much to say about that kingdom's realisation.

In this book you will read and pray yourself through downcast days with Psalm 42 at your side; when you think God is asleep turn to Psalm 44; standby the "River" of Psalm 46 when desolation visits. When some besetting sin overwhelms take the four steps offered in Psalm 51 to set your heart right with God; if "confusion rules" go to Psalm 55 and when you hear of persecution or feel its barb turn to Psalm 55. Grow close to Yeshu'a as you contemplate his grace in 56. Your soul is thirsty-why not go to Psalm 63 and if God seems silent why not read Psalm 65? If you are feeling alone peruse 68 and when you feel your years read and meditate on 71. In these days when our thoughts should be much on the return of Christ I commend Psalm 72 in particular to those who read their bibles. In whatever vicissitude of the mind and soul I trust you will find refreshment as the Holy Spirit blesses the word freshly and simply translated and gain fresh insights from the remarks on this second tranche of Psalms.

The word is nigh you; enjoy it and spread its message.

**Bob Coffey ABC CLASSICS July 12 2009**

**PSALM 42**

## **INTRODUCTION**

*This is a 1kc or "teaching poem". As in Genesis 48 14 its learning enables insight and instruction for the mind. It is intended to yield understanding and success. In Psalm 32.8 this means "living near to God" to be guided by His eye. In Daniel 9.22 it is associated with "prayer" in the instance where the prophet learns of the 70 weeks. The title of this psalm is "A teaching poem for the praise (use of) the sons of Korah. My first sermon was preached from the 5th verse of this psalm in 1958 or 59 near Downpatrick in Ireland close to where the evangelist of Ireland St Patrick was buried.*

### **(1) A SPIRITUAL LAPSE 1-3**

*As the deer cries "urug, urug, urug" in desire (Hebrew gr[]) for the "channels" or "valley streams" of water which come from the Wadis at specific times so my soul will long for You O God. The future longings of David are continual-and they are quickened by the seasons of wonderful provision which come from God. The word "to long" also means to ascend". The deer is not descending to the lowlands but rather finds streams and pools in the midst of the hills. It is in the quietness of "the hills" of separation that David seeks his first consolation. **My soul fasts or thirsts for God in His strength, for the God of very Life itself. How long (Hebrew ytm cognate to "adult"-so "how long till I am mature enough to enter the very presence??) till I come and I let myself appear in the presence of God? David has for whatever reason not wanted to appear in public. Two seasons o his life necessitated this. First when he was hounded as a deer by Saul; second, when he had sinned against God in the matter of Uriah. The former seems the more suited to the context of the "deer". My tears have been my bread day and night to hear them say, "Where is your God?" David is deeply intent on going up to the hill of the LORD. He needs more than tears for "food". But tears express penitence and love. Tears express the depth of feeling for God's presence. In lacking tears we lack real prayer and may fail to see real streams of blessing too.***

### **(2) FRAGRANT MEMORIES 4**

*These things I remember and I pour out my soul (Hebrew jpv) over me (Hebrew jl []) "Turning away from myself" or "In tears all over me" or "in utter hostility to myself" for I will serve or worship God with a multitude I will have gone softly and submissively (Hebrew hdd) David is speaking of his past reverent approach to worship to the house of God with a voice of joyful sound which in 1Kings 22.36 was the cry of homecoming and thanksgiving of the festival harp like humming throng This festival was that of tabernacles which was accompanied with much singing and dancing.*

### **(3) THE FIRST QUESTION-WHY AM I DOWNCAST? 5**

*My soul why will you become a person who will lie low or get into the pit and become depressed? And why will you become turbulent like a mourning harp within me? You have caused yourself to wait on God for still I will praise Him-I will praise the salvations of His face. David is well aware that "clinging" to the LORD in dire straits is the answer. He has already deep experience of God's sparing his life from the earliest days when he faced Saul and was saved from Goliath. This lesson of David is one we need to apply in our days of darkness. Frequently he rescues or saves*

### **(4) A COURSE OF EVENTS THAT THREATENS TO CHANGE SO MUCH 6-7**

*My God, my soul is brought low or depressed (Hebrew jjv) within me. Because this happened or is constituted as a terrible new reality I remembered You from the land of Jordan and the Hermons-from the mount of Mizor David recalls a journey that lives on in his memory. It impressed on him that the river of Jordan which descends from the peaks of Hermon flows hard by Caesarea Philippi right beneath the Lebanon foothills and fertilises the whole land till it arrives in the Dead Sea. This "descender" is the real source of encouragement to David-for from it comes the life of the tribes year on year. In a figure it stands for all God's providence and the life He gives. It is in accord with this that our Saviour asked his disciples of His identity just where this river flows into the plains below.*

*Deer may be refreshed by streams but David is uplifted by his recollection of the unfailing Jordan waters and the unfailing renewal of God.*

**Deep calls to deep at the noise of your cataracts.** *If you have stood near the source of the Jordan or walked down to the Sultan's pool or could have witnessed its overflow in winter the sound of its strong waters would never be forgotten. Whilst less impressive than Niagara it is the most powerful water system in Israel. All your breakers and your fountains have passed over me, This experience is one of refreshment and a welcome quenching of the drought of his soul. He may even have bathed in the cool waters.*

#### **(5) A MEMORY BECOMES A PRESENT EXPERIENCE 8**

**By day the LORD continually or again and again commands his covenant love and by night His song is with me.** *David recalls favourable days and how his spiritual joy did not vary by day or night. A prayer to the God of my life David sang and prayed at night just like Paul and Silas. He is on the point of beginning again and rejoicing despite his indifferent circumstances-much like the apostles. Jordan still flows, God still keeps covenant. Satan flees when he sees the weakest saint upon his knees!*

#### **(6) THE SECOND QUESTION 9-10 THE STRENGTH OF THE ADVERSARY**

**I say to God my Petra rock, "Why am I going about in turbid mourning, squeezed or troubled by my enemy?"**

**My body cries out, my adversary (Hebrew ררַח) makes me an object of scorn by saying to me all day long, "Where is your God?"** *This time David is speaking to God in prayer and song just as he used to do. He is asking the LORD why he keeps so downcast and is so subject to criticism. He knows it is persistent-and the spiritual taunts are the worst. Yet he is singing and either his song will swallow his grief or grief will overwhelm his song. Let us see which outcome it will be*

#### **(7) THE THIRD QUESTION 11**

**Why are you downcast my soul? Why hum like a harp within me or roar like raging water about me? Take a definite step (Hebrew Performative)-hope in God for I will still praise Him-the Salvation of my countenance and my God.** *David ends up with a bright cheery face and with a future of song before him. Praise chases away every foe!*

## **Psalm 43 Untitled**

### **1. DEFEND ME AS MY ATTORNEY O GOD AND STRIVE MY STRIFE!**

*The Hebrew בַּיִר reminds us of Exodus 17.7 where Israel took on God saying "Is the LORD among us or not?" The issue then was the absence of water to drink. Strife is not a matter of philosophy-it is a matter of life and death. We like David have in the LORD one upon whom we can call as the defender of our life and indeed one who emerged in this world to die our death. **Against a people that is not zealous or merciful or kind** The "people" may well be Israel itself. **Cause me to escape or flow silently out of the presence of a man who would shoot me with a bow or throw me down and from a man of iniquity or the deepest dye.** *David in respect for Saul would not have so spoken indeed this is not even likely to have been Absalom but rather a foreign adversary. For us it may stand for Satan**

### **2. YOU ARE MY FORTRESS**

**For You O God are my fortified city. Why have you regarded me as stinking (Hebrew חַמְצָה) or put me away? Why do I go about turbid squalid or in filthy garments?** *The Hebrew is QEDAR which speaks of a goat's hair tent and of darkness? **Why am I under enemy pressure?***

### **3. LIGHT AND TRUTH**

**Send out your light and truth or faithfulness as swift as arrows or life-saving water** *The significance of such "sending" is a speedy reversal" as at Meribah.-let them lead me back and succeed to bring me to the hill of your holiness-*

**(a) Let them lead me right to your dwelling place.** *David is zealous to enter the very presence of God. This is the first of a sequence of three joys that follow*

### **4. GOD'S PLACE-THE CROSS**

**(b) And I shall come to the place of the altar of God.** *God's truth teaches that there is no fellowship without substitution. This "place" was familiar to David. **To God my joy and delight** The Lord was to David "joy that made his face radiant" and "delight that made him dance" **And I will praise you with the harp O God my God.** *The Hebrew term for "praise" is as the term for "Judah" and its root is the**

"hand" so David in praise would point to God-use his hands and in using his hands he would often engage his deft fingers on the harp. There is good reason to lift our hands to sign where our joy and peace and salvation come from.

## 5. HURTING INSIDE

**Why crouch in your hide-out? Why are you down cast? Why is your voice so attenuated O my soul? Why are you humming like a harp in the wind or mourning like a dove over yourself?** (Hebrew hmh ) or "barking inside" as the Pacific islanders would say. **Look in hope** (Hebrew l jy meaning "to "go back and forward like sand on the seashore or dance around as one enthralled) **to God, for I shall yet praise Him** (with harp and hands lifted high)-**He who is the "salvation of my countenance" and my God.** David's facial expression was tell-tale-it reflected his dire mood.

### THE LESSON OF THE PSALM

**God's Light and truth will lead us as they lead David**

**We need God's revelation and Gods faithfulness**

#### **HOLINESS**

**They will separate us from the world and bring us to live holy lives**

#### **GLORY**

**They bring us to know Him and His glory in Christ and salvation**

**Nothing less than His presence will suffice-so we come back to holiness and to enjoy the presence of God in prayer**

#### **ALTAR**

**They bring us to the well know place of sacrifice-for us it must be Calvary**

**There is renewed radiance and music and dancing as with the prodigal returned**

**David had not yet arrived at Jerusalem but already as he sings one of the most attenuated of his songs he is brightening up-his face has grown radiant!**

## Psalm 44

**Title:** A "teaching psalm (Maschil of devotion wit prudence and piety) on looking around prudently or surveying providence –or even "success"-with no distinct claim to come from David's collection and evidence that it fits years of struggle against the Assyrian. The arguments against the psalm as Captivity literature is that the writer is still soldiering, an enemy has taken spoil. A portion of the people has been "sold cheap" to the foe. The perfect match is the time of Hezekiah-when revival and obedience would for the moment render it possible to ask God reason for setbacks in national affairs. Another loose fit option for the context of writing would be the time of the return under Nehemiah The N.T. use of this psalm by Paul in Romans 8 picks from it verse 22 "Yet for your sake we face death all day long; we are considered as sheep to be slaughtered" Paul is speaking into a like situation of persecution and showing that it related to living for the "name" of Jesus. For the very same reason anciently the Jews were suffering (cf 44.20-22)

### THE WRITER EXALTS THE LORD FOR ISRAEL'S HISTORIC PAST 1-3

O Lord of Strength, we have heard by ear (*verbal tradition*) and our fathers have written and narrated for us (*written tradition*) the laborious pre-prepared work **You** undertook in their days, the days gone by.

(a)**Your arm ploughed out the nations and planted them** (*as trees in a settled garden*) It was all You

(b)**You crushed what belonged to hard peoples and sent our fathers** (*as Your weapons or apostles*)

(c) **For it was not by their sword they took possession of the land** (*the allusion is to "the sword of the Lord and of Gideon in Judges 7.20*) It was **You** who fought in the vanguard of their battles

**Nor did their arm bring them salvation-**"You" is what the writer says, "were their Saviour"

(d) For it was **Your right hand, Your arm; the light or smile of approval of your face for you delighted in them or favoured them**(Hebrew hxr)The psalmist gets to the root cause of God's support-it is "grace" or "favour". This alone explains the early history of Israel.

## **THE WRITER-BOWMAN BELIEVES GOD'S DECREE AND ANTICIPATES A GREAT FUTURE ERA OF PRAISE 4-8**

**You are my king and my God who decrees or constitutes “salvations” for a Jacob, a supplanter.** (cf Gen 27 8-9, 32.28&35.11-12) The writer further emphasises “grace” saying that one so undeserving should be “appointed” to victory and inheritance. He seeks for himself this grace and success. **God alone** enables the “push” against those who afflict or oppress. Being at home in the family named for **Yahweh** is to “overcome” those who rise in future against Israel-the words “we will tread down” are words of definitive future victory. The writer though a warrior with a bow and sword is clear that his “trust” is not in weapons (the bow) and weapons (the sword) will not be the cause of his victory. **You** accomplished our salvation from adversaries and effectively shamed our foes who hated us. The writer sings “In the house of God we will sing praise all the day and praise your name for an age-Just think about that!”

## **THE WRITER LAMENTS A PRESENT INTERMISSION IN BLESSING 9-16**

**But now You have cast us off and You will humble us. You are not going out with our hosts. You have turned us back because of a foe and our enemies who hate us have taken spoil. You will give us to be eaten as sheep** (The Hebrew tense *mmtt*) is not a past tense as in the NIV nor is verse 5 a present tense but again a “future” tense-because this is a prophetic writer who sees that in time ahead “the wolf will come down upon the fold”-you are gradually scattering (Piel of *Hz*) us among the nations **You sold Your people for light money and You had no great gain from the sale. You made us a reproach among the inhabitants where we dwelt.** The Jews are surrounded by mockery and scorn; they are a Gentile byword as tough peoples shake their head at the Jew. The writer feels his own part in that disgrace and he keeps hiding his face in shame as they reproach and blaspheme him and from an enemy who has continually been intent on revenging

## **WHY? 17-22**

**All this came upon us** says the writer though we did not forget You nor violate Your covenant nor have we turned back our hearts nor have our steps turned away from your main paths. **God bruised them in the place of jackals and covered them over with a shadow.** *This phrase owes much to Psalm 23.4.* The writer continues, “If we had forgotten the name of our God or spread our hands to the God of an enemy surely the Lord would have searched it out” for He knows the secrets of the heart. The writer sees his people killed for the LORD’S sake counted as sheep for slaughter all day. This ends his plaintive assessment. He is saying that unlike David’s flock which went safely through the same valley his people were dying daily

## **IS GOD ASLEEP? 23-26**

Like the disciples on Galilee the writer in song shrills out, ‘ORA “Awake” “Why sleep” “Wake effectively-don’t cast us off for ever!” It seemed to the writer God had hidden his face and forgotten their affliction and pressure. Minds and hearts were depressed and falling to the ground in sorrow or in defeat – our bodies were damasked to the earth. The only help the writer can see is God “Arising” as their helper” and providing “redemption belonging to the covenant”

Comment: This psalm emphasises the LOVE of God (3,17,26) and despite the compelling” Why” It lays Israel’s hope on the covenant with Jacob and foreshadows the Christian hope in the “awaking Christ” by whose redemptive death our enemy is despatched and our salvation wrought.

## **PSALM 45**

**A generic Messianic Psalm which in the light of v7 and its exclusively Messianic imagery has no other patent or essential framework of composition**

**Title: To the tune "Lilies" a devotional psalm (Maschil) for Lovers a "psalm for success"**

**There are three highly significant "for this reason" statements in the psalm. The first in v2 (English)**

**1. Because of His beauty and because grace has poured from Christ's lips like gold God has blessed him forever.**

**2. Because He loved righteousness & hated tumult & guilt God anointed Him with joy beyond his companions**

**3. Because of His inward work in the church and death leading to remembrance and coming rule nations will praise Christ for ever**

### **THE WARRIOR CHRIST 1-5**

...1 My heart is bubbling up like a fountain or boiling kettle on a good oracle (NIV "theme") reciting what I have composed to a king. My tongue is the stylus of a skilful writer (Hebrew *ryhm* one of acute mind) ...2 You have ever been the most beautiful of the sons of men (The Hebrew is a Pual of *hpy* which is like our "beautiful, beautiful" added to "over and over") Grace has been caused to pour from Your lips like molten gold (Hebrew *qxy*) because God has blessed you for the age (Hebrew *mlw* [belonging to an era or the long future])...3 Gird your sword on your side O mighty warrior ; put on Your youthful fresh Majesty and your ancient majesty (Hebrew *dwh* and *rdh*) The allusion taken in New Testament terms is to the ancient divine majesty of Christ and His incarnate kingship as born among men. His sword is His word....4 Ride forth successful (The literal Hebrew *jlx* emphasises a successful "finish") in your youthful majesty. The writer sees a youthful warrior emerge on a chariot of God and continue with success to a dramatic final victory. Here is skill in writing above the ordinary-the conscious gift of the Holy Spirit alone could inspire such prophetic poetry. Here is encapsulated the victory of grace in the cross and the last victory of Christ's advent glory on the throne of Israel. Ride forth on account of the oracle of truth and humility of righteousness. A prophecy of is the coming of Jesus to teach eternal truth and faithful promise and to live out the life of righteousness in humility....5 Your right hand will effectively lay foundations or teach its fearful acts. Let your arrows be lightnings; let the peoples fall at your feet; in the heart of enemies of the king There is a probable phrase switch in this verse which translators have switched back and thus rendered "Let your sharp arrows enter the heart of the king's enemies, let peoples fall before your feet"-this avoids an orphan phrase "in the heart of ..."

### **THE THRONE OF GOD 7-9**

Your throne O God is for eternity (The absolute Hebrew term for eternity is employed-*d[mlw]*) A sceptre of righteousness is the sceptre of your kingdom The Christ would rule and respond to prayer in righteousness and His would be a deep love of righteousness and hatred of the tumultuous. Because of this God Your God (what we would call "God the Father") has Messiah-ed you with oil of joy above those who join you (Hebrew *rbj* meaning "those in fellowship with You" or "those associated with You") This "joy" and anointing is in another category as compared with the joy of heaven's angels and clearly excels any on earth besides. All your robes are myrrh (for death) and aloes (for passion) and aromatic cinnamon (a spice from Ceylon for holy oil-so "holiness") from the palaces of ivory (wounding). Music makes you radiant with joy. Daughters of kings are among your precious ones. At your right hand is the queen standing (the bride of Christ has received both standing and ministry as a result of His atoning death) in gold of Ophir. God's people are destined for the throne where they give to the LORD very great joy.

