


THE CORNUCOPIA

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A DEVOTIONAL TOOL

This enterprise is rather unique. It combines every "MIZMOR" of the psalms in endeavour to produce a useful tool for Christian devotion. You may use the 56 psalms much in the way I have in creating the commentary-as a start to each week of the year-a study for the LORD'S DAY or of course you can use them as a vide-mecum for a period of renewal of that vital intimacy with the LORD. I very much hope this little work which employed me off and on for the best part of a year will stack up benefits for those who walk with God in this present evil world. Read Pray Sing and live and teach like Enoch is my recipe for facing a world in crisis.

THE CONCEPT OF MIZMOR ENSHRINED IN THE SELECTION

The value of this spiritual repertoire does not end there. Preachers may find the Cornucopia a quite substantial resource for occasional addresses-perhaps an address on "prayer" or another of the topics listed.

ELEMENTS OF DEVOTION & TEACHING TO LOOK FOR

I have named the selection in concert with the Mizmor notion which takes us back to Genesis 43.11 and the use of this term employed by David and other psalmists in its first context. We are told that Jacob sent the "hand-picked" fruits of the land to "the man"(His as yet unrecognised son Joseph) who was the ten "Prime Minister" of Egypt. Jacob sent "a little balm" (representing health and salvation); a little honey (representing "the sweetness of sound doctrine"); spices and myrrh (symbolic of prayer and love); a double allotment of silver (picturing "redemption"); almonds (significant of "awaking nature" and God's "unfolding advent truth") and Pistachio Nuts (speaking of "uniqueness" and since they were originally sourced near **Peniel** they represent that unique experience of God that was Jacob's-the nearest we shall approach to intimacy and personal devotion in O.T. SCRIPTURE. Jacob also sent fruit from the land- as was to be found in abundance in Israel. His gift did as much to encourage Joseph as anything ever could-it reminded him of the heart of his beloved Father.

DOCTRINE OF GOD

These Psalms likewise remind us of the overwhelming goodness of God our Father through the Christ he has sent and the renewing work of His Holy Spirit. The O.T. saints knew their God and we must not kid ourselves that the concept of the Trinity first surfaced at the Council of NICAIA (325A.D.) or was first sketched out in the Apostles' Creed. Turn in your bible to Isaiah 48.16 for as clear a statement as you could ever hope to find of the person of our God and consider that ELOAH (Singular of God) and ELOHIN (Unused "dual" for there is no second God) and ELOHIM("triune" or "more than two") combines readily with the DEUTERONOMY 6.4 statement "The LORD our GOD is one [*Hebrew dj a* "Combined " or "A Solidarity"] LORD" Thus in your devotions seek the enabling of the Spirit who inspired the prophets and writers of the Word and glorify the "Coming One" whom they sought and brought the revelation of the Father to them in the Word written now made know in the flesh. **THE APOSTLES QUOTED THE PSALMS OVER 50 TIMES AND THE EARLY CHURCH USED THEIR THEMES AS THE STAPLE OF THEIR SONG.** Why should we not enjoy this magnificent resource equally? The formulation of the doctrine of God has become more easily possible or at least less

daunting to attempt but has the devotional life of His saints bettered that of Enoch, Abraham, David, Isaiah, Jeremiah or Daniel to name but a few?

PRESENTED ON THE COMMUNICATION HIGHWAY

I commend these choice psalms to the reader in hope of inspiring that wider and deeper devotional life of the people of God which is greatly to be desired in times so frenzied with things to do and computers to tantalise. In that very nexus I give it as my purpose to promote the understanding of God speaking through scripture and the encouragement of the Christian walk with the LORD by the use of Christian themes on C.D. and biblical commentaries on the internet

IMPRECATORY PSALMS

A fair variety of themes are set out in a separate file. This will further help the reader. The selection of necessity includes such poems as are called "imprecatory" because they are Mizmor and carry welcome Mizmor features besides. Like the precious fruit of the earth the psalms or songs do not all taste the same but they are laced with nourishment for the devoted heart.

Westgate Commentary Box

First published February 2010 Revised September 2012

THE MIZMOR PSALMS A TOPICAL INDEX

There are over 130 topics outlined from the general treatment in the psalms though the avid reader will probably be able to double that number by thorough study over a concerted period of use of the CORNUCOPIA

BOOK ONE

No. TOPICS

- 3 Discipline of Thought– Christology**
- 4 Space – Sleep – Life**
- 5 Prayer life**
- 6 The Lyre of Life**
- 8 In CHRIST alone**
- 9 The razor of Judgment – Help in troubled times**
- 12 Words of every (right) kind**
- 13 The Slough of Despond – Maturity**
- 15 Ten signs of Pilgrimage**
- 19 What nature tells us?**
- 20 God's answer to trouble**
- 21 Eternity**
- 22 The Cross – The Romans – The Church – The end of the world**
- 23 The Shepherd heart of God**
- 24 World-wide worship – A thousand years of peace**
- 29 The voice of the LORD – Conscience – The Church**
- 30 Prosperity – Personal devotion**
- 31 I-Thou relationship – Trust – Grace**
- 38 Sin –Weakness –Hope**
- 39 The use of Silence – Purpose-driven – God's rebuke**
- 40 Preaching – Miracles and Music go together**
- 41 Poverty – Betrayal**

BOOK TWO

- 47 The nations – The church– The Kingdom
- 48 God is great in His way – Jerusalem seat of empire
- 49 The Riddle of the ransom – Riches
- 50 Judgment– Commitment
- 51 Wash me cleanse me – A clean heart – Bloodguilt
- 52 YESHUA – The rock
- 63 Morning Song & devotion – Practice of His presence – Past Experience
- 64 Sharp Arrows –The shovel of Evolution – Creationism
- 65 The silence of God – Joy – River of life flow on – Set for Harvest
- 66 God's second Act – Words and Actions – The Millennium
- 67 World Vision – God's will is Dynamic
- 68 Living alone –Victory –What is God doing? – Miracle snow – Messiah

BOOK THREE

- 73 Envy – Hurt – The cross – Abiding in Him
- 75 Living Thankful – The feasts of Israel – A Sovereign God
- 76 Jerusalem & holiness –The Wolf came down – Judgment
- 77 Prayer – Has God changed? – The platform of Spiritual Progress
- 78 Israel asks–why are we reproached? –Eight prayers of Asaph
- 80 JOSEPH & God's glory – God's vine spreads – The Vineyard
- 82 God's family– Death
- 83 God will Act! –What of the Wicked?
- 84 Swallow & sparrow – Our nearness to God
- 85 It matter what we believe about God – The first & second Advents
- 87 Holiness in the city–Was David born from above?
- 88 HEMAN and incessant prayer cf. 1Thessalonians 5.17

BOOK FOUR

- 92 The Lord's Day – The Rebellious – Christ the centre
- 98 New songs new miracles For Your Coming we pray
- 100 Victory- Cheerfulness – Song– Intimacy – Thanks –Glory– Blessing
- 101 Clear-cut living –The past– Problems –Pride

BOOK FIVE

- 108 Write and sing! – God moves among nations – The Latter Day
- 109 Divine Wrath – The crucifixion
- 110 MELCHIZADEK – Christ and His rule
- 139 Omniscience – Flight from God – God's hidden work
- 140 Divine Intervention– Vengeance is Mine!
- 141 Prayer The tongue Friendship
- 143 How to approach God

The above topics are a general guide which it is hoped will help those coming to the psalms as an aid in devotion and also preachers who approach the psalms to derive matter for exhortation.

A BACKGROUND TO HELP YOU UNDERSTAND JUST WHAT RICHES ARE HIDDEN IN THIS SIZEABLE GROUP OF SONGS

FRUITFULNESS

The Psalms of David are designed to produce fruitfulness in our spiritual life. The praise of God in the life of David developed his walk with God and His ability to encourage and lead

others into the presence of God. The Mizmor psalms are "select"-they are what we would call "the best"-they are splendid for use in personal devotion and they are equally valuable to the pastor as he seeks to encourage the people of God.

The Hebrew word "Mizmor" is associated with "picking fruit" and the earliest use in scripture is found in Genesis 43.11 where Jacob sends his sons back to Joseph with:-

(a) The best fruits of the land-grapes (emblem of life) dates (emblem of victory) and figs (emblem of protection) (b)Balm of Salvation health (c) Honey of Doctrine (d) Spice of Prayer(e) Myrrh of love

(f) With special pistachio nuts of Mahanaim-representing personal experience God, (e) Almond of Watching and (f) silver – precious emblem of redemption

(d) Connecting with Benjamin, Son of the Right hand, without whom we gain no audience with God.

MNEMONICS ORIGINAL FRUIT Fruit Baskets Hold Seven More Parts And Salvation

THE SIGNIFICANCE OF THE GIFTS OF JACOB (ISRAEL)

Four types of gift are specified as pleasing to Joseph who stands in the place of god in respect of the awe and esteem which he commanded in Egypt.

i Our God deals in fruitful lives. God deals in "the best" and that which the scripture offers is God's very life, His victory over sin, His daily protection. Like fruit itself the life we now enjoy, the victory we experience and the covering we have all came from a tree – the cross of Christ

ii The LORD'S special "gift"(Hebrew MINHAH) is His everlasting "Salvation" and through his prophets and apostles and His ministers today He would encourage its accompaniments of biblical doctrine, prayer, ever deepening love, an appreciation of His own uniqueness as LORD over all, an awareness of His Shepherd care and return as King of the Ages. All of these the LORD would have us experience and demonstrate in the "vessels" of our lives as we are used for the help of needy sinners and the encouragement of fellow believers.

iii & iv Two other matters which appear again and again in the Psalms are God's work and His personal attention to prayer as one whose ear is ever open to our cry. These highlights of the faith of the believer are best expressed by the Cross and the Power of the Son of God – his humiliation and exaltation on our behalf. It is in this light we can meditate over and over again these great psalms to immense profit.

SHORTHAND TOPICAL REFERENCE

I have developed the following shorthand for the "plucked produce" "gleanings" or "hand-harvested" fruits and nuts and other food specialties that Jacob in wisdom commended to his sons to take on their journey to Joseph. So ought we not to take their spiritual equivalents as we travel on pilgrimage and in view of our meeting with Christ-to whom nothing we can bring is more pleasant.

The produce is detailed along with the "spiritual fruit" it represents.

(1)Fruit (life, victory, protection)

(2)Salvation (Balm of)

Doctrine (Honey of)

Prayer (Spices of)

Love (Myrrh of)

Unique LORD (Pistachio-of)

Watch Care (Almonds of)

**TOGETHER WITH WHAT EVERY BELIEVER MUST TAKE, VIZ:-
(3)Redemption (Silver of) AND (4)The Son of the Right Hand**

BOOK ONE

**PSALM 3 -MORNING PRAYER
OF DAVID**

BASKET 1 (cf. Genesis 43.11)

Fruit (Life, victory, protection)

Salvation (Balm of)

Doctrine (Honey of)

Prayer (Spices of)

Love (Myrrh of)

Unique LORD (Pistachio-of)

Watch Care (Almonds of)

Redemption (Silver of)

The (Son of) the Right Hand

HE IS MY SHIELD 3

SALVATION BELONGS TO HIM 8

SUPPLICATION-"O LORD" 1

CRY WITH FULL VOICE 4

THE LORD WAS MY PILLOW 5

MY GLORY 3

GOD IS NIGH 4

RESURRECTION & DELIVERANCE 7

YESHUA 8

Flight from Absalom

David's swift flight from the conspirators was as a "bar" shooting through a ring to lodge secure. In this Mizmor he appears baffled as to how yesterday's rebellion was pulled off. His opening gambit is, "Oh, Yahweh, how come?" Sudden unexpected change is devastating. David had indulged the plausible Absalom. David looks to the LORD for understanding and salvation

Genesis feature: Exploring the origins of a "psalm" begins in Genesis

A "psalm" is a "song." The Hebrew term is Mizmor and you will find Jacob calls a "vessel" or "basket" in which to place a gift for a noble or worthy person a "MIZMOR".(Genesis 43.11) Such a "presentation" contained balm, honey, spices, myrrh, pistachio and almonds-each of which would be "plucked" or harvested for presentation. The Hebrew language is a religious language and each of these foods has a spiritual significance besides the concrete meaning. Taken in order these signify salvation, doctrine, prayer, atonement uniqueness of Yahweh or Christ and God's watch-care. There are 56 such songs each of which is "the fruit of the lips" -an offering presented to the Lord. Of these one is accredited to Moses (100)

Selah

This word is found in 38 psalms-in 7 psalms three times and in psalm 89 four times. Psalm 9.16 yields the expression " pause to murmur/pluck the harp/meditate"(hl s mygh) so we are to understand "reflect with gentle background music or humming". The word "Selah" has three cognates: (1)"rock" typified by "Petra" linked with the idea of refuge; (2) "to weigh" with the thought of regaining balance, and (3)"to lift up" (the voice) in response-hence "Hallelujah". David took refuge at Mahanaim and meditated on how to reverse his situation. The history of the event in 2Samuel 17 gives us a snapshot of David the strategist.

Three reflections and implicit Christology 2-3

David pauses three times: once to reflect on his jeopardy but simultaneously to think "The LORD shields"; a second time to reflect while praying that "The LORD continually listens" and one more time as he thinks to himself, "The LORD delivers"

Others might say, "There is no salvation (no "ample space" or "liberty" as A.SCHULTENS defines "salvation" cf. "If the Son sets you free you are free indeed" John 8.36) for him in God." He thinks of Abraham's defeat of the kings and adopts the promise of God to Abraham by faith

(Genesis 15.1). David is able to say "He is my GLORY" and the lifter of my head (The Arabic word "glory" defines as "that which can bear up under anything"-God is equal to his needs-and ours!) How different David's Glory-it is not in his hair-but his Trusted One. How different his "uplifted head"-not nemesis on a tree but substitution (Also on a tree-though unknown to David) provided by Yahweh. How apt the king's words. "Would God I had died for thee, Absalom my son my son!" He thinks of his faithful friends ZADOK and ABIATHAR praying for him and believes God is answering the chorus of prayer in Zion. F.B.MEYER says, "David looked to God dwelling amid the Cherubim"-symbol of atonement. As to "Calling on God" it is worthy of attention that the words "voice" and "assembly" (Hebrew *l^hq* and *l^hq*) are kindred admitting of the social or united nature of prayer and worship-this also Jesus taught in Matthew 18.20.

A Prayer hearing God 4

I called with full voice to YOU O LORD and YOU answered me from the hill of YOUR holiness. *The distance between Mahanaim and Jerusalem is nothing where prayer is concerned- and whilst reigning in HIS glorious heaven worlds away GOD THE OMNIPRESENT ONE is nigh to the broken hearted.*

Sleeping through it all 5-6

"**I lay down** and I was sleeping. *The term "lay" I take to be past tense since the perspective is a morning one. To this the Waw- conversive perfect of v.4 agrees. Watts-quoted below takes the perspective of Christ's conquest of the tempter in our lives] I was aroused out of sleep because the LORD was staying or refreshing me - [literally as a mattress SHAMACH cognate to SHEMICAH (mattress)]" The psalm like a number of John Wesley's hymns was written "on the move". It is a morning composition. The Lord was sustaining him through sleep. Like Abraham he is indifferent to his numerous foes. Like Hudson Taylor he could say "One with God is a majory". I will not fear ten thousand who have set themselves round about me.*

The Psalm that ends with music and musing 7

David prophecies, "Arise [This imperative is after the style of the Judges 5 war cry where Deborah is called on to "awake">{Heb AOR and Barak to "Arise " Heb. CUM} cf also Paul's use in Eph 5.14] O LORD O MY GOD cause me to be saved. The ultimate salvation of David and of us all depended on the death and resurrection of Christ. YOU have struck all my enemies on the cheek bone. You have broken the teeth of the ungodly". In Proverbs 30.11-14 we read of those who dishonour parents as having "teeth like swords and jaws like knives". To read of Absalom's fate as he smashed into a tree is to recognise David once more as a prophet. His final words attest that Yahweh has made "all the room in the world" and is the restorer of his liberty and that God's blessing belongs to His people. The Hebrew blessing is best portrayed by "a camel kneeling at a pond". A humbled people regain the divine blessing.

WATTS' WATCHWORD "Deus defensor contra dubitationes"

None is too great a sinner to be forgiven!

The lying tempter would persuade

There's no relief in heav'n;

And all my swelling sins appear

Too big to be forgive'n

But thou, my glory and my strength

Shalt on the tempter tread

Shalt silence all my threat'ning guilt,

And raise my drooping head.

Remember the dying thief!
*The dying thief rejoiced to see that fountain in his day
And there may I - though vile as he - wash all my sins away.*

**PSALM 4-EVENING PRAYER
OF DAVID**

BASKET 2 (cf. Genesis 43.11)

Fruit (Life, victory, protection)

Salvation (Balm of)

Doctrine (Honey of)

Prayer (Spices of)

Love (Myrrh of)

Unique LORD (Pistachio-of)

Watch Care (Almonds of)

Redemption (Silver of)

The (Son of) the Right Hand

PROTECTION OF THE SEPARATED 3

SHOW ME GRACE 1

HOLINESS-TREMBLE & CEASE FROM SIN 4

ANSWER ME IN THE HOUSE OF PRAYER 1

SPEAK OF THE LORD IN BED 4

JOY WITH HOLINESS 7

YOU PROVIDE SAFETY 8

WHO WILL PROPHECY THE GOOD (ONE) 6

SUBMIT TO CHRIST AS JUDGE 4

Neginoth

*The eight stringed instrument that David chooses to sing to in this Mizmor reflects the eight elements of the faith walk in vv 5-9. The "NAGAN" or "GATH" was used by the Philistines in harvest singing. From 2 Samuel 16: 1 we learn that Absalom's rebellion took place when harvest fruits were being cut down. This song is composed or used **on an evening** and is a response to deliverance. "Answer me" he says; "Give me grace", he says; "Hear my prayer", he says. His is a "just cause" and God has "**given him space**" Hebrew בַּיָּרָו v.2. To this liberating deliverance the psalm is a hearty response.*

Sons of a warrior 2

David back home absorbs a bitter experience as he shares with wives whom Absalom defiled. His glory is turned to shame. Absalom his warrior son and the men with him had dealt an unholy blow before their summary defeat. David asks two questions:-

(1) How long will you love pouring out? (2) How long will you seek deception? (Instead of God). The first is a question of low sexual morals -the second a faith question. Here a "Selah" is set and the singer muses while the strings murmur. From thought to habit to character to destiny the men of Sodom and the rebels under Absalom daily courted sin and reaped judgement.

Holiness 3

*"God has set apart the kind[Heb. HASID stems from "kind" "loving" "benevolent"] for Himself" God separates the "pious" -those who (1) are within His covenant and (2) are kind to others. The Hebrew term דַּיֶשׁ was anciently associated with the stork which supposedly fed its young from its blood. God's illustrious are those who are zealous for Him and care for others-not least the young. Andrew GURNALL in the 1640's said, "Man lost God's love and God's likeness and the need is for holiness" George Mueller two centuries later said, "Christ did not come to procure pardon alone but to sit on the throne" Long before either Justin Martyr said, "The holiness of the Christians convinced their persecutors." The distinctive of the zealous is that God hears their prayers. **In this especially at the time of evening prayer David rejoiced.** A.J.TOZER alerted the modern church to the "lost emphasis" on holiness.*

Eight strings of the life lived to God's praise 4-8

1. Be moved to tremble and cease from sin
2. Speak to your hearts (Plural) as you retire to bed
3. **Be submissive** (Hebrew *mmd*) before Your judge (cf. Zechariah 2.13)
4. Offer family sacrifices -David's manner of speaking of the Passover.

5. Trust in the LORD of the covenant-have faith
 6. When men say, "Who will show us the perfect man?" lift up the light of your face on us O LORD
7 Seek the Joy that the LORD gives-it's better than harvest bread and wine-it is redemption joy
 8. Sleep confident because only the LORD enables a quiet conscience.

Genesis feature 6

Many say, "Who will show us "a happy lot" or "cheer" or "a good man"[Hebrew BWF] in prophecy or the future?
 "Lift up the light of YOUR countenance" in v.6 takes the composer & singers and potentially the nation back to the source of blessing and faith. It takes us to that early morning when Jacob wrestled with God and saw the pre-incarnate Lord "face to face" **to henceforward live a consecrated and holy life in a deep and personal relationship with God** This background gives full significance to the "meditations" of the night in vv4-5

Sleeplessness 8

Some fail to sleep from fatigue, little exercise, erratic hours, depression, drugs or even drinking coffee. Pathologist Forbes Winslow questioned a man detailed to him for treatment. He asked, "Have you lost money? Friends? Reputation? To them all he answered "No"." If you cannot tell me why you don't sleep I cannot help you", said Winslow. "I am an infidel", said the patient. David finished his song, "You Oh LORD alone make me to lie down in faith"

WATTS' WATCHWORD-"Christianus respicere!"

Talk it over with one another and with God! (L.M)

And while I rest my weary head
 From cares and business free,
'Tis sweet conversing on my bed
 With my own heart and thee.
 I pay this evening sacrifice;
 And when my work is done,
 Great God my faith and hope relies
 Upon thy grace alone

**PSALM 5-TRYST
 OF DAVID(A day of prayer)**

BASKET 3 (cf. Genesis 43.11)

- Fruit (Life, victory, protection)
- Salvation (Balm of)
- Doctrine (Honey of)
- Prayer (Spices of)
- Love (Myrrh of)
- Unique LORD (Pistachio-of)
- Watch Care (Almonds of)
- Redemption (Silver of)*
- The (Son of) the Right Hand*

- PROTECTION, VICTORY 11
- YOUR WAY 8
- THE COVENANT 7
- I ORDER MY REQUENTS 3
- THOSE WHO LOVE YOU ARE RADIANT 11
- GOD IS KING 2
- LEAD/GUIDE ME BACK 8
- THROUGH LOVE I COME 7
- CROWN OF THORNS 12

Flutes

The instrumental accompaniment of this Mizmor is the flute. Think of yourself as a flute-perhaps a surprising thought at first-but rich in illustrative value. Like the flute we must be cut from wood that dies to itself or formed from metal that is refined; we must be emptied of self; we need to be shaped in character and our lives are to be lived joyfully to the praise of God, in harmony with others.

Genesis feature: Origins of Prayer

Abraham's great intercessory prayer for Sodom in Genesis 18 23-32 and his earlier heart-cry to God, "Oh that Ishmael might live before You" are the first recorded prayers and both are intercessions. Abraham is our pathfinder in "talking back" to God and the earliest type of prayer we have in scripture is intercessory.

Tryst of Prayer 2-5

David asks the LORD to listen to his words; interpret his murmured needs; listen immediately to his cry for deliverance. He adds, "It is before You I will constantly have been interceding."- which Hebrew language expression shows a developing regular life of prayer that David now desires to establish on a daily morning basis. As day breaks-as the sun rises- David promises "I will put my requests in order as he would set the strategy of army battalions for battle and then bend forward on my watchtower to observe the effects." He has learned that the life lived with God must be emptied of wickedness, evil which cuts short an sojourn with God, service mixed with proud boasting, vileness, a spirit of criticism and violence.

Liars and Murderers doomed 6

You will destroy the words of the deceiver. The man involved in bloodshed and fraud you will detest. These practices are especially abhorrent to God

Tryst of Worship 7-10

Through the greatness of YOUR covenant love I will come into YOUR house.

David is inspired to go worship the Lord by the greatness of God's covenant love. He promises to "bow low" in awe and on his knees with his forehead on the ground in the holy tabernacle v.7 .Abraham adopted this posture in Genesis 22.5.

Against the background of his expulsion from Jerusalem, he says, "Lead me back into the house of your righteousness"v8 .David requests "Keep the path of my life straight through this tryst v8 He has learned that the rebellious fail to show up for worship. Those who turn from God have no fixed word in their mouth; their inward heart is fallen; their throat is a burial place and their tongue a lottery-who knows what they might say. Paul cites this deadly deceit with the current evils of Nero in mind in writing to Rome (Romans 3.13) David profoundly believes that evil men press the self-destruct button sooner or later. O Strong One they will fall like a tree chopped down by their own axe. They have flown against YOU like evil birds.

Joy and Christology 11-12

David closes with four prayers:

1. Let all who take refuge in you have radiant face
- 2 To eternity cover them like Moses in the rock Exodus 33.22
3. To eternity let them sing to endless ages
4. Let those who love your name exult in Your victory

For YOU bless the righteous O LORD. You surround him with a "crown of thorns" or shield (Hebrew חֲמַץ) Here the source of all triumph is characterised in "The righteous one bearing the crown of thorns". Every rebellion is a Pyrrhic victory. The cross is the means by which all prayer is answered and the Christ is the person to whom all worship is rightly directed and we are shielded by our Redeemer.

WATTS' WATCHWORD

Preci artis bellicae periti
"Soldier saints pray strategically!"

FOR THE LORD'S DAY MORNING WATCH (C.M)

Lord in the morning thou shalt hear
My voice ascending high,
To thee will I direct my pray'r
To thee lift up mine eye:
Up to the hills where Christ is gone
To plead for all his saints,
Presenting at his Father's throne
Our songs and our complaints

PSALM 6- THE NAME OF DAVID

BASKET 4 (cf. Genesis 43.11)
Fruit (Life, victory, protection)
Salvation (Balm of)
DELIVERANCE 4
Doctrine (Honey of)
Prayer (Spices of)
Love (Myrrh of)
Unique LORD (Pistachio-of)
Watch Care (Almonds of)
Redemption (Silver of)
The (Son of) the Right Hand

THE RETURN OF THE LORD&

QUICK REBUKE SUDDEN JUDGMENT 1, 10
FOR HEALING 2
THE LORD HEARS ME WEEP 9
YAHWEH LIFE-GIVING ONE 1, 2, 3, 4, 5
THE LORD HAS HEARD 9
GRACE NEEDED 2
THE COVENANT LORD-4

Look what's in this basket!

Eight-stringed Lyre

There is music in the name of the LORD-here is an octave of biblical theology in the name of the living God

- 1. Judgement in the name** O Lord do not finally convict & sentence me in your quick anger or admonish me as a Father would in your hot anger. *Divine punishment as in the case of ANANIAS & SAPPHIRA may mean death .It may mean chastisement as with GEHAZI*
- 2. Grace of Forgiveness in the name** O Lord be gracious for I am sad-literally "hanging my head" so "ashamed" and contrite
- 3. Healing in the name** O Lord heal me for my bones shake. *The shaking suggests a nervous reaction.*
- 4. Life abundant in the name** "O Lord, How long?" says David, "do I stay this way? My inner soul is very shaken-despondent".
- 5. Salvation in the name** O Lord cause me to be saved by a Yeshua salvation because in death one does not begin a relationship with You. *Here is the place of "beginning again"-of setting things right in David's life. The Lord has heard my voice of mourning. Spurgeon called teas "liquid prayers" "I am fatigued with groaning, I join my bedfellow in tears, I am aged because of enemies" David was very tired as well as nervous-but on the positive side he opened his heart and failure to Bathsheba and the whole experience could be read in his face-it "aged him" is his own wording.*

6. *Prayer is answered in that mighty name* O Lord hear the voice of my besieging. David has besieged God in prayer

7. *Compassion in the name* O Lord hear my compassion call.

8. *Joy in the name of the Lord* O Lord take my song-my presentation which says it all so this psalm finishes gloriously "In a wink -quite suddenly David's enemies turn back and feel ashamed

WATTS' WATCHWORD "Tanges leniter" (Your gentle touch!)

TEMPTATIONS IN SICKNESS OVERCOME BY PRAYER

L.M

Pity my languishing estate,
And ease the sorrows that I feel;
The wounds thy heavy hand hath made,
O let thy gentler touches heal.
Look how the powers of nature mourn;
How long, Almighty God, how long?
When shall thine hour of grace return?
When shall I make thy grace my song?

PSALM 8 - PURE CHRISTOLOGY

AUTHOR: DAVID

BASKET 5 (cf. Genesis 43.11)

Fruit (Life, victory, protection)

Salvation (Balm of)

4

Doctrine (Honey of)

Prayer (Spices of)

Love (Myrrh of)

Unique LORD (Pistachio-of)

Watch Care (Almonds of)

Redemption (Silver of)

The (Son of) the Right Hand

THE AVENGER IS CHECKED 2

MAN A SINNER -WILL BE REMEMBERED

GOD CROWNS HIS KINGS IN EACH ERA 5

O LORD -ADORATION 1

GOD CARES 4

GOD OF RENEWAL AND SPRING 1, 9

THE LORD VISITED & WILL VISIT 4

REDEEMER PRAISED cf Matt 21.16

CHRIST IS LORD 5-6(Heb2 6-8)

An Excellent name 1

O LORD our ADONAI how excellent is Your name in all the earth"

The name of Christ is glorious as the spring-time (Hebrew rda) when the swelling earth gives birth to glorious colour and beauty. The first of months in the Jewish calendar is associated forever with the death and resurrection of Jesus Christ. The Holy land in spring is a treat for the eye. Wreathes of delicate flowers adorn the grass, shrubs like the bougainvillea gladden the eye-in Browning's Springtime" the scene is repeated, "Whoever wakes in England sees some morning unawares that the lowest boughs and the brushwood sheaf round the elm tree bole are in tiny leaf", and again in the furthest west of the Canadian Rockies glory awaits. This joyous splendour of creation is outrivaled by the global joy and lasting beauty of Jesus' resurrection in the lives of his people. The writer continues "You who must give your splendour freshness or majesty unto the heavens". Christ who has so adorned the earth is gone up to the heavens to carry the freshness of his rule over the church to that glorious place.

An Excellent hope 2

How the Lord has blessed the families of the earth! *How He has used the weak things to confound the mighty!*

The "avenger" has been halted by those God nourished to defend his people. Moses halted Pharaoh's tyranny; Joseph saved Israel in famine; David smote Goliath in war and little Josiah lived to reform Judah around the book. Cyrus, adopted in infancy, decreed the rebuilding of Jerusalem, while Daniel defended Israel in captivity and Solomon built the temple. In modern time Mary SLESSOR, one of seven in the household of an alcoholic, a home without a toilet, carried the gospel to CALABAR. Above all these names is that of Jesus who was born in a manger during the fury of an infanticide and went on to enter Jerusalem to the chant of infant voices and give His life to break the stranglehold of Satan and accomplish the redemption of His people.

Jesus did not just "silence" the Avenger. His death ensures the coming end of Satan's work. He "put an end to the contention". Satan's arrows of accusation are ineffective in heaven.

Excellent friendship and the Genesis feature 3-5

David says "I see the hosts you made-moon and stars that you positioned, what is fleshly man that you remember him or the child built from Adam's line that you search for them, care for them, visit them, chasten them." *It belongs to the stature of David the prophet that he "sees" man not so much in the context of the heavens but in the context of God's care and Christ's visitation. "Fleshly man" is God's broken image in human life. Augustine comments "ENOCH & Ben-Adam-God sought the stubborn corrupt race of man-Adam, brought amongst us His regenerating grace so man's old carnal miserable nature yields to grace". The question "What is fleshly man?" has but one answer and that is, "Man is a sinner". David prophecies that God will remember man to save him and judge him -because, however sinful man has become, he carries the very stamp of majesty in his being. Man is made in the image of God-just a little lower than the angels. Yet the dayspring from on high visited us.(Hebrew m^{dpt} which Calvin counted "a wonderful thing") "The Word was made flesh and tabernacled among us" (John 1.14) Jesus came "to this dark squalid place"(2 Peter 1.19) "on man diminished but a little from Divine excellence"(Heb 2.7 **Over and over again YOU have distributed crowns of glory and honour**)[Heb PIEL] Pascal's purple phrase puts it, "Grandeur & littleness; excellence & corruption; majesty & meanness" "The wonder of it all is that God gave royal (Hebrew rf [a word that reflects the ancient Phoenician senate custom of distributing diadems to public servants)) status to his people making us through this "visitation" "kings and priests to God". (Rev.1.6; 5.10). He is our friend and this excellent friendship yields participation in His kingdom of Love*

An Excellent shepherd leader 6-9

Man is master (Hebrew lcm) **over sheep oxen dumb animals fowl and fish.** *In the historic visitation prior to the flood God saw man's violence. Yet He spared a remnant of animal life with Noah. In the visitation of Christ new pastoral leading was granted mankind. We anticipate a further "visit" (Hebrew $\text{m}^{\text{dpt}^{\text{in}}$ verse 4 is a future tense meaning "You were visiting" and "You will visit") our excellent Lord Jesus Christ who in His future visit will truly spread his Springtime Glory world wide. O Yahweh our Lord how excellent is YOUR name in all the earth!*

Over the moon

The ancient fathers of Rome wore a symbol under their sandals as they sat on their seats along the wide streets. It featured the moon in her phases and was indicative of their belief that earthly things would change. They could imagine an era better than the present and they were said to be "over the moon". Christians who look to the return of Jesus have a just claim to be "over the moon" about our excellent Saviour and His coming rule.

WATT'S WATCHWORD - CHRISTUS DEUS EST "Jesus Christ is God"

CHRIST'S CONDESCENSION AND EXALTATION (C.M)

While HE liv'd on earth unknown
And men would not adore,
Th' obedient seas and fishes own
His Godhead and his power.
The waves lay spread beneath his feet;
And fish, at his command,
Bring their large shoals to Peter's net,
And tribute to his hand.
These lesser glories of the Son,
Shone through the fleshly cloud:
Now we behold him on his throne,
And men confess him God.

A FORMAT OF PSALM 8 FOR PREACHERS

Psalm 8 MUTHLABBEN (Death of the Son)

Four portraits of Christ-Jesus to make life beautiful again

Introduction

What is Man? Pascal answered, "Grandeur and littleness, excellence and corruption, majesty and meanness." As to the "title" BULLINGER has argued convincingly that present psalm ascriptions belong to the previous psalm. So Psalm 8 features the "death of the man between the camps" The Targum supports this position ascribing the "champion" title to this psalm The "ISHLABBEN" idea is found in 1Sam17 -and the psalm is associated in Jewish interpretation with the slaying of Goliath. PEROWNE finds in the psalm a "vivid realisation of His presence" and the obvious "lyric echoes" of Genesis chapter one. After all the first book of psalms carries themes from Genesis-for creation's plan was ever only fulfilled in Christ.