### **THE DAUGHTER OF THE KING AND THE DAY OF THE TRUMPET 10-17**

Listen O daughter (to scripture) and look prophetically. Incline your ear. Forget your people and your father's house. This statement encourages the church to look with expectation to her heavenly destiny and home-call. The king will come to your beauty; because He is your Adonai worship him. By a gift the daughter of Tyre will come expectantly and the rich (or "prosperous") of the people look expectantly to your face or favour. Such is the testimony of the Christian Church at the time of the coming of Christ that those who have wealth and prosperity will not be happy without the inner renewal and the future assurance of the king's daughter-His church. The daughter of the king is all glorious inside (Hebrew *mmp*) The inner spiritual beauty of character is what wealth cannot buy-it is the work of Christ by the Spirit. Her glorious clothing is woven with jewels of gold embroidered in clothing of diverse coloured thread she runs at the trumpet (Hebrew *lbt*) to the King. Companions described as virgins-as in the NT parable of the "wise & foolish virgins" follow her to the company of the King. They

flow in at the trumpet with joy and gladness. Instead of your patriarchs you will constitute your sons rulers in all the land (*or earth*) I will cause your name to be remembered in all coming ages; for this reason nations will eternally praise You. *The church participation in the rule of the earth is divinely designed and Christ's name has indeed been remembered age-long in the church's communion and further His praise will be lifted by nations in the millennium*

## PSALM 46

### INTRODUCTION

*For the chief musician-a song on Alamo. "Alamo" may mean "for virgin voices" or relate to the virgins of the wedding ceremony in which case another heading "unto death (Hebrew תָּמ ) A further refinement of this thought understands the word to be "for ever"(Hebrew מְל [ ] promising perpetual trust*

### GOD AND HIS PROMISES -OUR REFUGE

*...1 God is our refuge (Hebrew חֲסִי מְ) This resort of the believer occurs often in the psalms. In Psalm 2.12 "blessed are they who take refuge in Him";5.12 "Let all who take refuge in You be radiant"; 7.2 "O LORD I take refuge in You, save me- Yeshu'a or save me"; Psalm 25.20"Guard my soul, let me not be ashamed for I take refuge in You";Psalm31.2 "O LORD I have taken refuge in You, let me not be put to shame for ever-in your righteousness let me flow away from evil"; Psalm 37.40 "The LORD causes to flow away and provides Yeshu'a because they take refuge in Him"; Psalm 61 4-5 "Cause me to rest in the rock that is higher than I for You have been my place of refuge, a strong tower from foes; I will harvest or gain during ages(to come)in the house of Your tent. Psalm 62.9 Trust in Him every time O people; pour out your hearts before His face for God is strong -a refuge for us; Psalm 71.7 I have become a miracle to hosts or a portent of the future and You are the refuge of my strength"; Psalm 104.18 "The rocky crags are a refuge for the conies- and v33 "I will sing unto the LORD all my life, I will sing praise to my God as long as I live, my meditation of Him shall be sweet.9 (Hebrew בְּר [ meaning "a surety" the Greek is "arrabon") or "as an interchange" or "my pledge to Him" or "my bartering-giving my sin receiving His peace" or "my tasting His blood as my atonement "I will rejoice I will rejoice in the LORD" ....and our strength -our heroic might; "our majestic protection"...1b He will be or He will render Himself (The verb may be future or Niphal reflexive)a perpetual help in troubles. The unending availability of the LORD is an unequalled resource. ....2 Therefore we will not fear though the earth changes and the mountains fall into or in the midst of the sea. This psalm would have suited Noah and it could be written for those who go through the great latter day "shaking of the earth". For every time of trouble the psalm and its ten counterparts are a library of songs for those whose lives are shaken by circumstance....3 Though the waters foam and are troubled and the mountains tremble at their increase. The psalmist is no longer disturbed by the increase of waters because he has God's promise **given** to Noah. To this he adds his first Selah as he prompts us to think these encouraging thoughts in our days of distress*

### THE REFUGE OF GOD'S HOUSE

*...5-7 There is a flowing river that divides into tributaries which makes radiant the city of God. This river is a spiritual powerhouse for saints and is compared to the Nile and Euphrates carrying life and energy to all who come within its catchment. The holy place, the dwelling of Elyon ("Most high" a term for God first revealed to Abraham) God is in her midst; she shall not shake herself down or make herself totter (reflexive) God will help her at the faces of morning God will early act for Jerusalem-at the dawn of a new day. Nations are humming in anger; kingdoms are falling. He gives (warning or judgement) in His loud voice; the earth melts in fear or despond. The LORD of hosts is with us, the God of Jacob is our elevated protection. The writer issues his second call for "Meditation" We are to think on the power of God to sustain life and keep His saints. We are to see Jerusalem and the cross of Christ as an axis of righteous stability in the earth-from which this life first flowed at Pentecost. We are to recognise that God will yet judge the earth and in that day be the protection of his saints as he defended Jacob of old. Selah*



## THE STORY OF DESOLATIONS

...8-11 Come contemplate what deeds or undertakings the LORD who saves has done in the earth, what desolations or deserts He has made there. He performs a Sabbath for wars until the harvest of the earth. *There will be wars and rumours of wars but the LORD will bring a pause in man's angry turmoil to bring in His kingdom...*10 He breaks the bow and cuts off the spear. He burns the chariot in the fire. Leave off your own attempts or any work you have down or let other dependencies (*Hebrew hpr*) go and know or experience that I am God. *The basic idea is "to be feeble" and to trust wholly on God.* I will be lifted up among nations; I will be lifted up in the earth. The LORD of hosts is with us; **the God of Jacob** is our elevated refuge. *God is high above all enemies and He is Jacob's God who through weakness conducted the patriarch in all the vicissitudes of the his life from Bethel to Peniel and into Egypt where he was united with his prophetic son. The writer encourages us to meditate on God's "salvations" and the "wars He ends" and "trusting Him alone" and recognising our "weakness".*

## PSALM 47

### INTRODUCTION

*This psalm is a "Mizmor" which has a double meaning. It means "to sing" and it means "to prune the vine." This signifies that the joy of song is linked to the fruitfulness of life and that fruitfulness itself is related to discipline or "pruning". It is a "basket of spiritual fruit"*

### THE CALL TO ALL NATIONS TO CELEBRATE ALMIGHTY GOD 1-3

1. All you peoples, clap your hands. *The Hebrew [qt means "clap with joy and enthusiasm" or "clap with certainty". The whole context is one of "joy" Cry out loud for or "in honour of God" with a voice of "shouting at war's end" The Hebrew hnr has a complex of cognates-among them "the whistling of an arrow released" and "the human voice vibrating in song". The psalmist combines the term "shouting" with "voice of" which adds power to the shout-so that like the "voice of many waters" of the NT it represents a huge celebration.*
2. For **Yahweh Elyon** "the Most High" is august. *literally "is to be feared or revered for what He is" which is the meaning of "awesome" He is a great king over all the earth. The rule of Elyon was not confined to Israel-He was and is LORD of all.*
3. He destroyed nations in order under us and what belonged to those nations was put under our feet. *The psalmist uses the Hebrew rbd which means "divine oracle" and "ensnare" so he is saying God had a systematic purpose both to judge His enemies and to prosper Israel. The conquest of Canaan came when the iniquity of the Amorite was at its full as will the divine judgement of nations in the fullness of their rebellion and pugnacious thrust against His people in the end times.*

### THE BEAUTY OF THE LAND EXTOLLED; GOD'S LOVE FOR JACOB 4

4. He was choosing our inheritance, the "valleys" [*Hebrew mag used of an "ornament"*] of Jacob which he loved -or the valleys of **Jacob whom He loved**. *The psalmist is speaking of the eminence of Jacob as a prince with God and one beloved of the LORD though suitably the term for "majestic" or "ornament" which is used even today of a distinguished person (e.g. The Geon of Wilma -a Hebrew scholar who first dissected the Pentateuchal Graf-Wellhausen hypothesis) "ornament" or "grand" is descriptive of the geography of Canaan. The land of Israel is a land of exceeding beauty whose Zion eminence has been called "the joy of the whole earth". Such is the rapture of the psalmist for his land and such is the love of God for Jacob and his people. The word "Selah" calls for meditation on this great theme of just "how beautiful" Israel is to any who dwell or visit there and "how beloved Jacob (Israel) is to God".*

### THE KINGDOM OF ISRAEL AND THE KINGDOM OF CHRIST 5-6

"Sing to God amid shouts and trumpets"- cf 2Samuel 6.15. This was the setting for the home-coming of the ark under David.

God has ascended up or "risen up" in the midst of (literally "house of") a shout (of war's end) Yahweh with the voice of a trumpet (Literally, "Ram's horn") *this "going up" is used of God. It is prophetic of the raising up of the kingdom of Messiah in the latter day which will be introduced by the trump of God*

and a Cry of command (1Corinthians 4.16) Many victorious battles in the history of Israel-notably the conquest-which first produced a land to live in for God's people-foreshadow as it was of the kingdom centred upon Jerusalem in the latter day.6. Sing praise to God, sing praise. Sing praise to our king, sing praise. The fourfold command is appropriate to the four corners of the earth or the four winds. One can fancy the psalmist facing all quarters as he sings. The event foreshadowed certainly will call forth universal praise.

"Sing praises" occurs 5 times-we might say there is a call for every continent to praise God.

### **THE THRONE THE CHURCH AND THE SHIELD7-9**

7. Because God is king of all the earth play with strings or sing to him a Maschil *The universal kingship is being underscored by a call to the four winds and now by the "delectable poem" or "prudent doctrinal poem". Such a great subject calls for a composer as prudent as the harp player is upon strings.* 8. God reigns over the Gentiles, God is seated upon the throne of his holiness *This is true in a hidden sense as of the past but it is the truth of a future age. The author in the closing stanzas is singing his Maschil. The "willing" or "princes" or "happy ones" of the peoples are adding themselves (to the king)-a people of the God of Abraham.* 9. Because the shielding leaders of the earth (protectors of their people and of the right) belong to God for He is greatly exalting Himself. *The coming throne and rule of Christ and the Church which is here spoken of as the Gentile heritage of Abraham in his capacity as "father of believing nations" who come by personal "decision" (i.e. willingly) to Christ are envisaged. Beyond that the "shields"-people who have military power to guard the Jews -they are God's. In the last days God raises this shield before He returns. The second promise of God to Abraham "I am thy shield" is intact today.*

### **PSALM 48**

*A Mizmor-One among 51 Mizmor or "Songs of discipline or discipleship aimed at training the godly for an increasingly fruitful life*

### **THE GREATNESS OF THE LORD, KING OF JERUSALEM 1-5**

1. Great is Yahweh and He is to be praised with vigour -celebrated with strength. *God's greatness is on two levels. He is a mighty "wrestler" in the sense that by His Holy Spirit He constrains the world and men to fulfil His will. He is also mightily intertwined in the sense that the Father Son and Holy Spirit are inseparable-one cord of three strands(Hebrew l dq )In the city of our God the mount of His holiness-Pure without sin; separate from the unclean and abhorrent of the profane-these are the three categories that relate to holiness.*

2. Beautiful as to elevation the joy of all the earth. *There is much in the word "Elevation" (Hebrew Pn)it is the Egyptian word for Memphis -south of Cairo close to the pyramids and to the tombs which for ancient Egypt were the gate to happiness and to eternity and life beyond the grave. Such is Jerusalem-there the great "wave offering" of Christ's death yields blessedness and His glorious resurrection from the empty tomb affords joy to all the earth. The "beauty" is the beauty of a city indeed. Its "wave-offering" is its elevation not just its height above sea level. In Numbers 8.13 the Levites were bodily waved before God as "living sacrifices". So Christ was presented-His whole body and soul and spirit given for us. Hence the offering or "wave-offering" of Christ and the "beckoning" to eternal life bring joy to the world.* 3. Like the hidden parts of the obscure north is the hill of Zion. *The point is that there is mystery in the will of God which is as unforeseen in its detail as the regions of the North Pole were then unknown to men of the temperate meridians. It is the city of the great king hence it is the ultimate seat of his glorious kingdom as the north is the seat of the aurora.*4 God is in her lofty palaces; He has made Himself known in his loftiness or "lifting Himself up" *The latter word bqc does not require a substantive like "fortresses" -it simply means "to exalt oneself". Here in a sense is a disclosure that helps us understand Melchizedek. God made Himself known as King of kings from ancient time at this chosen location-even before its historical establishment or settlement in the days of Abraham.*

### **2. JERUSALEM, CITY OF MAJESTY & MIRACLE-THE FUTURE SEAT OF EMPIRE 5-9**

For behold the kings met with one another here as they agreed or appointed *Hebrew d[ʔ]*. They passed it by together. They saw the altar *Hebrew nk* and they **marvelled** or experienced a **miracle**. Alarmed or startled they sped off in trepidation.

Earthquake gripped them there, pain as that of a pregnant woman. You broke them as the ships of Tarshish with an east wind. As we have heard so have we seen in our time) in the city of the LORD of host the city of our God. *The reference may well be to the ancient quartet of kings which seems not to have touched Jerusalem in Abraham's day. There is no reference to them engaging there. Could it be that it had but an altar and scattered occupation-and they encountered an earthquake in the vicinity and fled. Again in the days of Hezekiah the host of Sennacherib fled the scene when the miracle of angelic defeat scattered them. Later still in the time of Ezra and Nehemiah Sanballet was despatched-though not by miracle. God constitutes (The Hebrew Pilel intensive means that God is continually building towards this city becoming the central axis of His world empire) her until the age (to come) Meditate on that. Jerusalem has a great future role as yet not fulfilled.*

### **3. THE TEMPLE OF GOD 10-11**

Within the middle of your temple we silently meditate or compare your covenant love. *To enter the holy place the author and his colleagues must be priests. They silently stand ministering in spirit and thinking on the wonder of the divine covenant love shown in their time and compare it to Abraham on the mountain and to other times. In worship today we ought to do exactly that. As Your name is established Your praise is at the earth's extremes-Your right hand is full of righteousness. Surely something of the gospel spread is envisaged prophetically in this statement. Priests well understood the "full hand" which was in a position to distribute and give righteousness to any who even to the remotest bounds repented and believed in that name.*

Mount Zion is radiant, the buildings of Judah dance for joy at your judgements. *The word "buildings" was extensively used of structures hastily erected after the exile and the second temple which was presently put in place would render it possible that this is a late psalm-the wide dispersion of Jews favours a later time also.*

### **4. THE DEFENCES OF JERUSALEM 13-15**

Go round about Zion and turn back around her or surround her or do the circuit of her year. Count her towers

Place in mind or set in your heart her fortifications. Distinguish her lofty fortresses that you may relate the number to the next generation. For this God is our God for ever and still. He will continually lead or urge us on as His flock even until death. *The grandeur of the city appears to represent the high civilisation of Hezekiah. The walls and the multiple towers and fortified areas and high towers within were numerous. A log would serve to impress the generation to come. The glories of the city may last a generation but by contrast the LORD is theirs for ever. His leading is constant by his covenant love throughout our lives. In this the psalmist rejoices and so should we. "Crowns and Thrones may perish, kingdoms rise and fall but the church of Jesus constant will remain."*

## **PSALM 49**

### **INTRODUCTION**

*"A Mizmor: the Mizmor was for morning meditation when the night candles were snuffed out the early rays of the sun appeared-so the Mizmor is a psalm of radiant joy. The early use of the word refers to fruits which are to be looked for in the Mizmor-so it is a basket with: A little balm; a little honey; some spices and myrrh, some pistachio nuts and almonds and a double portion of silver by hermeneutic "healing for soul and spirit; the sweet scent of prayer; the sacrificial emphasis; the precious foundation of peace by righteousness by grace; the sleepless vigilance of God"*

### **GREAT TRUTH FOR EVERYMAN 1-4**

Hear this, all you peoples, listen with wrapt attention all that are living in a world fast passing away (*Hebrew dlj*) Both "Ben Adam and Ben Ish" *that is plain sons of Adam and noteworthy sons of the famous or powerful.* It is all

one be you very wealthy or abysmally poor. My mouth will speak great practical wisdom (*Hebrew plural of mkj*) The expositions of my heart much or great understanding (*Hebrew nyb -used for mediator or umpire*) I will stretch my ear to hear a proverb and open my enigma with a harp or "on Kinnor" (*the parables of Jesus and enigma of His life were first spelt out in prophecy and then on the banks of Lake Chinnereth (the lake shaped as a Harp) in Galilee. The harp is a suited instrument as it strikes the most intense mournful sounds of any instrument, and, apart from the dulcimer, some of the sweetest.*

### **THE RIDDLE OF THE RANSOM 5-9**

Why should I fear in days of calamity or evil days? Why should I fear when the wicked who hold me back or would supplant me (*Hebrew bk[ ]*) surround me? Why fear those confident in their wealth who boast in their great riches? No man redeeming will redeem his brother or friend; nor give to God his ransom (*Hebrew rpk for "that which covers" his sin*) **The ransom of the soul is costly and it is transitory or frail for ages long.** *The first part of this enigma is not hard-for "to buy a man's freedom or life from the wicked is a king's ransom" but the second part is difficult. The writer is stating that such ransom as men pay has no merit before God for the life of the sinner and cannot buy "eternal life". That he (who is redeemed) should live on still to strive (Hebrew hxn "to strive" or "fly on") and not see destruction* *The riddle began with the "transitory world" and continues to address the question of how man who is a sinner lives on to eternity.*

### **THE REIGN OF DEATH 10-14**

For all may see the wise die. The great fool and the fierce brute unite in suffering destruction and leave their wealth to those who follow them. Their tombs are their houses for all time or the duration, their dwelling from generation to generation though they called good fertile lands by their names. But man by his dignity or weight of preciousness does not continue as a lodger (*Hebrew ml "to reside in an inn"-clearly an "inn" is a travel lodge and the visitor is moving on*) He renders himself like the beasts who **appoint themselves authority.** This the ways of the one confident in themselves and of those after them who are satisfied or **find compensation enough** (*Hebrew hxr*) in their words. Meditate on this. *The thought is that they aim at less than redemption and eternity and find it for sure but its end is the grave.* As a flock of sheep they are set for Sheol-death will pasture on them. **The righteous will rule (Hebrew hdr) over them in the morning.** And their forms belong to the wasting of Sheol far from the "round" palace (*Hebrew lbz with the root meaning "round" according to Gesenius*) that belongs to Him *This concluding remark warrants careful exegesis. We are not being told that these men decay in the grave and lose their bodily form and dignity far from their own palaces-but that they are far from "His" palace. His palace is characterised as "round". I believe the palace referred to is God's. In four other texts lbz represents God's dwelling, namely 1Kings 8.13; 2 Chron 6.2; Isaiah 63.15 and Hab.3.11 The significance of "round" is symbolised by the sun and the planetary circuits-intimating "eternity" Solomon spoke of making an age-long "temple". The temple was oblong but he purposed that it should stand through the cycle of ages. Isaiah said, "Look down from heaven from your "round" throne holy and beautiful as it is". The heavenly throne is encircled by a rainbow and appears as circular in prophetic visions (Rev 4.4). The Hebrew word turns up in the tribal name "Zebulun" which means "residence"-which tribal area included Nazareth where Jesus lived for well nigh 30 years. This exposition is not tangential because the psalmist is contrasting the heavenly dwelling of God and the rule of his saints (who rule in the morning of His Glory) with the end of the carnal and godless.*

### **THE HOPE OF THE RIGHTEOUS 15**

But God will redeem my soul from the hand of Sheol for He will take me (to himself) -meditate on this.