(1) JESUS CHRIST offers the world a beautiful name-

Matthew 1.21 & John 21.7 [*Heb. ynda-Lord or Champion born to save*]

How illustrious your name! [*Heb. rda "swelling"*] as in the well fed nobles of the earth Psa16.3 but derived from the name of the first month of the Jewish Year- -which was marked by flower and shrub & tree in profusion. So HIS is the name associated with Creation. The method by which God in Christ has made his name excellent is explained in the Hebrew. It reads "O LORD our Lord how much like the luxuriance and loveliness of spring in all the earth is your name - which "your freshness or splendour" above the heavens you have given. So the name of the "self-existent" "excellent" LORD has been given to men -not just to know-but identified with a sacrifice by which we know him well-a sacrifice also linked to the Passover and the beginning of months. Jesus entered our world as the "servant king" *During WW2 the present Queen entered the Auxiliary Territorial Service as Private Windsor-to serve alongside her struggling people.*

Peter said of Jesus, "There is no other name given among men whereby we must be saved." (Acts 4.12) He came as "champion" to die on the cross and rise again to bring in a new creation.

(2) JESUS CHRIST offers the family a beautiful hope-Matthew 21.16

The avenger has been stopped in his tract by a warrior whose origins in childhood were very providential. Think of Moses found by Pharaoh's daughter in the bulrushes. Think of Samuel

prayed for by a broken-hearted barren whispering saint. Think of David -the baby of a shepherd's family with ruddy cheeks-who faced up to Goliath. Think of Josiah the boy who reformed 2 Kings 22 Israel round the book or adopted Cyrus who rebuilt Jerusalem Think of Daniel the Hebrew child who challenged Nebuchadnezzar-"break off your sins". Think of Solomon who master-minded a golden age in wisdom. There are modems too-Jim Elliott who was saved at 6 and gave his young life as a missionary martyr among the AUCA; Mary SLESSOR was saved at 7 and brought up in a one room home of an alcoholic which had no toilet. She spent herself for Christ in CALABAR. Think of Jesus best of all-born in a manger and in Matthew 21.16 announced as Messiah by children's glad hosannas as HE entered Jerusalem as King in accordance with Daniel's prophecy that first Palm Sunday. He came as "Champion" to bring many sons to glory and establish the church-the family of God. *Edmund FLAGG (The French Jew" who wrote "LAND OF HOPE & GLORY)" was drawn to Israel because of Jesus. "Jesus", he said, "Thou who troubled the sleeplessness of my childhood with innocent regrets-what draws me to thee? I have sought thee in books; shall I find thee under the horizon upon which YOUR eyes have gazed?"* We do not know if Edmund submitted to Christ to enter the family of God as a little child. To do so is to discover one delivered from the Great adversary-avenger

(3) He offers the sinner a beautiful friendship

-Hebrews 2.6-8 Calvary's champion

In a topsy-turvy world of the 1st century invasion & imminent fall of Jerusalem Paul exhorts the Hebrews 2 6-8-based on the LXX Ps 8 5-7-exact quotation-but he defers from "all things" as awaiting the King's return. David considers the heavens. At night the Bedouin still do-they see the stars twinkle through their goats hair tents whose fabric opens in summer. You will understand that Texas and Israel are set in the same 30-35 degree latitude position on the globe. In Texas they sing "The stars at night are big and bright-right in the heart of Texas". The stars in their houses-from Virgo to Leo speak of Christ as Israel's virgin born Messiah and as Lion of Judah & Lord of All. So from the mystery and wonder of heaven our great Redeemer came. What is fleshly man? He is "fallen"-the broken image of God. But God visited us John 1.14 "The word was made flesh and tabernacled among us"-the book of Hebrews records 2.7 that we do not yet see "all under Christ's feet" but we see Jesus tasting death for us. Peter records "he came to this dark squalid place" 2 Peter 1.19. *One thinks of the former Shah of Persia who regularly visited in disguise with a poor worker in his lowly Persian domicile.* God remembers us and visited us. Man though "diminished but a little of deity" yet in Christ is he "crowned with participation in the spring like excellence and glory of God"

(4) He offers the believer His pastoral leading Eph 1.22 & 1Cor 15.27 (Risen champion)

Man was given dominion over creation. Man is master [*Heb l/vm*] over sheep, oxen, dumb animals, fowl and fish-from animal life and birds God provided offerings to substitute for man's sin. The lamb was provided for Passover-the bullock for burnt offering for sin; the sparrow as thanksgiving for the healing of the leper.

It is, however, in the once-for-all offering of Christ our Shepherd-King that the world is offered atonement to waive the condemnation accompanying the fall. In His Church His rule has been foreshadowed and in HIS splendid kingdom rule universal order will be restored. It is as David aptly said totally undeserved. Paul takes the point of this psalm up in Ephesians 1.15- 23 where he wants the church to understand the coming glory and live nobly as "alive from the dead" or quickened.

The ancient nobles of Rome wore a symbol under their shoes as they sat in their seats along the city streets. The symbol was the moon which had different phases-it was a sign that earthly things would change. So they lived happily believing better would come-they were said to be "over the moon". Paul in Ephesians 1.3 teaches us to have no less joyful and contented approach

to life. He says, "let us live in the heavenlies" looking for the appearing of our God and king. Two conclusions become clear. I put the first as a question, "What manner of person ought we to be in the light of HIS coming and the promised fiery judgments to come?" The second is like it. I put it as an exhortation, Let us leave the world's side and speed by word and witness the coming of the King as a MARANATHA people. What a name! Ever enduring! What a hope! All sustaining! What a Friendship! Never ending! What a guide-even unto death!

**PSALM 9 -THE RAZOR OF JUDGMENT
OF DAVID**

BASKET 6 (cf. Genesis 43.11)

Fruit (Life, victory, cover, judgment)

Salvation (Balm of)

Doctrine (Honey of)

Prayer (Spices of)

Love (Myrrh of)

Unique LORD (Pistachio-of)

Watch Care (Almonds of)

Redemption (Silver of)

The (Son of) the Right Hand

THE RAZOR OF JUDGMENT 11

REFUGE FOR BELIEVERS 9

THE SECOND COMING 11

FROM THE GATES OF DEATH 13

GOD LOVES THE SEEKERS 10

THE MOST HIGH 2

GOD REMEMBERS THE AFFLICTED 12

DEATH OF JESUS 1

HE WILL RULE THE GLOBE 8

Death of the Son

Applying an "Enoch" in preference to a "JUBAL" interpretation we are looking at the central spiritual battle of the ages in the death of Christ however suited the ancient tune might be to what Calvin calls the "tacit challenge of the sons of men to the sons of God"

Acrostic style

Like Psalm 22 with its 22 sonnets this long song employs 11 letters -half of the Hebrew alphabet in its versification. The style is suited to memorisation.

Calvin's antithesis -"Men's sons challenge God's sons"

Any reading of the psalm cannot evade the contest between the LORD and earthly power. The setting has to be the latter days-especially in the light of God's second work -following the work of redemption-i.e. the work of judgement.

The challenge will be overcome 1-6

David begins "I will sing wholeheartedly" and writes of miracles with a difference. "I will write of all your self enacted miracles, I will sing and exult over You, I will make music to Your name O Elyon." David rehearses his experience of the past, "By turning back of my enemies were stumbling and being destroyed before Your face." The Lord not David won the battle. "You laboured for my right and cause. You are sitting on the throne judging righteousness. You rebuke nations. You destroy the wicked. You wipe nations away for ever ("For an age and still") like wiping a dish. "O Enemy, ruins created by war are finished" David prophesies the power of God's throne which easily clears adversaries will end war.

Five nails of assurance in troubled times 6b-10

1. Their cities are uprooted
2. Yahweh sits for ever enthroned
3. He shall set the globe right in salvation & make the metropolii in tranquil
4. Yahweh will be an inaccessible strong place
5. Those that trust the name of Yahweh will not be forsaken.

Enemy cities are like uprooted plants. Memorials of them destroyed

Jehovah sits for an era, establishing His throne of judgement. *The session of Christ & national judgement are in view*

He will rule the globe as to salvation righteousness. He will govern the peoples in right ways. *Matthew 25.32*

The LORD will be a refuge for the crushed ones and a refuge **in times that are shortened or vintage times**. Those who know your name will trust You, for You have not forsaken those who seek You with zeal.

David asks that Nations that forget God be shaved and humbled 11-20

Present music for the LORD who sits in Zion-teach among the nations **His repeated action**-His going over it all again (*Hebrew wtll [signifying the appearance of Christ "a second time" in judgement-literally "REPEATED ACTION IN EXERTING HIMSELF]*) *Here is a call to finally evangelise all the nations of the earth.* When He requires blood he remembers (the slain) He does not forget the cry of the humble. Lord, give me grace. See my trouble from those who hate me. Keep raising me from the gates of death that I may add to all Your praise. *This would suggest David wants to have a part in reaching the nations even after he is gone. This unusual prayer has been granted as in generation after generation his words have led men to God.* In the gates of the daughter of Zion I will rejoice in your salvation. Nations have sunk in or sealed the sepulchre or destruction they made. They intercepted themselves with the net they hid. *Ultimately armaments meant to protect wreak havoc on earth* Pause. Talk to yourself about that.

The call for divine intervention and "the razor"(strike with terror)

The wicked will turn to join with Hell-all nations that forget God for the abysmally poor shall not be forgotten for ever and the expectation of the needy shall not perish on and on. Rise O LORD Let not fleshly man prevail. Judge nations right before YOUR face. O LORD Place a razor before them-that the nations may know they are men of flesh. *In Acts 17.31 Paul takes this message seriously when speaking at Mars Hill. As the music plays out as David invites all men to think on the solemnity of the judgement of Yahweh ELYON*

WATTS' WATCHWORD -CHRISTI JUDICI ADVENTUS EST PROPE

(Christ is soon coming as judge)

Part 1 (L.M)

Then shall the Lord a refuge prove
For all the poor oppress'd
To save the people of his love,
And give the weary rest.
The men that know thy name will trust
In thy abundant grace;
For Thou hast ne'er forsook the just,
Who humbly sought thy face.

Part 2

Rise great Redeemer, from thy seat,
To judge and save the poor;
Let nations tremble at thy feet,
And man prevail no more.
Thy thunder shall affright the proud,
And put their hearts to pain,
Make them confess that thou art God,
And they but feeble men

**PSALM 12-WORDS
OF DAVID**

BASKET 7 (cf. Genesis 43.11)

Fruit (Life, victory, cover, judgment)

Salvation (Balm of)

Doctrine (Honey of)

Prayer (Spices of)

Love (Myrrh of)

Unique LORD (Pistachio-of)

Watch Care (Almonds of)

Redemption (Silver of)

The (Son of) the Right Hand

THE LORD WILL CUT OFF PROUD LIPS 3

SAVE LORD 1

THE WORD OF GOD IS PURE 6

ARROW PRAYER-HELP LORD!

THINGS BEING SO I WILL ACT NOW 5

GOD PRESERVES HIS WORD

THE FAITHFUL ARE DISSAPPEARING 1

I WILL ARISE 5

"THE TRUTH" IS COMING BACK

The King is concerned about how people are speaking

Who can doubt the power of words? Jesus said, "By your words you shall be justified and by your words you shall be condemned". Israel once said, "Why not speak a word to bring back the king?" but no-one had done just that! Solomon said, "Words fitly spoken are like apples of gold in pictures of silver". This song or Mizmor is for the "eighth" or octave below "bass" voices or older men-appropriate to the generation the King reveres and the theme which plainly lambastes a growing trend of smooth talkers-a category that would make our "spin doctors" look almost respectable.

Genesis feature-Language defines character

As scripture opens we read again and again "And God said". The words indicate that God "threw light on many aspects of creation for Adam to whom the story was related. God's word is luminous and sure. Man's word is changeable and dubious.

rbd is used for the "words of men" and rma for God's word. Dutch etymologists established that the first has to do with "order" or "construction". The second (Genesis word) has to do with "revelation" or "light-bearing". The Hebrew reader will notice that deceptive human lips play with words. In v5 proud men think of themselves as a source of revelation. In v6-8 the Lord established His right as "the" light of the world. The psalm contrasts the "words of the foolish" and the "words of the wise"

Pleading words 1

Act for my salvation Lord for the zealous man has failed (Hebrew rmg "he has done all he can")

The faithful are passing from Adam's sons (Hebrew ssp like our "pass" means they are "dead" or they are "moving elsewhere")

Flattering words 2

Each man with his friend keeps speaking "little nothings" or lies. With lips divided by lot they continue to speak with two minds (Hebrew bl# blb)"heart and heart" So the "this way and that way" the "maybe" and "maybe not" of speech reflects a heart only in part given to truth and part to deception. The lips show where men cast their lot o decision.

Boastful words 3-4

May the Lord cut off or remove all flattering lips and the tongue that speaks great things. David the prophet is declaring that pride will fall as surely as Satan fell. In the latter day the One who speaks great words and would alter times and seasons will be crushed by the Stone cut without hands

They say, "We have become mighty by our speech and our lips." "Who is God over us?" *These honour the power of speech not God's grace.*

Promissory words 5

"From the oppression of or violence against the needy and the groaning of the abysmally poor I will arise", declares the Lord. "I will place him in the house of salvation he has longed after for himself."

Pure words 6

The declarations of the LORD are "**bright words**" (*Hebrew rhf "unalloyed"*) melted or bonded in a place of finishing (*Hebrew lyl l*) belonging to earth, strained (*Hebrew qqz like wine through a cloth*) seven times. *The straining of God's word through many sanctified prophetic sieves produced the unity of holy scripture comprising the Law; writings; prophets; the gospels; Acts; epistles and the apocalypse.*

Fresh words 7a

You will guard them (*Hebrew rmv as a "watchman observing their progress"*) and YOU will keep them fresh and luminous (*Hebrew rxn encompasses the ideas of "defence" "freshness" and "brilliance"*). *They unfold under God's sovereignty-they meet the needs of the present & future as easily as the past*

Enduring words 7b-8

You will preserve them from this generation and for an age. *The divine words endure as Luther testified by the embroidered Latin tag on the amulets of his servants which read, "verbum dei in aeternum manet."* Evil men have been prowling around -proud and voluptuous ones belonging to the new generation (*sons of Adam*) David displays a percentage concern about numbers of haughty and very fleshly (*we would say "sexually-active"*) young men in the generation rising up-long on talk and promise but short on character and revelation.

WATTS' WATCHWORD- RELIGIO DEIECTUS EST (Bondage of the Will is weak)
(Many uninstructed evangelical preachers make a false distinction between "spirituality" and "religion". The Latin root of the word "religion" means "to bind back to God" and so "religion" in its pure and primitive meaning in our language is nothing more or less than a right relationship with God restored through "confessing of sin" faith in the only redeemer of God's people. Isaac Watts had not lost the old learning that could appreciate the English meaning from its Latin root)

FREEDOM STUMBLES FAITH (C.M.)

Help Lord for men of virtue fail,
Religion loses ground;
The sons of violence prevail,
And treacheries abound.
Their oaths and promises they break,
Yet act the flatt'rer's part;
With fair deceitful lips they speak,
And with a double heart.
If we reprove some hateful lie,
How is their fury stirr'd!
"Are not our lips our own," they cry,
And who shall be our Lord?"

**PSALM 13 -MATURED
OF DAVID**

BASKET 8 (cf. Genesis 43.11)

Fruit (Life, victory, cover, judgment)

Salvation (Balm of)

SALVATION 5

Doctrine (Honey of)

TRUTH 3

Prayer (Spices of)

Love (Myrrh of)

Unique LORD (Pistachio-of)

Watch Care (Almonds of)

Redemption (Silver of)

The (Son of) the Right Hand

WORLD" 3

**HOW LONG TILL I OVERCOME?1-2
I WILL DANCE IN THE HOUSE OF**

THE LORD REVEALS AND UNSEALS THE

GIVE ME LIGHT 3

I TRUST YOUR UNFAILING LOVE 5

MY GOD IS TRUSTWORTHY 3

HE HAS GREATLY BENEFITED ME 6

REDEMPTION OVERCOMES DEATH

JESUS SAID "I AM THE LIGHT OF THE

David chose not to wait for an answer

When Pilate did not stay for an answer that was "erotesis". David springs four questions on the LORD and does not await an answer. Memory is a gift of God. It would be strange if God Himself should forget. Indeed He chooses "to remember our sins no more" but does He also choose at times to leave us alone? Like David we want speed of execution in events-God seeks to develop character instead often by a more gradual approach than we could wish.

Until when

*The expression "How long" (Hebrew *hna d[* means "sometime we'll meet" or "when it's time-giving the appearance that David is presenting meeting and intervention as inconvenient to God)*

*How long O living LORD will You wander (Heb *jz*-like a wandering horse) from me perpetually?*

*How long will You hide? (Heb. *r ts* "to veil the face") God may keep His reasons private-cf man's sin.*

*How long shall I compensate for Your counsel in my soul? (Heb "compensate" *hyv* "to pile up wood") "How long shall I take counsel in my soul having daily sorrow?" gives us the picture of a woodcutter asking how long he is to continue piling up wood.*

How long will my enemy rise against me? David would rather be a doorkeeper than take refuge in the tents of the wicked.

Why all the despondency?

After 2 Samuel 7 when David brought back the Ark to Jerusalem amid national festive joy a serious of events that brought his kingdom to the brink of ruin is catalogued in the following 18 chapters of 2 Samuel 7-24. These are:- The Bathsheba affair; URIAH'S murder; Nathan's rebuke; the death of his infant son and his nervous reaction; AMNON'S incest with Tamar, the murder of AMNON; Absalom's treason; SHIMEI'S curse "You blood thirsty rogue"; AHITHOPHEL'S treacherous counsel; Absalom's untimely death; the trumpet of BICHRI, "We have no part in David"; JOAB'S cowardly mortal assault on righteous AMASA.; the three year famine; near death in battle with PHILISTINIA.; David's trust in numbers and the death of 70,000 following the census; ADONIJAH proclaims himself king. No wonder he longed for a drink from the well of Bethlehem -and some loyalty.

I have done my part

I have actively trusted You-answer me. O LORD **my God** enlighten my eyes (*Hebrew רָא meaning "to bring back cheer" or "to bring back life"*) turn to me lest I weary myself to death. David is spot on-trusting the Lord is all that is required! The padre of the puritan Pilgrim Fathers memorably advised his flock, "God has yet more light to bring forth from HIS word" Turn to me lest my enemy say, "I have prevailed"

Turn to me lest he who shuts me up may not dance in glee because I am shaken (*Lit "tottering"*) David's kingdom was being presented as if it were "on its last legs" by his detractors The Hebrew word "lest" לִפְנֵי means to prevent by "turning towards" or by "facing" one's adversary. The word is dynamic. The action of God is equally dynamic in response to faith. David's prayer is placed with the LORD in complete faith (The Hebrew Hiphil "performative" of the verb "trust" shows new confidence after his prayer for enlightenment) How very vital is prayer-it changes the whole perspective here-it even leads to further spiritual growth as v.6 show!

Help plus!

But I will trust in your covenant love; my heart shall dance a reel in the house of Your salvation. I will sing to the Lord because He has so greatly benefited me

The psalmist reassures himself of the covenant and the promises God made to him. He still believes them implicitly. He comes to one of his numerous joyous crescendos and we find he promises to inwardly dance in the tabernacle itself. The LORD has done three things through this experience. Whatever has been going wrong-the LORD continued to "save" him. He was living singing and believing in the covenanted future.

David uses the word *lmg* which Albert SHULTENS showed was primarily used in agriculture to "cover fruit" and promote ripening by warmth. It was also used of nurturing an infant till he or she is weaned and then it was applied to cherishing someone by lavishing benefits on that person.

- (1) He has weaned him from his problems. They don't seem so pressing after all
- (2) He has given him "camel loads" of help in his life already.
- (3) He has matured or ripened him through the difficulties he has had to face.

David kept his crown

I once heard John Philips of Moody Bible College tell of how as a young man he felt like the World No.1 draughts player. An old man from town sat down to play with him. He soon spotted a move. Click, click click-he had taken quite a few pieces from the senior player. Doesn't this fellow know he can't win by losing men like this? He's a push-over. Then the old man leaned over the board. Click, click, click, click click-"crown me", he said. Then click, click, click, click, click- with that one piece the old man took every remaining checker. We can afford not to be concerned about a few things if we are going for a crown. **David had many set backs but he gained and retained his crown.**

WATTS' WATCHWORD -POST TENEBRAS LUX VEL SPERA IN TENEBRIIS
(Light after darkness or hope in the midst darkness)

THERE IS HOPE (IN GOD & HIS SOVEREIGN GRACE) (L.M.)

Hear, Lord, and grant me quick relief,
Before my death conclude my grief;
If thou withhold'st thy heav'nly light,
I sleep in everlasting night.
How will the powers of darkness boat,
If but one praying soul be lost!

But I have trusted in thy grace,
And shall again behold thy face.

ALTERNATIVE VERSION (C.M.)
Thou wilt display that sov'reign grace,
Where all my hopes have hung;
I shall employ my lips in praise,
And vict'ry shall be sung

Watts has breathed the pure air of Jeremiah Paul and Augustine, of Martin Luther and John Calvin and breathes out in confident praise his full assurance of faith. He knows well the words of Christ, "Of that which Thou gavest me I have lost none!"

PSALM 15-ACCEPTABLE STRANGERS
A PSALM OF DAVID

| | |
|---|--|
| BASKET 9 (cf. Genesis 43.11) | THE ACCEPTED STRANGER... |
| Fruit (Life, victory, cover, judgment) | IS PROTECTED IN GOD'S TENT 1 |
| Salvation (Balm of) | WORKS OUT WHAT GOD WORKS WITHIN |
| 2b | |
| Doctrine (Honey of) | BECOMES A FRIEND OF GOD 2 |
| Prayer (Spices of) | PRAYER OF CONSECRATION 1 |
| Love (Myrrh of) | LOVES HIS NEIGHBOUR 3 |
| Unique LORD (Pistachio-of) | OUR GOD MAKES A WRETCH HIS FRIEND |
| 1 | |
| Watch Care (Almonds of) | NEVER SAGS UNDER A BURDEN 6 |
| Redemption (Silver of) | "LIVES" IN GOD'S PRESENCE 1 |
| The (Son of) the Right Hand | HIS FOUNDATION IS CHRIST 6 |

Asylum-staying in the U.K.

Today we are aware of the huge impact of immigration to Britain. People who reach these shores need to undergo a process of naturalisation to be accepted as citizens. New provisions mean they must go through a ceremony in which they recognise their new citizenship and responsibilities.

Who shall abide? 1

A Mizmor of David

Who shall abide (*Heb hithy-to "live God's life"*) in YOUR tent or dwell in YOUR holy hill? This psalm carries 10 marks of the man who will be **an accepted "stranger" with God and a permanent resident with God in His holiness**. In Judges 5.17 the question is asked in the LXX, "Why does Dan live as a stranger or "stay" "abide"(Greek παροικος) among ships and Asher sit at leisure by the sea? The fact is that few Jews are found among the seafaring communities. Yet Dan and Asher represent the righteous enjoying the house of God to which our very nature is estranged. The question, "Who shall abide?" is answered because "God gave us a place in His kingdom just as God allocated space in Canaan for Dan and Asher! The Holy hill of God is where His presence is-anciently by the ark at Jerusalem or actually in heaven between the Cherubim

The ten signs of the pilgrim 2-5

(1) He who lives complete or without blemish or "finished"(Hebrew *mynt*)This is the idea to which Jesus gave perspicuity in John 5.6 and on 12 separate occasions The LORD was not into partial healing or partial saving.

The ancient priests looked for blemish in the sacrifice-not just in the wool or skin or limbs but in the vital organs.-so **the Lord looks on the heart.** In 2 Peter 3.12 we are encouraged "to look according to His promise for a new heaven and earth wherein righteousness dwells-seeing you look for such things be diligent that you may be found in Him in peace without spot & blameless. In the 4 Sermon Matthew 5 21-6.34 the Lord dealt with evident righteousness. Literally "One declared just and employed in the ministry of justifying grace"

(2) He who practices righteousness. Who continually does what is straight. Acts 10.35 "He that works out that righteousness shared with him by God is accepted" Philippians 2.12

(3) He who speaks the truth in his heart. Speaking here means "speaking in an orderly way" The Hebrew word for speak is cognate with one which means the seat of the oracle of God-the mercy seat(Hebrew *rbd* and *rybd*) He speaks "faithful"; he talks "covenant truth" in his heart. His heart is like the mercy seat-to it the blood is applied. It is cleansed.

(4) He who does not backbite with his tongue. He does not walk around teaching or spreading slander (Hebrew *lgr* meaning "to teach the innocent or spy or slander".) In matters which belong to the tongue he does not harm other. John Phillips of Moody in commenting on this psalm mentions Mary Livingstone of whom he says "backbiters murdered Mary Livingstone as surely as if they had plunged a knife in her heart on April 27 1862" She joined David because prattling tongues said they were separated. But after a struggle with the malarial river country and with little children at her tails she could follow the explorer no more. By here graveside David wept, "My Mary my Mary the longer I knew you the more I loved you"

(5) Nor does evil to his neighbour. The man who is accustomed to the presence of God-the praying man-the bible-loving woman does not "create brokenness, unhappiness, bad water, an outcry"(Hebrew [*r* for a neighbour

(6)He does not lift up in conversation the fall (Hebrew *hpr*) of his neighbour.
(The Hebrew *hpr*- may mean "idle remiss, careless, letting down.) Not the "fall" of a neighbour but our neighbour's welfare in our desire. In no way is the believer to hurt or diminish the welfare of a neighbour

(7) In his eyes the morally vile is despised. Such person will have no credit in his eyes. Wrong is wrong. The idea of "the despised" is of a snail melting as it goes along. The person who cultivates the presence of God will not walk with the ungodly.

(8) Those that fear the Lord he considers glorious. He considers such to be persons of some weight. The god-fearer is increased in honour and encouraged by the person near to God. Saints are here to help one another.
In Reformation times Calvin advised BULLINGER to show all due respect to Luther though he was "tart" "because of the excellency in him".

(9) He swears to his injury and does not change. (The Hebrew "change" *rmm* speaks about "change of mind"). A very good example of this is found in William Shakespeare,
His words are bonds his oaths are oracles
His love sincere, his thoughts immaculate,

*His tears pure messengers, sent from his heart!
His heart as far from fraud as heaven is from earth!"*

(10) He does not lend his money at injurious rates... (*Hebrew JCh "to bite"*) *So money or mammon is not the god of the one who lives near the Lord. About 1981 the fair trade movement was beginning to take hold. A programme to help the Windward Islands was developed. People were encouraged to buy oranges fish and bananas from those parts. The vision endures and demonstrates practically how to be our brother's keeper. Alexander CRUDEN once said, "It is as lawful to have interest on money as rent on land"-what really matters is the righteousness of the interest and rent.*

...and he does not take a bribe against the innocent. Bribery alters a level playing field in matters of finance-let it be named for what it is -call it a crime.

God's freeman 6

He who does these things shall not be shaken totter or be put under yoke (Hebrew firm as a noun means "yoke")The Hebrew for "totter" describes an intrepid climber-"a sure foundation" "-a yoke that will take the strain"-so "one who will not turn aside"

Andrew Bonar put the question of this psalm in a riddle.

*Now who is he say if you can
Who so shall gain the firm abode,
Pilate shall say "Behold the man!"
And John "Behold the Lamb!"*

The one who does these things revels in Christ and is restrained reliable respectful-not one who will totter. Let us then practice the presence of God

*There is a place of quiet rest near to the heart of God
A place where fears do not molest near to the heart of God
O Saviour Keep me by Thy grace near to the heart of God.*

WATTS' WATCHWORD GRATIA ET CARITAS CUM FIDE (Grace and good works accompany faith)

RELIGION JUSTICE GOODNESS & TRUTH (L.M.)

**Who shall ascend thy heav'nly place,
Great God, and dwell before thy face?**

The man that minds religion now,

And humbly walks with God below:

Whose hand is pure, whose heart is clean,

Whose lips still speak the things they mean

No slanders dwell upon his tongue;

He hates to do his neighbour wrong.

Scarce will he trust an ill report,

Nor vent it to his neighbour's hurt;

Sinners of state he *can* despise,*

But saints are honoured in his eyes.

He never deals in bribing gold,

And mourns that justice should be sold;

While others gripe and grind the poor,

Sweet charity attends his door.

He loves his enemies and prays

For those that curse him to his face;

And doth to all men still the same
 That he would hope or wish from them.
 Yet when his holiest words are done,
His soul depends on grace alone;
 This is the man thy face shall see,
 And dwell for ever, LORD, with thee.

*The genuine Christian cares little for wealth and standing where this is
 Prejudiced by greed and fraud, but the children of God are honoured in his thinking.

PSALM 19
TO THE CHIEF MUSICIAN A MIZMOR
OF DAVID

BASKET 10 (cf. Genesis 43.11)

Fruit (Life, victory, cover, judgment)

Salvation (Balm of)

Doctrine (Honey of)

Prayer (Spices of)

Love (Myrrh of)

Unique LORD (Pistachio-of)

Watch Care (Almonds of)

Redemption (Silver of)

The (Son of) the Right Hand

HIS COMMAND IS OUR LIFE 8

CHRIST CONVERTS BY HIS WORD 7

THE SWEET UNITY OF SCRIPTURE

BENEDICTION 14 DAILY PURITY 13

GOD VISITS AND CHEERS 8

GOD IS A PURE MATHEMATICIAN 1

KEEPS US FROM WILFUL SIN 13

THE LORD IS THE ONLY REDEEMER 14

CHRIST CAME & RETURNS AS THE SUN 2

The speech of nature

The interlacing story of the physical heavens and the work of Christ 1-7

(1) The heavens are the mathematicians [*Heb Rps "count" "add up"*] adding or writing the Glory of God and the firmament a celebration of the sort of work His hands offer. *Sir James Jeans described God as "a pure mathematician."* Day belonging to day bubbles forth illuminating speech; night belonging to night is intimate knowledge. There is no illuminating word or ordered discourse in which their voice does not make itself heard. They are gone out and lie in wait or live expectant of Yahweh in all the earth. In the extremity or end of the globe their discourse belongs to the sun-at that time of the tabernacle in them. *The story of the heavens and of the atmosphere of the earth is one related to the life of the sun itself-which governs the continuance of days. The end times have to relate to the action of the sun indeed and yet there is another higher factor-the expectation of the Parousia of Christ and the final tabernacle of God with man in the latter days. The emphasis is not upon the sun as the centre but on the expected Lord and the timing of His tabernacle-for there is dual meaning in the phraseology.*

(2) **He is as a bridegroom going forth from the Huppah** shining with joy as a prevailing man of strength to hasten along his trade path or run his race faster. *The Saviour is seen under this figure of marriage was the bridegroom of His people and as one who is so overjoyed that he wishes to hasten the trade business of his working day to get back to his beloved bride. Alternatively He desires to speed up or hasten the day of His appearing. This fits in well with the shortening of the days of trouble in the latter years so that the Lord may come to the enjoyment of His people.*

(3) **His coming forth is from the extremity of heaven**-it's highest place-Zion, and his course or time period right until the extremity or cutting off of the heavens and nothing is hid from His judgement or wrath or the sun's heat. *We may meditate on the biblical feature of the marquetry of Christ's work and the work of the sun within the inspired psalm. The Spirit of God is teaching that Christ will return and judge all things-the church, the nations and in the last day the ungodly will be*

judged. It becomes increasingly clear that the Lord retired from building the highest structures of the universe to attend to the detail of forming the earth before He tasked the sun with its role. The sun itself is inferior to its maker and is represented as appearing in day four like a bridegroom from the distance around whom its mightily attracted spouse the earth circled obediently and found warmth for ever since. The sun for its part is of finite duration and has had a spectacular history –marking the conquest of Canaan by Israel-**where Christ shall rule**- and then marking the sun-dial of AHAZ the hope of Hezekiah-the virgin's son-and our hope in the **virgin birth of Christ** as it marked the **death of Christ** and will mark the **day of the Lord's coming**-so it is not the scientific importance of the sun that intrigues the Christian most but the extraordinary significance of it for the ministry of Christ. Despite its mass illumination and apparent age the sun is a young star subject to and illustrative of the plans of the son of God.

The word of God 8-11

- (1) The Torah or teaching (Hebrew from *hry* “to teach” by pointing out) of the Lord is complete (Hebrew *hmyt*) converting the soul,
- (2) The repeated witness (Hebrew *tdl*) of the Lord makes itself faithful (Hebrew *hman*) or a source of nurture making practically wise those who are “open”(Hebrew *yp*)
- (3) The visitations (Hebrew *dqp*) of the Lord to deposit a charge or “look after” one are straight (Hebrew *rVj* a root related to *rVk* and *rVa* which mean “to prosper” and “to be happy”-so “being in the way” is being led”-“going straight” in life’s pathway)-these visitations cheer up the heart and make our face shine (Hebrew *jmv*)
- (4) **The commissions or prohibitions of the Lord are covenant ones** (Hebrew *hrb*) **conveyors of light to the eyes**. There is a covenant back of the commandments and commands 2 and 5 contain promises. God’s commands are “His will” “his testament” and our life.
- (5) The fear (Hebrew *hry* “trembling” or “reverence”) of the Lord is pure (Hebrew *hrwhf* meaning “cleansed from pollution” as a woman after childbirth) enduring in ministry (Hebrew *dm*[-to “stand to minister”]) **for eternity** (Hebrew *d[∅]*) The wonder of a cleansed life is that it continues in awe of the Saviour mingled with joy and is set to serve eternally.
- (6) **The governing sentences** (Hebrew *fpVm*) **of the Lord are true, taken together as one** (Hebrew *dhy*) they are righteous David understands God’s dealing as a package-a plan for his life-an ordered “unity” of judgements which bring about the desired end. They cause themselves to be more desirable precious or pleasant than gold-than much purified separated gold, **sweeter to the spiritual palate than honey and honey dropping and overflowing**. Also by them your servant is taught or shines (Hebrew *rhz* as the light of God’s will is revealed) and in keeping them there is a great finish or end reward (Hebrew *bqj*) God’s word is rich in worth; it is sweet to the mind and heart that meditates on it and obeys it; it makes life luminous and teaches wisdom and it yields a glorious end!