### **THE RUIN OF THOSE CONFIDENT IN RICHES 16-20**

Do not be in awe when a man becomes rich; because the glory of his house is great. He will take completely nothing with him in death. His glory will not go down with him and his life was blessed while he lived. They praise you when you prosper. He will come to the generation of his fathers, to perpetuity where they do not see the light. A man rich without understanding is like the beasts who count themselves in charge of territory. *This assessment like v12 shows man has a self-appointed role which soon fails and the short-lived hegemony of wealth is no more. My father often quoted psalm 49.17 "We can take nothing with us in death. There is one exception to this exclusion, "Our family-who are saved by grace". This is a glorious purpose we should pray about and set out to achieve.*

## PSALM 50

*A Mizmor for Asaph. The Mizmor is a psalm of radiant joy. The early use of the word refers to fruits which are to be looked for in the Mizmor-so it is a basket with: A little balm; a little honey; some spices and myrrh, some pistachio nuts and almonds and a double portion of silver by hermeneutic "healing for soul and spirit; the sweet scent of prayer; the sacrificial emphasis; the precious foundation of peace by righteousness by grace; the sleepless vigilance of God*

### 1. JUDGEMENT IS COMING

#### **-Saints of the judgement seat proclaim the principle of judgement 1-6**

The mighty God Yahweh speaks continually (*Hebrew Piel of RBD*) and had called the earth to judgement from the rising of the sun to its setting. From Zion complete in its beauty God has acted to appear in very bright light. (*Hebrew [py]*) Our God comes and will not be deaf or "cutting letters into a tablet" (*ie Hebrew vrj just law-giving*) *God will not come to be deaf to injustice or to allow an artful construction on wrongs done.* A fire devours before his face. *A preliminary to judgement is physical dissolution through which the spirits of men are introduced to the sphere of judgement.* Around Him is terror stricken quivering. *The atmosphere of judgement is one of the deepest concern and horror. This means in a literal sense that "hairs stand on end" and over those who face His judgement a storm of terror sweeps.* He calls to the heavens above and to the earth for the purpose of judging His people. Gather to me my consecrated who cut a covenant -offering or presentation of a sacrifice or slain victim. And the heavens declare his righteousness for God Himself is the **One who sets right or defends.** *This statement emphasises that those who have been taken to heaven commend with praise the righteousness of Christ as do those angels who have known His works. The principle of "defending and setting right or justifying" suggests that before the terrible court here contemplated those who fall under the covenant sacrifice manifest publish and declare the principle of Christ's righteousness Meditate on that.*

### 2. SACRIFICES WITHOUT PRAYER-THE NATION OF ISRAEL IS JUDGED 7-15

Hear my people and I will speak in judgement, O Israel and I will testify again and again or with witnesses against you. "I am God your God" *The constant testimony of history to Christ as God and to the fact that the One who justifies is the one who is sacrificed is ultimately made emphatic by God Himself-by the returning Christ.* I do not argue or convict you for your burnt offering (*singular-expressive of that offering that was first for them-namely Christ*) and your whole or complete offering [burnt offering] is ever before my face *The Son of God is ever present in the triune mystery as the redeemer.* I will not take bulls from your farmyard houses or goats from your folds for every living animal of the forest is mine and ***the beasts on a thousand mountains or mountainous tracks.*** I know every bird of the mountain and the living creatures or full breasts of the field serve me. If I was hungry would not say to you for the world is mine and its fulness. Do I eat the flesh of bulls of Bashan or drink the blood of goats? Offer to God your thank offerings and your vows of restoration to the Most High ***And call me in the day of wounds and adversity and I will deliver you and you shall glorify me*** *The LORD can dispense with offerings but not with prayer and relationship*

### 3. LAW AND COVENANT WITHOUT RELATIONSHIP 16-21

To the wicked God says, "Why is it your part to count and write my statutes and lift up my covenant on your lips? You hate discipline and throw my words behind you. When you see a thief you run with him and you share a portion with adulterers. You commission your mouth for devastation and join your tongue to fraud. You turn and speak against your brother and create ruin for your mother's son. You did these things and I remained silent. You thought I was similar to yourself. But I will rebuke and accuse you eye to eye. *Here is the promise of long delayed one-to -one judgement of those who thought they had got off Scot free*

**4. KNOWLEDGE WITHOUT CONTENTMENT 22-23** You who are forgetful of God consider (*Be your own mediator*) on this lest I rend you apart and there is none to deliver. He who offers thank

offering glorifies me and constitutes or establishes a way(*of relationship*) And I will cause him to see into the Yeshu'a of God. *We can take it that the man who brings offerings as opposed to the forgetful glorifies the one who makes offering possible and gives thanks for that which God provides. He will have revelation and that revelation will centre on Jeshua-the LORD of salvation.*

## PSALM 51

### INTRODUCTION

**Here is a little balm; a little honey; some spices and myrrh, some pistachio nuts and almonds and a double portion of silver by hermeneutic "healing for soul and spirit; the sweet scent of prayer; the sacrificial emphasis; the precious foundation of peace by righteousness by grace; (a)Healing through forgiveness; (b)A contrite prayer of confession; (c)Hyssop and sacrifice v7; (d) the sleepless vigilance of God 4 & 10 ever present judge and friend(e)The redemption of Christ v7 & 9**

### FIVE N.T.REFERENCES

*(1)Luke 15.18 By the prodigal Son (2) Luke 18.13 By the publican "Lord be merciful to me a sinner (3) By Pharisees accusing Jesus of "being born in sin"Jn 9.34(4) By Paul arguing "Let God be true though every man is proved a liar"Rom3.4 (5) Again by Paul arguing that the law is spiritual and "I am carnal sold under sin"Rom 7.14*

### TITLE

**A further Mizmor or "Basket of spiritual fruit" written by David**

In the coming of Nathan the prophet to Him (David) who came into the house of charging David solemnly. *These lines reflect the mood and response of the heart of David and these words are drawn from David's heart in immediate response when he heard Nathan's words, "Thou art the man"*

### DAVID'S CONFESSION AND FIRST REQUEST-(1) **WASH ME 1-2**

Be gracious to me O God according to your covenant love. According to the greatness of your tender affection (*sourcing in the intestines or deep feeling for one*) **wipe away** (*Hebrew hjm "as one would wipe the mouth or wash the dish after eating*) **my transgressions. Wash me many times over like the fuller does** (*Hebrew sbk*) **from my iniquity. And make me pure like a woman after childbirth from my sin** (*Hebrew rhf*)

### DAVID'S ACT OF ADULTERY-CALL IT SIN 3-6

I am deeply aware personally of my transgression. *David knows how simply this started. He took the easy way. He failed to go to war-he looked at a woman lustfully. The inside story of his act concerning Uriah remains to accuse him.(cf the ewe lamb of the farmer) My sin is always "before me"-the very person of Bathsheba however delightful is a stark reminder of her husband and the lost child. His conscience brings back deep echoes of shame. The sin is concerning you and an act against you only and done this evil in your eyes. Sin is such a thing that God sees it all. It is done "before His eyes". David is wrestling with the secret nature of what he did and how he knew it right well and so did God but now it must be confessed publicly. In order that You may be proved righteous when you speak to arraign and pure or in rectitude when you judge. What David is saying in poetry is that he has absolutely no qualm with God's prophetic message in arraigning him. He is guilty Behold I kept turning a twisting in pain of birth **in the house of deep rebellious evil** and in the **house of sin** my mother was in heat at my conception. Behold open faithfulness is what you pursue and incline to and desire in the places of tranquillity or in hopes or where objects of confidence are concerned. You make me experience wisdom in the repairing of a breach or in the place where fountains have been stopped. *The point is that like a well which has been capped so David had not been candid but now he discovers wisdom in confession.**

### DAVID'S SECOND MAIN REQUEST (2) **CLEANSE ME 7-9**

Cleanse me with hyssop and I shall be clean as a mother after childbirth. Wash me many times over like the fuller does and I shall be whiter than snow. Cause me to hear joy and gladness. Let the bones you

have crushed rejoice as in the dance. *This a priori is David but his prayer may extend to Uriah and the child who died. Hide your face from my sin and blot out all my iniquity. The idea is "veil your face". David knows that something must come between God and himself so grave is his sin. We know this is the precious blood of Jesus-for him even the offerings were insufficient by his own confession.*

### **DAVID'S THIRD REQUEST (3) CREATE A CLEAN HEART 10-13**

Create a pure heart in me O God. *This request reaches to the use of blood which cleanses the woman after childbirth in a number of days. But what God must do is "creative" "new creative" -it comes with the redemption and new birth of the New Testament. The Old Covenant (Greek Διαθηκη) is "on account of Israel" the New Testament (Greek συνθηκη) places all with Christ and establish anew Spirit within my inner man. Do not send me from where I belong to your face and do not take the Spirit of your holiness from me. Return to me the joy of your salvation and make to rest on me a Spirit of giving and offering. Then will I teach transgressors your ways and sinners will return to you.*

### **DAVID'S FOURTH REQUEST (4) DELIVER ME FROM BLOODGUILT 14-19**

Deliver me from bloodguilt O God O God of my salvation. *This deliverance attaches to God in his "Yeshu'a" character. And my tongue will sing your righteousness. The salvation spoken of involves the divine righteousness as the basis of joy and grace. O Lord Open my lips and my mouth will expound you in my praise. (Hebrew hlht is directed at a "person") For you do not delight in the victim offered or I would give it, or even in burnt offerings. The sacrifices of God are a spirit that has broken itself, a heart broken of itself and a heart broken and crushed like a Eunuch's organs (Hebrew akd)O God you will not despise. The eunuch would be despised in Israel but the man who is committed to ever after carefulness God will not despise. This is the hope of the dissolute; the prostitute; the homosexual and the child abuser. In your good pleasure make Zion successful. Build up the walls of Jerusalem. David wishes that his sin does not spoil growth in prosperity and advance in the nation. Then you will delight in sacrifices of righteousness and whole burnt offerings. Then bulls will be caused to go up upon your altar. The best in offering would be Gods*

## **PSALM 52**

### **INTRODUCTION**

*"A teaching psalm" back grounded by the coming of Doeg "timorous" fearful" the informer to Saul with the news that David was lodged with Ahimelech (father of Abiathar-the priest of Nob who gave David bread and Goliath's sword) Basically doctrine or blessing is the subject of the psalm and we should pay attention to the doctrinal content of Maschils*

### **BAD COMPANY CORRUPTS MANNERS 1-5**

Why have you gloried in evil O strong warrior of envy or reproach all the day? *"Warrior of envy" could read "warrior of covenant love" but the bad sense is valid for Doeg -although the good sense would suit the man he seeks to ruin, David, the man destined for the throne. Your tongue devises (as complex damask) destructions. It is as "a sharp uncovering"(Hebrew for "razor") which acts to miss the mark. (The LXX has "a sharp razor") The image is of the tongue like a razor in the wrong hands promoting dangerous error. The LXX translation has the word "razor". Doeg is as a man wielding a razor dangerously and with deliberation. You love evil rather than good; falsehood rather than speaking righteousness. Selah. The first lesson is that Doeg has chosen to "enter into the affections of strangers or idolaters" and so loves the wrong people. In this way his life developed wrong direction. That deserves consideration*

### **GOD IS JUDGE 6-7**

*The background to this psalm is 1Samuel 22.9ff... "But Doeg the Edomite who was standing with Saul's officials, said, "I saw the son of Jesse come to Ahimelech the son of Ahitub at Nob. Ahimelech enquired of the LORD for him; he also gave him provisions and the sword of Goliath the Philistine... The brave Ahimelech defended himself to good purpose before Saul and added..."Let not the king accuse your servant or any of his father's family, for your servant knows nothing at all about this*

**whole affair". The king's officers would not kill Ahimelech but the dastardly Doeg killed 85 men who wore the linen ephod-holy men of God and the men women and children of the priestly town. Only Abiathar escaped to David who through him gained exact understanding of the lethal tongue and malice of Doeg**

You love every word of "Greed" or "Extirpation"(Destruction) O deceitful tongue. *The second consideration in the assessment of Doeg is that he cultivated avarice and discussion about silencing or murdering people.* Surely God will tear you down as a house for perpetuity (Hebrew *j xñ*) He will break/dismay /terrify you and pluck you away(Hebrew *j Sn*)from your tent and take up your roots from the land of the living; give thought to that. *The second lesson is that the LORD Himself will end the very temporary life of Doeg here taking him from his tent and from his tabernacle of flesh as well. The LORD engages in the task of uprooting the greedy and murderers. He is judge and that matter demands full consideration.*

### **FAITH IN GOD'S COVENANTED MERCIES GENERATES HAPPINESS 6-9**

The righteous will see this before it happens and will fear and will laugh in contempt at him. "Behold the warrior who did not make God his fortress or defence (Hebrew *זל[m]*). He trusted in his great riches and grew strong by his rushing in upon others/confounding/breaking /terrorising others (Hebrew *ttj*) I am like an olive tree *fresh and splendid in form and in the case of David "anointed" of course -but "green" as a picture of happiness (Hebrew *מ[r]*)* in the house of God by my trust in the covenant love of God for ever and still. *It is faith in the Love of God covenanted in Messiah that brings David his happiness and freshness and enables him to remain a warrior for truth.*

I will praise You for ever or the era of my life for what You have done and I will continually or day after day (Hebrew *Piel of חנq*) put my hope in Your name in the presence of your saints because it is "good" *David does not see as the Christian the cross of Christ but He is deeply aware of divine forgiveness. David cultivated the presence of saints and led them in praise of the covenant keeping LORD in whom he sincerely believed and ever hoped. This is the third and best lesson of this psalm*

### **PSALM 53**

***A Maschil-Doctrinal and didactic poem on "trembling" or "the strength of the people" or "pain" or staying strong" The topic appears to be "valiant through prayer"***

### **THE REALITY AND EXISTENCE OF GOD**

The fool has said in his heart, "There is no God of power" In the time of David there was one outstanding fool who was married to a good and beautiful woman-and he was actually named "Nabal".The Hebrew word is from a root meaning **"to loose one's strength"**(Hebrew *לבn*)The implication of believing there is no "strong God" is that one's own strength of moral fibre and character and conscience and understanding and patience and love fades. They are rotten (or) 'corrupt' (Hebrew *tj v*); they have become abhorrent shameful abominable (Hebrew *b[t]*); 'turned aside' (or) they are depraved; (Hebrew *לw*) none continues to do good.