The human heart 12-14

Who will succeed to understand (Hebrew *Hiphil Future nyby*) his wanderings (Hebrew *ayv*-as in Proverbs 5.14 “errors through love’s intoxication”)

Keep cleansing (Hebrew *Piel repetitive hqn*) **me from “hidden things** (Hebrew *rts* Gen 31.49 “The Lord watch between us when we are hidden from one another”) David realised the price of safety is eternal vigilance in matters of the soul Also restrain your servant from bouts of haughtiness or pride (Hebrew *mydz* “Egyptian & Babylonian style arrogance”) Then they will not have dominion over me or assimilate me (Hebrew *lvm* from which root we get “similitude” –so David does not wish to be as other model rulers-he wants to walk humbly) Then shall I be innocent of the great breach of covenant (Hebrew *[vp* –falling away of this sort parallels our notion of “apostasy”) May the words of my mouth and the plans of my “heart” (Hebrew *mygh*-the word means “notes struck by the harp” in the concrete sense) David is not just a poet and spiritual song writer but also a saint of God who wants

his heart to conform with his speech and vice-versa belong to pleasure or delight before your face. The words of benediction in v14 are widely used as a preamble or postscript to preaching "**May the words of my mouth and the meditation [Heb. מִזְמוֹר "the ode" or "sound" or "Plan"] of our hearts be acceptable in YOUR sight, O LORD our Rock and our salvation**

O Lord my rock (Hebrew רֹאשׁ a word which as in Isaiah 51.1 speaks of the founder of a nation-and here of the founder of a dynasty-the house of David-from which sprang Christ-the "root of David") and my redeemer(Hebrew יְהוָה The Lord is the one who forgave him and brought him back from dire sin and shame cf Job 19.25 the one who is Job's resurrection hope is David's Lord of the future-his "I will be what I will be")

WATTS' WATCHWORD: BRITANNIA INSULA TERRA GAUDE

"Rejoice O Isles"

Watts psalm adds an exhortation for England in his poem

THE BOOKS OF NATURE AND SCRIPTURE

Behold the lofty sky declares its Maker God,
In every different land their general voice is known
They show the wonders of His hand, and orders of His throne.
Ye British lands, rejoice; here He reveals his word:
We are not left to nature's voice to bid us know the LORD.
His statutes and commands are set before our eyes;
He puts His gospel in our hands, where our salvation lies.

Isaac Watts was very conscious that for Britain the fullness of revelation and the universal availability of the English bible put our soul's welfare firmly within our responsibility. The dissemination of the scripture puts modern nations in a similar position to Israel in Romans 9.4-5 and yet notwithstanding the gospel in print it must be heralded by preaching and testimony and confirmed by the Holy Spirit to the soul.

PSALM 20

**To the Chief musician –a Mizmor
OF DAVID**

BASKET 11 (cf. Genesis 43.11)

Fruit (Life, victory, protection)

Salvation (Balm of)

Doctrine (Honey of)

Prayer (Spices of)

Love (Myrrh of)

Unique LORD (Pistachio-of)

Watch Care (Almonds of)

Redemption (Silver of)

REFERENCE 3

***The (Son of) the Right Hand
CHRIST***

The chief Musician

The term "superintendent" or "chief musician" also means "the perfect, faithful, victorious one"-so we have warrant for a dual address-one to a skilled musician and one to a victorious redeemer who is overseer and Shepherd of His people.

I will begin by quoting verbatim some notes I made in the 1980's on this psalm which are relevant for 55 psalms. One reservation on these notes is essential. There has to be and most probably was a "director of music" in place under David. JEDUTHAN & ASAPH come to mind

THE NAME OF JACOB'S GOD DEFENDS 1

I KNOW BY EXPERIENCE "GOD SAVES"6

THE LORD COMPLETELY SAVES 9

THE LORD WILL ANSWER 5, 9

HE GIVES THE HEART'S DESIRE 4

THE LORD SAVES-HE NEVER FAILS! 9

GOD WILL HELP YOU 1

BURNT OFFERINGS-FUTURE

ALL GOD'S PROMISES ARE AMEN IN

– a Levite would have suitably filled the post. Notwithstanding the following notes are worth thinking about.

“The compositions of David were for the superintendent of music—a surpassing musician. Now the root meaning of the term "superintendent" (**Hebrew:** חָנֵּן *"The lead musician" "the one who sprinkled"* **Arabic:** *"the pure, innocent or faithful one"* or **Syriac:** *"the conqueror"* Outside of the psalms the word is used in:

1 Jeremiah 8.5 “**Why did this people slid back with a perfect (j m) backsliding?**

2 Daniel 6.4 **He was faithful (Hebrew חָנֵּן) neither was there any error or fault in him**

3 1 Samuel 15.29 “The strength or victory (j m) of Israel will not lie, He is not a man that He should repent” From the last of these references—in Samuel’s rebuke of Saul—the word is clearly applied to the Lord God.

An explanation of the meaning of the MIZMOR CONCEPT in the light of the parallel experience of Jacob & David At Mahanaim

In Genesis 32.1-32 Jacob came to Mahanaim and some seven centuries later David fled to that very location as he sought refuge from the revolt of his son Absalom. The narrative is written in 2 Samuel 17 .24-19.10. The story of Jacob at Mahanaim – Peniel is most basic to Hebrew religion and the main body of revelation concerning "the God of Jacob" in scripture derive from this awesome experience of Jacob's life. Moses in Genesis 32.31 after speaking of Jacob at Peniel calls it "Peniel" which has more than simple variant significance. Moses is changing "my face of God" to "our face of God" to make two points, (a) **that He (Moses) understands and has had that personal experience of God** and (b) **that this personal experience is not widely shared—"the Israelites do not digest the matter of the sinew that shrunk"** even today 7 centuries later!" David very often speaks of "the face of God" as one who has come to know the LORD as a prophet like Moses to whom the LORD spoke face to face. Thus David's songs testify to that experience of God and commend it to others—the hand-picked fruit of Mahanaim together with the other fruit Jacob referred to comprise the spiritual bounty of the "land of promise" and the provision of God for HIS people. David's psalmody presents the joyful news of "personal salvation" and "walking with God" under HIS blessing.

One deduces from the Holy Spirit's preface to 56 psalms of this nature that they are for the attention of the Lord and have the most intimate bearing on the saint's appreciation of His glorious person and work. He is the "lamb"; "the covenant Lord"; the one who established David in "sure mercies" (Isaiah 55.3 and Acts 13.34)

Psalms of this sort 3-5,7-8,10-13,17-21,30,35,38-41,43-46,48,51-61,63-69,74-76,79-80,83-84,87,108,138-139

The term Mizmor as used for "Psalm" (**Hebrew מִזְמוֹר** from **רָמַז**) is said to connote "rhythmical order". In Genesis 43.11 where I find the earliest use the text of scripture reads, "Israel (Jacob)said, "Take some of the best "hand picked" fruits (Hebrew תְּרִמָּז) of the land in your vessels and carry down a present for the man—a little balm and a little honey, spices and myrrh, **pistachio nuts** and almonds." If we accept this meaning as basic and the type of fruits as illustrative of the meaning then a psalm would be "hand-picked fruit" -packed in vessels for presentation to Joseph. The vessels represent our lives and the best fruit would include grapes, dates, figs and olives (symbolic of life, victory, protection, and judgment) together with other hand-picked items that Jacob expressly named, as below:-

(a) *The balm & honey of salvation and pure doctrine*

(b) *The spices and myrrh of prayer and Christ's atoning death*

- (c) *The almonds signify the Lord's eternal watch care and the pistachio of His uniqueness (Pistachio was a nut exclusive to the Mahanaim region-the very place where Jacob met with God's host and also where David fled during the Absalom revolt.*

A "Mizmor" or psalm may best be described as a fruitful vessel carrying praise of Christ-of his healing and doctrine; His priesthood and death; his watch-care and uniqueness-a basket of blessings. It is God's design that our lives should be such vessels

Commentary

With the earlier Genesis 32 Mahanaim experience in mind the exposition is illustrated in detail from the life of Jacob, which was open to and known by David.

David cites the example of Jacob whose desire and prayer God answered through many troubles. 2-6

The Lord will answer you in a day of trouble; the name of the God of Jacob will defend you

It is important to remember that David was in like peril to Jacob at Mahanaim and found like deliverance.

*(Hebrew **bgv** lift you beyond danger or set you high on a rock) Jacob confessed to Pharaoh that his days were "few and evil"(Genesis 47.9) and for his 130 years life had known much trouble not least the loss of Joseph. However, faced with life's most fearful meeting with Esau, God promised his help in the form of a blessing, making Jacob a "prince" so that despite the power of his brother He was given pre-eminence with God.*

(1) He will send you help (Hebrew **rz** like "enclosure or "prevention") **from His holy place.** *Jacob knew the "shepherd of Israel" Gen 49.24*

(2) And from Zion he will sustain you (Hebrew **d[s** which speaks of food -clearly in LABAN'S house he was kept -as the tribes were kept in the desert for 40 years in a later period)

(3) He will remember all your bloodless offerings cf Gen28.18 & 31.49 Gen 32 14-15

(4) Constantly He will have been satisfied with your burnt offerings. cf Jacob's 3 pillars Gen31.54 Gen 33.20 Gen 35.20 & Gen 35.7, 46.1 *Note the forward look of God in receiving burnt offerings!*

(5) He will give you all your hearts desire (Hebrew **bb1**"your affections") *God gave him his beloved Rachel whom he loved so deeply*

(6) Fulfil all your deliberations (Hebrew **tx** plans which you have "consulted" about)*Consultation with the Lord is very important. Again Jacob is not famous for his prayers but is well-known for his schemes and stratagems. We will cause ourselves to rejoice* (Hebrew **mr** meaning celebrate and put forth an invitation) **in Your salvation. And in your name we will raise our (victorious) banners.**

(7) The Lord will fulfil all your prayers. *Prayers hinted in For Jacob that meant coming back to his Father's house safely & Gen 43.14*

Note: All seven promises may also be taken as entreaties – making the psalm intercessory and a wish list for all prayerful people. The NIV rendering indicates that translators' preference was to take the Hebrew future tense as a subjunctive- which is perfectly correct. My understanding is that David is advising his prayerful people from recent experience that God is characteristically faithful to HIS promises. I believe verse 6 "Now I know that the LORD saves HIS anointed" serves as testimony to authenticate this view. The curious last phrase of the psalm in which David seems to turn to supplication is rendered in the NIV "Lord – save the king." I prefer either, "Yahweh saves- The king will answer in the day we call" or "Yahweh is the cause of the king's (my) salvation-the LORD will continue to answer in the day we call"" confirming God's nature and covenant faithfulness and encouraging prayer.

David turns from the example of Jacob to his own life and testimony in a myriad perils 7-9

For I know the Lord **completely** "saves" [*Hebrew Hiphil of solid experience*] His anointed, He answers from the heavens of His holiness. Deliverance is by the strengths of His right hand. Some call to mind in complete detail (*Hebrew Hiphil of rkz remembering the great horses they owned as we would vehicles-and the great chariots as we would ships or tanks*) horses and some chariots and we have our detailed recollections in the name of Yahweh our Strong God. These have bowed their knees to other Gods and fallen and we have risen and will have testified again and again. Yahweh completely saves. (*Hebrew Hiphil of full performance ddw[tr]*) The King will answer in the day we call.

**WATTS WATCHWORD
PRAYER AND HOPE OF VICTORY**

(Watts 1674-1748 thinks of Britain's armed forces. In the context Marlborough's Battle of Blenheim 1704 was the beginning of the End of French hegemony over Europe -fought out over 10 years)

The name of Jacob's God defends
Better than shields or brazen walls
He from his sanctuary sends
Succour and strength, when Zion calls.
O may the mem'ry of thy name
Inspire our armies for the fight!
Our foes shall fall and die with shame,
Or quit the field with shameful flight

**PSALM 21 -ETERNAL LIFE
OF DAVID**

d[■ ml■] cf **Daniel 7.18, 12.3**

BASKET 12 (cf. Genesis 43.11)

Fruit (Life, victory, protection)

Salvation (Balm of)

Doctrine (Honey of)

Prayer (Spices of)

Love (Myrrh of)

Unique LORD (Pistachio-of)

Watch Care (Almonds of)

Redemption (Silver of)

The (Son of) the Right Hand

GOD JUDGES HIS ENEMIES 9, 13

JOY OF SALVATION 1

THE DOCTRINE OF ETERNAL LIFE 4

PRAYER FOR GOD'S GLORY 4, 13

THE LORD GOES OUT TO MEET DAVID 4

THE LORD'S WARRIOR RENOWN 13

THE LORD BRINGS HOME HIS OWN 2

REDEMPTION BY GRACE & COVENANT 7

BLESSING CONSTITUTED IN CHRIST 6

Introduction v.1 "To the chief musician a psalm of David *hxn*" *"Superintendent"* The root of the word is "faithful" in Arabic and "conqueror" in Syriac. In Aramaic (Dan6.4) it is used of Daniel's faithfulness. In the Hebrew of 1Samuel 15.29 it is used of the Lord who is the "strength" or "victory" of Israel. The ultimate "superintendent" is the Lord himself. This psalm is a "Mizmor" or a "pure clear well-ordered" composition (EWALD) The word *rmz* means "to purge" or "take away superfluous or dead wood" or "snuff out" a candle. The idea being of a song which is used in the morning when the light comes and the candle is no longer needed or to brighten the night when other light fails. Again the pure clear radiance of joy answers to the EWALD comments. cf Genesis 43.11 NB There are 55 such psalms of radiance for the morning or for dark times in our lives.

2. The king will rejoice in your strength O Lord and how greatly he will rejoice in your salvation. The "girding" of God is with a view to "restrain the enemy" of our souls. **The joy of**

the saint is that the Lord "brings home"(Heb. "Into the house of salvation) the believer and David expresses his delight as "shining joy" and jumping joy" or "wheeling joy"

3. You have given him the desire of his heart and not withheld that which he espoused, Selah *This is a radiant psalm-one that purges -it belongs to David and it testifies that the Lord gave him (1) his desire-the word חָמָא comes from the root "house". God promised to build him a house and (2) God gave him "the request of his lips"vrā-which was to "dwell in the house of the Lord"-that to him was an espousal-a "union with God"*

4. For you go out to meet him early with the blessings of goodness, you place on his head a crown of gold. *The Lord like Jacob meeting Esau or the Father meeting the prodigal because of his great love pre-empts us with His goodness and care. Though an AMALEKITE slew Saul and presented his crowns to David-he did not wear it.(2Sam1.10)He wore the Ammonite crown-which is said to have "lived" or "was" on the head of David 2Samuel 12.30. It weighed "a talent"- over half a cwt. The Lord was blessing David before he was blessing God. He planned a house-God planned his future. Is it not even so with the believer? His grace is prevenient-his plans eternal.*

5.He asked for life and you gave it to him-length of days **"for an age and still"** [Hebrew d[מלמל] This phrase is the most precise way of expressing "eternity" in Hebrew but it may also read "a lifetime and more" i.e. "this life and that which is to come"] *This expression is used by Daniel in Dan 7.18 & 12.3. There can be no doubt in the light of the meaning of Daniel 12.3 that David was conscious of having the gift of eternal life-even after the sweet age of the king-Messiah whom God promised was to sit on his throne.*

6. Great is his glory in your salvation. Honour and majesty You set upon him. *David's chief glory was God's salvation. David also had "vigour" and "pomp"-in other words the trappings of earthly kingship-but he put before these the "glory of salvation"*

7. For You have **constituted** for him **blessings for "still"** or for "time without end" or for "eternity" You continually (PIEL) rejoice him with the shining joy of your presence. *In Psalm 90.14 Moses speaks of shining and shouting for joy "all our days". David is of exactly that mind. Let us allow something of this glorious presence of God to enable such fervent joy. This hdj this מר are in too short supply! The presence of the Lord is its source for angels and men*

8. For the king trusts in the Living God and in the house of the covenant mercy of Elyon he will not totter. *Here David has "faith"-the sort that "lies on its back" as confidant of God as his bed for support. Here David has assurance whilst he has the covenant promise of the "beloved strong one" who has saved him*

9. Your hand will reach and fall in vengeance on all your enemies and your right hand reaches those who hate you.

10. You shall make them as a fiery oven at the time of your presence. The Lord shall swallow them in His wrath, fire shall devour them. *There is here a "stated time" to the divine wrath-which though it is long suspended in that day of judgement it will burn fiercely.*

11. You will destroy their fruit from earth, their seed from the sons of Adam. *This destruction is a systematic end to family lines and compares to the end of the Amalekites which is its harbinger in scripture. In the judgement of nations many people pass to such destruction.*

12. Because they turned away to evil against you-they devised counsel and were not able to carry it out.

13 Therefore You will set Your shoulder in array against (cf arrows in a quiver) them by Your string you aim at their faces

14. Be high O LORD in your strength; we will sing and continually praise YOU as a warrior.

WATTS' WATCHWORD-CHRIST EXALTED TO THE KINGDOM

David rejoic'd in God his strength,
Rais'd to the throne by special grace;

But Christ the Son appears at length,
 Fulfils the triumph and the praise.
 How great is the Messiah's joy,
 In the salvation of thy hand,
Lord, thou hast rais'd his kingdom high,
And giv'n the world to his command

Watts had the perspicuity to see beyond the Davidic kingdom to the prophetic significance of David's lines foretelling Messiah's rule as the Spirit inspired that kingly prophet. In this context the Kingdom that stands "For an age and still" as predicted by Daniel finds its equivalent in David.

**PSALM 22
 OF DAVID**

BASKET 13 (cf. Genesis 43.11)

Fruit (Life, victory, protection)

Salvation (Balm of)

Doctrine (Honey of)

Prayer (Spices of)

Love (Myrrh of)

HEART 14

Unique LORD (Pistachio-of)

21

Watch Care (Almonds of)

Redemption (Silver of)

REDEMPTION 16

The (Son of) the Right Hand

THE VICTORIOUS STAG -TITLE

I AM A WORM 6

DEATH & VICTORY OF THE KING 16-30

THE CRY OF DERELICTION 1

I AM POURED OUT -HIS BROKEN

GOD OF THE SPIRIT OF PROPHECY 16-

21

COMMUNION 28-9

CHRIST PIERCED FOR OUR

THE ONLY BEGOTTEN 20

The Multi-millennial dimensions of this psalm set it apart

This psalm is referred to 24 times in the N.T. (15 of which are gospel references to *the passion*) It brought together in Davidic prophecy so many aspects of the glorious future of God's "Kingdom" that it was virtually the theology book of the early church. Its a priori value was its detailed prediction of the crucifixion of Christ. But it spoke of greater enlargement of Christ's kingdom in the Church Era and it goes further still to demonstrate that the church will reach the "utmost parts" and Christ's kingdom will be established on earth and the Jewish nation brought back to God. **The silhouette to keep in mind is the Victorious Stag on the mountain in the morning-which stands for the victory of our LORD over death and in HIS conquest of the whole wide earth in the latter day.**

Introduction

This is a "Mizmor" or "vessel carrying the fruits of praise to Christ". It is "on AJALETH SHAHAR" which means the "hind of the morning". It focuses on Messiah's suffering but its sheer glory is that it brings us to the early morning dawn of redemption. "The hind defiant against the shadows of night lifts her head at dawn and brays in triumph"(Mr CHARLESWORTH of Barnstaple) There is no psalm like this-it is like a photo negative of his saddest hours, a prophetic notice of Jesus' dying words, the bottle of his final tears, the memorial of his expiring joy

Why? For me **Hast Thou?** The lamb was slain for me **Thou?** That I might be family! **Forsaken** for union with **ME?** Comfortless for my peace

1. A Worm

Why are you so far from saving me? Why are you so far from the words of my roaring?
(Hebrew gāv like a lion) My God I call in the day and You do not answer, in the night and you are silent (**Hebrew hmd silent as the desert**) But You are holy (*Hebrew cdq consecrated as a "high priest"*) and dwell in the praises of Israel (*Hebrew twh the celebrations or songs centring on a person-hence "praise"*) In YOU our fathers trusted. They trusted and they were constantly flowing free. To YOU they cried in need and delivered themselves (the *Niphal reflexive of the Hebrew links the cry with. help*) In YOU they trusted and were not ashamed. **I am a worm** (*Hebrew t[wh]t a scarlet worm from which comes the dye of garments-hence this at once speaks of the humility of Christ and of the precious purifying blood which changes the life of every saint*)A reproach (*Hebrew prj "like a tree with its fruit plucked off*) despised by the people. All who see me mock me in a foreign language (*Hebrew g[] to stammer in a language not one's own-the idea in its later historical setting interprets in terms of Jews viewing the cross stammering out the other titles above the cross*) They are free like water(*Hebrew rfp*)with their tongue and shake the head. He rolled Himself upon Yahweh let Him cause Him to slide out of it like a new laid egg from a hen(*Hebrew flp*)Let Him snatch Him from danger like a brand for He delights in Him. *This phrase shows the truth of the Father's statement at Jesus baptism. Did the Pharisees recall it at the cross? Mat 27.43 quotes this passion sentiment*
 You brought me forth in a rush like the GIHON from the womb. You persuaded me to trust upon the breasts of my mother. *These are lines which lead to the heart of God in respect of incarnation.* **I was cast upon YOU from the girl/womb.** *The suggestion of a young mother is stamped on the text. Trust in the Lord would be vital* From my mother's womb YOU were my Strong One. (*cf the dereliction cry "My Strong one My Strong one"*).Do not be far from me for trouble is near-there is none to help *Here is the loneliness of Christ forsaken by his own*

2. Bulls & the Lion 12-13

We read in 1Peter 2.23 that when destruction λοιδοσ like a war of ruin was launched against Christ he did not open hostilities. Many bulls surrounded me (*Fit young opponents encircling the cross*) Great bulls of BASHAN (*fat or luxuriously provided leaders*) crowned themselves with me *Hebrew rtk Brazen Jewish leaders acting more as kings than He who was King called out "If You are the king of Israel come down"* They threaten with their mouths like a lion tearing and feeding and roaring too *Satan Himself was behind the bullish warfare of the minds of men-promoting a Satanic final blast in the Judeans who reviled Christ.*

3. Words that best describe the death of Christ & the N.T. era 14-15

As waters I pour myself out. *ytkrvn (Niphal) He breaks His heart and as the spear thrust showed our precious Lord had already poured out His life a drink offering to God.* All My bulwark bones were separated(*Hebrew drp – the shoulders wrists thighs and knees under the immense pressure were stressed apart – not necessarily dislocated fully*)My heart is become as wax *Stephen TREGELLES notes Gesenius' rendering of qmD as "extended" or enlarged before breaking.* Wax is mentioned in *Psalms 68.3 & 97.5 as in Micah 1.4 and the parallel with volcanic lava recurs.* *The power God in Christ pouring out His blood breaks the chambers of the heart. The white zeal of Christ to atone lay like a volcano behind this sacrifice.* My organs of compassion sorrowed away or ran in streams (*[m "viscera" in Isaiah 48.19 are compared to the depths of the sea*). My strength is dried up as broken earthenware and my tongue is damasked to my jaws. You will spread me out for the dust of death.

4. Dogs: Ten prophecies re-Christ's death and the Romans 16-21

1 Dogs have surrounded me. *The slang for "foreigners"*

2 The crowd of wicked has surrounded me. *The verb pqn is used of "fastening with nails".*

3 As a Hiphil it reads perfectly "performed my crucifixion...piercing my hands and my feet
The KAL participle *yʾak* confirms this unique event in prophecy

4 I will muster all my bones *None* was broken in crucifixion as was usual in delayed death.

5 **They look with trust and look prophetically at me**-here is prophecy of the faith of the Roman centurion and others! "This man is the son of God"

6 They share my garments and for my robe they threw little lottery stones. (The sandals himation, kaffiyah and belt were shared between the quaternion, The seamless robe was subject to the custom of Roman dice as prophesied.

7 And You Yahweh do not be far away, and My Strength or Hind of morning hasten to help me. (Hebrew *yʾl yʾ* compare with title "hind" *tlyʾ* -the word is retained in the name "EILAT" and applied to the "nobility" and "chief rank" and "power" of the oak or the deer or the river ULI in SUSA Persia. Thus this psalm is the chief of all psalms and "Eli" on whom Christ calls is His noble Father)

8 Snatch my soul from the sword, "my all"(or Darling) soul from the hand of the dog. (The word *yʾdlyjy* is feminine to agree with "Soul" and means "my united one" "my all" "my mutual" "my only one"(from which we get "only-begotten" in John's N.T. writing. The fact is that Christ gave up His life just before the sword thrust)

9 Have my salvation completed from the mouth of the Lion. (From the words of the Judeans who backed the Romans in a plot succoured by Satan-cf "Satan entered into him"[Judas])

10 From the "horns" of the buffalo **Not the ORYX**-which was called a unicorn because it had antlers growing from one root like the genuine Tibetan unicorn. This refers to the fact that Christ's deposition was effected by friends not rudely by soldiers with swords cutting the bodies down ten remarkable prophecies of the enactment of crucifixion!

5. Brothers together: The era of the church prophesied 22-24

I will celebrate Your name with my brothers The word *rps* means Christ promised to indelibly inscribe the name of the Living God-Yahweh on the disciples' hearts. In the "midst" of the gathering I will praise YOU. It was to be an "interior" In 2 Samuel 4.6 it refers to the upper bedchamber-so an upper room. You who reverence Yahweh give HIM praise, all you seed of Jacob give Him glory. This word speaks of those whom Christ met and confronted as the Lord confronted Jacob after His resurrection. And congregate or sojourn to HIM out of all the seed of Israel. Again this stretches to the global later day ingathering of the Jews. For He has not trampled -He has not counted abhorred the affliction of the afflicted HE has not hid HIS face from HIM (him) -when HE (he) cried HE heard. Here the response of the Father in the resurrection of Christ is proclaimed as an earnest of the resurrection of Israel prophesied in Ezekiel 37 And when HE repeatedly cried to HIM HE heard cf Eli, Eli

6 Saints together: The era of Messiah's kingdom prophesied 25-26

My glorious praise sources from YOU in the great congregation I will complete my sacrifice, thanks and vows in the presence of those who fear HIM. The poor (*hn*[those who sing and testify or submit themselves) shall eat (cf *l ka* "feed on one's flesh" as the community shared in the king's sacrifices) and be satisfied . Those who seek /follow Yahweh shall praise HIM. That will be the way for your hearts for ever It will be an era of praise and one of joy and peace of heart on an on.

7. The reach of Redemption to the ends of the world prophesied 27-28

All the ends of the earth shall recall to mind or contemplate (although this might mean the memorial-cf Lord's Supper it seems rather to mean a vivid recall of what had been heralded) or call it to mind and convert to Yahweh. All the widespread families of the Gentiles shall worship before YOU for the kingdom belongs to Yahweh and HE is Ruler (Who assimilates or makes

equal) among or in the house of the nations. *We have here a delineation of Christ moving among the nations He counts as His sheep. "Them also I must bring and there shall be one fold and one shepherd"*)

8. The Prosperous [Heb נוד] Kingdom [Heb מלך] prophesied 29-31

All the anointed ones of the earth shall eat HIS memorial meal (*the Lord's Supper*) or better taste and enjoy and worship. *Widespread worship will everywhere entail enjoying the presence of the One who was formerly remembered before He came again. But as the Passover was relegated by the New Testament the Memorial table is relegated in face of the presence of the glorious returned King.* All those who are going or have gone down to the dust will bow low before HIM and HIS soul will not continue alive *The Christian and unbelieving alike will bow to Christ as judge and LORD of all.*

9. A seed: Regenerate Israel prophesied 30

A Seed (of His planting) shall serve HIM-one reckoned to ADONAI for a generation (*an age or circuit of time-not to be replaced*) They will come and will declare **/solve the enigma of HIS righteousness** for a People who will be born or birth because HE has laboured/prepared it/offered (*Himself*) a sacrifice *The Haggadah and the people who births itself (Heb Niphal suggests not Spiritual but political) are Jewish*

WATT'S WATCHWORD-Every nation and kindred and tongue and people

Watts wrote 3 songs based on Psalm 22

I quote from Part 2 (C.M.)

Now from the roaring lion's rage,"

"O LORD, protect thy Son;

"Nor leave thy darling to engage

"The pow'rs of hell alone."

Thus did our suffering Saviour pray,

With mighty cries and tears;

God heard him in that dreadful day,

And chas'd away His fears.

Great was the vict'ry of his death,

His throne exalted high:

And all the kindreds of the earth

Shall worship or shall die...

The isles shall know the righteousness

Of our incarnate God:

And nations yet unborn profess

Salvation in his blood.

Isaac Watts inveighed a prophecy about "the isles" viz. "the Isles shall wait on his word" from Isaiah Chapter 42. 2. The Ministry of God's word may well be subsumed under this prophecy-as the English bible became some centuries earlier the nation's chief ministry to the world. The original prediction may equally well find fulfilment in the conversion of the Greeks as virtually the first nation under Paul's ministry to widely accept the faith. Also from the Greek language came the first copies of the N.T. to circulate widely in the early church.

The Psalm itself speaks in v.27 of "all the uttermost parts" and Watts strives to be true to this great promise of the loving heart of God, "I will give YOU the heathen for YOUR possession and the uttermost part of the earth for YOUR inheritance."(*Psalm 2.8*)

PSALM 23
THE SHEPHERD PSALM
OF DAVID

Date of Commentary Advent 2002

BASKET 14 (cf. Genesis 43.11)

Fruit (Life, victory, protection)

Salvation (Balm of)

Doctrine (Honey of)

3

Prayer (Spices of)

Love (Myrrh of)

Unique LORD (Pistachio-of)

Watch Care (Almonds of)

Redemption (Silver of)

The (Son of) the Right Hand

WITH ME IN THE VALLEY 4a

COVENANT MERCY FOLLOWS ME 6

WINDING PATHS OF STRAIGHTNESS

SPROUTING GRASS-WHAT SHEEP WANT 2

THE TABLE IS BEATEN-NO DANGERS 5

JEHOVAH ROEH 1

YOUR ROD & STAFF COMFORT ME 4b

I SHALL NOT BE WANTING 1

GREAT DAVID'S GREATER SON 1

Title -a Mizmor: of David

A short history of Shepherds

The world's pastoral history began with the Lord companioning Adam daily. Abel-ROEH -the first human shepherd suffered the first violent death. "REU" the shepherd of Gen 10.25 & 11.18 appeared when the earth was dividing. Abraham was rich "in cattle & sheep" -the patriarchs learned caring through husbandry. Jacob had sympathy not to drive too hard a pace for women & children. Joseph (Gen45.11) desired to "nourish" his fickle brothers Moses and David learned leadership and care through shepherding. Our Lord characterised Himself as the "good shepherd" and inculcated similar care in the disciple-cf John 21.

The good shepherd

(a) Our Lord was born and announced by the angles to the Shepherds as the divine Son of God in the shepherds' fields.

(b) Jesus lived a perfect life and died as the sacrificial lamb to gather the church and Israel to his bosom including the "other sheep" of the Gentile nations. He purposes in the eternal years to extinguish the inventory of sorrow and every tear. We read in the apocalypse that the LORD shall "wipe away every tear" [Greek εξαλειψει Rev.7 .17].

(c) It remains third for us to receive HIM as the anointed Lord of all. These are the three fundamentals-HIS person and work and the deposit of our most tender obedience. See John 10.11, Eev.7.17 & Luke 7.46

A Mizmor

The psalm is one of 56 "choice bunches" of grapes. Augustine called it "the Martyr's psalm" Knox introduced 12 psalms to Scotland and his nephew Melville could rehearse them in original Hebrew. Psalm 23 was one of the original twelve psalms

Six glorious verses

1 Jehovah ROEH. I shall not be "diminished"(as in Gen8.3, 5) or "wanting" (as in Gen18.28) it's future tense displays "faith". In life I will have no lack and "when the Roll is called up yonder I'll be there."

2 In 'Noah' like rest He causes me to lie down on first sprouting grass
By waters of Noah/rest *He* causes me to lie in my heritage. *The verbs are both Hiphal and speak of the practice and permission of God-also God's declaration. Here David sees his life cast in a wonderful new age of the world. cf Genesis 3 3 .14 "I will lead softly" (The Hebrew word aff is onomatopoeic)*

3 He keeps on turning my soul and His practice is to guide me in the paths [*Hebrew ylg[m* "winding or revolving paths"] of righteousness belonging to the "intention" of His name. He is the Good shepherd-to do this He must exercise Himself, the Hebrew word *l[m* "for the sake of" comes from 'furrow' so we are to think of the LORD as working hard as a ploughman might to shepherd and herd my goats!

4a Also because I will walk in a valley of shadows/shadow of death [*Heb. tml x ayy* the expression "Valley of the shadow is found in Job 3.5, 10.21, 28.3, 34.22 & 38.17 without the idea of a "valley"] There was a valley in Israel which gained that name because Hyenas prowled in it and mauled sheep which ventured that way. With a Shepherd before and dogs behind the flock could pass that way in safety

I am not "afraid" because you are with me. This fear is a "trembling fear" [*Hebrew ar]* -a dread of loud noise. The "noise" strengthens the claim of the "valley of hyenas" WADI ABU DABA to be the geographical location from which David bases his doctrine of Shepherd Care amid trouble. The ancient name was the valley of "ZEBOIM" whose meaning is "tinged with blood of prey". Of the 400 NT refs to psalms many have to do with our security in God. Bunyan catches this awesome fear in his portrayal of Giant Despair-and gives us the "Key of Prayer" as the antidote to despair.