### **THE DIVINE ATTENTION**

**God met with Israel 3 times per year-especially at Passover. The doctrine of Prayer**

***God acted to look down*** from heaven upon the sons of men to see if there was a man of doctrine or a prudent man-one who was circumspect or one who knew whom to bless. To see if there was any who pursued after God in His strength. They were all unitedly become as **sour milk** (Hebrew *j | a*) **as dross** (Hebrew *gs*) None continued in good, not even one. *The man or woman of prayer is actually refreshing as "sweet milk" and precious as "silver" to God.*

### **PRAYERLESS PEOPLE BECOME A-MORAL**

**God's prayer less people are consumed in worldly commerce. Teaching about Fear**

From that (festival day) and onwards do those who attempt evil (or) create moral depravity have no personal experience (of God) or simply no capability in the area of discovery, perception or acquaintance? They are those who swallow up my people as they swallow bread. They do not call on



God. *The psalmist answers his own question. Because they do not "call on" or "meet" God they are oblivious to the fact that He is there. The Hebrew word arq ("To call on" or "to meet") is very tell-tale. The implication is that if we don't pray we are practical atheists and for all intents and purposes are ignorant of God. At that time (when God looked down) they trembled in dread when there was nothing to dread (for those who prayed) for God dispersed the bones of those your attacker or those encamped against you (Hebrew *Jlj* of "an enemy camp" or "an opposing champion") **You acted to** put them to shame because God in his strength rejected or despised or dissolved or melted them.*

## **WHO GIVES SALVATION?**

### **The doctrine of salvation**

Who will give *salvations* from Zion? *This is a great question. It is not answered by the efforts of any man. It is finally answered by the coming of Christ and that is seen both in the multiple work of the cross in reaching billions of souls and also will further be seen in the fullness of his kingdom. Again David answers his own question. The strong one in turning back the many turnings away of his people- He will give salvations. Let Jacob wheel for very joy and Israel shine radiantly. The wonderful example of **Jacob at Peniel** holding on to God and gaining for himself princely strength with God is the elementary lesson we all need in prayer. Jacob's story to Pharaoh was of a sad and bitter lot-but who can doubt that upon hearing of Joseph's well-being and seeing the carriages he sent we have a dancing laughing Jacob who must have rejoiced over his son's well-being. It will be a thousand times more joyful in the coming again of the king of kings.*

## **PSALM 54**

### **TITLE On Neginoth (Strings) a Teaching Psalm of David**

#### **ON THE NATURE OF PRAYER 1-2**

The setting is given in the title, "When the Ziphites came to Saul, they said "Has not David hidden himself among us?" *The wilderness of Ziph was 7 miles SE of Hebron overlooking the central area of the Dead Sea*

O God of Strength act in the house of your name -save me. *It is imperative that God saves David and takes action in that regard. David's first thought is to implore the LORD not to devise a plan. At first he would be unaware that Saul was called in though presently thi8s would become clear. The **Yeshu'a** character of God is well understood by David. In your warrior might be my defender. David and the ancients comprehended the soldier like character of God and the fact that He was engaged in the strife of the ages. O God hear and act on my prayer. Listen acutely to the words of my mouth. David requires instant response. Persecuted saints require the Saviour soldier LORD to interpose his strong defence just like David; nay we all crave the LORD'S immediate help -else being instant in prayer is beside the point.*

#### **HOSTILITY OF THE GOD-LESS 3**

For strangers (*Hebrew *rwz* "those who turn from God" or "hostile ones" the word was applied to a viper's egg being crushed. so strangers like vipers would have crushed David like an eggshell.*) violent or powerful and fierce men (*Hebrew *xyr* []*) seek my very life. Men who do not place God before them-think about that *These Ziphites do not constitute God as King overall; they do not set themselves under Him; turn to Him; render Him praise or position; prepare to meet him(Hebrew *mwv*)*

#### **GOD IS MY HELP (cf Psalm 46) 4-7**

Behold God is my help (*Hebrew *rz* comes from the idea of "surrounding One" -so God surrounds David as the court of the temple surrounds the worshipper. The word "help" and the word "court" are the same.*) My LORD in my being upheld (*Hebrew "the One I approach to lean upon"*) in my soul. Like the hymn writer each believer can say "in all my weariness I lean upon Him". Stephen Morgan Gur composed a pleasant piece entitled "Lean on me" with the support of the LORD in mind.

*When the road is rough and steep lean on me...*

Let the evil rebound to those who twine like a rope about me or oppress me. In your faithfulness act to silence them (*Hebrew tmx "silence" or "destroy" in the sense of "bring to silence"*) I will make sacrifice for you spontaneously or with a ready mind. I will praise your name Yahweh for you are good. for from every trouble (*Hebrew hrx meaning "bind" "pressure" "siege" "distress"*) He acted to deliver me and my eyes looked at my foes (in silence) or into the house of my foes. *Not once did the living God fail David in the course of his flight from Saul or in his battles when he trusted and prayed. This "without fail" faithfulness of God is his testimony and in face of such a trusty God David will give liberally and sing wholeheartedly. David's faith and experience issued in worship.*

## PSALM 55

### INTRODUCTION

*In Psalm 55 we have a further "teaching psalm" from David's pen. Readers should therefore look for the lesson(s) for spiritual pilgrimage.*

### DAVID IS CONFUSED 1-3

Give ear O God to my prayer. You will not in future hide yourself from my 'call for mercy' As in *Daniel 9.12* (*Hebrew ytnj tm*) this is a call for mercy in face of great odds Pick up interest to listen [*Hebrew bvq*] and answer me. I am confused [*Hebrew Sth "perturbed" or "in the deep ocean" i.e. "submerged"*] by my thoughts which are springing up everywhere (*Like "bushes" [Hebrew jyv] or plants springing up all over the place*) From the voice of the enemy and the face of oppression of the violent for they bring adverse circumstances (or) emptiness (or) calamity to fall upon me for they lay snares for me in anger.

### DAVID'S INNER TURMOIL-HE WOULD RUN AWAY FROM IT ALL 4-8

My heart is writhing (*Literal Hebrew luj "hurled like sand against the shore"*) in my midst. The terrors (or) "idols" of death have fallen upon me. Fear and quaking (*Hebrew d[r as in earthquake*) have come on. The breakings of the pillars of the earth (*Hebrew xlp*) cover me up (or) bury me in the depths. I said, "Who will give me the pinion or wing feathers as a dove has -I will fly away and lie down at rest. Look at me flying on the wing far away to that rest (or "to him") in the desert Selah. *David seems to invite us to watch him going where he would go to the quiet oasis of the desert or eve3n to Sinai itself. I would rush to my place where I could slip away or be delivered (Hebrew flp) speeding from the wind and tossing tempest. Consume or devour (the violent) O Lord, divide their tongue as river tributaries (or) as at Babel for I see/foresee violence and strife in the city. Day and night they encircle its walls and calamity and weary exhaustion (Hebrew lm[ ] are within. Calamities or "lusts" (Hebrew hmh literally "breathing" in the sense of breathing desire or breathing slaughter) are inside; injury and deceit (Hebrew hmr "tripping up") will not withdraw from its wide squares where men gather. If an enemy were wounding me with his tongue or actively lacerating I could bear it or if one who hated me were exalting himself against me I could hid myself from him. But it is you, a strong man who arrayed in battle with me, my familiar whom I know intimately. David appears to be speaking about Absalom and the days of conspiracy. With whom I was at one and actively enjoyed consulting. We walked constantly to the house of God amid the noisy throng. Let death lift itself up as judgement (or) rise up or burden them and let them flow as a river to Sheol for many evils or calamities find a home for strangers in their midst.*

### DAVID'S ENTREATY 16-23

But I call on God and he saves me. Evening morning and noon-tide (*Literally "double shinings" myrhx*) I harp in distress (*Hebrew hmh*) I overflow (*and/or*) bow in worship and He hears my voice. He delivers my soul in safety or peace from these people are a big number who live amid me (in the city) (*Hebrew hdp usually involves "a price" on the part of the rescuer*) God hears me and answers me and sits from eternity (*Hebrew bvj meaning "to hold possession" on the throne; "sitting on the throne" does not mean limited to it but as in the case of Queen Elizabeth carrying its power wherever she is*) Selah (*think of that*) will hear and humble them who are without change of heart and do not fear God. He puts forth his

hands against his friends (*who are at peace with him*) breaking his covenant *Judas fits this category equally well as Absalom*. His mouth is smooth or flattering as butter and strife is in his heart. His words are more tender or "contrite" (*Hebrew Jkr*) than oil but they are drawn swords. Cast your lot or burden upon the LORD and He will be a great sustainer to you (*like the fabulous ancient Calcol*) He will never give the righteous to belong to an age of shaking foundations (or) ever allow them to waver. But You, O God, will bring (them) down like Jordan in its flow to the pit of corruption. Men of blood and deceit will not enjoy half their days. I will trust in You".

## PSALM 56

### INTRODUCTION

*The psalm is a Miktam or "teaching psalm". It is the heading of 5 psalms in succession 56-60 and also of Psalm 16. Since B by common usage is often exchanged for m we may read " mtk +B meaning "In gold". The psalms are most precious. The tune is "On the doves of the distant oaks" which speaks volumes about the loneliness of David in Gath whilst in their far away terebinths the doves enjoy peace and companionship. The occasion is also given; it is the ceasing of the fugitive heir to the throne by the Philistines.*

### DAVID SEEKS GRACE 1-4

Be gracious to me O God a strong man thirsts for my blood (*Hebrew pav "pant after me"*) warring he is oppressing me or pressuring me all day long. Those who have me in their power (*Hebrew rnc*) snap at me or pant for me all day long. *The image is of baying animals*. For many proud men are warring against me. Today I am afraid; I will trust in you. In God or in the house of God I sing his word of promise (*Hebrew rbd*). In God I trust; I will not fear what flesh can do to me.

### PERSECUTION BY WORD, SCHEME AND ACTION 5-6

All the day long they carve up (*Hebrew bx[ ]*) my words. They are all devising plans (*Hebrew bvj "like weavers"*) to harm me. They circle me, they hide, and they look for my footprint as one who waits stealthily for my soul

### THE LORD HAS A RECORD OF HARM DONE TO HIS PEOPLE 7-9

For nothing he escapes again and again for what purpose? In your anger O God, act to bring down hard peoples. You add up my occasions of flight or being a fugitive. Place my tears in your leather bottle. Are they not in your written record? *The LORD keeps record of the tears and persecution of His children. This is both their consolation and solemn warning to persecutors*. Then my enemies will turn back or westward (*Hebrew rwj a -the Philistines lived on the western coastline centred on Gaza*) in the day I call -this I know because God is mine or for me.

### DAVID'S FAITH AND GRATITUDE AND FUTURE WALK 10-13

In God whose word of promise I constantly praise; in Yahweh I constantly praise his word or dealings. In God I trust. I will not fear what man will do to me. O God I will do what I have vowed to you. I will continually perfect thanks or thank offerings for you delivered my soul from death, my feet from stumbling (*Hebrew hjd "being thrust down"*) that I might walk before the face of God in the light of Life or in light for the soul and spirit.

## PSALM 57

### THE GRACE OF CHRIST IN SILHOUETTE 1- 2

To the director of music on the tune "for *You will not act to destroy*" *The tune says a lot about the mercy and grace of God upon which David is throwing his entire future in this prayer. It's range reaches prophetically also to the grace of God in Christ* A teaching psalm of David when he shot like a bolt from Saul into a cave (*Literal Hebrew hrrm a place devoid of trees*) Show me grace O God,

show me grace for in you my soul flees for refuge. In the **shadow** of Your wings I take refuge until the disaster is passed over. I call to God Elyon; to God who is perfect above me *God is the perfect shade and protection and more skilled than David would ever be as a Shepherd-King in securing his saints. (The concept is the Hebrew word rmg which means "perfect" or skilled". Interestingly the word is used for Germany – and some suggest Turkey– originally a skilful people, and for Hosea's wife, who was as prostitutes were termed a "wise" lady). In the dark cave as in the womb David is hidden as Toplady in the rock by divine Grace.*

### **THE HUMILIATION OF CHRIST DEPICTED 3**

He sends from heaven and saves me *This God has done in a far vaster sense in sending Yeshu'a to bear our sin on the cross. This is the humiliation of Christ in a picture Reproaching (literally making them "pass the autumn and/ or winter-Hebrew prj that is, those who breathe hard in pursuit of me. Think on that. David was safe in the cave-they were exposed in the open to the cold and rain. God sent His love and faithfulness. Friends sustained him in his flight and hiding place. He never lacked any good.*

### **THE ASCENSION OF CHRIST PORTRAYED 4-5**

My soul is among lions; my rest flaming fires. *David was among animals in the wild and hounded by men as cruel as beasts and by night he kept warm by the fires where his meals were cooked. Petersen has ""who are wild for the taste of flesh" but it is rather David who is ravenous for food and warmth as he "lies down"-the verb is first person "I lie down" The sons of Man have sharp spears and arrows; and their tongues are as a keen sword. Be lifted up to the heavens O God, over all the earth is your Glory. The psalmist preaches before the ascension of Christ and his great Glory. This is the glorification of Christ in a picture.*

### **THE BEAUTIFUL FEET WERE TORN 6**

They injured the hollow of my rushing or thudding feet (*Hebrew m[p]*) with a net or brought down my soul like a bending palm. *David is describing a very real hurt to both is feet and again in this teaching psalm uncannily by the Spirit's inspiration he speaks of Christ whose feet were trapped not in a net but nailed to a cross. This injury was very severe just as David's is one we seldom hear about but it is one of the marks he bore in his body from a vicious time of persecution They dug a pit before my face but they fell into its midst.*

### **A GLIMMERING OF THE RESURRECTION MORNING 7-8**

My heart is prepared, adjusted, established; it is established, O God. I will sing and I will make sing to time or celebrate. *How like Christ who on that eve of His passion sang a hymn with his disciples. Awake my glory awake; Harp and lyre will brighten the dawn. David's glory was singing-and indeed he was singing with the song birds of morning. Again our blessed Saviour was bringing brightness to the dawn of Easter morn. The further one probes into this psalm the deeper its teaching reaches.*

### **THE RETURN OF CHRIST 9-10**

I will praise you among the peoples O Lord, and I will sing of you among the peoples who are gathered together. *The result of David's return to Jerusalem was that many nations were witness to God's great providence over him. The Resurrection of Christ more extensively reached worldwide with a message of joy and mercy. Where nations gather today the praises of Jesus are sung. For your love reaches the heavens and your faithfulness to the clouds of heaven. This too is so of Jesus whose love brings us to glory and whose faithfulness returns as he promised for His own.*

### **THE KINGDOM OF GOD 11**

Be raised O God to the heavens and let your glory sweep all the width of the earth *Here is a large kingdom David became king in Jerusalem but for ever Christ shall reign gloriously.(Hebrew dbk )*

## PSALM 58

### INTRODUCTION TO THE TRILOGY OF TEACHING PSALMS

**THE SECOND TEACHING PSALM OF THE TRILOGY 57-8-9** *To the chief musician; a teaching psalm of David, on the tune "You will not destroy"[cf Ezekiel 23.11 for the usage]-God will not destroy in the sense of allowing to "become dissident" or "allowing one to ruin oneself" It is by divine mercy that we are preserved in the faith and these psalms are a trilogy on the grace that keeps the saved sinner from ruin and depravity though the world has descended and will descend as in the days of Noah in the fashion of Romans One by perceptible stages to the moral and spiritual nightmare which must again be countered by the return of our LORD and the kingdom of Christ in the latter days. This kingdom gains the name "restitution" because the world is to be turned to God and life and morals will revive under the outpoured Spirit when His writ runs worldwide.*

### DAVID IS UNHAPPY WITH THE SPIRITUAL AND LEGAL SYSTEM UNDER SAUL 1

#### LESSON : LEADERS ARE ACCOUNTABLE

**Do the nursing fathers of the state or "faithful" ones indeed...** *(Hebrew ml a meaning "indeed"-I have found Maurer's sourcing of the term which he believes comes from "binding together" to be satisfactory. It comes to mean "league" and "law" from this basic signification. Hence I translate do they as a combined group or unit -much like the comforters of Job are asked a similar question in Job 17.10) ...speak justice? David is saying that "the leaders" [whom he describes as Mordecai "a nursing father to Esther"] were not in his view speaking justice. David uses the Piel future which is indicative of a "continual failure" or a "repeated failure" Do your righteous men judge (or) rule (or) **defend or contend with** the sons of men as judges ought? David is asking questions about the conduct of spiritual leaders and of the judiciary. We need to hold our leaders accountable before God*

### LEADERS BEGIN EARLY TO DO WRONG AND LISTEN TO NO-ONE 2-5

#### LESSON: LEADERS NEED TO LISTEN TO THEIR CONSTITUENCY

Even in heart you are working much wickedness or ways to decline or turn aside from justice. *(Hebrew tlw) The very seat of thinking and "heart" of the national life is ungodly and in spiritual and moral decline. And your hands balance out violence in the earth. The picture here is of judges putting various weights on balances to fine tune violence to their liking. Even from the intestines or seat of the affections(or preferably) from the womb (Hebrew mj r) the wicked turn from the way or "are strangers" (to God) (Hebrew rnz) In place of affection and compassion they are "aliens by birth" From the womb (Hebrew ifb ) they stagger stray seduce (or) apostatise (Hebrew h[ t ) Their venom is after the model of the venom (Hebrew mhy "hot poison"-used of "anger" and sexual "passion") of a snake. Like a silent or enchanted python that shuts its ears to enchantment. They will not listen to the voice of the charmer The "charmer" (Hebrew vj l) is simply a courageous mutterer who goes on and on whispering words or incantations -so the **leaders** to their great peril refuse the persistent advice of others and close their ears to counsel. This is a great lesson of this psalm-**we must learn to be open to advice** an associate of the associations of the or spiritually wise The leaders refuse the best advice-and that of people whose wisdom is tested by the wisest men of the day.*

### STERN ACTION TO ROOT OUT DANGEROUS LEADERS 6-8

#### LESSON: THE INSTANT CAUTERISING OF EVIL IS ESSENTIAL

*There is a ditty that runs, "I smelled a rat, I saw it flying in the air, I nipped it in the bud"-even so problems must be met and issues handled and leaders brought to book*

Break or "pull out" *(Hebrew srh) the teeth that are in their mouth O God of strength; Tear out (Hebrew xtñ meaning "tear one from another" as in separating altar stones Jud 6.38 and Nahum 1.6) the biting teeth (Hebrew [tl ) of the lions O Yahweh. Let them melt away (Hebrew sam of "dissolving" or "melting snow") as their water (urine) that goes from them. As they act to tread their bow may they have been destroyed. As the slimy snail destroyed as it goes. As the untimely birth (Hebrew lpn literally "fallen lifeless) may they not see the sun*

## **THE FEAR OF THE UNRIGHTEOUS COMES LONG BEFORE JUDGMENT 9-11 LESSON: VENGEANCE BELONGS TO GOD-WHO VINDICATES THE RIGHTEOUS**

Before your boiling pots experience (*Hebrew nyb*) the (*heat of*) the thorn whether they are as a vigorously boiling pot or as a hot pot they will shudder. (*Hebrew r[v meaning "you will be terrified"]*) The righteous will be radiant because they see the vengeance. They will wash the treads of their feet in the blood of the wicked. *The text does not say they are radiant because they "wash their feet" -it does not even say "they wash their feet". It is about the righteous running in war or time of vengeance through areas where the wicked have fallen. It is the quick stamp of the foot which is referred to.* Then the righteous will say, "Surely the righteous are rewarded"; "surely there is a God of wealth and resource who judges the earth

## **PSALM 59**

### **INTRODUCTION**

***THE THIRD OF A TEACHING TRILOGY -A MIKTAM To the music director a Teaching Psalm of David on the tune "Do not destroy" The word tjv is used in particular of "going down to the grave" and so these psalms are an appeal for life and can be understood as psalms of resurrection hope as well. The context is a time when Saul sent a posse to watch David's house for his movements designing to kill him***

### **THE CALL TO YESHU'A 1-4**

Deliver me from my enemies O God. Lift me high (*Hebrew bqjv a verb used of "higher ground" and "inaccessible" above men who rise against me. We need to occupy higher ground than our spiritual enemies*) Deliver me from those who work (*Hebrew l [p used of "digging up" or "'mining coal" and so an "occupation" of certain people*) and act to save me from those bloodthirsty men of flesh and power. "David is seeking "salvation" from his Yeshu'a. For "look, they lie in wait for my life!! Strong bold men are sojourning about me. Not for any transgression or sin of mine O LORD. There is no wickedness on my part yet they prepare for violence or struggle (*Hebrew xxr "to break" or "treat with violence"*) Arise to meet (*Hebrew arq of "approach"*) (them) and look at what is taking place.

### **FOREIGN PEOPLE WALK AROUND THE CITY CURSING 5-8**

O LORD God of hosts, God of Israel, awake to visit the nations with punishment. Do not show mercy to all the treacherous ones (*Hebrew dqb "cloaked ones"*) of evil. Think on this. **They return at evening growling like dogs and go round the city.** See what they make gush from their mouth as fermented water (*Hebrew [bn*) See the swords sheathed in their lips! "Who can hear us?" they say. But You, O LORD, will laugh at them. You scoff (*Hebrew g[l as in a foreign tongue*) at all those nations.

### **DAVID LOOKS TO THE SPREAD OF GOD'S WAYS AND WORD 9-15**

O God my strength I watch for you for You are my elevated or high One. God will see me under oppression. **Do not slay them lest they forget my people.** In your might cause them to wander or be shaken and come down O LORD our Shield. *David who is often accused of being bloodthirsty actually prays for the survival of his enemies and for their humbling before God* For the sins of their lips and words of their mouths let them be intercepted (*Hebrew dkl like rabbits trapped on their path*) in their pride. For the curses and deceit they speak or write consume them in your hot anger -let there be none left. **Cause it to be known to the ends of the earth.** *This prayer has been answered in the N.T. by the earth-wide spread of the gospel. David is well aware that the knowledge of the love of God not the sword is the answer to the ignorance of nations then and now... that Elohim is ruler in Jacob (The Hebrew term "ruler" lvm means "on who makes like Himself")* **They return in the evening growling as dogs and go round the city.** They wander about after food and howl if they are not filled.

### **THE RULER OF JACOB LOVES THE SOULS OF MEN AND PROMOTES LOVE 16-17**

But I will sing of your strength. In the morning I will sing for joy (*Hebrew mnr*) of Your covenant LOVE. For You are my "STRONG PLACE" and my PLACE OF ESCAPE in the day of adversity. MY STRENGTH I sing praise (*Hebrew mnr "to shout praise aloud"*) to You for You are God my ELEVATED

FORTRESS, God of my COVENANT LOVE. As opposed to those who end the day howling David starts the day rejoicing.

## PSALM 60

### INTRODUCTION 1-2

*A MIKTAM (TEACHING PSALM) A psalm set to the tune "Lily of the Covenant (Hebrew *ṭrd* [used for "witness" and "revelation"; for instance the law and the ark and the tent of witness are *ṭrd*]) The occasion is given-it is a celebratory psalm following his engagement with Syria-"when he fought Aram Naharim and Aram Zobah" (This is the Hamath Zobah of 2 Chronicles 8.3 which state of Syria ran right to the Euphrates. The Naharim area speaks of the State where the "rivers of Damascus-the Pharpar and the Abana flowed. Their earlier war with Saul 1Sam14.47 was inconclusive.) "and when Joab returned and struck 12,000 Edomites in the valley of salt" (the Dead Sea area )These battles feature a twin thrust against David's kingdom by powerful enemies and the commitment of large armies and so the victory is the more notable.*

### THE LORD HAS TURNED TO HIS PEOPLE IN ANSWER TO PRAYER 1-3

You have cast us away, O God of Strength You have broken us (Hebrew *xrp* is used of the rapacious wild beast-Syria is characterised as a marauding beast of earlier time-one that had to be encountered face on) You have been angry -now **continually turn** (Hebrew *Pipel* of *bwv* -used of "repeated" or "continual action") to be for us or be our God. You have shaken or terrified the land (as in an earthquake) and broken or rent it open (one of the effects of a quake) Heal her breakings or after tremors for it goes on extending. David is writing into his song an earthquake phenomenon which is so vivid it may have been a feature of that time or it may very well describe the sequel of Aram's war with Saul in its extended effects.

### GOD RAISES UP "THE BANNER OF TRUTH" 4

**You have acted** to show you people a hardship (Hebrew *hṽq* -used of "a yoke" or "labour pains") You have given us bottles of wine that makes one reel but to those who fear you, **you gave a banner that had to be a rallying point (or) had to shine and glitter as a standard before the faces of the truth(or) right -Selah**(Hebrew *fvq* literally "the scales of your weighing what is right") God's "banner" is "that which can be seen afar off"-a banner was set on high ground where the people assembled. The LORD who rose up the right in a high place against Syria also rose up on the mound of Calvary and the hill of Zion the righteousness of Christ which promises hope of salvation and right judgement to all mankind.

David adds a "Selah" and invites all who hear to meditate on the sudden magnificent reversal to which he testifies. Calvary in Salvation history is just such a mighty reversal spiritually.

### GOD SPOKE WITH DETERMINATION-IN LINE WITH HIS WILL 5-8

You will deliver us because of those you love; you have caused us to be saved by your right hand. The Strong God spoke from His holy place. "I will rejoice, I will allot Shechem or Samaria; I will measure out the valley of Succoth (to my people that they may settle there); Gilead is mine; Manasseh is mine; Ephraim is my helmet; Judah my law-giver. Moab is my basin I wash with; Over Edom I cast my shoe (a way of saying, "I take possession of Edom") Over the Philistines (Palestine) I have raged in tumult.

### WHO BUT GOD CAN DO IT? COME ON O GOD OUR GOD! 9-12

Who will let me flow like a river in spate (or) blow the horn in triumph to the bulwark city? Who will guide me back to Edom? This appears to combine the northern victory and the southern campaign and the two questions are inter-related. God who gave victory in the north will again overthrow the southern armies. Is it not You O God of Strength who cast us off? You who will not go out with our armies? "Come on-help us "(The Hebrew *bhy* has an exclamatory effect) Vain is the salvation of man. With God we will make ourselves powerful and He will tread down our enemies

## PSALM 61

### INTRODUCTION

**DESIRE FOR ETERNAL LIFE** For the Chief musician-who arranged David's songs to music -and for the One Who owns all praise and orders our lives aright. On Neginoth a song of mockery (or) on strings cf Job 30.9 (Like a Jamaican folksong or ballad-but in David simply a song on common strings.) A product of David's inspired writing.

### DAVID SEEKS TO SHARE HIS HIDDEN SECRET WITH GOD NAMELY-THE DESIRE FOR ETERNAL LIFE 1-2A

From the end of the earth I will call to You. Hear my mournful cry O God; give ear to my prayer. From the covered seclusion or "hidden-ness" or "wrapping up" (as in the Targums. The basic meaning of the word is derived from the pastoral setting where the "shepherd" wraps himself up in his cloak against the cold) of my heart I will call to You.

### THE TRINITY IN POETIC CODE 2B

He will raise me by a Rock higher than I -You will conduct and guide me. There are two or three divine persons spoken of in this complex verse. The first is referred to in the third person in the phrase, "**He** (first person) will raise me up. The second is the "**Rock** (second person) by which David is to be raised. The third reference "**You** (third person) will conduct me "may well be to the Holy Spirit who will guide David. The persons referred to all come under the title Elohim.

### FOUR VOWS-DAVID WILL COURT THE DIVINE PRESENCE DAILY 3-5A

For You live as or are a destined refuge (Hebrew *hsjm* "A -portion or destiny of refuge") for me You are a strong tower from the face of my personal enemy. I will sojourn as a refugee for protection in your tent for ages. David is speaking of his habit over the years of flight to resort to the house of God for refuge. This phrase can readily do service to set forth the hope of David over the rolling ages of eternity. I will take refuge with confidence in the secret veiled or defensive covert of Your wings Selah. David is speaking of God as a warrior whose armies are his shield. For You have heard my vows O God. These are:-

1. I will call from the ends of the earth
2. When wrapped up in secret from others he will roll it all on the LORD
3. I will sojourn in your tent for ages
4. I will take refuge under your wings-the power of God alone to shield and defend

### THE FIFTH VOW-A REQUEST FOR THE LONGEST LIFE EVER 5B-6

You gave me the possession (Hebrew *vry* "that gained by force which becomes a heritage"-hence the land of Israel) of those who fear your name. Add days upon the days of the king. His years like generation on generation. David is asking largely in prayer. He wants to survive so that his days could each count as a generation-for 70 generations. He is looking to live longer than Methuselah. His request would run to 1750 years. This request compares with that in Psalm 23. "May I dwell in the house of the LORD for "long-branched" or "eagle-wing" years or "for many days of years" which summates to the imagined lifetime of 25,550 years. In these ways David sought to come at the idea of Eternal Life.

### THE AIM BEHIND THE REQUEST FOR ON-GOING LIFE 7

(The King) sitting ever before the face of God Apportion or appoint it so that your covenant love and your faithfulness protect or watch over Him. Then I will sing Your name to the continuing days (the eternity) to complete my vows day on day. Give me these great years into eternity and I will still be praising you. The Hebrew word *d[* means simply "on and on" I will keep this last vow to sing and sing unendingly. From this root it would appear the church's praise mirrored in the song of the elders in heaven and the angels' song and the song of the redeemed takes colour and meaning.



## PSALM 62

### INTRODUCTION

*This is a Mizmor and a product of David's heart and pen. It belongs to God, to David to the musician Jeduthan and to us. It has the Mizmor marks-Salvation Doctrine Prayer Atonement Watch-care Uniqueness of Yahweh.*

*S My Salvation [Yeshu'a] comes from Him v1*

*D God judges v12*

*P Pour out your hearts to him v8*

*A He wears God's clothing as a covering v7*

*W My rock my salvation my fortress*

*U God is love v12 God lifts Himself up v3*

### DAVID THE INTREPID DEPENDS ON YESHUA 1-2

**Certainly only altogether** [Hebrew Ja] **my soul is silent** [Hebrew hmw used of the absolute silence of the desert] close to God. Like a trustful child asleep in its mother's lap David is confident of God. **From Him is my Yeshu'a. He certainly alone altogether is my rock and my Yeshu'a. He is my "exalted one"** [Hebrew bqc is used of "lifting oneself up"-from the root-"to curve (the back)]. Ultimately the LORD'S uniqueness is that **qua resurrectione** He can lift all others. This is the argument of Paul. "Now if Christ be lifted up He is the hope of all that sleep" **I shall not totter greatly** *Gesenius says this expression is used virtually always of an "intrepid" or fearless person. David does not expect to "totter" often or seriously with such support. But for that to be so he and we must keep near the LORD*

### DAVID'S ENEMIES DESCRIBED 3-4

**How often will you breathe after him or bring a man or warrior down** [Hebrew hwh to fell]? **Will you all keep delighting (in this)? As a wall they are bowing or stretching out (to me) and fencing me up they continually thrust or fall** *David describes a dual military movement-the attack in line and the attempt to surround him.* **Certainly only together he lifts himself up -they intend to act to drive me out or bring me down.** [Hebrew hch] **They are assailing me with lies. With their mouth they bless but in their inner being they curse-Think on that...SELAH**

### MY ONLY ROCK 5-8

**Certainly only altogether in belonging to God be silent (in trust) my soul! For my hope clings to him** [Hebrew hmq uses of ivy which clings for its life to the tree] **Certainly only altogether He is my rock and my Yeshu'a, my "self exalted one"; I shall not totter. My salvation and my glory or honour are "upon God"** *The significance is 'the clothes that God wears he wears too-like armour the LORD wears he wears also' Again the Hebrew means "being close to God" is salvation & honour. My rock of strength; my shelter or refuge [Hebrew hsj] is in God. Trust in Him at all times [Hebrew t[ "opportunities "fit times" "limited times" "unhappy & happy times" "times of fatality" "every time"]* **O people. Pour out your hearts** [Hebrew Jpv "pour it all out" like emptying a pail or your pockets or as with complaint] **to His face. God is our refuge. Think about this...SELAH**

### SECURITY AND FAITHFULNESS EXCEL WEALTH CREATION IN SOLIDITY 9-12

**Certainly only altogether sons of Adam are a breath or vapour, sons of a warrior or great man false or deceivers. In the weighing of consideration they are as a leaves** [Hebrew hwa -used of 'lightness' so that the wind blows them away] **united as one they are only a breathe. Do not trust in extortion or defrauding and do not be proud or arrogant in violent misappropriation. Riches will germinate naturally. Do not recon on them (or) constitute your love on them or make them your nest** [Hebrew tv] **One thing God has spoken time and again (Hebrew Piel) and two things I am listening to....for strength that is security [Hebrew z[ ] belongs to God and covenant faithfulness [Hebrew dsj] al s belongs to you. For you will remunerate [Hebrew ml v] each great man or warrior or wealthy one according to what he has done...Why not add a Midrash SELAH!**

## PSALM 63

### TITLE

**A Mizmor of David when his whole life was set in the desert of Judah.**

### MORNING DESIRE FOR THE LORD 1

**O God** you are my God I will seek you at dawn [*Hebrew rj* v-*Job* speaks of "the eyelids of the dawn"(sun rays *Job*3.9, 41.10) suggesting the volatile early rays. There is also a poplar Arab poetic notion which ascribes "eyebrows" to the sun. As to David's use of "early" he is a man of prayer who as day dawns talks to his heavenly LORD; he longs for him and turns himself to the LORD even when the sky is still dark. Hosea who spoke of the advent of Christ spoke of "His going forth as established like the morning" Hosea 6.3 'Let us get to know the LORD personally; let us pursue zealously our experience of Him; as the dawn is certain and established he will come - He will reach us like the spring and winter rains to refresh]. For David the "daily" refreshment and revival that is the earnest of the latter day revival is his rising desire. David has not forgotten how to say "O".

**My soul is thirsty** [*Hebrew amx* "dry" as the desert; arid, cognate to *mmx* "fasting"] **My soul ardently desires** [*Hebrew hmk* used of "pining" and as a proper name 'Chimham' for the servant of David who ultimately possessed his Bethlehem home. The word is one of colour – it expresses the "natural darkness" of David's 'flesh' life without God.] **You in a land of sunshine and aridity or drought and weary journeying** [*Hebrew py*] ["thirst through travel under relentless sunshine"] **where there are no waters.**

Only the LORD can meet David's need in the desert of Judah. *Has the nation, the church, the Christian lost this "morning" desire for the LORD?*

### PREVIOUS EXPERIENCE OF THE LORD 2

**Because or as I have seen or known** [*Hebrew hzj* used of "experiencing" or "enjoying" or "contemplating" and "choosing for oneself"] **You in the sanctuary, belonging to seeing prophetically** [*Hebrew har* used of "viewing" what God would do or what God is] **Your strength and Glory.**

**Because your covenant love is better than Life** David uses the plural or 'life to speak of the love of God as exceeding any long life in duration and exceeding even the blessing of the tree of life in Eden. That "tree" was inaccessible but God is nigh and constantly revives his soul.

My lips shall praise You  
My great Redeemer  
My heart shall worship  
Almighty Saviour

Because your love is better than life  
My lips shall praise you  
Thus will I bless You  
Because your love is better than life

### SOOTHING DIVINE ANGER 3b-4

**My lips shall "swim" in you; or "soothe You" with praise or "still Your thundering waves" with praise.** *This concept is unusual. David once soothed Saul's anger. He sets himself a larger task-to quell the terror of divine wrath by praise* **Because I will bless you as I live-or eternally. Through your name I will lift up my hands** *We might well ask how a mere man could stem the tide of divine anger. David's answer is that his praise will outlast the wrath of God as he lives on to praise God in later years -and then into eternity.*

### PRACTICE OF THE PRESENCE OF GOD-IN THE NIGHT WATCHES 5-8a

**As with fresh milk and abundant food my soul shall be satisfied. With tremulous or vibrant voice my mouth shall sing Hallelujahs when I remember You upon my bed. In the night watches I will murmur and meditate on You. Because you are my "Yah-Help"** [*Hebrew htrz*] [*used of the 'temple surrounding'(cf v.2)-it is as if God like a moving temple surrounds David everywhere. This concept of "help" is surprising to find-it is just so expressive-so comfort full, so reviving of the spirit.*] **I will sing vibrantly in the shadow of Your wings of protective power. My soul "lingers" or "after You" is damasked or welded to You.** *David is fast bound to the LORD and "tarries" with God often and often.*

## THE SILENT DEMISE OF FALSEHOOD 8b-11

**Your right hand takes hold of me in support** *When David is weak God grasps for him-as Jesus lifted Peter from the waves. They who seek my life will crash to ruin and go down to the profound depths of the earth. They will be poured out at the face of the sword and become food offered to jackals but the King will rejoice in God and all who swear by His name will sing Hallelujah for the mouth of those who speak falsehood will be stopped* [Hebrew rks-"shut" as the "floodgates of heaven" Genesis 8.2 or dried up Nile basin -Isa 19.4] *David began in the desert of Judah as a "thirsty soul" and concludes with his adversaries perishing in ruin cut off from heaven because they did not thirst for God.*

## PSALM 64

### INTRODUCTION

*This is a psalm for the chief musician; a Mizmor or song of David. This Psalm has prophetic implications for our day through the hypothesis plan of dialectical materialists and evolution. As a Mizmor it has the balm of righteous rejoicing; the honey of divine knowledge of the deep cunning heart of man the sinner (6), the spice of David's complaint in prayer' the redemption of the righteous who move away from this alternative "plan", the watch-care of God who will suddenly put an end to this folly in the latter day (vv7-8a) and the uniqueness of the God of the bible and prophecy (8b)*

### DAVID'S DREADED ARROW -THE MESSAGE OF THOSE WHO ACT AGAINST GOD 1-4

Hear O God the voice of my complaint. Meditate on my life in face of the dread of the enemy. Hide me from the **consultation** [Hebrew dws "consultation" or "sitting together" -what we would call "conference"] of the wicked [Hebrew [r-those unpleasant to Yahweh or whose manner of acting and thinking is unacceptable] from the tumult of those whose business is evil who give rapier sharp insults with their tongues. They direct their arrows of bitter speech to shoot from ambushes at the just. Suddenly [Hebrew mtap a word often found as an "intensive of power" in a moment" suggestive of a sudden creation or a "big bang"] they will shoot at him or **lay a foundation** [Hebrew hry "teach" or "lay a cornerstone" or "shoot down"] and not fear God [Hebrew ar].