4b "Your rod & staff comfort me" His "rod" [*Hebrew FBV*] prods the conscience and separates us out as His own, His staff [*Hebrew l[v]*] is that which David can "lean upon" -with this instrument of care the shepherd draws the sheep from danger- it is His comfortable faithfulness to promise. The verb "to comfort" is a PIEL continuous implying the "steady future comfort" of the LORD'S help.

5 You will extend a table in front of me within sight of my enemies. *The practice of the shepherd to beat grass to expel snakes and then to use a pungent odour around the margins of this area was "preparing a table" This "orderly preparation" [Hebrew Jr[] is also used of the table of showbread. David, once driven from Saul's table, had resort to Gods. You can read the story in ISamuel 21.6*

You constantly anoint my head with oil. *The sick sheep was sure of the kind ministry of the Shepherd's horn of oil-so MEPHIBOSHETH enjoyed this extended table by the grace of David to Saul's house 2 Sam 9.11*

6. Surely goodness and covenant mercy (*cf Isaiah 55 the "sure mercies of David"*) will follow me all the days of my live and I will dwell in the house of the Lord for length of days *Gods goodness and covenant love are as steady as the Jordan-flowing through time. This great Sabbath rest of David is the "length of space" [Hebrew Jr[] multiplied by the "length of time" mny--"for many days of years" is what the literal Hebrew reads-suggesting the familiar prophetic "day-year" equivalence known to prophetic scholars of the bible.*

The force of Anglo- Saxon simplicity

The psalm can be interpreted through its two "NOTS" "I will NOT be wanting" and the later one beginning "Yea though I walk through the valley...I will NOT fear evil as He "turns" "leads" and "feeds."

The second "Not" speaks of instruments God employs-HIS rod to beat out a table and to separate. This intimates HIS word. HIS staff and HIS bottle of odour signify something of HIS shepherd-like "protection". The unguent or oil outpoured on the head of the sheep signifies the gift and baptism of the

***Holy Spirit** The final verse speaks of HIS "goodness" and "covenant love" the **ethical guidance** of HIS 'kindness' and **spiritual guidance** of HIS 'covenant mercy'. The Hebrew word *pdr* as used in this connection means to "follow quickly" like the wind". By these we understand something of the Lord's voice cheering and chiding us as we proceed through the pilgrimage of life fraught as it is with many hardships and valleys. The "swift" exhortations and rebukes are as needful to us as are swift sheepdogs to the flock when dangers threaten.*

WATTS' WATCHWORD -The LORD will provide Watts has 3 renditions. I quote stanzas from either

How I rejoice when on my head
Thy Spirit condescends to rest!
'Tis a divine anointing, shed
Like oil of gladness at a feast

The sure provisions of my God
Attend me all my days;
O may thy house be mine abode,
And all my work be praise!

There would I find my settled rest,
(While others go and come ;)
No more a stranger or a guest,
But like a child at home.

PSALM 24 OF DAVID

BASKET 15 (cf. Genesis 43.11)

Fruit (Life, victory, protection)

Salvation (Balm of)

Doctrine (Honey of)

Prayer (Spices of)

Love (Myrrh of)

Unique LORD (Pistachio-of)

Watch Care (Almonds of)

EARTH 2

Redemption (Silver of)

The (Son of) the Right Hand

THERE IS BOOTY & VICTORY FOR SEEKERS 5
THE SAVED CARRY THE BLESSING 5

SEEKERS MUST PRAY-WHAT'S YOUR NAME? 6
SEASONS OF GODLINESS SHOW GODS LOVE
THE CREATOR IS BENEFICIAL OWNER OF ALL 1
WATER AND SALT MAINTAIN OUR LIFE ON

HOLDING ON TO GOD-GLORIOUS ERA
WHO IS THE KING OF GLORY- 10

Introduction

The earth is the Lords A psalm looking far ahead to worldwide worship of Christ. This is one of 39 "SELAH" psalms. These are 4,7,9,20,21,24,32,39,44,46-50,52,54,55,57,59-62,66-68,75-77,81-85,87-89,140,143. Three "SELAH'S" are found in Psalms 46,66,77,89 & 140. This psalm is also a "Mizmor" like earlier psalms 3-6. The Hebrew word does have the secondary signification "**pruned**" suggesting a shortened song and one better on that account as a vine is pruned in order to **produce more fruit**. The earliest use of the word "Mizmor" I have taken this and every Mizmor to convey the meaning of "basket of handpicked fruit" as in its Genesis context.

1. The earth belongs to the Living God and its fullness too... Billions of planets there may be but on the earth alone so far as the radio telescope can see is life confirmed -continuing testimony to the Life-giver's sovereign plan. Its fullness (Hebrew *al m* usually refers to "corn and wine" and its luxuriant products besides its ores and their potential... the inhabited globe and the settlers or dwellers. Earth is a 1 bt globe which is described in Job 37.12 and many other places as having a face or literally "faces" as if to speak of an all around appearance- like the human head or like the cherubim more accurately.
2. For He founded it on the waters The idea is that He placed it above or near the waters. He prepared or established it above or by the rivers-as the Tigris Euphrates and HIDDEKEL. **This salt sea and freshwater provision is peculiar to earth** so far as we yet know. It is signature and testimony to His long developing purpose in humanity.
3. Who will go up to the house of the hill of the Living God? Who will rise up in the house of the place of His holiness? One must "be lifted" to stand with God-one must "be raised" to abide with the Holy One
4. The man of clean hands and pure heart. The purging and sprinkling of pure water as in priestly baptism (Hebrew *hqn*) intimates the sifting of impurity (Hebrew *rb*) from character He who has not lifted up his soul to violence or empty disappointing living nor bound himself by oath to defraud...
5. ...**shall carry away blessing** from the Living God and righteousness from the God of his salvation. We recall Jacob who carried blessing and being right with God from his meeting with God. Jacob known as a "deceiver" was called "a prince". This booty comes with humble prayer confession and intimacy.
6. This is the generation of the (good) persecutors -the sort that seek your face, O God of Jacob. David has been musing on Jacob and **he includes himself and the singers as keen to pursue a saving relationship with the Lord and to maintain it by prayer. The "future" tense affirms his thoughts have encompassed the golden age when Messiah comes.** When David says "persecutors" he uses the Hebrew *vqb* which means "to examine by touching". So whereas the Lord "touched his sinew"(Gen32.32) he was keen to "touch" the Lord-to "Hold Him", to be with him.
7. Lift up your heads you Gates and age-long doors lift yourselves up and the King of Glory will come in.

The millennial age of the Lord's rule

It is notable that the first gate was the "eastern or old gate"(Hebrew *mcar*) The word **gate** (Hebrew *r[v* has the root "a fissure" "an aperture" "a crack" so there will be a shuddering, a cleavage, a breaking open that heralds this age. This is clearly the case as one studies the words of Zechariah which herald an earthquake that divides Olivet north-south as harbinger of this era. The word "**doors**"(Hebrew *j tp*) means house doors -so they appear to belong to the temple which will later stand in readiness for the King of kings. In the first instance these doors (of the temple) are to "lift themselves up". **The Niphal suggests "automatic doors"** which are

introduced to public buildings in modern times but were unknown to David. How appropriate for the King's coming

8. Who is this king of Glory, the Life-giver, the strong one (*Hebrew זל* [one strengthened by wisdom or by victory, one who is robust] a warrior, the living Lord mighty in battle?)

9. Lift up your heads you Gates and lift up you age-long doors. *As to the gates we have the same expression, which is also associated with being cheery, wealthy and being freed from prison. So with the Lord's coming Israel is once and for all out of bondage and will rejoice. As to the doors here we have the Perfect imperative. The Lord's command has gone forth. Great doors last long—these doors which are to last out the millennium. And the King of Glory will come in. This is both promise and fact and of course the beginning of a millennial rule. (The Hebrew מלוא is indicative of a long age or a millennium)*

10. The Lord of armies He is king of Glory. Selah. *The word "host" is used of "forces of war" but probably originates in the word for "shining stars (Hebrew חבץ giving אבן) It is also applied to the Levites. The creator of the hosts of heaven is also Lord of the hosts of angels who are especially in the last days a significant factor in hastening history to its judicial stage as they gather men out of the world and serve as officers of judgement. The host of priests of this final era are also "shining ones" who will with all the lord's people proclaim His kingdom and carry His message to the ends of the earth.*

WATTS' WATCHWORD

The heavenly gates

Ye heav'nly gates, your leaves display,

To make the Lord the Saviour way:

Laden with spoils from earth and hell.

The Conqu'ror comes with God to dwell

We look in vain in Watts' for Hebrew concepts of a kingdom of the latter day on earth. It was common in early and developing Reformed thought to eliminate any Return of Christ to rule on earth. Out of Protestant retrenchment came pre-occupation with "heaven" and "hell" and denial of "purgatory" but no clear return to the Hebraic concepts of the earliest centuries when the whole church was millennialian. The seeds of replacement theology were sown by too great attention to historical polemics and failure to address biblical eschatology. David's "age-long gates" were certainly not heavenly doors. We must rejoice with Watts that as "conquerors" we shall go to dwell with God but we would be dull of spirit indeed to fail to view the glory of following the Lamb and participating in his epoch making return as Messianic King "with many ten thousands of his saints."

PSALM 29 OF DAVID

BASKET 16 (cf. Genesis 43.11)

Fruit (Life, victory, cover, judgment)

8

Salvation (Balm of)

Doctrine (Honey of)

Prayer (Spices of)

Love (Myrrh of)

Unique LORD (Pistachio-of)

Watch Care (Almonds of)

Redemption (Silver of)

The (Son of) the Right Hand

UNDER JUDGMENT ISRAEL GOES AROUND

SHALOM 11

GOD'S HOUSE INSEPARABLE FROM FIRE 5-9

DIVINE SHALOM BLESSING 11

THAT VOICE CAUSES BIRTH 9

GOD IS GLORIOUS IN REVELATION 7

GOD SPEAKS BY ALTAR AND ARK 2,10

THE MERCY SEAT SPEAKS 4

CHRIST IS LORD & KING 10

Mizmor

Here again, as in each "presentation vessel" is salvation and doctrine, prayer and atonement; divine uniqueness and watch-care. Readers may enjoy tracing these elements for themselves in the psalm.

Genesis feature 1-2

"Give" (Hebrew *nh* from *bhy*) is used by Jacob in Genesis 29.21 when he says to LABAN, "Give me my wife", that is, what is his by right. Give to the Lord O sons of the princes/strong ones-give to Him the glory and strength. Give Him the glory due His name. Worship the LORD in the house of the most excellent ornaments of holiness. *The furniture of the tabernacle speaks of Gods holiness*

The lamp-Christ the light of the world

The brazen altar-His cross

The table-His fellowship

The incense altar-his intercession

The veil-his death

The ark lid-His blood shed.

QOL

The Hebrew word for voice is "QOL" which means, "to call" "to demand attention", "to speak". IN some instances God is "speaking" within the confines of conscience and demanding David's attention and that of others through the stentorian sounds of the elements and above them. God's voice in the final count brings men back to worship

The Lord's voice in the conscience 3-4

(1) The voice of the LORD is above the water. The LORD the Strong One of the Glory thunders above the great waters. *God is to be respected and feared above the sea.* The voice of the LORD is in the house of strength.

(2) The voice of the LORD is in the house of excellent ornament or majesty (the Tabernacle). *It is as if David can hear the roaring of God's voice above the washings of the brazen altar and the flames of the offerings in the house of ornaments but also in his conscience.*

The Lord's voice in the church 5-9

(3) The voice of the Lord shatters **the cedars** *These trees were named for their "firm roots" and God's voice commanded that they be felled by a mighty storm-presumably when David was anxious that Hiram harvest them to build his house.* The LORD tears down the cedars of Lebanon. He makes them dance like the calf; Lebanon and SIRION like the offspring of the ORYX.

(4) The voice of the LORD hews out the flames of fire. *This great disturbance on the mountains is linked with fire which is halted or divided by the LORD. Pentecost demonstrates the living God in action dividing the Holy Fire of the Spirit among the apostles. The connection is this. God humbled David by an arresting display of His might in Lebanon whilst the king sought to build the house-and the LORD showed by the power of His Spirit in Acts how truly His house would be built.*

The Lord's voice instructs

(5) The voice of the LORD shakes the wilderness. The LORD shakes the wilderness of KADESH. *The Hebrew *lj* means "to twist" "to go in circles"-so David is saying that the desert storm is a twister that goes round in circles destructively. The Lord's judgement that Israel should go round in the desert for 40 years reflects this "twister" In KADESH Israel doubted*

God could enable them take Canaan. It was there about that Moses struck the rock and took the glory. It was there Miriam was buried.

(6) The voice of the Lord has continually twisted and caused women to give birth or go into labour *The Hebrew for female deer tlyā is also used in loving address to a woman.*

(7) The voice of the Lord strips the luxuriant forests naked *The Hebrew verb p̄vj means to "strip bare". Great winds blow every leaf off the forest trees. David records the power of God's voice in the desert, on the mountains, in the home and over the countryside. And in his palace (the tabernacle) everyone says luminously "Glory"*

King of the ages

God's voice promotes obedience as it touches the conscience, reverence as it ushers in new life; Humility as it strips off pride and joy as it promotes an understanding of who the LORD is. The LORD sits as king eternally [Literally "belonging to the AOLAM" or aeon]; gives strength to His people and blesses them with SHALOM

WATTS' WATCHWORD -PEACE AMID THE STORM

Storm & Thunder

The Lord sits sov'reign on *the flood*
The Thund'rer reigns for ever king;
But makes his church his bless'd abode,
Where we his *awful* glories sing.

In gentler language there, the Lord

The counsels of his grace imparts;
Amidst the *raging* storm, his word
Speaks peace and courage to our heart.

IN 2008 I captured a glorious picture of a little bird singing amid the thunder and the spray of the mighty Niagara Falls. It had no fear. As a Christian think of that contented fledgling as you pass through troubles. Think of the "gentle voice of God"-his whisper to Elijah in the cave as to David.

Watts does not fail to harvest the epilogue of the psalm. David must be understood as a writer who almost invariably winds round in the final stanzas of his poetry to stunning contrasts and from darkest gloom to brightest day. Unhappily he has altogether slipped over the imagery of the "fire" though the "waters" as emblem of God's word in judgment are foremost to his mind. Many of God's saints in earlier days escaped clean from the Holy Spirit's baptism not by intent but by being unused to the category. The prophet Isaiah who lived in the fire was not content with the smoke nor should we be. [cf the TRISAGION and Isaiah 48.16]

PSALM 30

**A Mizmor: a psalm for the dedication of David's house
BY IMPLICATION- OF DAVID**

BASKET 17 (cf. Genesis 43.11)

Fruit (Life, victory, cover, judgment)

PROTECTED 7

Salvation (Balm of)

Doctrine (Honey of)

Prayer (Spices of)

8

Love (Myrrh of)

Unique LORD (Pistachio-of)

DAVID'S MOUNTAIN /KINGDOM

GOD'S GRACE 11

HIS ANGER LASTS BUT A WINK 6

PRAYER FOR HEALING 3 CALLING GOD

HIS LOVE LASTS ALWAYS 6

GOD & THE ENIGMA OF GRACE 9, 11

**Watch Care (Almonds of)
Redemption (Silver of)
The (Son of) the Right Hand**

**JOY IN THE MORNING 5
SAVED FROM THE PIT 9
GRACE THROUGH THE SON 11**

House-warming is a modern concept. David's style was to compose a song.

1. A psalm מִזְמוֹר of David cf Psalm 20 for the nature & elements of a Mizmor Psalm
2. "I will lift you high Living One for YOU drew my soul **like a bucket from a well** from Sheol. My enemies do not continue to "take the limelight" over me.
3. "O Living God my Strong Lord, I prayed to YOU and YOU healed me"
4. "O LORD YOU brought up my soul from Sheol. YOU caused me to live -separating me from going down like a river to the pit."
5. "Praise the Lord you saints of His. Praise for the recollection (*He has of us*) in His holiness."
6. "For *merely a wink* in the house of His anger-while our whole *lives are spent* in the house of His pleasure. In the evening weeping passes, shouts of joy belong to the morning."
David believes God has disposed life on the side of celebration as the ultimate experience!
7. "I said in my quietness my prosperity, my tranquillity my negligence חַו, 'I shall not be shaken for ever'. *It is easy to speak in happy times of one's rock like stability. Peter the apostle exuded confidence whilst yet a distance from death and we are all too prone to this fault. The comforts of home had already proved their insufficiency and David states that he will not neglect the Lord*
8. "LORD, YOU have favoured me-caused my mountain to be established." *Here is a prime example of "mountains" standing for "kingdoms". In those days capitals were built on ACROPOLIS. It was so with Athens, Philippi and Jerusalem too. David's palace was built in Jerusalem and was on the fortified rump of MORIAH near the temple SACRAH to the north. "When you veiled Your face I trembled or was terrified." In Psalm 51.11 David desires God to hide His face from his sins-but here although he has experience of the hand of God he cannot bear to feel God's face is turned away.*
- 9.. "To you O Living LORD I called, I called to the LORD for Grace," *David displays how Grace is to be found-by calling on God who may seem to be hidden or far away. Grace features strongly in this little psalm. The idea of "calling out" אָרַץ is to call on a specific name. The only source of Grace is the Living God through his Life giving Spirit and the work of His Son the Word of God*
10. "What is gained by my going down to the pit?" lit. What spoils of battle are there in my blood-in my death. "Will the dust praise you-will it declare (*the enigma of*) your faithfulness?" *David in life had a very special role and He argues for its continuance so that he may magnify the Lord. In a curious way as Jesus rose from the tomb **the grave declared the enigma of God's faithfulness** to save through the death of His own Son-enigmatic maybe-but true forsooth!*
11. "Hear O LORD and give me Grace. O LORD of Life be my Helper." *David seeks Grace as he enters a new phase of his life and opens the doors of a new home. He expresses the need for "help" as well-the primary notion in the Hebrew word עָזַר is defence or girding up in battle. With this new era he saw little prospect of settling down-like the Christian-who faces continual spiritual warfare he was committed to life-long warfare.*
12. "You turned my wailing to dancing-took off my sackcloth and clothed me with joy"
- 13 "That I might sing Glory and not be dumb O LORD God for ever I will praise YOU" *David speaks of the era ahead and ultimately his last statement is pregnant with eternal significance-he anticipates living for ever-even though, despite the use of some songs in current worship, he has hardly reckoned on his songs being used over 3000 years by Jew & Gentile alike.*

WATTS WATCHWORD-BY GRACE JOY COMES IN THE MORNING

Health Sickness and Recovery

Firm was my health my day was bright,
And I presum'd 'would ne'er be night
Fondly I said within my heart,
"Pleasure and peace shall ne'er depart.

But I forgot thine arm was strong,
Which made my mountain stand so long:
Soon as thy face began to hide,
My health was gone, my comforts dy'd

"Hear me, O God of grace, (I said)
And bring me from among the dead:"
Thy word rebuk'd the pains I felt,
Thy pard'ning love removed my guilt.

My groans, and tears, and forms of woe,
Are turn'd to joy and praises now;
I throw my sackcloth on the ground,
And ease and gladness gird me round.

THE ENIGMA OF GRACE

Watts is bull's eye accurate when it comes to the credits due our God. Out of sickness comes health and bedclothes are forgotten, out of sorrow for sin comes joy and sackcloth is thrown away. Out of death comes life and grave clothes are left behind. It is curious, puzzling-a round enigma -but it is the world to which Jesus Christ has made us grow accustomed and could we live in any other?

PSALM 31 OF DAVID

BASKET 18 (cf. Genesis 43.11)

Fruit (Life, victory, cover, judgment)

Salvation (Balm of)

Doctrine (Honey of)

Prayer (Spices of)

Love (Myrrh of)

Unique LORD (Pistachio-of)

Watch Care (Almonds of)

Redemption (Silver of)

HOPE 5

The (Son of) the Right Hand

MY TIMES ARE IN YOUR HANDS 15

SAVE ME COMPLETELY 16

WRAPPED IN LIFE'S PURSE WITH GOD

DO NOT LET ME BE ASHAMED²

SAINTS, LOVE THE LORD

GOD OUR "ROCK HOME"²⁻³

HOW GREAT IS YOUR CHEER 19

RANSOM ME-HIS LAST WORD OUR FIRST

INTO YOUR HAND-5

A Psalm to Inspire courage A Mizmor of David cf Psalm 20 "A vessel bearing the quintessence of praise". Commentary dated 3 February 2008

(1)The I-You relationship of Trust 1-8

1. In or into YOU O Lord I flee for refuge; do not let me be ashamed ever (*Hebrew ml#a*) by means of YOUR righteousness cause me to escape (*Hebrew Flp* describes "the escape of a baby from the womb never more to enter")

2. Extend or incline YOUR ear to me. Completely snatch me from danger (*Hebrew l xñ Hiphil*) quickly or skilfully. Be to me a Rock-Home -a house of lying in wait or searching eyes (*Hebrew dñx*) belonging to my salvation.(*Hebrew [v] meaning victory for me and riches and space afforded.*) *David here refers to "MAON" which means "a dwelling" -in this case probably the Rock-dwelling of Petra which BUCKHARDT discovered.*
3. Therefore "PETRA" me and "ZOD" me *which means garrison me and snatch me from danger as YOU watch me.* Lead me back and keep claiming me (*Hebrew Piel*) as YOUR own-YOUR possession on account of YOUR name. *Here David stresses his desire to get back to God from where-ever and to be the Lord's treasured possession at all times*
4. Raise me in a complete act from the net they set for me for YOU are the one who holds me in YOUR strong grasp.
5. Into YOUR hand I commit /deposit my Spirit. Redeem ransom or loose me O Living Lord Strong God of truth. *Here we have the final words of our Saviour -words which would serve well as our final words too!*
6. I hate those who preserve or worship idols of emptiness but I trust in the Lord. *Hatred here constitutes an "enemy" Those who continue in idolatry oppose the living God and lie outside His covenant.*
7. I will dance for joy and be radiant on account of YOUR covenant love which looked ahead at my affliction *The Lord foresaw our trouble and provided a Saviour.* YOU have been acquainted with my soul by its adversities or pressures or "as being wrapped in the bundle or purse of life with the living God."(*Hebrew rrx for a purse or wallet of wealth squeezed together*)
8. YOU have not shut me up completely in the hand of my enemies. YOU have appointed /caused me to remain or minister in an open place

(2) Grace for added affliction -when the enemy is active 9-14

9. Be gracious to me Lord for I have an enemy. My eye wastes because of irritation or provocation-my soul and body also
10. Also because they have filled my life with sorrow or moving about (*Hebrew mgy*) and my years with sighing, my power or wealth sinks or weakens because of depravity and my bones fade like the moth(*Hebrew vv[.In this section David calls for Grace to meet his need. His eyes his body his general strength and means are more limiting and his failures weakens even his bones. A lady had to have an eye replaced from failing sight. She said to the physician, "Be sure to choose one with a twinkle in it"!*)
11. I am of little account or as a winter scene from the perspective of all my enemies-more so to those who live by me and one who causes fear or shame to those acquaint with me. Those who see me in public move away from me *David was going through a "cold season" in his relations with the nation -perhaps through Absalom's revolt. People avoided him.*
12. I render myself forgotten like a man who is dead-is gone from the heart -like a wasted vessel or utensil.
13. For I hear the slow creeping slander (*Hebrew hbd*) of many. Fear or "turning aside" (*i.e. rny "tarrying" or "staying with for just a little time"*)are all around consulting together against me *This relates to David but prophetically refers to Christ-persecution bonds David and the Lord ,Christ & the believer They murmur or meditate to take my life.*

(3) My times are in your hands 14-18 All life's whys what's & where's (Dan Crawford)

14. But I trust in YOU O Lord, I say "You are my Strong God"
15. My times (*Hebrew t[opportunities limits calamitous times vicissitudes seasons reviving times*) are in YOUR hand, deliver me from the hand of my enemies and persecutors. *David is never willing to hand his future over to the evil one. In extreme straits even he prefers "to fall into the hand of the Lord".*
16. Shine YOUR radiant face upon YOUR servant-save me completely by your covenant love.

17. O Lord do not put me to shame before my enemies for I am calling on YOU. *David is attune to God's attitude to him-the joy-the pleasure of the Lord. He holds to the covenant in hard times.* Let the wicked be silent in Sheol.

18. Let the lips of the arrogant be bound to silence for speaking bold words of "removal" (*Hebrew qt[]*) against the righteous in despising and majestically or with arrogance (*Hebrew h[ra]g*)

(4) Oh, Oh, Oh, how great is the Lord! 19-24

19. **How great is YOUR cheer prosperity beauty agreeableness** (*Hebrew b[af]*) that you store up or destine for those who fear You.-which you have undertaken as an illustrious deed (*Hebrew l [p]*) for those who flee to YOU for refuge and protection over against the (threatening) sons of men.

21. YOU will hide them in the veiled place of YOUR presence from the calamities (*Hebrew Skr meaning the tabernacle and its curtains*)

YOU will hide or store them in a booth from the strife of tongues.

Blessed be the Lord for He has continued to display His covenant kindness to me in a rock city or besieged city. (*Hebrew r[axm]*)

22. For I said in my haste, "I have cut myself off from the presence of your eyes." Establishing it or definitively you heard the voice of my cry for favour or grace in my cry to YOU or "my wealth as I turn to YOU" (*Hebrew [w] has the meaning of "crying for help" and "searching for wealth"*)

23 O love the Lord all His saints for the Lord is a watcher or preserver of the believing or faithful and makes continual recompense (*Piel participle*) of those who remain proud or are "very proud"

24. **Be strong continually -keep growing strong-continue to prevail** (*Hebrew Piel [qzj]*) **and continue to be courageous or to be repaired and restored in heart** (*Hebrew Piel x[ma]*) **all you who day on day hope in the Lord** (*Hebrew Piel participle m[yl] j[mh]*)

This third part of the psalm exhorts the people who "expect" "wait for" "hope in" the Lord to keep on strengthening and gaining the victory-to keep on being repaired and restored in heart and all this as we keep on waiting for the Lord to act or as in N.T. times to come again and deliver us.

WATTS' WATCHWORD-DELIVERANCE FROM SLANDER

**Among my enemies my name
Was a mere proverb grown;
While to my neighbours I became
Forgotten and unknown
Slander and fear on ev'ry side,
Seiz'd and beset me round;
I to the throne of grace applies,
and speedy rescue found.**

The paparazzi of our day take the rancid waters of character assassination like hounds take to slaughtering a cornered fox. Scripture tells us in 1Timothy 3.11 and James 4.11 that as believers in Christ we are to speak kindly and "keep no record of wrongs" (1Corinthians 13.5)

PSALM 38-The burden of Sin (To be read with the 51st)
OF DAVID

BASKET 19 (cf. Genesis 43.11)

Fruit (Life, victory, cover, judgment) LIFE'S FALLS & VICTORY 18 READY TO LIMP 17

Salvation (Balm of)

Doctrine (Honey of)

Prayer (Spices of)

Love (Myrrh of)

Unique LORD (Pistachio-of)

Watch Care (Almonds of)

Redemption (Silver of)

The (Son of) the Right Hand

THE LORD IS A SAVIOUR OF HOPE 15

SIN AFFECTS BODY & SPIRIT 3-8

DO NOT INDITE OR CHASTISE IN FURY 1

THE LIGHT OF MY EYES IS GONE 10

HE WHO KNOWS ALL PARDONS 9

THE GREAT ARE HUMBLE & KEPT

SIN AND PEACE ARE NO BEDFELLOWS 3

CHRIST THE GOOD ONE SPEEDS TO HELP 22

*David writes a poetic memorandum on the burdensome nature of sin. Out of the melting pot of sinful failure David explores his hurting soul in a sevenfold paean of melancholy relieved through being open to the God ward and man ward sides of healing. He develops a song to advise all and sundry of the burden sin imposes; achieving in verse what Bunyan succeeds in doing within his allegory, "Pilgrim's Progress" (The effect of the Hiphil infinitive construct רַיְקֶזְח "Memory" in the title is "reference point(s) in the past of the acute effects of sin) There are seven personal experiences well understood and set to music here that are sweet counsel to each and every afflicted soul. The Mizmor is quite simply a "Song" "a vessel of praise" containing the "balm & honey" of salvation & pure doctrine; the "spices & myrrh" of prayer and atonement; the "almonds and pistachio" of His watch-care and uniqueness-cf. **Genesis 43.11** and my comments on Psalm 20*

(1)I am troubled 1-7

*We don't need to go to the 51st to meet URIAH and Bathsheba and Nathan and a deeply penitent David and supremely the Lord his redeemer -these are the shadow realities he cannot get out of his mind. Waking and sleeping the offended ones live on in his conscious mind-his sin **runs through his head** in numerous psalms and here special lessons for the downcast are fresh for the picking.*

The spiritual goes "Nobody knows the trouble I'm in, nobody knows but Jesus". David's opening ambit is

(i) Do not reprove me mildly with words of altercation and punishment in your "breaking wrath" (a judge's reproof)-anger that splinters rocks and could break his heart.

(ii) In the heat of YOUR rage do not keep chastising me as a child must be corrected by whip or cane (A Father's correction). (The milder *jky* and the harsher *rSy* are in counterpoise here but David wants neither.)

(iii) For YOUR arrows penetrate deeply into me. David has already suffered "flying wounds"-calamities that fell upon him like lightning,

(iv) And YOUR hand was coming down upon me. The Lord has already immediately acted to rebuke through suffering and the effect is what we would call "depression"-feeling downcast.

(v) There is no "closing up of my flesh" or wholeness (Hebrew root *mmt* "complete" "perfect") in my flesh from the face of Your anger (This original anger is described by the Hebrew word *m[Z* derived from the anger of the camel which "foams at the mouth"-hence fierce rage-like the Greek *οργη*)

(vi) There is **no Shalom** in my bones because of the presence of my sin. For my many vile acts continue to pass through my head I prefer the present tense rendering-serving to show real

trauma continuing and also to show full appreciation for he is far from misunderstanding his vileness -it is not" over his head" in any sense.

(vii) Like a debt I shall never repay they are heavy -way too heavy for me!

My scars as they begin to join together are stinking fetid (*Hebrew vab*) **and running like wax candles** (*Hebrew qqm*) from the presence of my folly of pre-eminence (*Hebrew 1l1a is a complex word of "being ensconced in power yet being foolish-combining as it does the notion of impiety and that of strength"*)

(viii) I am guilty- ruined (*Hebrew hu[unites the idea of "guilt" with that of "ruin"*)

(ix) I acted corruptly destructively (*Hebrew tj v meaning "I laid lives waste" like war ravages a country.*) very much so. **All the day** I walk around turbulent, dull, feeling dirty (*The Hebrew word rdq is famously used of the KEDAR tribe with its black goat hair tents. It also describes "filth"; "days without sunshine"; and muddy waters*)

(x) For my kidney muscles are full of burning inflammation and there is no wholeness in my flesh (*We see the great candour of David as he shows us that spiritually he festers and physically he suffers through what we would call nervous reaction with physical stress and what seems an accurate description of urinary infection*)

(2) I am feeble 8-12

I am freezing cold and can do nothing (*The Hebrew verb is qnp combining ideas of "chill" and "languor"*) **I am crushed-a very broken man-oppressed in spirit** (*Hebrew akd like one trampled down-very broken as crushed to dust-apparently never to rise again-broken with words or criticism like Job by BILDAD in Job 19.2*) **I roar like a lion from the grief mingled with compassion in my heat**

(*This psalm describes complexes of emotion. In this section alone there are three complexes of which this is the third-David feels deep repentance for his sin together with grief and sympathy for the doubly bereaved mother Bathsheba. His feelings find voice in loud cries of regret and pity-he is the worst example of a lion king*)

Lord, all my past lust and present desire is before you. (*The Hebrew h1a is definitive of sexual desire -I refer to the words of Jeremiah in 2.24 "A wild donkey used to the wilderness sniffs at the wind in her desire. In her time of mating who can turn her away?"-David can truly say in the 51st "I acknowledge my transgressions and my sin is ever before me"*) **and my sighing cannot hide itself from YOU. My heart palpitates** (*Goes quickly like a beggar saying "please, please, please"*) **my ability or strength lets me loose like a beast** (*David has no innate resources. The failure of his strength renders him as vulnerable as an animal free to roam*) **The light of my eyes is also gone** (*his joy had gone*)

My female loved ones and my caring friends stand to minister (*Hebrew dm[may indeed mean "stand" but I have chosen the broader meaning "stand to minister-otherwise they might just leave untraced*) **at a distance from the eruption on my flesh. My relatives also minister at a distance.** Those who demand my life execute the laying of snares, those who study my downfall propose a plan against (many) lives. Some would be content by simple regicide-others want the end of a dynasty. **They meditate deception in low voice... all day long.**

(3) I was like a deaf man 13-14

-I was hearing nothing. I was like a dumb man-silent-I was not opening my mouth. *It would appear David heard much serious plotting and acted circumspectly* **I am like a man who has not heard. There is no manifesting or appearance of hearing in my mouth** *Ever the acute thinker and artful actor David betrays no awareness of schemes he is combating. He has secret service type skill.*

(4) I hope in You O Saving Lord. 15-16

I have developed and caused my expectation to belong to you. "You will hear me O Lord my God" for I said to myself, "Lest they rejoice over me" "When my foot slips they will endeavour to become great through me" *David was still thinking clearly and praying steadfastly. True greatness bends before God's correction and rises better for it. By the same token Greatness cannot be stolen by persons lacking the humility of spirit and gravitas of conscience and soul and intimacy of spirituality nor High Office supplanted effectively by such men.*

(5) For I am ready 17

I am "ready" (*Hebrew $\text{m}k$ normally meaning "established" here means "made ready" like food being prepared*) **to limp** (*Hebrew [l]x like one of those weary sheep David once lead over distance David was preparing himself to "limp" through the rest of his life as a "failed king" but God was having none of that!)*) **And my pain** (*Hebrew $\text{b}k$ destruction akin to vines destroyed by hail*) **is always before me**

(6) For I will make a lesson of my vile iniquity 18-19

(Hebrew $\text{d}q$ means "to solve the mystery"-so David tells all.-he is absolutely open and frank here. I will be anguished or fearful for my sin Fear will prevent its repetition as fear of burning keeps one from flames.