### THE BIG PLAN BASED ON THE SHOVEL 5-6

They strengthen each other in the evil act; they relate to one another facts about their hidden snares. They say, 'Who will see us'. They will devise evil things, 'We have perfected the **plan of plans**. [Hebrew cpjm cpj the word means "a "searching out" or "digging in the earth" or "digging to be wise"-the LXX has σκαλλω speaking of the "shovel" or what we might call the results of archaeological digs.] Both the inward parts and **heart of man is deep**. What is being said is that those who come up with this all-encompassing plan are scheming at root. They are denying plain and thoroughgoing facts-as creation and the huge bank of evidence in its favour and the effect of the universal flood and associated earth crust movement and the new evidence for a recent creation and believe they will get off with it.

### THE END OF MAN'S PLAN TO SUBVERT UNDERSTANDING OF CREATION 7-8a

God will shoot an arrow at them and **suddenly** they will be smitten. **Their own tongues will seduce them** is the received translation. *It is a bit more complex than that- The Hebrew whlyvky has a singular 3rd person suffix which must apply to 'God'-or 'cutting out God' and the word describes those who plan against God as "cutting him out" of creation by their "plan" and "talk"(i.e. spoken and taught hypothesis). I translate, 'they will have axed (i.e. cut) Him out with their tongues against themselves (i.e. their own good) or for their own purposes'*

### CHRISTIAN INSIGHT INTO THE DIALECTIC OF ATHEISM AND EVOLUTION 8b

All who see them or see them prophetically or judge them by biblical truth [Hebrew har] will continually shake their heads or move away. Believers will distance themselves and deny their fulminations [Hebrew ddn]

## THE RETURN OF RIGHT THINKING AND CREATIONISM 9

All of humanity will fear and will proclaim the works of God's creation. [*Hebrew l [p wddgty is especially apt in speaking of "creative works" cf "Has not Yahweh made these things Job33.29,36.3, Isaiah 43.13-hence of "great exploits (2 Samuel23.20) and of the expected results as "wages" which are but "makings" or "undertakings" which build life Proverbs 10.16 and when withheld create "palaces" for the evil rich. So the word has a very positive creative meaning and is used where the linkage of cause and effect exists between a n undertaking and its result] and they will have cause to understand or look at with desire or "teach [Hebrew ׀|ykch ׀hc[m "to be prudent" concerning or "care about" creation -even create poetry about what He has made or effected in creation]*

## THE WORSHIP OF THE RIGHTEOUS 10

*The righteous* will rejoice or be radiant in Yahweh and hide in him and the just in heart will glory in Him or praise Him or celebrate Him [*Hebrew ׀|h*]

## PSALM 65

### NEW TESTAMENT REFERENCE LUKE 21.25

*For the chief musician, a Mizmor song of David. Jesus said we were to expect heavenly signs and "on the earth "roaring and tossing of the sea". The concept of roaring is found in Psalm 46.3. The truth that God is well able to quell the anger and tumult of nations as in v7 is an important truth. In the latter days our LORD told us that the seas themselves would produce tempests such as the Tsunami that we experienced early in the 3rd Millennium - which is a physical warning of international turmoil during the last throes of the age of human government.*

### A BETTER UNDERSTANDING OF THE SILENCE OF GOD 1-4

To you silent waiting [*Hebrew hymmd used of the absolute desert silences]* of praise belongs in Zion O God of strength. In Psalm 39.3 this taciturn silence which coexists with a heart burning to give vent to praise is well expressed. In Psalm 22.3 it is a silence not free from pain-a quiet suffering. It is also used in Psalm 62.2. These four uses develop the word "silence" by adding the shortened form of the divine name "Yah" and thus making it the "silence of God". So while praise is wanting in Zion God is meditating with deep desire to hear from His people again. Thus in Psalm 22 behind all the suffering the resumption of that glad abandon in the triune relationship is patent. The silence of God is not unthinking or unloving. It is one of expectation - one of DUM-YAH. So "Praise" is the "person in whom one glories" not just the praise by which one glorifies that person. The PERSON WAITS. To You the vow will be remunerated [*Hebrew ml v used of that which is owed or offered and not yet undertaken.* **O hearer of Prayer entreaty all flesh will come to you Men and women will supplicate because the LORD keeps on listening - Praise his wonderful name-and answering! "Supplication" stands in the titles of Psalms 17, 86, 90,102,142. What a set of prayer inspiring songs to re-issue to the praying public in full Hebrew expository dress!** When words or acts of rebellion or iniquity were stronger warriors than I **You atoned** [*Hebrew rpk sued of "covering" what withheld blessing and severed relationship]* **for our transgressions.** Those of your choice to come near your courts or enclosure are the blessed. David envies such intimacy as attaches to those serving daily. There is another level of approach involving others whom God examines and approves by selection; in whom he delights and desires to have near Him. Such were Peter James and John. Such were Abraham Moses and Elijah. Such was David. These people could be content imprisoned in the love of God without earthly disturbance. They learned to break silence and praise God in lonely places. He broke silence and spoke with them. John the divine is a most eloquent example of such silent fellowship on the Isle of Patmos. We satisfy ourselves with the **good (one)** of your house -**the holy (one)** of your temple. Though David like others who share his devotion could not come to the sanctuary itself they shared with him an awareness of the LORD in all His goodness and holiness. It is not the trappings mattered to them-but rather the LORD. The words "good" and "holy" are not substantives or adjectives but masculine nouns

indicative of the Lord of the temple-even Jesus-who said, "My house shall be a House of prayer for all nations".

### **THE CROSS 5**

You answer us with 'fearful' or 'wonderful' or awesome' or 'stupendous' things by righteousness, O God our Yeshu'a "**trusted one**" [Hebrew *j fbm*] of all the ends of the earth and distant seas. *David makes no distinction between himself and those who believe in the ends of the earth and those settled beyond the far seas. Such description fits us well today. The works of Jesus Christ in righteousness are prophetically foretold by the LORD Himself as the Spirit of God inspired David. The cross is surely at the centre of these acts of setting men right with God.*

### **THE ONE WHO IS STRONG TO CONTROL 6**

"**Establishing one**" of the mountains by Your power, You gird Yourself with the strength of a warrior. *David sees the LORD as the One trusted worldwide and as the One whose wisdom raised the mountains in Noah's day against future rebellion. The mountains of Israel for example will be the setting for the conquest of Rosh and the mountains of the earth are as strong a defence against the imperious dictator as any weapon.*

### **THE ONE WHO DEMANDS SILENCE AND SUBMISSION 7**

The "**stilling one**" [Hebrew participle of *j bc* used of one who "soothes" or "pronounces happy"] of the crashing or tumultuous warriors of the seas, the "tumultuous warriors" [Hebrew *מאב* used also in Ps 40.3 and Jeremiah 48.45] of their rolling waves. *David sees the LORD as controlling the distant powers as He controls the seas and the thunder of their waves... and the multitude and riches of peoples.*

### **THE ONE WHO REJOICES-JOY OF THE LORD IS OUR STRENGTH 8**

The settlers of the extreme parts fear your wonders or signs. *Historically pagan nations were deeply disturbed by heavenly portents and omens. From the rising of morning (when the sun is in the east) and in the evening (when the sun sets west) You are a rejoicing One. David represents the LORD as rejoicing in His creation from day to day. This is ultimate fact. God is celebrating rushing along with strident vibrating voice.*

### **THE RIVER OF LIFE AND SPIRITUAL HARVEST 9**

You visit or look after the earth and run to and fro continually over it or cause it to overflow. *The plenty of God is introduced through the "stream" which bubbles along perpetually. The "stream of life" as represented in Daniel 7.10 Revelation 22.1, Ezekiel 47 and Psalm 46.4 is surely also in mind-though every little irrigating stream on earth reflects the same goodness of God. The NIV is hardly accurate in its translation "water it". What is in mind is the direct visitation of God and personal care of earth's people and the concept of God's great river conducting the overflow of His beloved to the heavens. The deep desire of God for the welfare of His people and creation which gains his speedy attention is also in view. [The Hebrew word *qmv* is a term for "desire" rather than "watering"] Numerously You enrich it. The bubbling stream or "divided" channel of God [Hebrew *gl p* which is a 'singular noun' not as translators have it -a plural] is full of water. It will prepare [Hebrew *nykt*] fish or by metonym "fishes" (bread) **for thus it is established or constituted.** *The concept is of a "harvest of the sea" and no doubt this "great river of God" carrying His life to man is prophetic of "the church" under divine ordination.**

### **THE CARE OF GOD IS IN PHYSICAL HARVEST TOO 10**

You continually irrigate its open furrows. You continually level [or 'humble'] its new cut furrows. You roof it with showers [Hebrew *gg*] You bless its growth or springing up. You crown the year with your goodness and your carts drop acceptable offering or abundance or riches. The pastures of the desert overflow. *Seasonal habitations of flocks and herds give grazing in plenty And the hills are clothed with circles of rejoicing David sees the rounded hills covered with corn dancing in the breeze. They seem to be having a party. The dancing pastures are clothed with flocks. The valleys have clothed themselves with corn. They are shouting -also they are singing in honour (of the LORD)*

## THE MIZMOR ELEMENTS

**Salvation v.6** [Hebrew] *O God our Saviour*

**Doctrine v.9** *God's river prepares fish by divine ordination-God set the environment for the church*

**Prayer v2.** *O You who hear prayer -to You shall all flesh come*

**Atonement v.4** *You atoned for our transgressions*

**Watch Care v.9** *You visit or care for the earth*

**Uniqueness of the LORD**v8 *You are a rejoicing One-cf. "There is joy in the presence of the LORD over one sinner that repents"*

## PSALM 66

### TITLE

**To the Chief Musician-A Mizmor Song**

### WHY SHOUT? 1-2

Shout aloud to God all the earth [Hebrew *hmr* is used simply of 'loud vociferation' but also of 'the cry of alarm' and of 'the shout of joy'-the context declare the use] Sing with the rhythm of dance or instrumental accompaniment the glory of His name.[Hebrew *rmz* is frequently used of praising God at harvest ]Set or put in array the glory of his praise[Hebrew *myl ht* is the title of the book of Psalms and the word derives from *l h* which carries the force of Hallelujah and the meaning of "clear sharp sound" "joyful sound" "bright and shining"]as in Psalm 66 where God brings his people "**through fire and water**" through the Exodus and for the psalmist the incendiaries of Nebuchadnezzar added to which prophetically comes the sack and burning of Jerusalem by the Romans -and in the latter days the most terrible holocaust of the Third Reich.

### HOW AWESOME IS OUR GOD 3-4

Say to God, 'How awesome are your deeds' [Jyc[m prefixed by an *m* speaks of an "artificer's work of detail] How emphatically bright-what "chandeliers" in the dark life man leads are the deeds of God. In the greatness of your heroic strength [Hebrew *z*[ the Arabic equivalent is "victory"] Your enemies fail [Hebrew *vjk* is used of 'failing in body' or 'failing of expectations'] in Your presence. All the earth will continually worship You and they will continually sing in array for You; they will continually sing Your name-think about that. *Think about that indeed-the earth worshipping Yahweh day after day, setting themselves in choirs and orchestras to praise the LORD and take up the name of Jesus. It is a fabulous statement full of truth-for though it would seem a prophetic fairytale it will come to pass in the millennial kingdom of our LORD Jesus Christ.*

### HE SET HIS HAND A SECOND TIME TO SAVE 5-6

Come and see the works of God; how awesome bright are your deeds over the sons of Adam! [The Hebrew *hljl* [ is used of "**work-shop deeds**" and has three notable applications (a) to workshop or fine perfected deeds (b) to '**repeated**' deeds as when one after gleans what one gathers or drinks the dregs of what one has already drunk or as when a farmer draws the last milk after he has cleared the udder for the main part (c)it is used of '**deeds of binding**' as when a yoke is attached to an ox]In this context the Lord's setting his hand redemptively on man's behalf after His work of Creation is an obvious connection He converted the sea to dry ground with little moisture. They passed through the "house of" the flow on foot. *The translators might have better differentiated between passing through the sea and passing through the seabed or "house of the sea."* The "sea" is actually called a "flow" presumably because two water bores met in conflux at the crossing point -one from the north and one from the south of the Red sea channel. "Come"[Hebrew *mv* 'set it in your heart' or 'here' or 'from that ' ] let us cheer ourselves up by it.

### THE MILLENNIUM 7

He rules as a teacher in his warrior strength for an age. The eyes of the LORD watch the nations. Let not the stubborn ones (*who would throw off the yoke*) rise up for whatever. Think on that. *The writer has in the previous verse used the term "bind" about God's works which speaks of "binding" man to*

himself" as in the earlier creation. Here he speaks of God watching nations in the future [Hebrew *hpx* 'to watch selectively' to scan from a tower' to observe in detail'] The LORD'S watch care is ever present but in the long future envisaged God from on high is understood to observe the smallest for corrective purposes as a vineyard keeper would watch for foxes and thus keep the nations in order.

### **HIS GRACE TOWARD HIS PEOPLE 8-12**

Bless our God O peoples and make the voice of his praise to be heard. He is the one who places or constitutes our souls in our ongoing lives and He has not allowed our feet to totter. For you have tested us [Hebrew *ijb* used of 'testing by rubbing' on Lapis] You have purified us as silver is purified *This process involved repeated heatings and creaming off dross until the refiner's face could be seen in the molten silver.* You brought us into the snare of prison; You placed pressing loads on our backs. Men of flesh rode for our heads. We came through fire and water. You caused us to come to a place of satisfaction [Hebrew *hwr* 'a well-watered place']

### **ACTIONS SPEAK LOUDER THAN WORDS 13-15**

I will come to Your house with burnt offerings. I will complete my vows to you...vows which my lips delivered and my mouth spoke in my trouble. I will sacrifice marrow offering of sheep) to You with fat rams. I will offer oxen with he goats. Think about that. *David will give God the best and not just muse and promise but do better than he promised.*

### **THE GREAT TESTIMONY 16-20**

#### **GOD CONSISTENTLY ANSWERED DAVID AND DAVID CONSISTENTLY CALLED.**

Come and listen all you who stand in awe of God and I will recount what he has done for my soul. My mouth -I called to Him; and *His high praise* was upon my tongue. *If I had chosen sin in my heart* the LORD will not or constantly will not listen to me. But God has been prepared or direct or set to hear me and sharpened his ear to the voice of my prayer. Blessed be God who has not turned aside my prayer and his covenant love from me.