My enemies live on and they are strong. There are a host who hate me but deceive me that it is not so.

(7) I follow the Good One 20-23

Those who recompense me evil for goodness lie in wait because I earnestly follow the Good One. Do not forsake me O Lord my God. Do not be far away from me. Haste to help me, O my Lord, my Saviour! *Here lies the key and glorious crescendo. David lives a life of prayer. He values the presence of God. He uses an onomatopoeic word for "speed". The Greeks called the gods by the name $\theta\epsilon\omicron\iota$ meaning "those who sped through the heavens" The Lord is quick to assist and as a support (Hebrew "Hep" $\text{r}z$ l) in battle girds David against his enemies*

WATTS' WATCHWORD GUILT AND RELIEF

Thine arrows stick within my heart,
My flesh is sorely prest;
Between the sorrow and the smart
My spirit finds no rest.

**My sins a heavy load appear,
And O'er my head are gone;**
Too heavy they for me to bear,
Too hard for me t'atone.

My thoughts are like the troubled sea
My head still bending down;
And I go mourning all the day
Beneath my Father's frown...
...But I'll confess my guilt to thee,
And grieve for all my sin;
I'll mourn how weak my graces be,
And beg support divine.

**PSALM 39 -MAN'S LIFE IS AS A VAPOUR
OF DAVID**

Date of commentary Wed 18 2008 Easter Week: First print of "Mark for Children"

BASKET 20 (cf. Genesis 43.11)

Fruit (Life, victory, cover, judgment)

Salvation (Balm of)

Doctrine (Honey of)

Prayer (Spices of)

Love (Myrrh of)

Unique LORD (Pistachio-of)

12

Watch Care (Almonds of)

Redemption (Silver of)

PASSOVER 3

The (Son of) the Right Hand

7.46

FESTIVAL NO SILENCE ONLY VICTORY 3

SNATCHED AS A BRAND FROM BURNING 7

SHOW ME MY LIFE'S END 4

TEACH ME TO NUMBER MY DAYS 4-5

REMOVE YOUR HEAVY HAND 10

GOD CENSURES THE SPIRITUALLY STRONG

LORD LOOK AWAY 13 *God's strange love-care*

DAVID'S SPIRITUALITY ROOTED AT

NEVER MANSPAKE LIKE THIS MAN JOHN

1. Productive Silence. 1-3

This 19th Mizmor or song is dedicated to JEDUTHAN the chief musician to be used in praise of God-as a testimony to the way from "being a stranger to God through sin" to enjoying renewed fellowship. Before we consider the body of the psalm be reminded that a "MIZMOR" is a vessel of praise with three dual elements-(a) the "balm & honey" of salvation & pure doctrine; (b) the "spices & myrrh" of prayer & atonement; and the "almonds and pistachio"(the pistachio nut was unique to Syria and unknown in Egypt) of divine watch-care and uniqueness-they are always there! Genesis 43.11 trmzm

The name JEDUTHAN means "praising" with a termination that lays stress on the notion of "loving to praise." As David breaks his silence the fire of his love for God who rebuked but spared him flames into praise and worship

I said to myself "I will watch my ways from sinning with the tongue" I will guard my mouth with a muzzle while wicked men continue in my presence (cf James1.26) *David is doing exactly as Christ taught when He said, "Cast not your pearls before swine, lest thy turn again and rend you." We should be ever aware of the danger of the public context of our words.* I bound myself to silence I was hushed from a good or pleasant or upright (man) or God in His glory or from personal cheerfulness (when expected to speak or sing or just smile) my pain of mind and body troubled or disturbed me. **My heart was burning in the midst of my festival** or my terror or both the fire kindled or burned away (all this) *This period of silence and deep concern for his life ended it would seem at a festival David claimed as his own. If we go back to the appearance of the shepherd lad on the national scene you will recall that David's family had a festival which they solemnly kept. It was the great providence of God and provision for sin that drew David back. Others might point to a birthday or to the anniversary of enthronement but I prefer to take this as a reference to Passover.*

2. Knowing your purpose 4-6

Lord cause me to have experienced my latest days. *The meaning of the Hebrew hqx is "my life as a whole", "the sum of my life". "the judgement on or decision about" it, even "the peeling off of it bit by bit" or "dividing of it up" in parts are allied cognates from xxq and [xq*

The purpose driven life gives us a useful take on our life's "end" in the sense of "what we are here on earth for?" and Rick Warren puts it succinct: *For God's pleasure; For God's family; to become Christ-like; to serve God and to have a good news mission.*

David further explains:

... And what is the extent of my days *He is thinking about the divine parameters of life on earth. A man's life is at best three-score and ten or four score. Nothing has changed -life expectancy is still 78-9 in Britain today.*

David through this period of silence and because of the severe threat to his life is praying in serious vein. He is asking God whether he will live to a ripe old age or whether he is near the end. It could be just one more song! It could be volumes more!

... That I may know how forsaken I am. *The sense is how near "to ceasing to be something"*

... **You have given my days as handbreadths** and the duration of my life is as nothing before You. *The idea of "handbreadths" is one of measuring out by the width of four fingers-so every day is from Gods hand and it has four parts 6-9,9-12,12-3,3-6. Each day has four quarters and even the shortest life has numerous handbreadths. The idea of "duration" is that of a furrow smoothly ploughed -but the plough quickly slides to the end. Now David goes onto speak of three things settled like a pillar a throne or an arrow's course*

(1) Surely every man who establishes himself in office is all vapour or sinful folly. *We cannot allocate our own span of days-to think we can be self-established in prominence is folly*

(2) Surely every man or warrior keeps on walking in a shadow. *The shadow is that of death.*

(3) Surely he who will be angry and hot is a foolish sinner or vapour *David sees anger as foolish and sinful-Psalm 38 deals specifically with its management.*

He heaps us riches and does not know personally who will gather them

3. Profiting from divine rebuke 7-11

And now, Lord, what am I waiting for? My expectation or delay belongs to YOU. "Snatch me from the danger of every transgression" *Jonah was snatched out of danger from the sun by God's provision of the gourd in Jonah 4.11 and Joshua the high priest was snatched like a "brand from the burning" Zech 3.2 and Shadrach MESHECH and ABEDNEGO were snatched from flame in Dan 3.29. The Hebrew verb לָחַץ "deliver" has an uncommon association with deliverance from fire. The sin of "anger" like every sin is a fire which will consume unless we are saved from the heat of desire that allures the heart. Do not make me (Hebrew נָמַח constitute me permanently) the butt of scorn and stigma of a fool. I kept mute I did not open my mouth for YOU did it. The Lord may have allowed that but only for a season-but what David is doing is not blaming God for reducing his reputation-but or snatching him from sin's dominion and giving him this most coveted of victories over self and sinful desire. Remove (the infliction of) YOUR (calamity), YOUR touch (or its far-reaching effect), YOUR (mark of) smiting from me. I am simply finished (Hebrew גָּלַח) by the strife or rough treatment of your hand (Hebrew הָרַג) David-prayer apart-is at wit's end corner.*

4. The end of estrangement 12-13

In the house of YOUR argument against vileness you will chasten or censure a strong man YOU bring to a complete end his delight to others, his desirability, and his beauty. It is settled -every man is a vapour-Mark that.

Hear my prayer O Lord and give ear to my cry for help. Do not be silent or deaf to my tears.

Though David has spoken in a surly manner to his Maker he implores the Lord to see his tears. Tears speak of repentance and a genuine change of heart. I am a foreigner with YOU, a settler making my home with YOU and enjoying YOUR fellowship as all my fathers were. David though reduced to confessing a serious breach in His fellowship with the Lord is deeply aware that he has settled with God-not a "stranger to" but a "stranger with" taken Like Mephibosheth to God's table.(Heb 11.13, 1Peter 2.11) Turn YOUR eyes from me and I will be "cheerful" before the beginning of my going to be no more. Here David uses a concept not familiar to peace-loving people. He asks God to "cease looking into his face as an adversary and warrior who any moment will strike a deadly blow." (Hebrew הָרַחַק) The look of such warriors is deadly but short-lived before one or other falls. David knows that any continuance of God's anger and he will go hence. David has a deep desire to live "cheerful" This Hebrew word גָּלַח speaks of a New Dawn and David is looking to a new day of right relationship with God and teaching us that only Repentance will open such a day to the sinner.

Watts' watchword

Prudence & Zeal (C.M.)

*(What we would call **evangelism**)*

Thus I resolv'd before the Lord,
"Now will I watch my tongue,
Lest I let slip one sinful word,
Or do my neighbour wrong"
And if I'm e'er constrain'd to stay
With men of lives profane,
I'll set a double guard that day,
Nor let my talk be vain.
I'll scarce allow my lips to speak
The pious thoughts I feel,
Lest scoffers should th' occasion take
To mock my holy zeal.
Yet if some proper hour appear,
I'll not be over-aw'd,

**But let the scoffing sinners hear
That I can speak for God.**

Also(C.M.)

**A span is all that we can boast,
An inch or two of time;
Man is but vanity and dust
In all his flow'r and prime**

How like Shakespeare's words:-

*All the world's a stage,
And all the men and women merely players;
They have their exits and their entrances;
And one man in his time plays many parts,
His acts being seven ages
(Infant, schoolboy, lover, soldier, Justice(of the Peace)
be-spectacled shrunk shank, second childhood)*

Watts is a product of his era. There was great diffidence to "share" the good news with others who though in a grave state of need might speak ridicule. Wesley broke the mould by preaching at the nation's turnpikes, to men seated beneath England's oaks and gathered at the Mercat cross. Watts to his credit was, however, determined to "cease the moment" where he could "buy up the opportunity" to be a witness to the everlasting gospel. Let us take this page out of his book!

PSALM 40-Preaching OF DAVID

BASKET 21 (cf. Genesis 43.11)

Fruit (Life, victory, cover, judgment)

5

Salvation (Balm of)

Doctrine (Honey of)

Prayer (Spices of)

Love (Myrrh of)

MECY 11

CHRIST THE MIRACLE-BIRTH & RISING

GRACE SHAPES OUR LIFE 11

CHRIST THE MESSAGE OF THE BOOK 7

HE HEARD-LIFTED ME FROM MIRE 2

NO INCARCERATION FROM TENDER

Unique LORD (Pistachio-of)
Watch Care (Almonds of)
DETAILING 5
Redemption (Silver of)
ATONEMENT 7
The (Son of) the Right Hand

CHRIST CAME TO SAVE SINNERS 7
YOUR THOUGHTS ARE BEYOND

CHRIST THE ONCE FOR ALL

CHRIST-THE FUTURE PREACHER 9

Introduction

A further Mizmor offering- "a hand-picked basket of praise" Within are more resources for teaching on "prayer " for David is Prayer personified, "Many O Lord my God are your wonderful works"; "I delight to do Your will O my God"; O LORD You know I have not hidden Your righteousness"; Do not withhold your tender mercies O LORD"; "Be pleased O Lord to deliver me"; "Do not delay O my God". Here is watch-care, "Let your covenant love and YOUR faithfulness always watch over me"; "He brought me up"; "He heard my cry";"He opened my ears"; "The Lord thinks on me". Here is atonement, "Behold I come, in the volume of the book it is written of me, I come to do Your will O my Strong One" Here is the message and balm of salvation, "I have declared Your faithfulness and Your salvation" Here we find uniqueness, "Let those who love You say, "The Lord is great"(Like a chain that extends long) Here is the doctrine of divine sovereign guidance which prepares, establishes and firms up our path of life "He brought me out of a horrible pit, out of the miry clay and He set my feet upon a rock"

1. Preaching and testimony-David's experience allies to that of Joseph 1-3

I waited and waited for the LORD. He inclined and heard my roar *David spent time with God. He felt the LORD "extended His tent" (Hebrew fjw) and knew his hunger for God's answers.* He brought me up also from a pit of destruction from the heavy clay. He raised my feet on to the rock-establishing my prosperous way. *We see David look back to the experience of Joseph who was lifted as the youth of his home to be second in Egypt exactly as David, a ruddy youth, was lifted and made king of Israel.* He gave my mouth a New Song -praise for Our Strong One. Many will see it prophetically and be in reverential awe and trust in the LORD *David prophesied that what happened to David-his testimony- would become known in future and lead hosts to faith in Yahweh.*

2. Preaching must be sure of God and the miracles of incarnation & grace 4-5

Blessed is the warrior who places the LORD as his confidence or security, and does not turn back his face at fierce ones and from those who turn away to deceit. Many O LORD my Strong One are YOUR works where **YOU were YOURSELF the miracle** (*Hebrew JyTal pn "wrought in God")and YOUR thoughts toward us (Hebrew JyTbvjmw meaning "the detail of the embroidery of your thoughts")beyond detailing to YOU (Hebrew Jr["Setting in array" meaning they are more than a battle host)* If I should celebrate and speak of each in turn the body of them is beyond counting *David continues his simile acknowledging that such is God's detailed care that it would be like celebrating every soldier who fought in his army and giving an encomium to each if he were to creditably praise God's detailed care.*

3. Preaching requires the backbone of all biblical Christology-the Cross 6-8

David by the Spirit of God brings to his New Song the most special Christological truth of scripture.

(1) YOU did not delight in sacrificed animals and meal or gift offerings. *It is by the promised Messiah -the Lamb of God that atonement comes. The preacher must be delighted with Jesus Christ as God is and convey that delight to his hearers.*

(2) YOU have made **the ears that belong to me** listening ears. (*Hebrew tyrk meaning "to dig" or "open up") David is not speaking of his own ears else instead of the Hebrew "ears that I can*

claim heed my doctrine (or) YOUR truth"[Hebrew *yl myza*] he would write [Hebrew *yza*] "my ears." He is speaking of all to whom the truth he sang was being revealed even 1000 years before Christ) The preacher depends on the Spirit of God to give "the hearing of faith" to the audience

(3) Burnt Offering and Sin Offering You did not demand. There and then I said, **"I am coming."** The preacher should be aware of the counsels of eternity when before beasts were linked to the Mosaic religious system God provided a lamb "slain before the foundation of the world"

(4) **"In the scrolls of the book it has been written about me"** "I delight to do Your will My Strong One" Hebrew literally, "Belonging to the acts or offerings of Your pleasure My Strong one I am delighted" The hyphenation of "Acts and Will" in the Hebrew text sharpens the idea of pleasure arising from "association" -the meaning is, "Your satisfaction belonging to the act of offering is my satisfaction"[Heb *txpj JmXR tw*][1]

(5) **"And your Torah is in the very centre of my bowels of compassion or inmost soul."** The preacher will understand that every pointer or Torah of the O.T. meets in Christ and He fulfilled the types and took the precious scriptures to have literal climax and completion in Him.

4. Preaching must register the features of "God's righteousness -it must be instant in season and out of season; it must have utter perspicuity. 9-10

(1) I have continually preached (Piel) **righteousness** in the great congregation (Hebrew "A vast gathering called together" or "the congregation of a great One". David himself is saying that at several festivals which have to do with offerings he laid stress on the centrality of **the ONE who was coming to fulfil all righteousness**. This also holds of Christ who at several Jewish festivals as recorded by John preached the truths of righteousness to the people. To doing this He testified before the High Priest.

(2) Behold, I have not restrained my tongue, You, O LORD know that. Neither David nor our LORD could "restrain" themselves or "come to an end" of testimony. Preaching must continue while lives are in the valley of Decision.

(3) I have not veiled YOUR **righteousness** in the midst of my own heart. The righteousness of God in Christ must be heralded whether by David as a prophet our LORD his apostles and their heirs.

(4) **I have spoken luminously of your truth and salvation** Preaching dare not short change on truth

(5) **I have not hidden YOUR covenant love** or YOUR faithfulness from the great assembly David had not concealed any part of his message. The Hebrew word *dhk* means to "put STIBIUM (eye-shadow) on" to conceal wrinkles and make the eyes look brighter. Paul once said, "If our gospel is hid it is hid from those who are lost." (2Cor 4.3) The principles of God's Covenant Love/Grace *dsj* and Faith/Faithfulness *tma* are most vital principles preachers to accentuate... They exceed and outmode all legal sacrificial shadows and David was clear that he had made them quite salient.

5. Like all prophets of God David was endangered-preachers require great grace to abide faithful and allow grace to shape their lives and those of their hearers. Again, the preacher must emphasise the dread danger of sin and its effects and he and his hearers give all the glory to God. 11-17

O LORD do not withhold Your tender mercies from me Hebrew *alk* meaning "imprison me from them" **Your grace and YOUR faithfulness will always shape my life.** The pottery of our lives is in the hands of God and it is grace and his faithfulness that develops our character. For evils such that there is no counting them have circled me (Hebrew *ppa* "like wheels" or "revolving months") **My iniquities have removed me from a place and I cannot see ahead** Hebrew *yjyc* sin has "removed the landmarks" and David cannot see the way ahead for his life. Their body is more than the mantle of my head and my heart pains me. Be as one pleased to

snatch me to safety, haste to help me. Let them blush from disappointment and be ashamed together who seek to take my life in war.

Let them retire of themselves or fall back and exhaust them (*literally "wound only themselves"*) who sought to do me evil. *This is often called "imprecation". David is actually quite gentle in many of his prayers directed at stemming evil. He recognises that sin has a self fulfilling evil harvest.* Let them be desolate-astonished because of their "supplanting" in utter shame who say angrily " Ah, Ah". *The king might well have slain every perpetrator of rebellion but in character with the LORD he pardons the attempt to replace him as king* Let all those who seek you rejoice and be glad, **let those who love Your salvation always say, "The LORD be magnified in the future"** *The Hebrew 1dq derives from the strength of a wrestler and takes us back to Genesis 33.24 David wishes the name of the LORD-the God of Jacob -to be given greater honour as time goes by. I am afflicted and abysmally poor yet my Master gives precious time & thought in detail about me (as a damask weaver would to the pattern he creates) YOU are my help and my deliverer my God -do not delay! David desires a resolution of the national division and a return to quietness. In 2Samuel 21 we read of 3 great battles still to come against PHILISTINIA and then the song which is Psalm 18 signalling the quietness that David sought. The present prayer was timely for one of Goliath's brothers almost got his revenge but the "lamp of Israel" was kept safe and this great prayer answered*

WATTS' WATCHWORD THE INCARNATION & SACRIFICE OF CHRIST

Then spake the Saviour, "Lo, I'm here,
My God to do thy will!
Whate'er thy sacred books declare,
Thy servant shall fulfil.
And see the bless'd Redeemer comes!
Th' eternal Son appears!
And at th' appointed time assumes
The body God prepares.
Much he revealed His Father's grace,
And much His truth he show'd
And preach'd the way of righteousness
Where great assemblies stood.
No blood of beasts on altars shed,
Could wash the conscience clean;
But the rich sacrifice he paid
Atones for all our sin.

Watts' scriptural thought about the death of Christ comes to us in the popularised version found in Dr. L.MASON'S rendering. Mason retains and expands Watt's use of the substitutionary sacrifice and stresses that the blood of Jesus Christ God's Son cleanses us from sin through the exercise of repentance and faith in His person and work and in the two words "heav'nly lamb" preserves the emphasis Watts laid on the incarnation of the Son of God-two essential foci of gospel preaching!

Not all the blood of **beasts,**
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away the stain
But Christ, the heav'nly Lamb,
Takes all our sins away;
A sacrifice of nobler name,
And **richer blood** than they.

My faith would lay her hand
On that dear head of Thine,
While like a penitent I stand,
And there confess my sin.

PSALM 41
To the chief musician
OF DAVID

Accent "Think about the Poor" and the "Judas Prophecy"

The commentary on this psalm is dated -Wednesday 19 March 2008

A tool for Expositors

BASKET 22 (cf. Genesis 43.11)

1Vine 2 Fig 3Palm 4 Olive 5 Pomegranate) BLESSED IS HE WHO PROSPERS 1-3

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

3 Victory 4 Hope 5 Monarchy

Salvation (Balm of)

Doctrine (Honey of)

Prayer (Spices of)

Love (Myrrh of)

1-3

Unique LORD (Pistachio-of)

Watch Care (Almond-eye of)

Redemption (Silver of)

Benjamin (Right Hand of- God)

SHOW ME GRACE 5

REPAY (EVIL WITH GOOD)WITH PEACE 10

LORD BE GRACIOUS TO ME 4

HE WHO PUTS THE POOR FIRST -HEALED

YAHWEH GOD OF ISRAEL 14

THE LORD SHALL WATCH HIM 2

PROPHECY OF JUDAS -CF SILVER 9

MY MAN OF PEACE AT WITH ME (JESUS) 9

MIZMOR FRUIT

This is the 20th song or vessel of salvation & doctrine, prayer and atonement; divine watch-care & uniqueness. Please check for further "hand-pickings" in each Mizmor. Generally only one fruit tree is selected out of five possible-you may like to beaver through the psalm for others.

A vehicle of devotional meditation

As this is the final MIZMOR in the first book I wish to provide the reader with added suggestions.

The reader will develop his or her love for the word and understanding of the word, the psalms and David himself and become more like the "man after God's own heart." You stand to profit much from writing down examples of these truths in each "song" and preachers would do well to weave those they find of especial help for devotional or even doctrinal address into the theme of the psalm as they expound its truth. The metrical version appended from Watt's collection may be sung in your devotional time of prayer. I have used Watts in this way to encourage myself in the LORD.

Song tunes for C.M.

Westminster "My God how wonderful thou art"

Glasgow "Behold the mountain of the Lord"

Peterborough "The race that long in darkness sat" Para 19

Dunfermline "To Father Son & Holy Ghost be glory evermore"

French "I to the hills"-Psalm 121

Irish "O come and let us to the Lord"

Melita "Eternal Father, strong to save"

Crimond Psalm 23

Jackson "I'll of salvation take the cup"

Song tunes for L.M.

Church Triumphant "The Lord is king"
Duke Street "Thou shalt arise and mercy yet" Psalm 102
Morning Hymn "Awake my soul" "Praise God from whom all

blessing"

Old100th "All people that on earth do dwell"
Walton "We sing the praise of Him who died"
Truro "Land of our birth"

Song Tune for S.M Welcome Voice

1. Mercy (Grace) and the poor 1-3

Blessed or "happy" is he who attends to the poor *The Hebrew verb lkc is used when Jacob prefers Ephraim to Manasseh by crossing over his hands. Gen48.14. It is used of "prospering" in 1Kings 2.3 where David directs that an obedient Solomon will prosper. The poor are those who are thin or have long hair hanging down (Hebrew ld) because they have no money for extras.*

The Lord delivers him in a day of trouble or evil. *The word for "deliver" is flm which is used for "an egg slipping out." Here is the central issue both of the Exodus and of the Passion of Christ. Israel slipped out of Egypt like a new-laid egg slipping from the hen. Egypt made a song and a dance about it indeed-but that is not the analogy-it is the "consummate ease" with which a new nation was born. In the resurrection of Christ the Lord slipped out of the tomb so quietly and secretly that none saw it happen. So both Jew and Christian quite rightly use the egg as signifying a "New Nation" and "New Life" coming so quietly by divine sovereign grace upon the scene of history. Ultimately Christ is the one who is aware of the needy ones and delivers them though every benefactor treads in his footsteps.*

(a) Yahweh will watch him and He shall live God's life and be felicitous on earth. *The nature of watch-care is "to watch a garden" "to mind cattle" "to guard property" (Hebrew rmc)*

(b) You will not give him into the soul of his enemy. *This is a spiritual consideration. God's own will not become a gift overwhelmed in the plan or ploy of the wicked mind.*

(c) The Lord will support him with food on his bed of occasional illness God "feeds" the soul and renews the body. *When we are on the bed with curtains around (Hebrew crl) there is loneliness, concern. This hnd like the monthly sickness of a woman shall pass.*

(d) All his lying down as to die or mourn in pain weariness YOU will change-when worn out or weak so that others stroke the face hlj God will change as clay is altered by the seal of the owner kph

2. Mercy (Grace) with the Lord 4-6

I said "LORD be gracious to me. Heal my soul for I have sinned against You. My enemies are saying "evil belongs to me. How long until he dies and his name passes? And if my enemy comes for a number of times to look at me he speaks "noisy" words. A home-coming of vile evil takes possession of my heart. My enemy goes outside broadcasting the matter. *David seeks grace. He could see this new brand of scheming talkative Job's comforters far enough. These are glib fellows whose coarse words sum up in easy speak "You'll be better soon-cheer up-you've nothing to worry about."*

3. Merciless/Graceless Friends 7-9

(a) All who hate me unite to constantly use enchantment against me. *This is much more than what we call "a whispering campaign" (Hebrew cjl). Here are people combining with Satan against the king.* (b) They are all against me devising evil against me. Belial (An affair without profit) is laying siege to his house. *The on-going nature of the event respecting URIAH and the ongoing revolt of Absalom were deservedly compared to sieges. The word "Belial" Gesenius*

finds is from Hebrew ylb and l [y]though l [and l [b or lb i.e. BEL of Babylon) means "Ball is the Most high"(14 OT uses-Also NT 2 Corinthians 6.15)I think Gesenius is too isolated and in discord with usage to be relied on here. I believe Satan as an enemy was behind this siege.

(c)Now he has lain on his bed he will not add to rise again.

Even the man of my peace in whom I trusted who ate my bread has made great his heel against me.

This is quoted by Jesus in John 13.18. David had a companion who turned informant and this psalm as given under the Holy Spirit's inspiration relates exactly the atonement scenario of Judas Iscariot's infamy

4. Grace and unexpected requital 10-13

But You Lord raise me up and I will pay them with peace. In this I will know YOU are pleased with me. For the enemy will not sound the trumpet over me. *Here is ml v requital and spiritual victory* As for me you hold me fast in my entirety. You plant me as a tree or a column before YOUR face for ever. Blessed be the Lord God of Israel from the age to the age Amen and Amen

Here is another clear testimony to "eternal life" within the psalms. David anticipates Messiah's reign. What "peace"-larger than his godlike heart. The king will be benevolent in recovery as with SHIMEI. But a far greater peace thrills the soul of this saint-the peace of the golden age.

WATTS' WATCHWORD - CARE OF THE POOR

Bless'd is the man whose bowels move,

And melt with pity to the poor;

**Whose soul, by sympathizing love,
feels what his fellow saints endure.**

His heart contrives for their relief

More good than his own hands can do;

He in the time of general grief,
shall find the Lord has bowels too.

Please go on to Book 2

Psalm 47 (BOOK 2)

Date of commentary Feb 7 2009

READERS' TOOLKIT

BASKET 23 (cf. Genesis 43.11)

1Vine 2 Fig 3Palm 4 Olive 5 Pomegranate)

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

3 Victory 4 Hope 5 Monarchy

Salvation (Balm of)

Doctrine (Honey of)

Prayer (Spices of)

Love (Myrrh of)

Unique LORD (Pistachio-of)

Watch Care (Almond-eye of)

Redemption (Silver of)

Benjamin (Right Hand of- God)

CLAP YOUR HANDS WITH JOY 1

GOD HAS RISEN -PROPHETIC 5-6

GOD IS INTERCONTINENTAL 6

CRY OUT TO GOD 1

GOD LOVED JACOB 4

GOD IS KING OVER ALL THE EARTH 7

GOD IS SHIELDING NATIONS 9

GOD'S ORACLE REDEEMS CANAAN 3

GOD IS SEATED ON HIS THRONE 8

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"

A call to all nations to celebrate the Most High 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 hm̄r 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 [*Literally "was speaking nations 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 with God's love for Jacob 4

4. He was choosing our inheritance, the "valleys" [*Hebrew m̄ag 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 may also say there is a call for every continent to praise God.*

The Throne, the Church and the Shield 7-9

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

Date of Commentary 15 Feb 2009

A tool for Expositors

BASKET 24 (cf. Genesis 43.11)

SUNDAY

1Vine 2 Fig 3Palm 4 Olive 5 Pomegranate)

1Joy/judgment 2Peace/prosperity (5crops) MOUNT ZION REJOICES 11

3 Victory 4 Hope 5 Monarchy

Use the theme of "Joy" for meditation today.

"Joy" is Jesus and "You" with "O"(nothing) between. How close is your walk with God? Do you know that old hymn by William COWPER?

*O for a closer walk with God,
A calm and heavenly frame,
A light to shine upon the path
That leads me to the Lamb!*

Cowper was no "enlightenment" freak-he was appealing for the solace of the Holy Spirit and his sweet stirrings after the strivings of mind that distressed him overmuch.

*The psalmist speaks of the radiant new buildings in Jerusalem reflecting the sunlight. The very houses seem to dance. The city reflects the full light of God's judgment in opening the hearts of foreign kings like ARTAXERXES II and Cyrus to the plight of the Jews. **How splendid for the people to be set for a time of favour and to be living amid revival.***

*Revive Thy work O God
Thy mighty arm make bear,
Speak with a voice that waked the dead
And make Thy people hear.*

MONDAY

Salvation (Balm of)

PASSING KINGS SEE THE ALTAR 5

(1) Passing Kings

In the fourth century B.C. Alexander the Great spared Jerusalem though he had earlier instructed PARMENIO his general to raise the city. This prophecy was exactly fulfilled as Josephus relates (Antiquities 11.8.5). It happened in this manner. God gave JADDUA Israel's High Priest a dream in which he was called on to go out in his full dress to meet the Greek. JADDUA took courage-adorned Jerusalem and led his priests out in glorious white habit to meet the world-conqueror who was set to raise Jerusalem to the ground. As it happened Alexander also had some years back been given a dream of exactly this person who told him he would overcome Persia. Upon sight of JADDUA Alexander worshipped the sacred name on JADDUA'S headpiece. Thereafter he and PHEONICIAN and CHALDEAN rulers with him

visited the altar of burnt offering and he made an offering to God after which act he was shown the passage from Daniel in which a Greek Ruler was to destroy the power of the Persians. The other blessing God gave the Jews of the day was that Alexander took away SANBALLAT'S troops to garrison Egypt-thus ridding Judea of their inveterate foe. So Nehemiah's Jerusalem figured substantially in world events and the LORD God healed the city of its insurgency under SANBALLAT with the balm of a great deliverance. **Let us appreciate the importance of today and "seize the moment" as witnesses to Jesus Christ demonstrating something of the obedience and bravery of JADDUA.**

Doctrine (Honey of)

Prayer (Spices of)

Love (Myrrh of)

LOVE 10

Unique LORD (Pistachio-of)

Watch Care (Almond-eye of)

Redemption (Silver of)

Benjamin (Right Hand of- God)

DO THE CIRCUIT-no weakness 13

WE MEDITATE ON YOUR LOVE 9

JEWS IN THE TEMPLE STUDY GODS

GOD IS GREAT-in a special sense 1

GOD WILL LEAD ISRAEL ALWAYS 15

YOUR RIGHT HAND IS RIGHTEOUS 10

THE HIDDENNESS OF CHRIST 3

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 (TWISTED TOGETHER) 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 -a location 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 bjc 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 THE 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[y]. 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 Pile 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

AUTHORSHIP-KORATHITE

Commentary dated Sunday 22 Feb 09

BASKET 25 (cf. Genesis 43.11)

1Vine 2 Fig 3Palm 4 Olive 5 Pomegranate)

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

3 Victory 4 Hope 5 Monarchy

Salvation (Balm of)

4

Doctrine (Honey of)

Prayer (Spices of)

ETERNAL LIFE NOT IN OUR GIFT 9

THE ENIGMA OF THE MOURNFUL HARP

RESURRECTION FROM SHEOL 15

PRAYERFUL ASSURANCE 3, 15

Love (Myrrh of)
Unique LORD (Pistachio-of)
Watch Care (Almond-eye of)
10
Redemption (Silver of)
PRECIOUS 9
Benjamin (Right Hand of- God)

NO MAN CAN REDEEM HIS BROTHER 7
AROUND THE THRONE OF GOD 14
RICH & POOR ENDOW THEIR FAMILIES
THE RANSOM OF THE SOUL IS
CHRIST THE WISDOM OF GOD

INTRODUCTION

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 spiritual wisdom** (*Hebrew plural of mkj*) The expositions of my heart much or great understanding (*Hebrew mjb -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 CINNERETH (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 bkj*) 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 hxm "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 have the wasting of Sheol about them **far from the conjugal home or "round palace"** (Hebrew *lbz* with the root meaning "round" according to Gesenius) **that belongs to Him** In four biblical texts **God's dwelling** is represented as "round" or "eternal"[Hebrew *lbz*] namely 1Kings 8.13; 2 Chronicles 6.2; **Isaiah 63.15** and Hab.3.11 "Round" symbolises "eternality."

THE HOPE OF THE RIGHTEOUS AND 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- we can take our family-when they are "saved by grace". This is a glorious purpose we should pray about and set out to achieve.*

WATTS' WATCHWORD ; THE SHORTNESS & VANITY OF LIFE (C.M.)

Why doth he treat the poor with scorn,
Made of the self-same clay?
And boast, as tho' his flesh was born
Of better dust than they?
Not all his treasures can procure
His soul a short reprieve;
Redeem from death one guilty hour,
Or make his brother live.
Life is a blessing can't be sold,
The ransom is too high;
Justice will ne'er be brib'd with gold,
That man may never die...
Heav'n is my everlasting home;
Th' inheritance is sure;
Let men of pride their rage resume,
But I'll repine no more.