## **PSALM 67**

*To the chief musician on Neginoth; a mizmor song [hagn means 'strings' and comes from ngn 'to touch'- where the cognate ngy 'to pound' further illustrates the meaning. Hence this song is played to the gentle plucking of the harp or stringed instrument]*

### **PREFACE**

*The use of the future tense in the psalm expresses a "wish" on David's part. It is roughly translated by "May" in our versions. The Hebrew future also expresses "vision" and we should relate the two aspects because this prayer will be answered because God is God i.e. He is a God of love and salvation who will make His way known upon the earth.*

### **DAVID'S DESIRE FOR DIVINE BLESSING 1**

May God be gracious to us and continually bless us [Hebrew *Piel of Jrb*] and act to lift up the light of his face upon us; Selah. *The opening ambit is a "take" from the Aaronic blessing of Numbers 6. Paul makes reference to the blessing in most of his epistles in the phrase, "Grace be with you and peace from God our Father and Jesus Christ our LORD." The psalmist is looking for continual blessing and he expounds "lift up His countenance" as the gradual process of greater light and warmth in parallel with the idea of the sun's gradual rising in the sky. Peter adopts this idea to explain the process of divine revelation and the light of Christ's advent. He says, "We have the word of the prophets made more certain, and you will do well to pay attention to it, as to a light shining (first) in a dark place until the day dawns and the morning star rises in our hearts.(2Peter 1.19) Think on the implications!*

## INTERNATIONAL GOODNEWS 2

In order that your path may be personally and intimately understood on earth, your "Yeshu'a Salvation" among all nations. *David is aware of the uniqueness of his nation's relationship with Yahweh "who saves". It is the supreme characteristic of the Living God that he "loves" man whom He made and He establishes covenant and as with Israel acts to save. This knowledge is vital. This is not just a human concept written up by masters of religion but a vital personal experience of the creator-redeemer.*

## WORLDWIDE PRAISE 3

May peoples praise You O God of strength; may all peoples praise you *The "stony hearted nations" have in David an intercessor who seeks for them "a heart of flesh" and a "song of praise". He seeks for a cycle of praise running with the successive journeys of the sun all over the world. Though this is a gentle psalm and the song is soft, the music in quiet ballad form yet is the theme gripping; David's prayer and vision are expansive. Like the modern hymn writer he would have "all the world in every corner sing, My God and King" The author uses the Hiphil tense of the word "praise" which has a cluster of meanings;-*

(a) *May they be caused to praise You- or soon be caused to praise You (the causative)*

(b) *May your will permit it (the permissive form)*

(c) *May they declare Your praise (the declaratory form)*

(d) *May they produce praise (the developmental form)*

## THE DYNAMIC NATURE OF GOD'S WILL IN ITS DEVELOPMENT 5

Let them shine for joy and continually sing towards that time or for that change in the nations [*Hebrew l*] [*Hebrew mnr featuring the vibrating or tremulous sound of a mast with sail or rigging in the wind*] *The composer is aware that reflected joy and inspirational singing come from knowing the LORD and experiencing his Holy Spirit... because You will administer or judge the nations fairly or with straightness and You will comfort (and change) the nations on earth; Selah **Think on the implications!** Again the writer uses the Hiphil of comfort [*Hebrew mjn*] of God 'causing' comfort; 'permitting' comfort; 'declaring' comfort and 'developing' comfort. **The Hebrew Hiphil discloses the dynamic nature of God's developing will on earth.***

Then the earth will give her copious flow gifts and produce. [*Hebrew l by*] *The idea is of "steaming gifts and flowing praise...And our God will continually bless us. [*Hebrew Piel of Jrb*] Not till that glorious day will Israel be continually blessed. Our God will continually bless us and all the ends of the earth will fear Him.*

## PSALM 68

### PREFACE

*For the chief musician- a Mizmor song of David. As a "basket of delicious truths"(cf Genesis 43.11) a Mizmor purveys six standard truths. Viz Salvation:- "The LORD gave the word and great was the company of those that proclaimed it"; Doctrine:-Ascension "You ascended on high-he rides the ancient skies above"; Prayer: - "Praise be to the Lord, to God our Saviour who daily bears our burdens; Atonement:- "Praise be to God our Yeshu'a"; Watch-care:- "God sets the solitary in families Uniqueness:-*

### NEW TESTAMENT USE

There are just two direct references to the psalm in the N.T. The first reference in Hebrews 12.26 is to v.8 "the earth shook" (and to Ex19.18) which bears upon the ancient tremors at Sinai during law-giving and is contrasted with Haggai 2.6 which refers to an awesome shaking that will send similar fear into Gentile hearts in the last time. The second is in Ephesians 4.8 where the argument about "leading captivity captive" reflects Christ's 'harrowing of hell'(Luther) and His ascending above all to establish the church. Psalm 68.18 is indeed quite specifically prophetic..."You ascended on high; led captives captive; received gifts for men; ascended even from the rebellious; that You, O God, might dwell there



(on high)" If ever doctrine could be established on one text this text is definitive enough to do the duty of proof for "ascension" and "the gifting of men" and indeed for the LORD'S entrance to hell itself.

### **DIVINE INTERVENTION WITH CONSEQUENT ALARM AND JOY 1-3**

You will arise, O God, and your enemies will be scattered. *The exclamatory and prophetic are bedfellows in the opening sentence.* Those who hate him will flee before his face. As smoke made to flee must fly away; as wax runs and melts before fire the wicked will perish from the face of God. *Two vivid pictures demonstrate the rapid melting of rebellion when God acts in judgment.* But the righteous will be radiant; they will be exultant [Hebrew *xl* [ 'leaping'] before God's face; they will be happy in gladness [Hebrew *צח* 'springing'-they wont be able to keep their feet on the ground-dancing for joy]

### **THE LORD CARES FOR THOSE WHO LIVE ALONE 4-6**

Sing to God; sing with instrumental praise of his name. Lift up [Hebrew *ש* 'weigh' 'raise high' as in lifting weights -put all energy into it. The word has as its radical *אל* & *הל* SELAH] to the one who rides in the evening darkness or deep twilight through Yah His name and exult before His face. My Father of the fatherless and defender of the widows; God in his strong fortress or distant habitation [Hebrew *ממ* symbolised by a fortress in the Petra region] of his holiness. God it is who settles the solitary ones [Hebrew *ד* 'united' cognate to *ד* 'one' 'one and only' but from the stem *ד* 'to unite' exemplified by the three edged sword Ezekiel 21.21 "Unite thyself"] in families *Two single but uniting people are settled by God to create a new home and family.* He causes the prisoners to "get out" in the right [Hebrew *צ* 'to go on successfully' from their ransom] But the stubborn untamed [Hebrew *ר* 'those who shake off the yoke' of discipline] inhabit an arid sun-baked country

### **MIRACLE RAIN IN SINAI - SIGN OF GOD'S ABILITY TO SUSTAIN HIS PEOPLE 7-11**

O God of strength when you went out before the face of your people in your going gently [Hebrew *ד* 'with slow step' or 'in solemn procession'] in Jeshimon [Hebrew *מ* 'the beloved little wasteland'] Think about this. *We are to think how the very "desert" became a happy home for the sons of Israel for forty years. We are to think how it was even "beloved". We are to think of the gentle pace God set so that children could move without injury. We are to think of the protective cloud and guiding fire.* The earth moved or trembled noisily. Even the heavens trickled down [Hebrew *פ* 'dropped'] at your presence. *It is as if the heavens were weeping and the earth was shaking when God came down at Sinai.* This is Sinai-when God, the God of Israel shows his face. O God you will sprinkle or scatter heavy rain of your will or abundance. You will cause your inheritance which wears itself to be established or grow. You will revive [Hebrew *ח*] those who settle in it; You will establish or cause the poor to be stationed and protected by your goodness O God of strength.

### **GOD'S WORD OF PROMISE & VICTORY 12**

The LORD gave the word of promise and great was the host of **the messengers of victory & peace** [Hebrew *ת* 'those who kept on announcing'(Piel Participle "feminine") it] *Where warriors were gone the women carried the joyful news onwards day after day. In the context of the Exodus the women kept the song of Moses alive. Women are particularly relevant where news of Victory is to be announced-and the LORD Jesus made His announcement of victory through Mary Magdalene and her associates. Kings of hosts flee away; resting in homes men divide plunder.*

### **AN EXQUISITE EXAMPLE OF WHAT GOD DOES IN THE HUMAN LIFE 13**

When you lie down to rest between cattle folds [Hebrew *מ* 'folds'; 'Pots' on the flat roof; 'places of binding sacrifice; 'saddlebags'-even 'sepulchre Ps 22.16]-so there may be a parallel between resting and dying] the wings of a dove [a figure of the soul] cover themselves with silver and her soaring pinions in golden (yellow) [Hebrew *ר* 'tips' or wounds'] *There are vistas we capture and truths to be taught by nature. The dove is silver in the world of evening shadow and golden in the world of sunshine. As the dove roosts in the twilight it looks like silver in the moon. As it flies high in the sunny sky its wingtips are golden. This poetic couplet is well understood in Miss Whately's "ragged life in Egypt" quoted by CHS in his comments. "A little before sunset pigeons emerge from behind pitchers and other*

*rubbish where they sleep in the heat of the day, they peck about for food; they dark upwards and career through the air in large circles their outstretched wings catching the **bright gold** of the sun's slanting rays. Then as they wheel and are seen against the light they appear as if turned into **molten silver**." David may have been on a rooftops among pots but the scripture and his career suggest a similar sight was viewed from the sheepfolds (cf Judges 5.16) **There are any number of places where the same sight might be viewed but the cogent truth of the picture which relates to the soul and its flight to the purity of heaven is one of God's grace in the message the LORD himself has given to be proclaimed -a victory message. The LORD takes the sinful soul from the pots and redeems our lives (cf silver) thus preparing us for heaven (cf gold)***

#### **MIRACLE SNOW ASSISTS SALMON OVERCOME JERICHO? 14**

*In Shaddai's scattering of the kings by Salmon You caused snow. (The idea of "kings and armies scattered as snow" on the ground is fine but this is not a simile -the verb is a Hiphil [Hebrew gl vt "You caused snow" Again Salmon is not a known geographical location but rather I believe a reference to the exploits of David's great grandfather who married Rahab. This man was hidden among the pigeons which must have visited the straw or corn on the rooftop along with the spies. Along with the story of the conquest goes the story of snow which is of considerable interest. The Jews came into Canaan and by a wonderful providence the Jordan waters were cut off. There may have been an unusual snowfall with icing further north and the flow of the river was cut off. This text in v14 matches v.8 for wonder. (cf Joshua 4.7) Through exceptional weather conditions the mud walls of Jericho may well have been prepared by God for the collapse in which the walk-around triggered foundation shift. God who "sent the hornets" ('wasps' or 'leprosy') and drove Canaanites from their homes (Exodus 23.28) appears to have been at work in a number of ways. I speak as a man but find the textual evidence weighs heavily in favour of these comments whereas the current translation is somewhat dubious.*

#### **WHY SHOULD BASHAN WATCH JERUSALEM? 15-18**

*O high mountain (literally god-mountain)-hump backed craggy mountain-the mountain of Bashan why watch continually and so closely O summits of hump-backed hills the desirable [Hebrew dmj] mountain of God where He has settled? It is absolutely certain [Hebrew pa] the LORD will stay to conquer. The chariots of God are many ten thousands. God has come from Sinai to His holy place. **You went up to a lofty place or on high;** You rested (Shaddai with me) **to take gifts for mankind** or by the instrument of Man.-even **to cause those who turn away or are sad or rebellious to dwell with you**-to rest or continue or be neighbour to you, O Yah Elohim. *The question posed by the Spirit of God through the psalmist on why Gentiles look so acutely at Jerusalem is solved by the gifting of evangelists who preach towards the Kingdom of God when Messiah will live with converted men and women in a long era of peace.**

#### **THE COMPASSION AND WRATH OF GOD 19-23**

*Blessed be the LORD who from day to day will bear burdens for us [Hebrew sm[ 'lays on Him our load']] The God of our Salvation. Think about that. The God who is ours; the God of salvations and Lord belonging to Yahweh; also belongs to escape or deliverance from deaths. *The doctrine of God is written clearly here. Christ is both God and man. He is Saviour and can save men who trust Him through the power of His death and rising again.* Definitely God will crush the 'head' of his 'enemy' [Both words are singular -Satan is in view-cf Genesis3.15 **TORAH** of Christ] the hairy top of the head. *The enemies of the LORD in prophetic vision are characterised by much hair on the crown signalling strength [Hebrew r[v dqdq] of those who walk in their guilt or bearing guilt. The Lord says, 'I will recompense those from Bashan; I will bring them back from the depths of the sea. Two promises lie here. First that God will deal with those who despise the cross, that is, bulls of Bashan and that those who died at sea will be returned to life [Hebrew lwx 'from the depths'] that you may plunge your feet in the blood which portion of the enemy belongs to the tongue of your dogs Bashan was notorious as the kingdom of the giant Rephaite Og who could have subverted humanity-and when David prophecies Christ's death he spoke of hellish spirits encircling the LORD Psalm 22.12.**

## DAVID'S KINGDOM AND PROPHECIES OF MESSIAH'S RULE 24-31

They see your walkers (processing) O God; the walkers of my God and king going into the holy place. In front those who sing, following after the musicians on strings, in the centre virgins' who sound tambourines. Bless God continually in the congregations; bless the Lord who is the wellspring of Israel *The name of God is associated with a "well" -Jacob's well in this case. That Sychar spot whose water I have sampled was one of Jacob's gifts to the nation-but greater still was his family and the bloodline of Christ in a man who taught the children of Israel at Peniel the pursuit of the blessing of God.* Leading the procession is the name of little Benjamin; the throng of Judah's princes; the princes of Zebulun and Naphtali O God command Your strength-where you undertake for us.[Hebrew l [w̄p ] At your temple in Jerusalem kings will flow in with gifts for you. Rebuke the reptiles of the reeds; the herd of bulls among the calves of nations. When they have been trampled and troubled by the crushing or breaking of silver or money scatter the nations that delight in war struggles. Rich nobles will cause wealth to come from an allotted region. Cush (Africa) will rush with her hands to serve God (the famous AV phrase is, 'Ethiopia shall soon stretch out her hands to God)

## A CALL FOR ALL THE EARTH TO PRAISE YAHWEH 32-35

Sing to God O earth's kingdoms. Make instrumental music on strings to the Lord, Give that some thought. Praise the rider in the heavens -the ancient heavens, he who gives voice to a call of power. Give strength to God. Over Israel is His Majesty or ornament of glory and His power is in the heavens. O God You are awesome from your sanctuary. *David had learned deep respect for the LORD from the incident of the "new cart"-God exercised mighty power. The King came to trust to that power in warfare and saw it would one day subdue and encompass the earth in its mighty bond and covenant.* The God of Israel gives strength and the strength of covenant bond or of a people united as one body [Hebrew mx [ ] to a people. Bless God.

## PSALM 69

### INTRODUCTION

*For the choirmaster on Shoshanim, David's The t̄w̄d[ m̄w̄w̄ was a lily like trumpet with pipes.*  
**AFFLICTED BY FULMINATING SHIBBOLETHS, INNUENDO AND CRITICISM DAVID TURNED TO GOD FOR REDRESS.**

### (1) DAVID IN DEEP DANGER MAKES HIS FIRST PETITION 2-4a

**Act to save me O God** for the waters are reaching [Hebrew w̄ab 'have come to' (threaten)] my soul. I am sinking in an abyss or depth [Hebrew l̄w̄x uses of "the depth of the sea" so save for rescue the life of David was gone] miry clay. There is no standing or firm ground. I am come into unsearchable waters. [Hebrew qm [ of waters that "extend before the beholder"] The rising stream [Hebrew t̄l̄bv used of "shibboleth" suggesting empty inaccurate sayings of David's accusers] overwhelms me. I am fatigued [Hebrew [j̄y wearied by exertion] through calling. My throat is burning or parched; my eyes fail from waiting on and on [Hebrew l̄j̄m̄ for my God] They who hate me are more than the hairs of my head. *To take that technically David is opposed by a host approaching 200,000 persons supposing he had a full head of hair.* My enemies who would cut me off violating covenant are strong or numerous.

### (2) DAVID'S RETURN OF THAT WHICH WAS NOT STOLEN-HIS SECOND PETITION 4b-9

I returned that which I had not stolen at that time. *This might refer to Goliath's sword-but the context is far more serious and it rather appears to be the matter of the "ewe lamb" and the approach of Nathan that is in mind.* O God you know my foolishness and my trespasses [Hebrew m̄ca for 'guilt laden'] are not hid from you. [Hebrew d̄jk 'smeared over'] David would have humbled himself and in recognising his "sin against God"(Leviticus 6: 2 & 6) he would have offered a "ram".

**a. Do not let those who wait on You for me be ashamed, Yahweh Lord of hosts.**

**b. Do not let those who seek You be hurt** [Hebrew ml̄k, the root is like our word "calamity"] O God of Israel for on account of You I have borne reproach [Hebrew w̄vp̄m̄ p̄r̄j̄ "to expose ones life"] Shame has hidden my face. I have become a stranger to my fellow-countrymen and a foreigner to my mother's sons (brothers) for the zeal [Hebrew ān̄q̄ jealousy -as the rightful attitude of the wife who is nearest the

husband so of the Son who is nearest the Father] of your house has consumed me and the reproaches of those who scorned you have fallen on me. *This statement of David was personalised by our LORD in John 2.17 when he was urgent against defilement of the holy place and insistent upon the Father's purpose for the temple as a "house of prayer for all nations."* Our Lord's concern was that those who sought the Father should all be free to come to offer prayer or vows in line with the prophetic objective of the temple Isaiah 56.7 & 60.7 with Matthew 21.13 and Mark 11.17) Implicit in this statement back grounded by the text of Isaiah Matthew and Mark is the assertion that God is God of all the earth and that the Father cares for all races of mankind and invites them to seek Him.