PSALM 50
A Mizmor for Asaph
(The Collector)

BASKET 26 (cf. Genesis 43.11)

1Vine 2 Fig 3Palm 4 Olive 5 Pomegranate)

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

3 Victory 4 Hope 5 Monarchy ...

JUDGMENT 1-6

Salvation (Balm of)
Doctrine (Honey of)

5
Prayer (Spices of)
23

Love (Myrrh of)
Unique LORD (Pistachio-of)
Watch Care (Almond-eye of)
Redemption (Silver of)
Benjamin (Right Hand of- God)

HEAVEN PROCLAIMS RIGHTEOUSNESS 6
GATHERING HOME BEFORE JUDGMENT

CALL FOR PRAYER OF THANKSGIVING

THANKS AND RELATIONSHIP 23
GOD'S DAILY CALL TO MANKIND! 1
GATHER MY CONSECRATED 5
YOUR BURNT OFFERING IS BEFORE ME
THE YESHUA OF GOD 23

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 **FRUITS OF THE TREES** together with:-A little balm; a little honey; some spices and myrrh, some pistachio nuts and almonds and a double portion of silver by *hermeneutic "Joy, peace, victory ,hope and God's rule" with "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 [p]*) Our God comes and will not be deaf or "cutting letters into a tablet"(i.e *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.** [*Even 1000 years BC the garnering in of the saints before the fall of the Damocles Sword of Judgment came is traceable*] 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 fullness. 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 & 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 commitment 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 Yeshua 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 Yeshua-the LORD of salvation.*

WATTS' WATCHWORD -JUDGMENT

**The Lord the Judge, before his throne
Bids the whole earth draw nigh,
The nations near the rising sun,
And near the western sky.
No more shall bold blasphemers say,
"Judgment will ne'er begin;"
No more abuse his long delay
To impudence and sin.
"But gather all my saints," he cries,
"That made their peace with God
"By the Redeemer's sacrifice,
"And seal'd it with his blood.
Their faith and works, brought forth to light,
Shall make the world confess
"My sentence of reward is right,
"And heav'n adore my grace.**

Psalm 51

WRITTEN BY DAVID

"A Basket of spiritual fruit"

BASKET 27 (cf. Genesis 43.11)

1Vine 2 Fig 3Palm 4 Olive 5 Pomegranate)

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

3 Victory 4 Hope 5 Monarchy...

Salvation (Balm of)

Doctrine (Honey of)

Prayer (Spices of)

Love (Myrrh of)

LET ME HEAR JOY 8

WASH AWAY MY TRANSGRESSIONS 2

ORIGINAL SIN (cf pain & sorrow) 5

BE GRACIOUS TO ME O GOD 1

GOD LOVES THE BROKEN HEARTED 17

Unique LORD (Pistachio-of)
11
Watch Care (Almond-eye of)
Redemption (Silver of)
Benjamin (Right Hand of- God)

DAVID-A TEMPLE OF THE HOLY GHOST
NATHAN'S PASTORAL VISIT 1
CLEANSE ME WITH HYSSOP7
PENTECOSTAL JOY

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

The psalm is referred to 5 times in the NT.

(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" John 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

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 proved pure by YOUR 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 and twisting in pain of birth **in the house of sin's penalty** and in the **house of sin** my mother was passionate at my conception. Behold **open faithfulness** is what you pursue (or)incline to (or)desire(or)**delight over** 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 redeeming blood 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 a new 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 is questing for a way of life "in the Spirit" which the doors of Pentecost threw open to the Christian but which was not withheld from those who felt this need and sought such a walk in ancient time.*

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 "Yeshua" 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*

WATTS WATCHWORD-A BACKSLIDER RESTORED (L.M.) Watts has 5 poems on Psalm 51

Create my nature pure within,
And form my soul averse to sin;
Let thy good Spirit ne'er depart,
Nor hide thy presence from my heart.
..A broken heart, my God, my King!
Is all the sacrifice I bring;
The God of grace will ne'er despise
A broken heart for sacrifice.

It is not clear that Watts who captured the **brokenness of David** quite captured **the heights he scaled** spiritually in seeking that joyful infilling of the Holy Spirit making him one of the

sweetest harbingers of the New Testament blessing that the apostles received after 10 days of waiting on God -which made David one of very special "teachers"(cf v.13) of the entire bible.

**Psalm 62
OF DAVID**

To the Chief Musician: Upon Jeduthun

BASKET 28 (cf. Genesis 43.11)

1Vine 2 Fig 3Palm 4 Olive 5 Pomegranate)

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

3 Victory 4 Hope 5 Monarchy...

Salvation (Balm of)

Doctrine (Honey of)

Ja

Prayer (Spices of)

Love (Myrrh of)

Unique LORD (Pistachio-of)

12

Watch Care (Almond-eye of)

SOLDIERS 12

Redemption (Silver of)

Benjamin (Right Hand of- God)

DEAD 3

**...FAITH IS ALWAYS THE VICTORY 8
DEFINITIVE ON SALVATION 1**

A WARRIOR'S ASSURANCE 1, 4, 5, 9 Heb

**POUR OUT YOUR HEART AS BUCKETS 8
GOD IS LOVE 12**

TWIN TRUTHS GOD IS LOVE & STRONG

GOD RECORDS REWARDS FOR

MY YESHUA 6

HE LIFTS HIMSELF UP & RAISES THE

INTRODUCTION

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

DAVID THE INTREPID DEPENDS ON YESHUA 1-2

(1) Certainly only altogether [Hebrew Ja] my soul is silent [Hebrew hmnd 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 Yeshua.**

(2) He certainly alone altogether is my rock and my Yeshua. He is my "exalted one"[Hebrew bjc 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 hmh 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.

(3) Certainly only together he lifts himself up -they intend to act to drive me out or bring me down [Hebrew hdl] 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

(4) ***Certainly only altogether*** in belonging to God be silent (*in trust*) my soul! For my hope clings to him [*Hebrew חמק uses of ivy which clings for its life to the tree*]

(5) ***Certainly only altogether*** He is my rock and my Yeshua, my "self exalted one"; I shall not totter. My salvation and my glory or honour are "upon God" *The significance is 'like clothes that God wears he wears them 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 חס*] is in God. **Trust in Him at all times** [*Hebrew ת*] ["opportunities "fit times" "limited times" "unhappy & happy times" "times of fatality" "every time"] O people. Pour out your hearts [*Hebrew שפ*] "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

(6) ***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 חמא -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 reckon on them (or) constitute your love on them or make them your nest [*Hebrew תנ*] One thing God has spoken time and again (*Hebrew Piel*) and two things I am listening to....**for strength that is security** [*Hebrew ז*] **belongs to God and covenant faithfulness** [*Hebrew דש*] also belongs to YOU. For YOU will remunerate [*Hebrew מל*] each great man or warrior or wealthy one according to what he has done...*Why not add a midrash SELAH!*

WATTS' WATCHWORD-NO TRUST IN THE CREATURE

Trust him ye saints in all your ways,
Pour out your hearts before his face;
When helpers fail, and foes invade,
God is our all-sufficient aid...
Once has this awful voice declar'd,
Once and again my ears have heard,
All pow'r is his eternal due;
He must be fear'd and trusted too.
For sov'reign pow'r reigns not alone;
Grace is a partner of the throne;
Thy grace and justice, mighty Lord!
Shall well divide our last reward.

PSALM 63 OF DAVID

When his whole life was set in the desert of Judah

BASKET 29 (cf. Genesis 43.11)

1Vine 2 Fig 3Palm 4 Olive 5 Pomegranate)

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

3 Victory 4 Hope 5 Monarchy...

Salvation (Balm of)

Doctrine (Honey of)

Prayer (Spices of)

Love (Myrrh of)

Unique LORD (Pistachio-of)

Watch Care (Almond-eye of)

VICTORY-I WILL SING IN YOUR WINGS 7

A COVENANT BEYOND LIFE HERE 3

PRAISE ADULTERATES WRATH 3b

O GOD -never forget to say "O"!

DAVID TARRIES WITH GOD IN LOVE 8a

GLORY & STRENGTH KNOWN 3

I WILL SEEK YOU AT DAWN 1

MORNING DESIRE FOR THE LORD 1

O God you are my God I will seek you at dawn [Hebrew *ʿrj*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 *pyl*] "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 2-3a

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
For YOUR love is better than life*

SOOTHING DIVINE ANGER 3b-4

My lips shall "swim" in YOU; or "soothe YOU" with praise or "still YOU'RE 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. In the house of 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 he 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" Genesis8.2 or dried up Nile basin -Isaiah 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.*

WATTS WATCHWORD -VICTORY

In vain the sons of Satan boast
Of armies in array;
When God has first despis'd their host,
They fall as easy prey.
O for a word from Zion's King,
Her captives to restore!
Jacob with all his tribes shall sing,
And Judah weep no more.

The good man has full confidence that God will restore the Jewish people and having regard to the fact that he died in 1748 it was yet to be 200 years until the time of that great mercy. There are many modern names quoted in connection with the restoration of Israel but few as early as Watts had probed this unfolding of the history of salvation in the last centuries for eschatology in its infancy.

PSALM 64 OF DAVID

To the Chief Musician

BASKET 30 (cf. Genesis 43.11)

1Vine 2 Fig 3Palm 4 Olive 5 Pomegranate)

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

3 Victory 4 Hope 5 Monarchy...

Salvation (Balm of)

Doctrine (Honey of)

7

Prayer (Spices of)

Love (Myrrh of)

GOD 10

Unique LORD (Pistachio-of)

Watch Care (Almond-eye of)

8a

Redemption (Silver of)

Benjamin (Right Hand of- God)

MADE

CREATIONISM TAUGHT AGAIN 9

JUST IN HEART 10

BASE OF ATHEISM TO BE SHOT DOWN 4,

HEAR MY COMPLAINT 1

RADIANCE AND RELATIONSHIP WITH

GOD IS GOD 1, 7, 9

TAKE CARE- RUIN IS CUTTING GOD OUT

THE RIGHTEOUS 10

WITHOUT HIM(CHRIST)WAS NOTHING

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 *arj*].

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 *cpj m 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 BELIEF IN THE CREATOR7-8a

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 *dch*]

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 mddgty* 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 #]kch #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 11h]

WATTS WATCHWORD- Watts has written nothing on Psalm 64

The metrical Psalm has a sense of men returning to appreciation of the Creator

And on all men a fear shall fall
God's works they shall declare;
For they shall wisely notice take
What these **his doings** are.
The righteous in the Lord shall joy,
And in him trust he shall;
And they that upright are in heart
Shall greatly glory all.

PSALM 65

OF DAVID

For the chief musician

BASKET 31(cf. Genesis 43.11)

1Vine 2 Fig 3Palm 4 Olive 5 Pomegranate)

1Joy/judgment 2Peace/prosperity (5crops) YOU ARE RADIANT OVER A PENITENT 8

3 Victory 4 Hope 5 Monarchy

Salvation (Balm of)

Doctrine (Honey of)

Prayer (Spices of)

COMES 2

Love (Myrrh of)

CROWN 9-11

Unique LORD (Pistachio-of)

Watch Care (Almond-eye of)

Redemption (Silver of)

TRANSGRESSIONS 4

Benjamin (Right Hand of- God)

BIRTH

GOD OUR SAVIOUR 5

GOD'S RIVER NEVER RUNS DRY 9

O HEARER OF PRAYER-ALL FLESH

CARE ENRICH DRENCH SOFTEN

GOD IS A GOD OF HARVEST &JOY 11

YOU VISIT THE EARTH 9

YOU ATONED FOR OUR

CHRIST CROWNED THE YEAR (HIS

AT TABERNACLES 11

THE MIZMOR ELEMENTS

Salvation v.6 [Hebrew] O God our Saviour

NEW TESTAMENT REFERENCE LUKE 21.25

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 hymn 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 mlv 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 as others who were alike devout could not come into the sanctuary itself they shared intimacy with 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 Yeshua "**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 YOU 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 jbc used of one who "soothes" or "pronounces happy"] of the crashing or tumultuous warriors of the seas, the "tumultuous warriors" [Hebrew mav 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 Daniel7.10 Revelation22.1, Ezekiel 47 and Psalm46.4 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 *qiv* is a term for "desire" rather than "watering"] Numerously You enrich it. The bubbling stream or "divided" channel of God [Hebrew *glp* 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)

WATTS' WATCHWORD

Watts develops 5 themes

Public Prayer; Providence1; Prayer-hearing & God's call; Providence 2; Spring;

Gentiles called (c.m.)

Praise waits in Sion, Lord, for thee;

There shall the vows be paid;

Thou hast an ear when sinners pray;

All flesh shall seek thine aid...

...In answer'ing what thy church requests,

Thy truth and terror shine;

And works of dreadful righteousness

Fulfil thy kind design

Thus shall the wond'ring nations see

The Lord is good and just;

And distant islands fly to thee,

And make thy name their trust.

It was still to be 13 years until the birth of William Carey (the Father of Modern Mission) when God called Watts home. Yet this godly man was singing of the "call of God" to islands far away. When God opened that glorious era in HIS church's story HE answered a cyclone of prayer from many hearts and compelled a new obedience among HIS people to tell the nations.

PSALM 66
PROBABLE AUTHOR -THE CHIEF MUSICIAN
A Mizmor Song

BASKET 32 (cf. Genesis 43.11)

1Vine 2 Fig 3Palm 4 Olive 5 Pomegranate)

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

3 Victory 4 Hope 5 Monarchy

Salvation (Balm of)

Doctrine (Honey of)

Prayer (Spices of)

20

Love (Myrrh of)

SOUL16

Unique LORD (Pistachio-of)

Watch Care (Almond-eye of)

Redemption (Silver of)

12

Benjamin (Right Hand of- God)

THE KING DESERVES THE BEST 13
THROUGH THE SEABED ON FOOT 6
GOD TESTS AND PURIFIES 10
GOD DOES NOT TURN PRAYER AWAY

I RECOUNT WHAT HE DID FOR MY

A GOD OF HEROIC STRENGTH 3-4
WATCHER OF NATIONS 7
THROUGH FIRE & WATER WITH GOD

THE COMING KING 7

WHY SHOUT? 1-2

Shout aloud to God all the earth [*Hebrew hm 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 lhh 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 YOU'RE 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 *hl*] [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 *njb* 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 *hmr* '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

GOD CONSISTENTLY ANSWERED DAVID AND DAVID CONSISTENTLY CALLED 16-20

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.

WATTS WATCHWORD-START OF THE CHURCH'S TRIUMPH

Sing all ye nations, to the Lord;
Sing with a joyful noise;
With melody of sound record,
His honours and our joys.
...Come see the wonders of our God,
How glorious are his ways!
In Moses' hands he puts his rod,
And cleaves the frightened seas.
He made the ebbing channel dry,
While Isr'el pass'd the flood;
There did the church begin their joy,
And triumph in their God.

Isaac Watts in company with many believed in the "church of the O.T." The Exodus redemption was one utterly identified with the lamb slain. Any who shelter by faith under the blood of the Lamb of God must be God's elect. Amongst those who observed Passover not many may have had saving faith of the sort the N.T. teachers but that is not to say that the seeds of faith lived in the hearts of a remnant-and that is enough to establish the thinking of Watts. **However the mystery of the Church proper is reserved for the N.T.** and only in this long Gentile dispensation can we speak of the Church or Ecclesia which will be raptured at the end of its era of service.

PSALM 67

AUTHOR UNKNOWN

To the chief musician on Neginoth

BASKET 33 (cf. Genesis 43.11)

1Vine 2 Fig 3Palm 4 Olive 5 Pomegranate)

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

3 Victory 4 Hope 5 Monarchy

Salvation (Balm of)

Doctrine (Honey of)

Prayer (Spices of)

Love (Myrrh of)

Unique LORD (Pistachio-of)

Watch Care (Almond-eye of)

Redemption (Silver of)

Benjamin (Right Hand of- God)

MAY NATIONS DEVELOP PRAISE 3

SALVATION IS GOD'S PROVISION 2

WORLDWIDE PRAISE OF THE LORD 3

IN PRAYER WE SEEK GRACE 1

MAY GOD BLESS ISRAEL 1

THE LORD WILL CHANGE NATIONS 5

GOD LIFT UP HIS FACE ON US

SALVATION & ADVENT LIGHT 1

YOU WILL JUDGE THE NATIONS 5

INTRODUCTION

NEGINOTH comes from נגן 'to touch'- where the cognate נגן '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 the author'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.

AUTHOR'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 GOOD NEWS 2

In order that YOUR path may be personally and intimately understood on earth, YOU'RE "Yeshu'a Salvation" among all nations. *The author 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. *"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.*

WATTS WATCHWORD-NATIONAL PROSPERITY

Shine mighty God on Britain shine
With beams of heav'nly grace;
Reveal thy pow'r through all our coasts,
And show Thy smiling face.
Amidst our isle exalted high,
Do thou our glory stand;
And like a wall of guardian fire
Surround the fav'rite land
When shall thy name, from shore to shore,
Sound all the earthy abroad?
And distant nations know and love
Their Saviour and their God.
Sing to the Lord, ye distant lands,
Sing loud with solemn voice;
While British tongues exalt his praise,
And British hearts rejoice.

The special favour Britons felt 350 years ago has now largely dissolved. The influx of immigrants with multiform religions which owe very little to sacred scripture has occasioned evangelic hearts to find new channels of witness in the city and the church in these islands should never cease to pray for a much needed outpouring of divine grace nor for the work of the gospel abroad as the Lord's coming draws ever nearer. Let us plead for both before the face of God and add the third ingredient-let us pray for the peace of Jerusalem-and for His advent through whom the land will be the centre of God's favour in a new era.

PSALM 68 OF DAVID

BASKET 34 (cf. Genesis 43.11)

1Vine 2 Fig 3Palm 4 Olive 5 Pomegranate)

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

3 Victory 4 Hope 5 Monarchy

Salvation (Balm of)

MESSAGE 11

Doctrine (Honey of)

Prayer (Spices of)

Love (Myrrh of)

Unique LORD (Pistachio-of)

Watch Care (Almond-eye of)

Redemption (Silver of)

RISEN11

Benjamin (Right Hand of- God)

VICTORY PROCLAIMED 11

WOMEN TOO PROCLAIM THE

HIS KINGDOM SHALL RISE 1-3

MAY GOD ARISE 1

YOU LEAD GENTLY 7

GOD BUILDS FAMILY LIFE 6

THE LORD DEFENDS WIDOWS 5

MAGDALENE ANNOUNCES CHRIST

ETHIOPIA'S PROPHETIC MOMENT 31

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 Yeshua"; 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 bed-fellows 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 cnc '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 #l s 'weigh' 'raise high' as in lifting weights -put all energy into it. The word has as its radical al s & hl s SELAH] to the one who rides in the evening darkness or deep twilight. Through Yah lift up 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 mam symbolised by a fortress in the Petra region] of his holiness. God it is who settles the solitary ones [Hebrew djy 'united' cognate to dja 'one' 'one and only' but from the stem djy '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 rvk 'to go on successfully' from their ransom] But the stubborn untamed [Hebrew rrs '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 d[x 'with slow step' or 'in solemn procession'] in Jeshimon [Hebrew mmcy '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 pfi '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 the heavy rain of YOUR will or abundance. YOU will cause your inheritance which wearies itself to be established or grow. YOU will revive [Hebrew yjj] 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 11-12

The LORD gave the word of promise and **great was the host of the messengers of victory & peace** [Hebrew תורבמ '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 and hosts will fly away like birds-they will fly away. The one who rests quietly in the house will apportion the booty again and again. **Kings of hosts flee away; resting in homes those who trust the LORD divide the plunder**

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

When you lie down to rest between cattle folds [Hebrew מַפְּו '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 חרַי '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 WHATELEY'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 גל 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. The God who "sent the hornets"('wasps' or 'leprosy') which drove Canaanites from their homes (Exodus 23. 28) appears to have been at work on several levels. 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? 15-19

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 דמ] mountain of God where He has settled? It is absolutely certain [Hebrew פא] 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, OYAH 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 20-23

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-of Genesis.3.15 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 dqqd']] 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 l*['x '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 prophesies 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*['pp]]. 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.

**WATTS WATCHWORD-JUSTICE & JUDGMENT
GOD'S COMPASSION (C.M.)**

Let God arise in all his might,
And put the troops of hell to flight;
As smoke that sought to cloud the skies
Before the rising tempest flies.
He shakes the heavens with loud alarms;
How terrible is God in arms!
In Isr'el are his mercies known;
Isr'el is his peculiar throne.

Watts has taken sound enough stock of the prophetic significance of Israel in the latter days. He foresees that nation at the centre again of divine favour and as Christ's seat of empire. He recognises that the Devil will in the latter day become again the open antagonist of the returning Christ much as he made assault on our LORD in the Mount of Temptations.

Please go on to Book 3

**PSALM 73(BOOK 3)
OF ASAPH**

BASKET 35 (cf. Genesis 43.11)

1Vine 2 Fig 3Palm 4 Olive 5 Pomegranate)

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

3 Victory 4 Hope 5 Monarchy

Salvation (Balm of)

Doctrine (Honey of)

Prayer (Spices of)

Love (Myrrh of)

Unique LORD (Pistachio-of)

Watch Care (Almond-eye of)

13-16

Redemption (Silver of)

Benjamin (Right Hand of- God)

ALWAYS KEEP CLOSE (near) TO GOD 28

THE PLAN OF SALVATION 23

BEWARE BITTERNESS 22

I AM ALWAYS WITH YOU 23

WHOM HAVE I IN HEAVEN BUT YOU 25

GOD IS GOOD TO US 1

TO SUM UP WHAT HAPPENS IS UNWISE

GOD IS ASAPH'S REFUGE 28

WHOM HAVE I IN HEAVEN BUT YOU 25

INTRODUCTION-ON BEING "GOOD"

*When God is good to you, you will know it-but what does it really mean? The Hebrew word **brf** is used of "a pleasant fragrance"; "a good morning or evening greeting"(a wish for good); "a cheery heart" Esther 1.10; "doing something well" 1Kings 8.18; of "good" land or gold or trees; of "being kind" and a "kind or bountiful" eye Proverbs 22.9; "a happy lot" Ecclesiastes. 8.12 as when the "lines fall to me in pleasant places; of God's "loving-kindness" or covenant Psalm 65.12, Psalm 69.17 and Psalm 109.21 Nehemiah speaks of it as that which You will do for me" Nehemiah 5.19 ,13.31. When God is good to a person or nation the result will be joy and happiness but the effect is "keeping his covenant" and" doing things" for that nation or people of a specific nature-so it has to do with actions that spring from love in the heart of God.*

1. WHEN ENVY RULES THE HEART 1-12

God is **definitely** good to Israel-to those who are pure in heart [Hebrew *rrb* like our "bar of soap"-the Hebrew for "soap" is *Bor*. "purity" is 'being washed clean' "being separated from

chaff being 'polished like a sword' so a pure heart produces clean thoughts words and actions; is consecrated and an effective instrument of God] I had turned my feet away just a little. My happiness or steps seemed not to have slipped. I was jealous of the proud and those who celebrated and I saw the peace of the wicked or rebellious. For they have no deep deadly wounds; their form is strong (-ly built) *Luther puts it, "they are lusty and strong [-look at their eyes; listen to their speech; the whole earth is full of their influence"*; they are free from the vexation and travail of the flesh; they are not touched by the weakness of Man. For them excellence is a necklace; they array themselves in violence for their clothing. Their well produces fatness; the thoughts of their hearts are dark; they mock and speak of evil fraud; they speak out of arrogance. Their mouths set them or appoint themselves to heaven; their tongues are awarding them inheritance on earth. **Therefore His people turn there and waters of fullness are drunk with him. Even God's people follow them and drink at their well and their wine!**

They say, 'How can God know?' Is there a capacity of awareness in Elyon? Behold these are the rebels and they always enjoy prosperity [*Hebrew hl'v 'ease' even 'carelessness (of God)'*] they increase their wealth.

2. WHEN HURT OBSCURES MY VISION 13-16

Definitely (the word makes a link with v.1) I have continued to cleanse my heart in vain and have bathed my hands in innocence, where I have been plagued all day and I have been chastened morning by morning. If I said, **'I will calculate this way'** behold I would be faithless to a whole generation of your sons. When I gave thought to understand this (state of things) it was weariness to my eyes. *It would appear that Asaph was wearied by trying to comprehend it and languid as he contemplated it. Asaph is well aware that he was becoming a cynic.*

3 WHEN THE CROSS CHANGES ME 17-22

Until I came to the holy place of God I was able to umpire about their aftermath. *Asaph was able to see that these worldly ones had no eternal wellbeing ahead. He could see what a difference there was between "their peace" and "his peace". His link word recurs, definitely YOU* place them in slippery inheritances of rest or motion-*where they will be stuck or go on and on.* And YOU cause them to fall to desolate ruin [*Hebrew ta'vm 'desolations'*] at that very time it happened in a moment! They are taken away in calamity. As a dream when one awakes O Lord in terror you will despise "their shadows." *PEROWNE sees it as what happens in God's judgement-"men pass from Him as shadows." This is as I understand it truest to the text which is suggestive of the image of God in such men wanting all desirable form and continuing only as shadow. When my heart was embittered* [*Hebrew xmj "smarting"*] and my reins [*Hebrew hylk 'inmost mind*] were pierced with pain and I was stupid or kindled with anger [*Hebrew r[b]*] and did not understand **I was a beast with YOU.** *Asaph is telling us he was not responding as a son to the Father to the directions of the Lord and was going his own way. Asaph reminds us that we can spend time adrift from God and vent our anger on the one who s loves us.*

4 WHEN I ABIDE I LIVE FOR OTHERS 23-28

But I am always with you. You held me with your right hand.(past) **By your counsel** [*Hebrew x[y] 'your plan' 'your advice' God's great plan for us stands and his day on day counsel keep us from slipping further away-indeed bring us back again*] you lead me back(present) **and afterwards you will receive me to glory(future).** Who belongs to me in heaven and I have no-one so precious [*Hebrew xpj 'favourably disposed- 'that I desire' or 'delight in'*] on earth along with YOU.

Who have I on earth beside you none in heaven but YOU

Saviour, Saviour hear my humble cry
While on others you are calling do not pass me by

My blood relations and my own heart are gone or vanished. **The strength of my heart and my inheritance is God for ever.** For behold those distant from you will perish. You will cut off [*Hebrew tmx 'cut off' 'render extinct' 'destroy'*] all those who commit whoredom against you. **As for me it has been good to keep close to YOU continually. I have set my refuge of trust in the Lord Yahweh to recount YOUR whole ministry.** *Asaph sees the Lord as ministering and doing so by angelic like messenger in his life. He has a very personal experience that counts precious the personal ministry of the Lord to him and whereas he doubts his own fickle failing heart and desires and owns that his relatives have in large part forsaken the Lord he clings alone to the God of his salvation. This psalm is deeply encouraging for any who have scarce any relatives in Christ but are continuing in faithfulness to serve Christ*

*Sinners Jesus will receive
Sound this word of Grace to all
Who the heavenly pathway leave,
All who linger, all who fall*

WATTS' WORD-(a) MYSTERIOUS PROVIDENCE (S.M.) (b) GOD OUR PORTION (C.M.)

But I with flowing tears,
Indulg'd my doubts to rise;
"Is there a God that sees or hears
The things below the skies?"
The tumults of my thoughts
broke,
held me in hard suspense,
Till to thy house my feet were brought,
To learn thy justice thence.

Were I in heaven without my God
'Twould be no joy to me;
And whilst this earthy is my abode;
I long for none but thee.
What if the springs of life were

And flesh and heart should faint?
God is my soul's eternal rock;
The strength of ev'ry saint.

**PSALM 75
OF ASAPH**

BASKET 36 (cf. Genesis 43.11)

1Vine 2 Fig 3Palm 4 Olive 5 Pomegranate)

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

3 Victory 4 Hope 5 Monarchy

Salvation (Balm of)

Doctrine (Honey of)

7

Prayer (Spices of)

1

Love (Myrrh of)

Unique LORD (Pistachio-of)

Watch Care (Almond-eye of)

Redemption (Silver of)

Benjamin (Right Hand of- God)

11

GOD CHOOSES THE SEASONS 3

PASSOVER 3

GOD RAISES UP LEADERS & SERVANTS

THANKS -GODS NAME IS IN OUR HEART

GOD UPLIFTS AND HUMBLIES 7

CHRIST HOLDS EARTHS PILLARS 4

GOD PROMOTES 7

THE GOD OF JACOB & THE LADDER 9

CHRIST THE RIGHTEOUS IS EXALTED

Introduction 1

For the choirmaster. "Do not destroy or ruin"[cf Psalm 58 Introduction for a further explanation] (The word can mean "corrupt" as in Psalm 16.10 & Job 17.14) was this the tune to which it was

set? Was this a call to keep the psalm in a collection? Was this a warning against alterations? This is a Mizmor and it is described also as a "song" usually in celebration of someone.

The threefold basis of thanks 2

(1) We give thanks to **YOU**, O God.

(2) We give thanks and **YOUR name** is "near" [*brq "in our hearts"*].

(3) They count or recollect your **miraculous deeds**. *The closeness of Gods name identifies the willingness of God to abide by His people. It is on account of God's shepherd care; his strength exerted on behalf of the nation and his miraculous deeds that the poet and the nation celebrate.*

God's purposeful choice of the appointed feasts 3-4

For I (the LORD) will choose the appointed times or festival seasons. *It was the LORD who set the times of Passover harvest and ingathering and in His larger plans these and other feasts come to be connected to Christ at His advents. Passover is linked to His death; Pentecost to the Church's gathering and the later feasts to His return and judgement. I will judge on a basis of righteousness. When the earth and all its resident settlers melt or shake in **fear it is I who continually examine or proportion its structure or ponder** [*Hebrew nkt*] **its fixed position** [*dm/ -its office, continued life, ministry, ordained purpose*] This role is Christ's as recorded in Colossians 1.17. Think about that!*

God is sovereign among nations and men 5-8

To the boastful I say, "Do not boast!" To the wicked I say, "Do not raise up a military horn or grow powerful" "Do not lift up your horns to the heights" "Do not speak with insolence neck held high." For neither from the sunrise or sunset or the desert or pasture-plain do those come **who raise themselves**. The A.V. rendered 'raised ones' as "promotion" in this context. For the LORD who rules and decides between men-this one he lowers and this one he raises. *It is indeed the LORD who picks up a Moses or a David from the desert pastures -a Cyrus from the east and a Saul of Tarsus from the most westerly point of any biblical leader and writer. Each was divinely enabled and called. They did not raise themselves-yet each played their own part according to God's will so they can be said to have "raised themselves" but only with the help of God. The implication is that we will not see a second David or Cyrus or Paul for these arose by the divine enabling and without it they would not have exercised their role in history. Behind the "Hiphil" tense is the 'permission' and 'causation' or agency of appointment and 'declaration' and 'qualitative difference' that springs from the divine calling. John MAUCHLINE onetime professor of Semitic language and literature in Glasgow likened the Hiphil to the Greek -ζω termination which is known to alter the Greek present to a Causative significance; for example "I bring good news" ευαγγελλλω becomes "I am appointed to bring good news" ευαγγελιζω. It may be argued, besides, that the Greek termination carries the significance of "speed" from λιζω "to whiz or whistle". To carry this additional nuance over would serve also to draw attention to the sudden raising of David and Cyrus and Saul under the mighty hand of God*

Future judgement 9

For there is a cup in the hand of Yahweh and it is full of (inflamed) spiced red wine and he pours this out. *This phrase expresses a warning that God is the judge and He is angry with the wicked.* They who will find it certainly will drink it to its very sediment-all the rebellious of the earth

Christ at the centre of judgement 10-11

I will expound or declare for an age **-I will sing praise to the God of Jacob**. I will cut off or cut asunder all the horns of the rebellious; **the horns of the Righteous One will have been exalted** *This verb is a Pilal passive which looks back on history from the point of view of the judge and assures us of a righteous outcome centring on the Righteous figure of Christ*

WATTS' WORD -APPLIED TO THE 1688 "GLORIOUS REVOLUTION" BY WILLIAM

Britain was doomed to be a slave
Her frame dissolv'd her fears were great
When God a new supporter gave
To bear the pillars of the state.
He from her hand receiv'd his crown,
And sware to rule by wholesome laws;
His foot shall tread th'oppressor down,
His arm defend the righteous cause.
**Such honours never come by chance,
Nor do the winds promotion blow;
'Tis God, the judge, doth once advance,
'Tis God that lays another low.**
No vain pretence to royal birth
Shall fix a tyrant on the throne;
God the great Sov'reign of the earth,
Will rise, and make his justice known

William of Orange adopted the lines in bold character which would have been hot off the press by the hymn-writer and psalmist Watts who might have been the laureate of the House of Orange as was John Milton in the glorious revolution of Cromwell. The psalm holds a reference to the Jacobite Pretender.

**PSALM 76
OF ASAPH
"The Collector"**

BASKET 37 (cf. Genesis 43.11)

1Vine 2 Fig 3Palm 4 Olive 5 Pomegranate)

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

3 Victory 4 Hope 5 Monarchy

Salvation (Balm of)

Doctrine (Honey of)

Prayer (Spices of)

Love (Myrrh of)

Unique LORD (Pistachio-of)

Watch Care (Almond-eye of)

Redemption (Silver of)

Benjamin (Right Hand of- God)

HE BROKE SENNACHERIB'S ARROWS 3

YOU ROSE UP TO SAVE 9

GOD ALONE IS TO BE FEARED7, 11

MAKE VOWS TO THE LORD 11

GOD KNOWN INTIMATELY `1

GOD IS LIGHT 4

GOD'S TENT IS IN SALEM 2

.....

JUDGMENT PRONOUNCED 8

Introduction 1

A song for the choirmaster to be set for stringed instruments; a Mizmor for the collector Often as in 2Chronicles 29.28 the singer sang and the trumpeters trumpeted.

1. Salvation-"You rose up to save the afflicted land"

2. Doctrine "At your low voice of rebuke O God of Jacob horse & chariot are still"

3. Prayer "Make vows to the LORD your God and fulfil them"

4. Redemption "His dwelling place shall be in Zion"

5. Watch-care or awakening "You're rising to Judgment"

6. Unique factor. "He broke the flashing arrows"-the miracle of Sennacherib's destruction

THE SIGNIFICANCE OF JERUSALEM FOR GOD'S RULE 1-2

In Judah God *has made Himself known* [Hebrew Niphal of [dj]] In Israel His name is great [Hebrew l dj "twisted like a threefold cord"] **His covered tent will be in Salem** [lit "place of peace treaty or vow or recompense"...the origins of the name appear to spring from Abraham's meeting with Melchizedek when tithes were transferred and submission given to the rule of the Greater] His MAON or high citadel **will be in Zion**. In ancient times the valley of the Cheese makers divided what is now the wider site of Jerusalem. In the time of Hezekiah it stood east of the TYROPAEON valley as a North-south walled fortress. Its intermediate history after Abraham as Beth SHALEM is Canaanite and the first mention of SHALEM in this period is in the TEL-EL-AMARNA letters of 1400BC-however this dating is significantly later than Abraham's emergence in the area. BULLINGER gives Abrahams call as 1944BC. Sir Isaac Newton dates Joshua's conquest at 1445BC and argues that Egypt's "Shepherd Kings" were simply Canaan's displaced monarchs who conquered Lower Egypt. J.LEMPRIERE also dates the birth of Abraham at 1996-so the patriarch appeared before God in the locale long before its foundation. It must be remembered that Abraham was born just 2 years after Noah's death!

THE AWESOME SILENCE OF SENNACHERIB'S 185,000 SOLDIERS 3-6

Hezekiah's period was 701 or if in TIRKAHAH'S time (2Kings 19.9) 688BC] There (in Jerusalem) He (the LORD) breaks the flaming of the arrow, the shield and the sword and the battle or devouring enemy like corn. Selah. *We are to meditate on the broken stalks of corn and the tops falling to the ground and think of how ineffective the Assyrian onslaught was. Think of that great past occasion*

You make yourself shine gloriously beyond mountains of game to be plucked. *The onslaught of the fowler is compared to that of the Assyrian-but the Bright Glory of God is not to be got at or captured like the game of the mountains. So the boast of Nebuchadnezzar, "I cooped up Israel's king as a bird in a cage!" is dismissed cursorily in this telling phrase.* The stout of heart who have again and again carried off spoil slumbered and fell asleep. All the men of war found they could not use their hands. By your rebuke [With the Prefix "m" the word strengthens to "curse"] the chariot and horse sank down senseless [Hebrew mdr Gesenius suggests "deep sleep" or "snoring" which in this case was expiry]

THE AWESOME FUTURE JUDGMENT SILENCES THE EARTH 7-9

You cause YOURSELF to be feared and who will stand or minister in your presence from the time You become angry. From heaven you caused judgement or justice to be heard. The earth feared and kept quiet [Hebrew fqv] in the rising of God to judgment. *When the days of judgment come it will be as if God is resurrected after being considered a bygone Actor historically but God endures and is established over all. To save all the afflicted of the earth-just think of that occasion! We are now invited to cast our minds forward to the occasion of God's coming judgment and another day of awesome silence.*

THE KINGDOM OF GOD DEVELOPS REPENTANCE AND BRINGS SUBMISSION 10-12

Because the wrath of mankind will praise you; the remnant of wrath YOU will gird on or gird with an apron. *The LORD would humble the wrath of man even by His own work on the cross and some He will soften as others are hardened.* Make vows to the LORD God and keep them. Let all around bring presents or stream to him with a gift for His fear. He will cut off the spirit of leaders or Excellencies; He will cause Himself to be feared by the kings of the earth. *He will be LORD of all*

WATTS' WORD- ISRAEL SAVED-THE ASSYRIAN DESTROYED

In Judah God of old was known,
His name in Isr'el's great;
In Salem stood his holy throne,
And Sion was his seat.
From Sion went his dreadful word,
And broke the threat'ning spear,
The bow, the arrow, and the sword,
And crush'd th'Assyrian war.
What are the earth's wide kingdoms else
But mighty hills of prey?
The hill on which Jehovah dwells
Is glorious more than they.

PSALM 77 OF ASAPH

For the chief musician for celebration or according to Jeduthun

BASKET 38 (cf. Genesis 43.11)

1Vine 2 Fig 3Palm 4 Olive 5 Pomegranate)

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

3 Victory 4 Hope 5 Monarchy

Salvation (Balm of)

Doctrine (Honey of)

Prayer (Spices of)

Love (Myrrh of)

Unique LORD (Pistachio-of)

Watch Care (Almond-eye of)

Redemption (Silver of)

Benjamin (Right Hand of- God)

Waters writhe. Depths convulse God rules 16

The Years of God's saving grace!

God's path is without footprints 19

The cry for Help 1

Unfailing love 8

A miracle working God 14

The LORD gives HIS flock rest 20

The right arm of the Kinsman-Redeemer 15

Cf. v.15

TEACHING ON PRAYER 1-3

(1) **I cried out with my voice to God** in His strength. *This Hebrew term Q[x is the more ancient. q[z represents the era 600BC to the time of our LORD. On the strength of language development the psalm appears to be ancient. Devotionally the writer is aware of his pitifully small human voice and the great might and power of God. I cried out with my voice to God to make Him sharpen his attention. In the day of "distress" [Hebrew hrX often of a "rival" or a "pressured circumstance"]*

(2) **I chased after** the Lord.

(3) **At night I "stirred my hands" or "I made war"**[Hebrew hrq-'caused myself to war']

(4) **And I was not cold or I was not void of passion** -I was not torpid (as in sleep).

(5) **My soul constantly refused** [Hebrew Piel repetitive] **to be comforted or to be the cause of comfort.** I remembered You, O God,

(6) **And I constantly moaned like a harp. I continually meditated or mused** or murmured

(7) **But my spirit had grown faint or wrapped itself in weakness.** *Seven aspects of his way of drawing divine attention are set out. He was running to God-giving Him no rest; he was fighting with God; he was passionate; he was not prepared to talk himself into a better frame of mind; he was quietly even in song stressing his sorrow; persisting and growing weak in the process. This "becoming weak" or putting one in a totally dependent state appears to be at the source of*

mighty prayer-hence fasting! Jesus so acted: Paul so acted as did the prophets. Here are the deep demands of prayer at its highest. Hence the writer's "Selah"

THE THOUGHT THAT GOD HAD CHANGED 4-9

You held my eyes watchful; I had urged or beaten myself on the anvil of prayer that I did not speak or do any business. I thought about distant days of old, the years of the ages long ago. I remembered my instrumental songs in the night; with my heart I lamented and my spirit was seeking or exploring.

(1) Will the Lord thrust away or "eject" [Hebrew *jnz* "cast off"] for long ages? But will He not add to show delight or "favour" still? [Hebrew *nmzr* "benefits" from his conciliatory care]

(2) Has his covenant love come to a limit [Hebrew *spa* of the "earth's limits"] for ever?

(3) Has his promise been completed or left off for generations to come?

(4) Is the forgetting to be gracious God's?

(5) Or is it that anger has "shut off" his compassion? [Hebrew *xpq* "shut it like a trap"]

Selah-think about the implications-of an utter end to relations, an end of covenant, an end of promise, and end of grace and of his sympathy for Israel or any Jew! That the writer thinks preposterous as Does Paul the apostle-"Did God reject His people?" (Romans 11.1)

PAST GRACE-THE PLATFORM OF PROGRESS 10-15 cf Romans 5.1ff

Then I said, "This will soften me"[Hebrew *hlj* "weaken "(my argument) or appease me] the years of the right hand (of favour) of the Most High. I will remember the deeds of Yah-for I will recall your miracles of the distant past. I will declare about all your laborious or mighty deeds and consider all the deeds you have repeated "over and over again" [Hebrew *lyl* []]

(1) Your ways of God are in holiness

(2) Who of God is Great-wound to Himself as YOU?-cf The Trinity

(3) You are God who constantly does the miraculous

(4) You cause your "strength" [*zz* for battle] to be known among the peoples.

(5) You were kinsman redeemer to your people with your right arm the sons of Jacob and Joseph Think about this (Selah)

The writer sees the LORD making the "soul of time" his slave. He sees God as awesome in holiness; as great in His triune or strong being; as miracle working; as Lord of the battle and best of all as Israel's redeemer who comes in when she is in need or her people cast down!

THE EXODUS PASSAGE 16-20

The waters saw you O God. They saw YOU and twisted away or hurled themselves in another direction. Certainly the depths were shaken or trembled. The clouds inundated waters; the heavenly firmament thundered; certainly YOUR arrows were flowing. The voice of YOUR raging was in the whirlwind; YOUR lightning lighted the world. The **earth trembled** or was perturbed like a horse **and leaped** like a horse [Hebrew *zjr* and *c[r]*] YOUR path was in the sea and YOUR way (or flowing train) was in great waters. YOUR Jacob footprints were not known. YOU conducted back [Hebrew *hjn*] YOUR people by the hand of Moses and Aaron

WATTS' WORD - MELANCHOLY & HOPE (C.M.)

My overwhelming sorrows grew,
Till I could speak no more;
Then I within myself withdrew
And call'd thy judgments o'er.
I call'd back years and ancient times,
When I beheld thy face;
My spirit search'd for secret crimes

That might withhold thy grace.
 I'll think again of all thy ways,
 And talk thy wonders o'er;
 Thy wonders of recov'ring grace,
 When flesh could hope no more...
 ...The sons of good old Jacob seem'd
 Abandon'd to their foes;
 But his almighty arm redeem'd
 The nation that he chose.

Isaac Watts himself with that name must have put himself in place of "good old Jacob's sons" often and often and rejoiced in the sparing grace of the LORD.

**PSALM 80
 FOR ASAPH**

For the chief musician
 To "the lilies of the covenant"

BASKET 39 (cf. Genesis 43.11)

1Vine 2 Fig 3Palm 4 Olive 5 Pomegranate)

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

3 Victory 4 Hope 5 Monarchy

Salvation (Balm of)

Doctrine (Honey of)

7- 8

Prayer (Spices of)

Love (Myrrh of)

Unique LORD (Pistachio-of)

Watch Care (Almond-eye of)

Redemption (Silver of)

Benjamin (Right Hand of- God)

REVIVE US 18

COME SAVE US 2

PARABLE OF THE VINE & RESTOATION

RESTORE US 3,7,19

LET YOUR FACE SHINE ON US 7

WARRIOR GOD 2

WATCH OVER THIS VINE 14

THE LORD'S RETURN 14

THE MAN OF YOUR RIGHT HAND 17

INTRODUCTION

George HENSLow has a quite unsurpassed note in his "Plants of the Bible" in which he tells us in brief that the SHUSH or "Royal Lily" (Hence 'lily of the Covenant' with connections to David and to Solomon in his Art Novo lilies at the head of the temple columns) depicts both that natural simple humble and pure character that we associate with Christ and also that manufactured dress that commands respect by artificial appearance. He quotes 1 John 3.9 with effect showing that "whosoever is begotten of God does not sin" is to be understood in the sense that "the begotten one have been so trained (and graced by imparted righteousness) that sin no longer attracts but is repulsive and Christian love has become "second nature"-a natural trait of character just as the white petals of the lily are natural to it.

The case of Joseph and the glory of the LORD 1-3

Hear us O Shepherd of Israel, who led Joseph as a flock. *The classic story of Joseph is one so nearly resembling the "life of Christ" in its utter attractiveness that it was a primary quest of the soul of the ancient writer to be like Joseph and that the nation should be akin to the people of Israel, then known as the "flock of Joseph". Joseph was "sold by his brethren" "forgotten in gaol" "repulsed by the advances of POTIPHAR'S wife". He was "a man of vision" "in whom was the Spirit of God" and the one who lead him through his pilgrimage held a higher throne and shone in a more beauteous loveliness-the Shepherd of Israel. The LORD is the "guiding one" and He is also the "shining" or "beautiful one"-literally the "One who must be shining among*

the Cherubim who were represented above the ark as reflecting the utmost glory of the throne of God—a presentation of things in heaven. O "Sitting One" of the Cherubim YOU must be the cause of beauty and glory for the faces of Ephraim and Benjamin and Manasseh -You must awaken your warrior strength—you will have to come and save us. These imperatives show that the LORD is the one and only source of beauty as he lustre's heaven; He is the only ultimate knight of all purity and the means of salvation single and alone. O God cause us to turn around; cause Your face to brighten us and we shall be saved. [There is a most interesting point to be made about the Hebrew Niphal verb in this instance. The expression could be a simple reflexive, "We shall save ourselves" but its use in this manner is only insofar as they "work out their salvation "with fear and trembling" as the LORD works within. The other three uses are impressive.(a)The "reciprocal" in which instance the Jews seek to enable other Jews to be saved by trusting the LORD; (b) the Tolerative where the Jews let themselves come under the LORD'S saving power and (c) the Passive sense where the Jews can confess God has applied His salvation to them.

The deep sorrow and unrelenting contention of Israel & her neighbours 4-7

O LORD God of hosts how long will You smoke in anger in the house of the prayers of your people?

We may think here of the long series of offerings for sin and the unending stream of things that displease God. The urge is for a higher way—and an end to the long run of sin sacrifice and unremedied spiritual aberrance. You have fed them tears; You have caused them to drink tears to the third of an Ephah or the "third time" The significance is "profuse sorrow" since tear bottles are so small or also the "third time" when one cannot pray again for a change. You set us as a contention [Hebrew נדמ from נד "strife"—the Hebrews historically have been a root of contention because of God's plantation of them in Canaan but in this instance it is on account of the divine wrath] and our enemies deride us.

O God of hosts cause us to turn around, cause your face to shine on us and let us be saved.
The second prayer for restoration pleads with God to renew the nation in righteousness

God's vine spread everywhere under His favour 8-11

You plucked up (the tent pegs) of your "vine" from Egypt and expelled nations and planted it. You continually turned your face to see how it looked. It continually kept putting down its root and filled the land. The mountains were covered with its shadow and the Cedars of God with its branches. It sent its shoots to the Mediterranean Sea and its suckers to the River Jordan. *The picture is of Israel everywhere flourishing when the LORD'S face smiled upon them and He watched over them as a Gardener would a precious vine.*

The vineyard walls broken—a call for the owner to return! 12-15

Why have You broken down its (garden) walls so that all who pass pluck (its grapes) So that it is continually devoured by boars of the forest or rugged terrain [The word "forest" contains a murmuring AYIN -onomatopoeic of the beasts of the woods grumbling against Israel] and "meddling creatures of the field pasture on it.[Hebrew זר meaning meddling or searching species-like wasps or foxes] **O Strong God of hosts return I pray** [Hebrew אן "Now"(tentative) or "Please"(gentle entreaty)] Look from heaven and see (as a prophet sees) and visit this vine *The effect is that the author wishes the LORD to come even for his nation only and "visit" or "look after" or "muster" this vine. He is ranging over a number of beneficial consequences that would follow in using the term "visit". As with Israel in Egypt the Almighty would show care, take charge and lead the nation against its foes besides working within a revolution of spiritual change. The plant -"that which is made to stand" or "constituted" with your right hand and the son whom you have made strong for YOURSELF. It is cut down and burned in the fire. From the rebuke of your face they are perishing. Let Your hand be upon the man of your right*

hand-upon the son of Adam you have "made strong" or made swift-footed" for YOURSELF. Then we will not draw back-[Hebrew *gsh* "take away a landmark"-so Israel would not be a lost landmark] Make us live (the life of God) and we will call on your name. LORD God of Hosts cause us to return or restore us and cause the light of your face to shine on us and we shall be saved *The Niphal of the word "saved in Hebrew is associated with a personal interest in salvation. The effect would be something like, "We shall be glad or wish to be saved". This significant prayer for the "coming" of the LORD to lead his people though tentative is clothed in the prophetic and was literally answered in the first advent of Christ and will be fully answered when the LORD returns again as King in the latter day-and as the apostle says, "then Israel shall be saved"*

WATTS' WORD CHRIST THE VINE

Fair Branch! ordain'd of old to shoot
 From David's stock, from Jacob's root;
 Himself a noble vine; and we
 The lesser branches of the tree.
 O for his sake, attend our cry;
 Sine on thy churches, lest they die;
 Turn us to thee, thy love restore,
 We shall be sav'd and sign no more.

Watts poem acknowledges 3 vines-Christ, Israel and the Church. His concern is expressed because "strangers and foes" join against the church.

PSALM 82 FOR ASAPH THE POSSIBLE AUTHOR

BASKET 40 (cf. Genesis 43.11)

1Vine 2 Fig 3Palm 4 Olive 5 Pomegranate)

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

3 Victory 4 Hope 5 Monarchy

Salvation (Balm of)

Doctrine (Honey of)

Prayer (Spices of)

Love (Myrrh of)

Unique LORD (Pistachio-of)

Watch Care (Almond-eye of)

Redemption (Silver of)

Benjamin (Right Hand of- God)

THE THRONE OF CHRIST 1

GOD SAVES THE WEAK 4

YE ARE GOD'S- 6 John 10.34

HOW LONG O LORD? 2

GOD'S FAMILY 6

IMPLICIT TRINITY 4 THE WORD 6

GOD IS READY 1

ATONEMENT FORESHADOWED 7

CHRIST IS JUDGE 8

A NEW BASKET OF SPIRITUAL FRUIT

Prayer-The Psalmist implores, "How Long O LORD?"

Redemption- the Son came to suffer "death"-cf v.7

Watch Care-the readiness of God is at the heart of this upbeat psalm

Uniqueness John 10.34 Christ applies this to Himself as the Beloved Son

THE DIVINE PRESIDENT 1-4

The strong ones is placed, fixed or settled and **at the ready** [Hebrew *bxn*] in the congregation or family meeting of EL or God. In the midst of "gods" He will give judgment. How long will you (plural) make unjust or distorted judgment? How long will you give hope to rebels? Give right

judgment to the weak and the fatherless enable justice to be done for the poor and those who suffer want. Rescue the powerless and abysmally poor. Enable their liberation from the hand of the noisy fraudulent ones.

PREVAILING IGNORANCE 5

They have no personal grasp or awareness nor do they understand through help of others. They have been walking around in darkness. All the foundations of the earth are slipping. *This statement whilst undoubtedly true of the period of the psalmist is also prophetically accurate. Today both literally and metaphorically the foundations are slipping. The giant plates of the earth are sliding whilst fraud is widely perpetrated to the hurt of the world's poorest people.*

THE STANDING OF GOD'S FAMILY 6

I said, "You are Strong Ones"(Gods).and all sons of Elyon. *As Christ Himself showed in John 10.34-36 the psalm has a double reference. It bears upon the family of the Triune God and it bears on the wider family who hear the word of God-both men and angels. The latter by creation and adoption respectively are members of the household of God.*

THE ORACLE OF DEATH 7

Prepare to die like men [*The Hebrew nka is at base a word derived from mk "to prepare"*]. *This is a radical statement from the throne of God. It gives notice of "death" with in the Trinity, death among the angels and death among men. It is a statement heralding the "atoning death" of Christ who as Son of God in the first instance would die to put all wrongs right; it heralds death amongst the angels who sinned and experienced spiritual death being held in chains awaiting judgment and the lake of fire. It also warns that men who take no cognizance of divine judgment and righteousness will fare no better but will also have their part in the lake of fire. The specifics of the message entail the fall of man whose fall is here compared to the "angels" or "Princes" to whom God gave "command" and station" and power to wage "spiritual warfare"[Hebrew rv] You will fall like every other prince. Those whom the psalmist sees defrauding the poor and needy fell in their time as the latter day peers are doomed to fall before the emergence of Messiah's rule.*

THE KINGDOM OF GOD 8

Arise O strong Ones; judge the earth in righteousness for YOU will have your inheritance in the house or family of all the nations. *The family aspect of God's great kingdom in its ultimate worldwide array is the peaceful and harmonious prospect into which state the long expected rule of Christ shall resolve the affairs of the earth.*

WATTS' WATCHWORD

**Arise O LORD and let Thy Son
Possess His universal (better "international" in the context) throne
And rule the nations with His rod
He is our Judge and He our God**

PSALM 83 FOR ASAPH COLLECTOR/AUTHOR A SONG

**BASKET No. 41 (cf. Genesis 43.11)
1Vine 2 Fig 3Palm 4 Olive 5 Pomegranate)
1Joy/judgment 2Peace/prosperity (5crops)
3 Victory 4 Hope 5 Monarchy**

God is ELYON-"most high" 18

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

Save as before with Midian 9-11
Act that men may seek your name 16
Do not keep silent O God 1
The people YOU cherish-YOUR treasure 3
God is as a "fire"14
The pasturelands of GOD 12
YHWH-Redeemer God must be known 18
You are Most High over the earth 18

A PRAYER THAT GOD WILL ACT

O God -not your silence[*Hebrew md "quiet" "closed off"*]; do not be cut off or dull in hearing [*Hebrew vrj*]; O God do not do nothing or become inactive [*Hebrew fqv*] *The Psalmist perceived three ways in which it appears God is nowhere to be seen;*

1. *The LORD appears to have shut His mouth and not to be communicating*
2. *The LORD appears to be isolated as one who is deaf*
3. *The LORD appears to do nothing-a sign of unawareness or disinterest.*

For behold how your enemies are routing (your people) or driving forward. [*Hebrew mmj "to send arrows and so put to flight"*]. How those who hate You have raised their head. They are being cunning in consultation against Your people. *In 1 Samuel 23.22 Saul "cunningly" sets out to discover by consultation and spying where David hides.* They have been taking counsel or laying plans against your "hidden treasures" or the ones precious as hidden treasure to You. "Come" they say, "let us smite them (or) break them in pieces from being a nation so that the name of Israel will not still be remembered.

TEN NATIONS UNITE AGAINST ISRAEL 5-8

For they take counsel with one mind or united desire. They are in covenant agreement against You-the tents of Edom and Ishmaelites Moab and HAGRITES; the Phoenicians of Tripoli (GEBAL) AMMON and Amalek, the Philistines with the inhabitants of Tyre. The Assyrians hold strongly with the peoples-**they are a strong arm to the sons of Lot.** Think of that. *It is no joy to the writer that the offspring of Lot has conspired against the offspring of Abraham. It is stunning to think that "ten" new foes have arisen against Israel to counterbalance the wiping out of ten earlier foes. It is astounding to think that from the sailors of the West to the Arabs of the east-from the inveterate assailants of the north to the rump of Amalek could affiliate against Israel. In the latter day "all nations" will come against this covenant people.*

THE CALL FOR ACTS OF GOD AGAINST SUCH FOES 9-16

"The stars in their courses fought against Sisera". The LORD is able to bring all nature against His enemies. It was so when Napoleon faced the Russian winter and the prayers of Czar Alexander. It was so when the Third Reich faced the uncommonly calm and misty weather at the time of the Dunkirk episode and Normandy landings-again in response to the prayers of the nation of England led by a fine Christian King who sought God.

Do to them as to Sisera and JABIN at the river KISHON. They destroyed themselves at the fountain of ENDOR. *This is not only location-it speaks about the satanic witchcraft that lay behind the move of these assailants. Here is at once the craft of their scheme and its weakness.* They became as manure on the ground. Position their nobility as OREB and ZEEB; their molten images or princes as ZEBAB and ZALMUNNA (*who slew Gideon's brothers but were slain alike without mercy at Succoth*) who said, "**Let us take hold of the desirable lands of God.**"

ETERNAL DESTRUCTION OF THE WICKED -A CONSCIOUS SHAME 17

My God, make them like whirling seed, like chaff before the wind. As fire will feed on the forest and as a flame sets the mountains ablaze. So pursue them with your violent storm that disturbs

and make them shake with Your destruction or snatching away. Fill their faces with shame and they will seek your name O LORD May they be ashamed and terrified during the passings of still" [Hebrew [d yd] This is a rare expression which endeavours to express continuity of terror and shame such as only eternity might fulfil] Let them know by experience that You whose name is Yahweh are alone God over all the earth.

A MEDITATION FROM WATTS

And will the God of grace perpetual silence keep
The God of justice hold His peace and let his vengeance sleep
Then shall the nations know that glorious dreadful word
Yahweh is Thy name alone and Thou the sovereign LORD

PSALM 84

A KORATHITE COMPOSITION

BASKET 42 (cf. Genesis 43.11)

1Vine 2 Fig 3Palm 4 Olive 5 Pomegranate)

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

3 Victory 4 Hope 5 Monarchy

Salvation (Balm of)

Doctrine (Honey of)

Prayer (Spices of)

Love (Myrrh of)

Unique LORD (Pistachio-of)

Watch Care (Almond-eye of)

Redemption (Silver of)

Benjamin (Right Hand of- God)

Valleys of weeping become refreshing founts 6

Sparrow & swallow are safely nested 3

Blessed are those whose strength is God 4

Hear my Prayer, O God of Jacob 8

The roads to God are high roads 7

The LORD is a sun and shield 12

I had rather be a door-keeper 10

The LORD gives grace & glory 12

Lord of hosts (heavenly omnipotence) 1, 3,8,12

THE TITLE 1

A song for the superintendent musician to be played on guitar [Heb. Gittith] a composition of the sons of Korah a Mizmor

This psalm is a "presentation basket" of spiritual truth and may have been produced at vintage harvest or sung to the accompaniment of a type of guitar called "Gittith"

(1)THE BLESSING OF RELATIONSHIP OR DWELLING AND LOVING 2

How beautiful are your dwellings O LORD of hosts. The "places" are spoken of as "beloved"- with exactly the affection we would use of a "close relative." My soul is pale -shining like silver and is weak as an old person-as we might say "well through" in attachment to the enclosing walls of the LORD. *This reference enables us to date the psalm to the post Solomon period.* My heart and my flesh shout with strident voice to the God of life.

(2-3) THE SPARROW AND THE SWALLOW -

DIRECTION TO THE NARROW WAY AND BLESSED IN FEASTING 3-4

Also the sparrow [Hebrew rpx "chirper"] has found a house and the swallow [Hebrew rwd "the wheeler"] a nest for herself. *These birds are not being commended for the building of their nests nor even their "discovery". It is the fact that they "arrived" and obtained favour. In the case of the sparrow it might well have escaped sacrifice to the sanctuary of the Holy Place in the high eaves of which it built its nest. The swallow came from a distant land like the Queen of Ethiopia and built in the heights of the temple. There was something deeply providential in the homes of these fledglings. Consider that the first may have been an escapee from the ceremony for a leper and a beautiful picture of judgment passing over through mercy and that one comes to God by*

the divine hand of guidance form being far distant form His holy presence. The Hebrew text has a big "QOPH" or "Q" for QEN-the Hebrew word for nest-the meaning is to emphasise a "hole". God had allowed there to be a space just enough for these birds to be admitted-a little door so to speak. God provided in our LORD Jesus Christ a wonderful door that we might enter into His home and know His blessing Where she may "banquet" or "feast" her young-even Your altars-my king an my God. There is just so much food available from the altar with meal offerings and grain offerings and meat offerings that the bird is flush with ornithological caviar.

(4)THE BLESSING OF SITTING WITH THE LORD 5

O the blessings of those who "abide" or "remain near" or "sit" in Your house. "They shall return to praise you" or "again and again" they shall give your praise or glorify You. *There was no place to "sit" in the house of God. The only ones who sat were the "birds". The concept of sitting seemed foreign to the temple and yet it seemed almost coy to the psalmist. It can only be interpreted as "returning often" or as the priests would do "repeatedly" standing to serve. There is more potentially in this blessing. The prophetic significance of "resting" and sitting" with the LORD is within the scope of meditation and becomes real for the NT worshipper and certainly will be even truer in millennial and heavenly terms.*

(5)THE BLESSINGS OF GOING HIGHER WITH GOD 6

O the blessings of a Man whose "refuge" is in You *The Hebrew א[is not personal robust power but strength that protects or refuge that secures. We have not moved far from the rafters where the birds are symbolic of those who find their strength in the house and presence of God. The great roads are in their hearts-the "high roads"-even "ladders"-they go high-like the eagles on air-currents.* They are in the company of Jacob at Bethel. The house of God leads up the heavenly staircase to Glory.

(6)THE POSITIVE BALM OF DIVINE REFRESHMENT THROUGH THE WORD 7

Passers through the deep unsearchable (valley) of the "Weeping Balsam" turn it into fountains or turn their eyes to fountains or compare it to fountains or appoint fountains over or in place of their tears.

This is a stimulating thought. Those who pass this way are among Balsam trees which weep in sympathy-but balsam is a healing balm. Those who lament for very dear friends or deep hurts do well to set the fountains of refreshment available from God's word in this dark valley above their sorrows.

(7)THE BLESSING OF ATONEMENT 8

Also the early rain covers or fills the pools or early teaching covers with blessing. *The season of travel is September October and the feast in mind is Atonement followed by Tabernacles when the traveller would abide close to the House of God. It is a time of "rain" and reflects a time of youthful teaching which delivers blessing to the one who seeks the LORD. As the blood of atonement covers the pilgrim so the waters cover the pools.*

(8)THE BLESSING OF GOD'S PRESENCE 9

They go from military valour to greater valour. They will let themselves be seen close to God in Zion. *Such persons have no difficulty appearing before the LORD for they have increased uprightness virtue and integrity of character as life has gone on. Theirs is truly a spiritual pilgrimage and the presence of God is part of their bread and butter.*

(9)THE BLESSING OF THE ATONING MESSIAH 10

Hear my prayer, O LORD God of Hosts. Give ear O God of Jacob Meditate on that. O God look prophetically on our shield. Cause your face to regard your anointed one with expectation. *This prophetic scripture is calling on God not even to consider the suppliant in himself but grant him the cover of his great "shield" and armour bearer. Further he requests that the LORD look towards the work of the Anointed one whose warfare would save the suppliant. The Spirit of God intended the Christ of God as the atonement and hope of the psalmist then and of the Christian now.*

(10-11)THE CHIEF BLESSINGS-GIFTS OF GRACE AND GLORY EXCEED ALL ELSE 12

For better is a day within your walls than a thousand. I would choose to continually spread myself out over the house of my God or as a doorkeeper than be in the circle or circle round the tents of the wicked. For the LORD God is a sun and shield. The LORD gives Grace and Glory. He keeps back no good thing from those who walk in uprightness or walk straight.

(12) THE BLESSING OF FAITH-A PAEON OF PRAISE 13

O LORD of hosts O the blessings of the man who trust in You. This pilgrim can be imagined looking up like faithful Abraham at the stars and fancying himself so utterly blessed because he has been given SIMPLE FAITH [*Hebrew hfb*] in the God who created the starry hosts of the heavens. The psalmist is as confident as the 'birds in the belfry'- the sparrow and swallow in the courts of the LORD'S house.

WATTS' WORD-GOD'S PRESENCE IS BEST

**Might I enjoy the meanest place
Within thy house, O God of grace!
Not tents of ease, nor thrones of pow'r
Should tempt my feet to leave thy door.
God is our sun; he makes our day;
God is our shield, he guards our way
From all the assaults of hell and sin,
From foes without and foes within.**

PSALM 85 A KORATHITE PSALM For the Chief musician

BASKET 43 (cf. Genesis 43.11)

1Vine 2 Fig 3Palm 4 Olive 5 Pomegranate)

1Joy/judgment 2Peace/prosperity (5crops) YOU DELIGHTED IN OUR ASSOCIATION

**1
3 Victory 4 Hope 5 Monarchy
ONE"12**

Salvation (Balm of)

Doctrine (Honey of)

Prayer (Spices of)

Love (Myrrh of)

**10
Unique LORD (Pistachio-of)
Watch Care (Almond-eye of)**

THE LORD WILL GIVE THE "GOOD

YOU KEEP PARDONING 2

WILL YOU NOT REVIVE US AGAIN 6

RESTORE US AGAIN 4

SHOW YOUR UNFAILING LOVE7 cf also

GOD OF THE SHEKINAH 9

RIGHTEOUSNESS SETS THE STAGE 13

INTRODUCTION

This psalm features the desired "joy of revival". I am convinced that "joy" demonstrates the heightened and desired lifestyle of the Christian-what C.S.LEWIS in company with the apostle Paul considered "normal" Christianity. Moses in Deuteronomy 12 11-19 cites "joy" as the characteristic the LORD desires in His people who are walking with Him. Paul writing to Philippi emphasises exactly this truth saying, "'Rejoice' and I say again 'rejoice' " (cf Philippians 1.18, 2.17-18, 3.1 and **4.4**). Besides this life of revival is everywhere characteristic of David. The prayer of this psalm is everywhere needful today, viz "Wilt Thou not revive us again?" It is not "Preaching revival" but "Entering in before God to implore and begin again in revival" that is the great need. The content of this psalm reaches far beyond "revival" to the return of the Shekinah and the glory of the Kingdom of God on earth.

TITLE

The title reads, "for the chief musician, a composition of the house of Korah-a Mizmor."