### (3) DAVID PETITION'S FOR A TIME OF FAVOUR 10-15

I also wept in the fasting of my soul and that was even a reproach to me. I put on **sackcloth in place of a robe** and that was a proverb for them. They that sit in the gate complain about me and those who drink to excess. I and my prayer are with you O Yahweh. **a. Answer me at a time of favour** [Hebrew מִיִּצְחָק used of 'delight in association' or 'a king's good will'] O God in the greatness of your covenant mercies [Hebrew דַּסְּךָ] "by the instrument of" or "in the house of" the truth [Hebrew תְּמָא carrying the thought of "firm and perpetual stability" of promises and "the integrity" of a just judge] of your salvation. **b. Deliver me from the mire and do not let me sink further. c. Deliver me from those who hate me and from the deep waters. d. Let not the torrent of waters or Shibboleth dangers pour over me. e. Let not the rollers swallow or bury me. f. Let not the pit fence me in her mouth**

### (4) DAVID SEEKS LOVE AND MERCY 16-26 CHRIST'S PASSION PROPHECIED

**a. Answer me O Yahweh for your covenant love is cheerful good. b. Look upon me in the greatness of your tender compassion. c. Do not hide Your face from your servant for I am in a strait answer me speedily** [Hebrew רָחַם is used of "snapping up a bargain" and of "swift delivery" 1Kings 22.9] **d. Draw near to my soul and deliver it as my Goel-Redeemer. e. Ransom me because of the enemy**

You knew my reproach my shame and my injury. All my enemies are opposed to you or over against you. Reproach has broken my heart and 'I will be sick' [Hebrew נָחַם] I waited for someone to 'nod in compassion'[Hebrew דָּלַם The Hebrew word transliterates exactly to the English term "nod" which we have borrowed from Hebrew] and there was no-one; for those who would comfort and I found none. For my "select" food [Hebrew תִּרְבַּח] they will give me opium or hemlock [Hebrew נָר] and in my thirst they will make me drink vinegar. *The use of the future in the verbs of v.21 is prophetic of a future event which is in fact picked up by all four evangelists as directly prophetic of the suffering of Christ and his treatment on the cross (Matthew 27.48, Mark 15.36, Luke 23.36, John 19 29-30)* Let **their table** [Hebrew יָבֵן] or mission or **going forth as an armed man** become a gin or trap right before their eyes and the things that should have been for their welfare or peace a fowler's snare. Let their eyes be darkened from prophetic vision and their loins vacillate continually. Pour out your indignation upon them continually and the heat of your anger will overtake them. [Hebrew future of גָּעַל] Let their fenced off holding or fortress render itself a waste and let there be no-one dwelling in their houses **for they persecuted him whom you stuck and they talk about the grief pain or destruction** [Hebrew בָּאֵק] **of the one you pierced.** *Some of these prophetic remarks find their mark in the "field of blood" and the actions of Judas but the imprecations may well reach a far larger group of persecutors of the last age before Christ returns. Thus what is popularly dismissed as uncaring phraseology of the bible poet may be better understood as the divine mind on those who savage his little flock and thus persecute Him.*

### THE NATURE OF DAMNATION 27-28

Give guilt and penalty on top of their guilt and may they not come to your righteousness. Let them blot themselves out [Hebrew חָיַם used of "striking out"] from the "book of lives" or the "book of those with God's life" and let them not be written with the righteous. *Two truths jostle here. The two sets of books which are also referred to in the Apocalypse 20.12. The book which records the actions of the righteous and unrighteous are "the books" and the "book of lives" is the book with the record of Physical life given and New Life received or righteousness imputed. When names are blotted out there would seem to be no answering life of God in the soul of man. (cf Exodus 32.32-were idolatry can be forgiven where*

*there is repentance though the righteous cannot be blotted out of the book of lives) There is such a dissolution effected in hell that the desire to cry to God is replaced by a cry to men (Luke 16) -the highest **spiritual** endowment is lost. Further we know from the lips of Jesus that God can demolish [Greek απολλυμι] body and soul in hell. Matthew 10.29. The power of God to create and destroy the body and the soul of man must be respected. This written destiny is noted in Revelation 21.8. This stagnant fire that cannot go out signifying a continual test of Satan and the "false prophet" and such as enter the second death. There is no way back into succeeding ages. To hear "Depart from me, you cursed, into everlasting fire prepared for the devil and his angels"(Matthew 25.41) is the most awful destiny of any creature.*

### **PRAISE EXCEEDS OFFERINGS 29-33**

I am in misery and pain; may your Yeshu'a salvation, O God, protect and lift me up. I'll praise the name of God in song and magnify Him in praise. This will please the LORD more than a young bull or ox and more than a bull with horns and hooves. The poor will see (*prophetically*) and shine with joy. You who seek God let your hearts live God's life. For Yahweh hears the abysmally poor and does not make light of his people in bonds.

### **THE DAYS WHEN HIS PEOPLE INHERIT THE EARTH 34-36**

Let heaven and earth praise Him with Hallels-the seas and all that moves in them for God will save Zion and He will build the cities of Judah. [*The NIV quite insightfully translates "rebuild" because many cities existed in the days of David in fair splendour. The occasions would be the Return under Nehemiah and especially the emergence of modern Israel-but a better fulfilment still will be in the Messianic days of Christ and His kingdom. ] They will settle there and possess it. The order suggests settling first and then seizing possession of it later. The seed of his servants shall inherit it and those who love his name shall rejoice in it. The psalm finishes with a reference to the Messianic age though deeply inlaid in it is prophecy of Christ's passion and the doom of the ungodly. The*

## **PSALM 70**

### **INTRODUCTION**

*This psalm seems to repeat the final five verses of Psalm 40. It is a petition for and paeon on God's care*

*A composition of David for the lead musician: for the purpose of recollection or remembering before God or to one's own mind for celebration [Hebrew rkz to remember or recall Gesenius gives the root as "pricking the memory" "infixing" "penetrating"-rqr] We might think of this little psalm as "the tail end of Psalm 40 which begins, "I waited patiently for the LORD". Along with this psalm stand Psalms 38 & 40-they share one purpose-of "bringing to mind" a need and the grace God supplies for our necessities. Scripture tells us that "A book of remembrance was written before Him for them that feared the LORD and that thought upon his name-"they shall be mine", says the LORD. This is a psalm of recall. On this occasion David is craving for God to remember him. Great David's greater Son cried came speedily to the relief of the thief on the cross who cried out in the battle of His suffering, "Lord, remember me".*

### **DAVID WANTS GOD TO ACCELERATE 1a**

*Often we think God is going too slowly. David uses an onomatopoeic word [Hebrew hvvh -a word used roughly in the sense of our "Zoom". The word is used in 1Sam 20.38 of Jonathan's lad who ran "quickly"] O God of strength cause me to escape.*

### **DAVID NEEDS HELP 1b-2**

*The Hebrew word for "help" [Hebrew rx[] derives its meaning from "an ally in war"*

*O Yahweh hasten to help me. Let those who seek my very life and search for me [Hebrew rpj searching as explorers for water-the idea of diviners combing around with sticks is suited to the search*

for David] be put to shame -literally "like a dried up river bed". May those who delight in my ruin be turned back in retreat. [The Niphal of *qms* suggests a prayer that they might "give up" the chase]

### **THE MOCKER'S TURNED BACK 3-4**

May those who say "Heh" (*glorying in another's misfortune-cf Ezekiel 25.3 where the Ammonites who said "Heh" when the temple was in ruin were sent packing to a foreign land by the LORD; It is used in Isa 44.16 of having life the way we want it "Heh, I am warm"*) turn on their heel in disgrace, confusion or disappointment. Very often David escaped out of the net of his pursuers. They went on the back foot and retreated. J.J.Perowne who in 1878 did extensive work on the Hebrew of the psalms for his commentary notes that this is the word for "repentance". David sought repentance on the part of Saul-though what he got when he spared Saul was a very grudging turn about.

### **FROM SEEKING GOD PEOPLE ARE CHANGED 5**

May all those who seek You be glad and shine radiantly in You or because of You or "may they from seeking you shine etc." The beauty of the lily and the glory of marble and the power of the sun is linked to the Hebrew "shining

### **GOD IS GREAT 5-6**

May those who love your Yeshu'a salvation always continue to say "God be magnified". [Hebrew *ldg* -used of a three-fold cord twisted together-the word is appropriate to the trinity -so the Hebrew word for "magnifying God does not multiply God but shows his strength in his "cord-like" unity]]

Still I am poor and very impoverished; O God, come quickly to me! (Here the 40th Psalm has "The LORD thinks about me"-J.J. Perowne observes that Jerome in the Vulgate rendered it, "Solicitus erit pro me" (*God will care for me*) You are my help and the One who causes me to slip away; O Yahweh, do not delay tarry or be delayed.

GOD is so good God is so good  
God is so good He's so good to me!  
He cares for me, He cares for me,  
He cares for me. He's so good to me!

## **PSALM 71**

### **INTRODUCTION**

*The psalm is untitled and in the LXX is presented as a favourite of the sons of Jonadab or the Rechabites who were first led captive. The writer is unknown.*

### **HIDDEN IN THE HOUSE OF THE LORD'S RIGHTEOUSNESS 1-6**

In You, O God, I have hidden-do not let me be ashamed during the age or extent of my life. (*Or while I am remembered*) This "hiding" is a "silent" dependence, a quiet sheltering, and a confident repose. The idea of "shame" is allied to "failed expectation or hope" and "confusion or trouble" In the house of your **righteousness** snatch me from danger [Hebrew *lxn* as in Zechariah 3.2 "Is not this Joshua a stick plucked from the burning?"] and cause me to escape [Hebrew *flp* used of "running or flowing away"] **Incline your ear to me and cause me to be saved by a Yeshu'a salvation..** Be my Tyre like rock (an island rock fortress) fortress of the sea to which I can always go; command that I am caused to be saved. *In this command lies our future hope as the psalmist says "always" and "age-long"*. May God cause me to run from the arm and power of the rebellious, from the hand and palm of the depraved [Hebrew *l#*] used of those who "turn aside"] and bitter or violent [Hebrew *xmj*] For You have been my hope O Lord Yahweh my trusted on since my youth. Upon You I have rested or leaned or been sustained [Hebrew

*Jms]* from birth. From the inmost being of my mother you hewed me. I will always praise you. *The psalmist is aware that life is precious and because of its gift he will constantly be a man of praise*

### **THE PSALMIST HIMSELF A "PROPHECY" (OF CHRIST) EVEN IN DISTRESS 7-13**

I am become a *miracle* [Hebrew *tpim* used of "a sign" or "proof" or "portent of the future"-perhaps even indicators of future events as the coming of Christ and emergence of the church-cf Isaiah 20.3 & Hebrews 2.13] to many people and You are my refuge [Hebrew *hsj* 'place of trust'] of strength. My mouth will be filled with your praise; all the day it shall declare your splendour [Hebrew *rap* used of "ornamenting the head of a bridegroom" or "dig deep into the riches of praise"; so to explain or declare the Lord's glory.] Do not cast me away [Hebrew *Jlv* "like dead petals" or "like scraps to a dog" Ex 22.31] Do not put me to grief or pain when my strength fails. My enemies speak against me; they take counsel together and watch for my soul. They say, "God has forsaken him, "pursue and take hold of him for there is no deliverer" O God do not keep your distance from me; my God, speed to help me. May those who accuse my soul [Hebrew *ifc* the term for "Satan"] languish in shame; may those who seek ill for me be wrapped in reproach and exhaustion or disgrace.

### **COUNT YOUR BLESSINGS. SEE WHO IS BEING SAVED- RECORD GOD'S ACTS 14-16**

I will always have hope. I will act to add to all Your praises. My mouth will count or record your **righteousness**; all day long I will record your salvation for I do not know the numbers (saved). I will go to your mighty acts, O Lord Yahweh. I will remember [Hebrew *rkz* 'register', 'account of'] Your righteousness -Yours alone.

### **HE CARES FOR THE AGED; AGED SAINTS -TELL OF HIS "POWER" 17-18**

O God from my youth you are my teacher; and until now I expound your wonderful deeds. And also to old age and my grey head O God do not forsake me until I shall expound your "power" to the generation; your "warrior strength" to all who will come.

### **THE VALUE OF AFFLICTION 19-21**

Your Righteousness, O God, is to the heavens [Hebrew *rwm* The sublime heights] Who have done great things? Who is like you? Though you have caused me to see adverse things [Hebrew *hrx* used of 'distress' 'pressure' 'hostility' 'persecution' 'anguish' 'being shut up' 'vexation' -the root being 'bound tightly like a parcel' but with the 'distress' of a prurient woman.] Many and crushing [Hebrew *[r* such as would break one's spirit or sorely afflict one's body] You will rise up or revive; You will continually restore my life. In this "returning of the LORD there is "resurrection" which is the source assurance and well-spring of all God's favour-From the depths of the earth You will restore or renew; you will bring me up. You will cause my power to increase [Hebrew *ldj* used of "power to wrestle" or "training to increase" or "value to grow" greatly; there is a lesson here-the psalmist has had what one Richard McGinn called a "learning experience" and his life is richer for it-full of usefulness in various ways]

### **THE AUTHOR HAS DAVID'S MUSICAL SKILL AND HEART 22-24**

Also I will praise you with my instrumental Nablum [Josephus Ant 7.12.3 describes it as a 12 stringed instrument played with the fingers.] David's Nablum had **10 strings** (Psalm 33.2) Jerome in his writings tells us that it was **triangular**. Even its shape spoke of the very being of the LORD and its strings of his commands. David's harp of solemn sound has become proverbial and this verse is highly suggestive of David's authorship. I will praise your faithfulness O my God. O Holy One of Israel, I will praise you to the accompaniment of the harp. *This instrument according to Josephus is the Cinyra and also had 10 strings but was struck not with the fingers but a plectrum. It had a strident and tremulous sound.* My lips will thrill for joy when I praise you, even I whose soul you have redeemed. [Hebrew *hdp* cf Exodus 34.20 where the ass is redeemed by the sheep] Also my tongue will expound throughout the day your **righteous acts** for those who sought to do me harm have failed in their expectation and become ashamed. *One would almost imagine the deed is done-the wicked are routed-but it is not yet so. The psalmist is full of the joy and assurance of faith and doubtless the righteous LORD met those expectations.*

## PSALM 72

### TITLE

#### OF OR FOR SOLOMON

*Calvin is exceedingly cautious to prevent this psalm being interpreted as Messianic; he believes it is the "dying prayer" of David for his son Solomon. Delitzsch notes the distich style and connects that to Solomon himself-and the stylistic point he makes is cogent. Perowne however cites the Jewish targum which reads, "O God, give Your judgements to the King Messiah and thy justice to the Son of King David" The Midrash Tehillim states, "This is the King Messiah for it is said, "A stem shall go forth out of the root of Jesse" The Yeshu'a concept turns up too frequently in the psalm to doubt its Messianic import. Calmet has the lovely comment, "Composed by David in his last days when he had set his beloved son on the throne. He addresses this psalm to God, in which he prays Him to pour out His blessing on the young king...then, wrapped up in a divine enthusiasm, he ascends to a higher subject and sings the glory of the Messiah and the magnificence of His reign*

#### A VISION OF SOLOMON AS A RIGHTEOUS MONARCH 1-4

O God, give you justice to the king and your righteousness to the son of the king. He will administer judgement to your people in righteousness and decide for Your afflicted in justice. The mountains will bear prosperity or peace for the people and the hills will bear fruit in righteousness He will administer right judgment to the afflicted and be a *Yeshu'a Saviour* to the deeply impoverished. He will break the oppressor [*Hebrew akd meaning "to trample" and so "humble" the oppressor*]

#### MESSIANIC OVERTONES SUPPLANTS SOLOMON'S PAEON 5-7

You will be revered or awesome as long as the sun endures and from generation to generation according to the months of the moon. *In the morning and at evening David would seek the LORD (cf Psalm 5.3) and during the festivals which fell on their appointed months God was worshipped by the nation.* He will flow as gentle rain upon new mown grass; (*The LXX has "the shorn fleece" as if God would favour his people with special miracles-whereas this shall undoubtedly be so it is the immediate response to the king's reign that is in mind*) as plentiful rain in showers flowing like tears on earth *In applying the psalm to Messiah His reign shall spring forth suddenly and his passion and piteous eye will bring fruit world-wide.* In His day the righteous will flourish and great peace till the destruction of the moon. [*Literally "till there be no moon" The absence of the moon Hebrew j r y y l b seems a strange feature to introduce but the symbol of peace will fail whereas in the Father's kingdom Christ's peace will endure in the hearts of his children.*]

#### THE UNIVERSAL RULE OF MESSIAH 8-11

He will flow like Jordan from sea to sea and from the river to the ends of the earth. *The kingdom of Solomon sent ships to India and to Spain but Messiah shall flow down in compassion and in humility to earth's end. His gospel according to prophecy will reach every shore-but He Himself will move among the nations. The NIV is dogmatic asserting that the "river" is the Euphrates. The phrase may reflect the eastern and western bounds of Solomon's influence.* The shepherd nomads of the desert will sink to their knees before his face and his enemies will lick the dust. The kings of Tarshish and the islands will return tribute [*The Hebrew b w v is compared by Hupfeld to the English word "revenue"*] to the king or offering to divinity. *Solomon did have links with the Phoenician colony. The future can be taken as an imperfect meaning "They were returning tribute"*] The Monarchs of Sheba and Seba will come near with gifts. *The visit of the queen of Sheba fulfilled this prophecy in part.* All kings will constantly bow to you. All nations will be your servants.

#### MESSIAH AND HIS HEART 12-14

Because He will deliver the abysmally poor and needy in "*their cry for salvation*" [*Hebrew [w]*] and the afflicted one who has no-one to help him. He will be warmly sympathetic [*Hebrew S m j*] toward the lowly feeble ones and the abysmally poor and bring *Yeshu'a salvation* to the souls of "those so poor." He will be a Goel Redeemer-kinsman for the lives of the oppressed for precious is their blood in His sight. *This is especially apt to the latter day when many martyred ones are to suffer in the days of the*



*antichrist. This concept is taken up in the Apocalypse 6.10 & 19.2. It is of course equally suited to the quite obvious context of reciprocal justice under Solomon.*

### **CHRIST'S COMING PROMOTES THE INCENSE OF PRAYER 15-20**

Gold of Sheba will be given him. For him he will continually pray. Dr. Pusey has the interpretation, "Christ prays for the poor always" and that co-ordinates well with Christ's intercessory ministry as recorded in Hebrew 7.26 & Romans 8.24. *I prefer the rendering, "There shall have been prayer after his time on earth continually. Solomon's reign did not spark centuries of prayer but the ministry of Christ did. This I believe is the prophetic application.* All day long they will bless him. Let grain be abundant in the land or grain will be abundant in the land on the top of the hills. *There is prophecy and report of plenty in the phrase.* May its fruit shake as Lebanon. May it flourish and spring up as the vegetables of the field. May His name be age-long or forever, May His name give life [*Hebrew מְיֻמָּי 'out forth progeny' or 'shoot forth everywhere' even 'as a missile' like the sun's rays or 'flourish and grow prolifically as the fish of the sea'*] before the faces or appearances of the sun. All nations will be blessed in Him and will continually be pronounced or made happy by Him. *The Scottish Paraphrase renders this prophecy in noble verse in praise of Jesus Christ:-*

*His name for ever shall endure  
Last like the sun it shall  
Man shall be blessed in Him  
And blessed all nations shall him call*

Blessed be Yahweh God the God of Israel; He alone is the one who does miraculous works. Blessed be His glorious name age-long [*In this case מְיֻמָּי means "eternity" to be consistent with the existence of God*] May all the earth be filled with His glory. Amen and amen. The prayers of David Son of Jesse are ended. *This conclusion without dispute presents the psalm as the final prayer of King David. Delitzsch quotes a remarkable statement of Qimchi "When all shall be fulfilled and Israel brought back from exile shall be restored to their land and the Messiah, the son of David rules over them, **then will they need no more atonement and deliverance and blessing for they will possess all and then will be ended the prayers of David the son of Jesse"***

### **THE END OF BOOK TWO**

**Bob Coffey L'shuvkha Marya  
To the glory of the Lord  
Aramaic Bible Companion**