DOCTRINE OF GOD AND OF ATONEMENT

O LORD You "delighted in the association of "-You "satisfied" You "gave benefits to" Your land. You turned again the turnings away of Jacob. *There is nothing that parallels the delight of God in men and nations; there is nothing that can replace the work of giving repentance so that men turn personally or in some numbers to the living God. You lifted up by YOURSELF the iniquity of your people,* You continued to cover (with righteousness) or pardon all their sin as a father clothes his family. *The scriptures universally teach that atonement has two aspects-the taking upon Himself of His people's guilt and the covering of their lives by the garments of salvation. This is the "lamb like" work of Christ.*

You harvested or drew back to yourself all your overwhelming anger or anger that passed all limits and caused Yourself to turn from the heat zeal or ardent burning fury of your anger. *There are two more aspects of atonement that need to be understood. Divine punishment exceeds the limits of human discipline-it has an eternal aspect which can be disposed of by gathering it to God's eternal bosom through the long foreseen and eternally effectual work of the cross.; and second, God can change from His fury and bestow compassion through the application of the benefits of atonement.*

THE CALL FOR COVENANT AND FOR CHRIST 5-7

Will You be angry with us age-long? [*Hebrew ml#l*] *This in context might mean over a lifetime or an era or for all future time* Will You draw out or spread along Your anger from generation to generation? *This clarifies that it is not a single lifetime but a multi-generational ruminative anger that the psalmist fears.*

Will You not turn -will You not continually give us the life of God, and your people will rejoice and shine because of You. **Cause us to see your covenant prophetically or YOUR prophetic covenant and give us YOUR Yeshua.** *At the heart of the nation's hope was the future plan of God to bring his covenant love to bear through Jesus Christ. The coming of Christ answered this prayer in part-but only a remnant of the people bought into it. The need is for the people to become "seers" and to recognise the source of their salvation.*

THE DESIRE FOR GODS SHEKINAH TO RETURN 8-9

I will listen to what the LORD God will promise. For He promises peace to His people and to His saints but let them not turn back to great folly. **Definitely His Yeshua salvation is near those who fear Him-that the Shekinah glory may dwell in our land where it belongs.**

THE FIRST ADVENT OF CHRIST 10-12

Covenant love and truth or faithfulness strikes a covenant; Righteousness and peace have met in affection or loving kiss. *At the cross the covenant of God and the truth of Christ-the love of God in the gift of His Son which featured the bringing of "peace with God" and the imputation of righteousness set the scene for "new life" and centuries of "revival" which must issue in a worldwide garnering of saints and ultimately the return of the Shekinah.*

THE SECOND ADVENT IN VIEW 11-12

Truth grows as fruit from the earth and righteousness hangs over the balustrade or windows of heaven [Hebrew pqv] *as if from the upper floor window watching the time to harvest. In addition the LORD will give The Good One the phrase may mean "good things" or "the good one"(There being none good but God this reference is to Messiah) or "happiness". I have chosen Messiah as the interpretation and fulfilment of this prophecy comes not through prosperity or happiness in themselves but in the Kingdom of Christ-but for the specific reason that the One who hangs out heavens window is the One who is coming soon and who will reap the harvest He has sown. And the earth will give its harvest produce.*

LONG CENTURIES OF PREACHING OF GOSPEL RIGHTEOUSNESS EVENT IN CHRIST'S GLORIOUS RETURN-THE SHEKINAH DWELLS AGAIN AMONG MEN! 13

Righteousness goes before Him and sets the stages or times his footfall [*Hebrew m[p "the thump" or time"*] belongs to the road. *The clear prophecy of Christ's first and second advents is most obviously in this context. The proclamation of the gospel since Christ's first advent enables His righteousness to be proclaimed and to take hold worldwide so that He can enter into His harvest.*

WATTS' WORD-SALVATION BY CHRIST

Mercy and truth on earth are met,
Since Christ the LORD came down from heav'n
By his obedience, so complete,
Justice is pleas'd, and peace is giv'n
Now truth and honour shall abound,
Religion dwell on earthy again,
And heav'nly influence bless the ground,
In our Redeemer's gentle reign.
His righteousness is gone before,
To give us free access to God,
Our wand'ring feet shall stray no more,
But mark his steps, and keep the road.

PSALM 87 A KORATHITE PSALM A Song

BASKET 44 (cf. Genesis 43.11)

1Vine 2 Fig 3Palm 4 Olive 5 Pomegranate)

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

3 Victory 4 Hope 5 Monarchy

etc 1

Salvation (Balm of)

Doctrine (Honey of)

BOOK 6

Prayer (Spices of)

Love (Myrrh of)

2

Unique LORD (Pistachio-of)

JUDGMENT 2

Watch Care (Almond-eye of)

Redemption (Silver of)

FORGIVENESS

Benjamin (Right Hand of- God)

GLORIOUS THINGS -RESURRECTION

BORN AGAIN 4

GOD WRITES HIS PEOPLE IN HIS

REMEMBRANCES 6

THE LORD LOVES THE GATES OF ZION

GATES OF ZION-RIGHTEOUS

ALL MY FOUNTAINS ARE IN YOU 6

ZION AN INSTITUTION OF

DOMINUS FLEUIT 6

THE CITY OF HOLINESS AND GLORY 1-3

His foundation is in the mountains of Holiness. **The LORD loves the gates of Zion above all the dwellings of Jacob.** Things or acts spoken about you are glorious in themselves O city of our God...meditate on that "lifting up" or "forgiving"

THE CITY 4

I will remember Rahab and Babylon **for those who know me intimately.** Behold PHILISTINIA and Tyre with Ethiopia-this man was born there (in Zion). *The psalmist like David was proud of how Rahab turned to God and became part of the royal line. The Psalmist was aware that ancient Babel was great-but nothing to Zion [in future time God would give many tongues to his apostles at Jerusalem]He may also have been referring to the relief of Babylonian Jews and the fondness for the city of God when Esther's son ARTAXERXES II gave the decree for the rebuilding of Jerusalem. The nation of PHILISTINIA which David conquered and the nation that supplied timber for the temple at Jerusalem and the Ethiopian nation whose queen came to see the glory of Zion carry three great stories:-*

(1) *The Conquest under Joshua 1300BC*

(2) *The victory over Goliath 1100BC*

(2)*The Building of the temple 950BC*

"I was born in this great city. The psalmist was a city man and maybe of the royal household.

BORN AGAIN 5

And it will be said of Zion that "This man and that man has been born again there" *The PUAL suggests that those born in Zion have continual renewal of life or "more than one birth. To be "born again" NT style need be but once but this OT phrase comes close to its significance-it means that God yields such a one life which goes on being renewed. It is scarcely just an awkward way of saying "This man was born-this other man was born there- and that man too"* **The most high Himself will make her an institution** *Such an institution as is connected principally with "life-giving"* And the LORD will add in writing the peoples "This man was born again there"-**study the lifting up (of sins)**

THE KORATHITE PSALMIST CALLS ON THE CHOIRS TO EMPHASIE HIS MESSAGE BY VOICE AND "blowing life" into hollow pipes 6-7

Both singers and those who play wind instruments or flutes..."**All my fountains are in You"** The Psalmist is speaking of His sorrows-and here is a veritable prophetic TORAH of Christ whose tears were for Jerusalem. **His tears at Lazarus grave and his tears on Olivet and his tears as he looked over Jerusalem** amounted to tears for the lack of faith and understanding of

those around Jerusalem. Had the city been responsive it would have been established as a centre for new birth -which office passed to the church through many millennia -though on the LORD'S return this age-long vision of one man who was "born again" in Zion will be fulfilled

WATTS' WORD -THE CHURCH -BIRTHPLACE OF SAINTS

What glories are describ'd of old,
What wonders are of Zion told!
Thou city of our God below,
Thy fame shall Tyre and Egypt know.
Egypt and Tyre and Greek and Jew,
Shall there begin their lives anew;
Angels and men shall join to sing
The hills where living waters spring.

It is patent that Watts in speaking of the "city of God" is adopting Augustine's description of the Church. The message of the psalmist is of Jerusalem below as the mother of the church and the place where righteousness was discovered to men by Christ's death. Zion was almost whisked away to England by the puritans-but it has not moved from David's city.

PSALM 88 A KORATHITE SONG-ON TROUBLE & BEREAVEMENT

BASKET 45 (cf. Genesis 43.11)

1Vine 2 Fig 3Palm 4 Olive 5 Pomegranate)

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

3 Victory 4 Hope 5 Monarchy

13-18

Salvation (Balm of)

Doctrine (Honey of)

Prayer (Spices of)

FACE 1

Love (Myrrh of)

Unique LORD (Pistachio-of)

Watch Care (Almond-eye of)

Redemption (Silver of)

Benjamin (Right Hand of- God)

HEMAN IN PRSON-FEARS EXTINCTION

MY YESHUA SALVATION 1

MY SOUL IS FULL OF TROUBLE 3

DAY & NIGHT I CRY OUT 1 FACE TO

LOVE & THE GRAVE! 11

GOD'S TERRORS-EXTINCTION! 16

BEREAVED BUT BLESSING GOD 18

MY YESHUA 1

LOVE & THE SEPULCHRE -JESUS 11

THE TITLE

A Mizmor Song for the Sons of Korah. For the chief musician on MAHALOT LEANOTH [Hebrew for "soothing (harp)"for "the cry of affliction" or "the afflicted"] The NIV bible has a note "Possibly the tune-"suffering of Affliction. We cannot be faulted for believing that this is a psalm of comfort. A Maschil or teaching psalm of HEMAN the EZRAHITE This Levite is celebrated along with Ethan in 1 Kings 4.31 as amongst the 5 wisest men known to the kings and people of the Jews in or before the time of King Solomon

HEMAN'S ARROWS OF PRAYER AMID A VERTIABLE FEAST OF TROUBLES 1-3

"O LORD God of my Yeshua salvation" by day or daily was my cry for help, in the night

YOU were there helping me! My prayer will come before YOUR face or will "belong" to

YOUR face. HEMAN is wise in that he communed with God in his affliction. Lower your ear or

"stretch it out" *as in coming closer to listen with care to my rattle or quivering cry. The allusion is to "arrows flying in sequence in the air". HEMAN is quivering and praying with great quietness and brokenness and yet great power! This man was a man of prayer! My soul and life is abounds or is satiated with trouble (cp. Job 14.1) and my life has been caused to touch death.*

HEMAN IS THINKING OF HIMSELF AS A WARRIOR IN A BATTLE FIELD HEAP OR IN A LIVING GRAVE 4-7

I think of myself as one with those who are going down swiftly to the pit or grave. *He has damasked himself into the story of the dying. I am as a warrior without force or power. I am stretched out (on a couch). My soul is near or like as or within the walls and limits of the dying or dead. HEMAN is in that nether world where those who formerly lived seem nearer than the living. Like the battle slain who lie in a heap whom YOU remember no more for these have cut themselves off like a felled tree or "separated sheep"(as a victim)from your hand or power to help. YOU have placed me in the prison of those underneath-or the lower ones, within the dark shadows. YOUR hot wrath leans upon me and you keep humbling me [Hebrew hm["making meek" or "submitting me to "] with all your breakers or waves, Selah Think how "heavy" that is.*

HEMAN'S UNENVIABLE ISOLATION AND UNCEASING PRAYER 8-12

You have caused those who know me intimately to become distant or to be removed from me and have placed abhorrent things or people for me to relate to. I am separated as a prisoner and I will not escape or be led out. My eyes languish or age from my affliction. I call out to You O LORD throughout all the day or each day. I keep spreading out my hands [Hebrew jfv-"to spread as if over the world]

(1) **Do you do miracles for the dead or corpses?** *Although this seems sarcastic humour it is truth stranger than fiction. The LORD does raise the dead and call things that are not as if they were...When the shady one of Hades or the weak rise up and are caused to praise You? Selah- think on that burdensome idea!*

(2) **Is there any counting of YOUR covenant love in the burial mound or sepulchre?** *Is there any reckoning of your faithfulness in the abyss of Sheol? We can answer one of these questions-the one about reckoning God's love in the sepulchre in the positive-since the resurrection of Lazarus and more particularly that of Christ. Countless pilgrims have spoken of God's love and covenant purpose in those sepulchres. The story of Jesus about Dives and Lazarus in Hades enable us to give positive answer to the second besides. To these deep probes of the human spirit only Christ has the answer. The OT gave no answers.*

(3) **Does your wonder make itself known in darkness?**

(4) **Do your righteous deeds make themselves known in a land of forgetfulness?**

HEMAN PRAYS INCESSANTLY - DEEP SPIRITUAL MATTERS HAVE NO EASY ANSWER 13-18

But I keep crying to you O LORD for help! *And in the morning my prayer will be before YOU! Why O LORD are YOU thrusting away my soul and hide YOUR face from me? I am afflicted and expiring from my youth. HEMAN speaks of a condition which appears to have been lung orientated-not unlike the disease of emphysema. I have borne YOUR terrors over and over (through the years. [Hebrew "hmp["the wheel"] YOUR burning anger or ardour or earnestness have passed over me. YOUR terrors have brought me to the extremity of extinction encircling me as deep waters all the day. Together they have beaten me [Hebrew pqrn "to beat every olive off an olive tree] YOU have cause to remove far from me my beloved and a companion. Darkness knows me best. HEMAN is oppressed by an acute personal physical*

malady, the unceasing difficulties of many years and the terrors of God which have brought him to the position where the light of hope is all but extinguished. Besides this his beloved companion has been taken away. Amid all this HEMAN in his wisdom is a model for us -he keeps on praying amid the trials. He writes a song and sings it to instruct and teach others to bring their troubles to the LORD daily-always-unceasingly.

WATTS by-passes Heman's psalm-with its devastating loneliness

I give the metrical line instead.

Lord God, my Saviour, day and night
Before thee cried have I
Before thee let my prayer come;
Give ear unto my cry.
Thou hast put far from me my friends,
Made me their scorn to know;
And I am so shut up that I
No longer forth can go
My friends thou hast put far from me
And those that did me love;
And those that mine acquaintance were
To darkness didst remove.

Please go on to Book 4

PSALM 92(BOOK 4)

A song for the day of Rest

TOOLKIT

BASKET 46 (cf. Genesis 43.11)

1Vine 2 Fig 3Palm 4 Olive 5 Pomegranate)

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

3 Victory 4 Hope 5 Monarchy

Salvation (Balm of)

Doctrine (Honey of)

Prayer (Spices of)

Love (Myrrh of)

Unique LORD (Pistachio-of)

Watch Care (Almond-eye of)

Redemption (Silver of)

Benjamin (Right Hand of-God)

The coming Age of His rule 8

JOY OF SALVATION 4

Old age is fruitful-Cedar -like 14

Thanksgiving 1

The LORD is a God of covenant love 2

The God who lifts up 3, 10

God has deep and delicate thoughts 5

God's undertakings include salvation 4

Christ raised to the throne 8

THE DAY OF REST-MEDITATE, SING, ENJOY 2-3

It is good to be one who praises the LORD, to praise your name O MOST HIGH

To expound YOUR covenant love in the morning, YOUR faithfulness at night

The "ascending notes of the ten stringed Psalter, the mounting notes of the Nabal

The upliftings of musical settings on the Harp

David is aware of the "beauty" and "orchestral suitability" of these three instruments in unison.

He is speaking of the excellence of such instruments for the Sabbath. Most especially he thinks

of their value to inspire "meditation"[Hebrew HIGGAION] and joy[Hebrew TOV] They have

"uplift" -a word he uses three times[Hebrew ALI]

THE DOOM OF THE WICKED-THE REIGN OF THE LORD 4-8

Because you cause me to be radiant through **YOUR vast undertakings** O LORD I shout often and often (or) my voice -cum-hand-vibrates with joyful song at the work of your hands. How great are your works O LORD! **How very deep your delicate detailed thoughts!** *David combines a word for the "depths of valleys or sea reaches [Hebrew AMEQ] with a fine word for damasked woven treads and colours. [Hebrew HASHAB] Man who lives life like the cattle [Literal Hebrew BAAR "consuming" or as a "consumer"] and does not know (YOU) intimately. And the Great fool has no understanding [Hebrew JABIN "no mediating help"] on these things. "The wicked flourish early and blossom as grass and all those who undertake large evil enterprises shine or glitter like gold [Hebrew ZIZ] serving their own destruction which rises up for eternity and YOU, O LORD will be raised up for the age (or eternity) to come.*

CHRISTOLOGICAL PASSAGE-THE ADVENT OF PREACHERS AND THE CHURCH 9-15

For behold your enemies O Lord, for behold YOUR enemies will perish. All who undertake large evil enterprise will have been separated away. **You have lifted high my horn.** A *prophetic TORAH* of Christ.

I pour out fresh oil. My eyes look with pleasure at my (princes) striving for dominion. My ears will hear of wicked ones rising against me. The righteous will flourish as a palm; they will become great [Hebrew SHAGAH] as the cedars of Lebanon -**righteous ones** who have been planted in the house of the LORD. They will flourish in the "enclosures" *The idea seems to be the "villages" or "protected places" or "convocations called by trumpet"-the nearest we approach to the "church"].* They will still produce fruit (spiritually) [Hebrew NUB] in grey-haired years. They will be "anointed" or fertile and "green" or "fresh as oil" to expound; *This is a clear forward reference to the age of the Holy Spirit. "When the LORD is righteous (or) "a righteous one" my rock there is no single unrighteousness or injustice [Hebrew AAWAL-"one injustice"] through Him This is not describing the righteousness of Christ alone but that righteousness which is in and through Christ alone.*

WATTS' METRICAL

Sweet is the work my God, my King
To praise thy name give thanks and sing;
To show thy love by morning light
And talk of all thy truth at night.
Sweet is the day of sacred rest,
No mortal cares shall seize my breast;
O may my heart in tune be found,
Like David's harp of solemn sound.
My heart shall triumph in my LORD,
And bless his works and bless his word!
Thy works of grace how bright they shine!
How deep thy counsels, how divine!...
...But I shall share a glorious part,
When grace has well refin'd my heart;
And fresh supplies of joy are shed,
Like holy oil to cheer my head.
Sin (my worst enemy before)
Shall vex my eyes and ears no more,
My inward foes shall all be slain,
Nor Satan break my peace again.
Then shall I see, and hear, and know,
All I desir'd on earth below,

And ev'ry pow'r find sweet employ
In that eternal world of joy

PSALM 98 A MIZMOR

BASKET 47 (cf. Genesis 43.11)

1Vine **2** Fig **3**Palm **4** Olive **5** Pomegranate)

1Joy/judgment **2**Peace/prosperity (**5**crops) **Shout for joy 4, 8**

3 Victory **4** Hope **5** Monarchy

Salvation (Balm of)

Salvation known worldwide 2

Doctrine (Honey of)

Coming Judge 9

Prayer (Spices of)

Sing to the LORD (Thanksgiving) 1

Love (Myrrh of)

He remembers to love 3

Unique LORD (Pistachio-of)

The LORD is king 6

Watch Care (Almond-eye of)

He remembers to be faithful 3

Redemption (Silver of)

He is the source & cause of salvation 1

Benjamin (Right Hand of- God)

His return and rule of equity 9

CONTENTS OF THE BASKET

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

Doctrine (Honey of) His coming to judge

Prayer (Spices of) "Sing to the LORD"-thanksgiving!

Redemption (Silver of) His covenant faithfulness

Watch Care (Almonds of) He has remembered His faithfulness

Uniqueness of the LORD (Pistachio-Grew near MAHANAIM in Gad) THE LORD THE KING

COMMENTARY

NEW SONGS CELEBRATE NEW MIRACLES¹⁻²

Sing to the LORD a new song... [*Heb HADASH-"fresh this year" like a "new wooden hay-cart" or even*

*"a newly polished sword" or even one fresh this month as the new moon]*The moment of this "new song" concept is that it demands a devotional walk that is fresh and intimate with God ...for He has done wonderful things. God is a God of "miracles" and that this is so continually is proven by the continuous need to develop new songs to acclaim His wonders in the current generation. **For His right arm and holy arm is the means of His salvation. The LORD has caused his salvation to be made known -before the eyes of the nations he has openly shown his righteousness.** The personal provision of salvation by God as agent and instrument is accentuated and the "grotesque Gala" of Calvary set up by the Romans with the connivance of the priests and Sanhedrin of AD 32 made for such an historic miscarriage of justice as became known world-wide.

GOD'S SALVATION WAS TO BE KNOWN EARTHWIDE 3

He has remembered **His covenant** and **His faithfulness** to the house of Israel. *The death of Christ was the "foreseen provision of the lamb" promised to Abraham and also the "sure mercies" promised to David. The atonement Jesus Christ afforded fulfilled all the Torah prophecies concerning redemption-every shadow and type is complete in Him.* All the ends of the earth have seen the "salvations" of our God. *The word "salvation" YESHUAH is built on the Piel stem which means "continual salvations". Thus the farthest extremities of the earth from Israel eventually had evidence of what God did in Christ over time until the message came to*

them. Thus China today and America too have the mounting evidence of centuries of divine covenant love in action to place beside the O.T. promise and the Act of Redemption itself.

PRAISE AND JOYFUL EXPECTANCY 4-6a

Let the whole earth (*in this case probably Israel*) **shout for joy** or blow the trumpet; break forth [*Heb PITZHU*] an imperative and sing and make music. Make music to the LORD on the harp, with the harp and the voice of praise or musical production [*Heb. ZAMAR*], with trumpets and the voice of **the Shophar**. *Unaided song suggests natural and spontaneous praise, the Harp is a Jewish instrument of praise, the Trumpet is an instrument which proclaims war and victory and the Shophar is suggestive of a great event in the offering.*

THE COMING OF CHRIST AND FUTURE JUDGEMENT

THE RELEVANCE OF ASIA MINOR 6b

Shout for joy [*Heb. RUA*] before the face of **the LORD the king**. Let the sea thunder and its fullness; **the world** and its inhabitants. Let the rivers clap their hands. Let the mountains sing in unison before the LORD for **He is coming to judge** the earth. He will judge **the world** [*Used of the TIBARINI-Asia Minor*] in righteousness. *This use of "world" is not the "ends of the earth" of v.3 or the "whole earth" of v.4. The specific usage of "world" is actually TUBAL-which is modern Turkey. When we look at the book of Revelation the seven churches are cited in Asia Minor and the LORD in the NT context speaks of "removing the candlestick". The judgement of God was shown in the Apocalypse through the image of what is modern Turkey and may well be of significance that this area is placed at the very beginning of latter day revelation as the setting for and admonition of coming judgement and the outworking of the last things.* He will judge the peoples with justice or right [*the straightness of the way*]

WATTS' METRICAL-messiah's coming kingdom

Joy to the world; the Lord is come!
Let earth receive her King:
Let ev'ry heart prepare him room,
And heav'n and nature sing.
Joy to the earth; the Saviour reigns!
Let men their songs employ;
While fields, and floods, rocks, hills, and plains,
Repeat the sounding joy.
No more let sins and sorrows grow,
Nor thorns infest the ground;
He comes to make his blessing flow
Far as the curse is found.
He rules the world with truth and grace;
And makes the nations prove
The glories of his righteousness,
And wonders of his love.

PSALM 100

AUTHOR UNKNOWN

BASKET 48 (cf. Genesis 43.11) A basket of Imperatives

1Vine 2 Fig 3Palm 4 Olive 5 Pomegranate)

1Joy/judgment 2Peace/prosperity (5crops) Serve the LORD with radiance 2b

3 Victory 4 Hope 5 Monarchy

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

Sound the (gospel) trumpet
Creation not evolution or self-made 3b
Come to his gates with bursts of thanks 4a
His covenant love endures 5
Perpetually faithful 5
We are his flock 3b
Get acquainted with Him 3b
His presence 2

A SONG OF THANKS

"Thanks" involves action. The Hebrew YADAH speaks of "throwing the hand" towards God in praise or casting it upon the breast in confession. Thanksgiving should point to the source of one's gratitude and confession to the source of one's disturbance. Equally we ought to sing because we are happy and pray as well when glad and sad.

MERRY CHRISTMAS -THE EARTH'S PEOPLES HAVE REASON FOR CHEER DAVID'S FIRST DEMAND-A SHOUT OF VICTORY 2a

Cry out or sound the trumpet belonging to the LORD, all the earth. The causative verb in the imperative suggests we must shake ourselves to action and not be slack in praises.

DAVID'S SECOND DEMAND- CHEERFULNESS 2b

Serve the LORD with radiance. The "service" of our creator and redeemer wants no dullards. *We have great reason to be radiant as his courtiers. His presence is such joy. As I write on Christmas day I see more abundant reason to be "merry" as this psalm demands. Christ has come-Christ has conquered-Christ will return. As lights of cheer fill the houses and cheer the streets so in our hearts where the Lamb of God is enthroned let there be an ever burning candle of hope and joy-a SHAMAH of "merry voices" and "light to the righteous"*

DAVID'S THIRD DEMAND- SINGING 3a

Come before His presence **with torrents of joyful song** [*Heb, RANAN "the sound" as of the ARNON or the JABBOK*]

DAVID'S FOURTH DEMAND-INTIMACY WITH GOD 3b

Become acquainted with Him because the LORD Himself is God in triune power. He -not we-laboured to prepare or create us. *It is useful to compare Deuteronomy 32 6 & 15 where Moses first speaks of God as the creator of Israel. We are the flock of His tending and governance, of his feeding and of His delight.*

DAVID'S FIFTH DEMAND-THANKS 4a

Come into his gates with bursts of demonstrative thanks

DAVID'S SIXTH DEMAND-PRAISE AND GLORY 4b

Enter into His enclosure with praise or glory. *The sheep as they are moved to a narrow place bleat and create a concert of sound and likewise when they are first placed in an enclosure. There is an experience of being restricted-though for their safety. The saint may come freely to God in loving obedience.*

DAVID'S SEVENTH DEMAND-BLESS THE LORD 5

Give thanks to Him and bless His name for the LORD is good and His covenant love endures perpetually and His faithfulness from generation to generation. *We often seek His blessing but*

let us spend more time comforting and blessing and bringing joy to the heart of God-whether in reaching others or speaking to our LORD concerning his patience and love for us.

WATTS' METRICAL

His sov'reign power without our aid
Made us of clay and form'd us men;
And when like wand'ring sheep we stray'd
He brought us to his fold again.
We are his people we his care,
Our souls and all our mortal frame;
What lasting honours shall we rear,
Almighty Maker to thy name!
We'll crowd thy gates with thankful songs,
High as the heavens our voices raise;
And earth with her ten thousand tongues,
Shall fill thy courts with sounding praise,
Wide as the world is thy command;
Vast as eternity thy love;
Firma as a rock thy truth must stand,
When rolling years shall cease to move.

Scarce anywhere shall we exceed the last quatrain which characterises the Commission of Christ and HIS vast love to enable it. Besides thee lines tell of the Gibraltar like or Tyre like stability of the truth of God and remind us that God's attributes never fade or fail.

PSALM 101 OF DAVID

THE MAGISTRATE'S PSALM (WATTS)

BASKET 49 (cf. Genesis 43.11)

1Vine 2 Fig 3Palm 4 Olive 5 Pomegranate)

1Joy/judgment 2Peace/prosperity (5crops) Walk the way of perfections 5b

3 Victory 4 Hope 5 Monarchy

Salvation (Balm of)

Covenant mercy of justification 1

Doctrine (Honey of)

Blameless 2a 2b 6

Prayer (Spices of)

How long? David seeks the LORD'S presence

2

Love (Myrrh of)

I will sing of your love 1

Unique LORD (Pistachio-of)

God is just 1

Watch Care (Almond-eye of)

David quickly nips slander & pride 5

Redemption (Silver of)

Blameless (in Christ) by grace 6

Benjamin (Right Hand of- God)

Coming from the throne 2

THE BASKET

Salvation (Balm of) David sings of the covenant which demands justice & affords justification

Doctrine (Honey of) David believes in Practical ethics -the accompaniment of faith

Prayer (Spices of) "How long till you come to me?" David desires the presence of God

Redemption (Silver of) "I will have made myself walk upright"-A redeemed man renewed& determined to serve God.

Watch Care (Almonds of) David's instant action against the wicked reflects shows watchfulness

Uniqueness of the LORD (Pistachio-of MAHANAIM) God is a God of love and justice v.1

THREE DELIBERATE INTENTIONS OF THE KING 1-2

Within the song David makes a unique coupling of Covenant Love and Justice. He says they cannot be separated. We cannot separate our faith and our conduct. This also is the position promoted in the teaching of Paul the Apostle of our LORD.

- (a) I will cause myself to sing of the covenant love-justice, for You O LORD I will sing celebrated music [Hebrew ZAMAR-"celebrated music" as "excellent fruit cut off"]
(b) I will cause myself to be instructed [Heb. SHAKAL "to understand"] in the way of perfection [Heb. "completing (what I begin)"] **How long till you will come to me?**
(c) **I will have caused myself to walk in uprightness** [Heb. TAMAM-"wholeness" "sincerity"] **of heart** among my household. *Despite past failure David clings fast to this purpose*

DAVID DESIRES TO BE CLEAR-CUT AND ABOVE SCHEMING IN RELATIONSHIPS 3-5a

- (d) I will not place before my eyes an affair of Belial ["vile uselessness" literally "no yoke" as if to contrive a relationship without a covenant or bond]
The deeds of men who "draw back" [Heb. related to SHATAH "adulterous"] I hate-it will "stick" ["damask" or "weld"] to me!
A heart of deceit or perversity will remove from me. I am not a familiar of evil.
The one who "kneads" [Heb. LOSH "to get someone into a "mix" as we would say "a mess" or trouble] his neighbour under cover I will matters to rise for him [The pun is on the "bread mixture"-David would bring him "big" trouble-his "bread mixture" would rise to his ruin]

DAVID CONFESSES PAST DIFFICULTY WITH THE PROUD AND WITH PEOPLE WITH WHOM ANYTHING GOES 5b

The High of eyes and the Broad of heart - is the one I have not been able to bear [Literally "mastered"]
My eyes are on the faithful [Sons of Truth] of the land-that they may live with me. **He who walks in the way of perfections** [uprightness] will continue to be my attendant.

DAVID WILL COME DOWN INSTANTLY AND DECISIVELY ON FRAUD 6-8

No-one who practices fraud [Heb. RAMYAH] speaking lies will live in the midst of my house. He will not establish himself before my eyes. **In the mornings** [i.e. "at the earliest "] I will spring up on all the wicked ones of the land to cause every one who connives in evil from the city of the LORD

WATTS METRICAL—the magistrate's psalm

If I am rais'd to bear the sword,
I'll take my counsels from thy word;
Thy justice and thy heav'nly grace
Shall be the pattern of my ways.

Please go to Book 5

PSALM 108 (BOOK 5 BEGINS WITH 107) OF DAVID A Song

BASKET 50 (cf. Genesis 43.11)
1Vine 2 Fig 3Palm 4 Olive 5 Pomegranate)

1Joy/judgment 2Peace/prosperity (5crops)
3 Victory 4 Hope 5 Monarchy
Salvation (Balm of)
Doctrine (Honey of)
Prayer (Spices of)
Love (Myrrh of)
Unique LORD (Pistachio-of)
Watch Care (Almond-eye of)
Redemption (Silver of)
Benjamin (Right Hand of- God)

I will exult or triumph with joy 7
Victory 7-9
Save us 6
God is constantly speaking 7
Give us aid, man's help is worthless 12
God's love is great 4
Only God gives continual salvation 12
I will awaken the dawn 2
Redemptive deliverance 6
Judah is my sceptre 8

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

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

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

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

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

PSALMODY AND SALVATION EXTEND WORLDWIDE 3-6

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

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

THE CONTINUING REVELATION THE TRIUNE GOD OF STRENGTH 7-10

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

(a) *Joy in the Midlands of Israel I will divide SHECHEM out by lot- I will measure out the valley of Succoth as a garment for cutting. These locations either side of the river-the places*

where Jacob met God and Joseph was sold by his brothers were now both to be subject to the government of David-this rejoiced his heart as did the providences represented by the land he now ruled.

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

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

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

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

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

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

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

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

A VITAL PRAYER FOR A RETURN OF THE LORD SABAOTH 11b-12

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

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

ISRAEL IN THE LATTER DAY 13

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

THE CONTEXT OF THE PSALM

There is simply no point in David's battles when he could not rely or was unwilling to rely on divine assistance against an on-coming foe (cf 2Samuel 7.1 & 22.1 & 2Samuel 24 12-16)but there was a deeply saddening battle with the Philistines on GILBOA where Saul and Jonathan fell and the LORD went not out with Israel's armies. "We will tread down our enemies" is also an assurance David receives from the LORD at the outset of his rule. He was a man who time and again sought divine guidance for life and warfare [2Samuel2.1, 2Samuel4.19.v2Sam 15 25-27 Sam.21.1-2, 2Sam.24.14, 1 Kings 2.2] "watch the watchings of the LORD." The joy expressed in the psalm relates to his assurance of the "covenant mercies" which extend to his throne and are prophetic of the throne of Messiah. The psalm appears to be written about the time David settled in Jerusalem as King (by 2 Samuel 8.11-12 David had overwhelmed the Midlands and Moab and the Philistines and it5 would seem he was poised or compelled to engage Edom. Should the suggested context be accepted David's daily early rising and praise even at this time of warfare appears to have been uninterrupted. It is immediately afterward in 2 Samuel 8.13 that we read of David's defeat of 18,000 EDOMITES in the Dead Sea area.

WATTS SONG FOR New England

Where nothing dwelt but beasts of prey,
Or men as fierce and wild as they;
He bids th' oppress'd and poor repair,
And builds them towns and cities there.
They sow the fields, and trees they plant,
Whose yearly fruit supplies their want;
Their race grows up from fruitful stocks,
Their wealth increases with their flocks.

In this case Watt's composition departs from the scripture widely in the interest of singing of God's grace to the Pilgrim Fathers. He goes on to speak of their sin and the encroachment of barb'rous people.

The connection is between Israel's expansion and that of Watt's England. The era was one of evident success in the colonies

PSALM 109 OF DAVID A Song

BASKET 51 (cf. Genesis 43.11)

1Vine 2 Fig 3Palm 4 Olive 5 Pomegranate)

1Joy/judgment 2Peace/prosperity (5crops) Your servant will be radiant 29

3 Victory 4 Hope 5 Monarchy

Salvation (Balm of)

Doctrine (Honey of)

Prayer (Spices of)

Love (Myrrh of)

Unique LORD (Pistachio-of)

Watch Care (Almond-eye of)

Redemption (Silver of)

Benjamin (Right Hand of- God)

Salvation known to all nations

The story of the cross foretold 6-8

Christ is our Intercessor 4

In love deliver 21

Adonai's sacrifice for the sinner 21

May another take his office 8

Expiation offered ... unsought? 7

Christ's ministry in heaven 30

PROPHETIC DETAIL OF JESUS 1-5

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

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

"Because of" or "under" or "instead of" my love they oppose me as Satan

And I am prayer Intercession (109.4)

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

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

PROPHETIC DETAIL OF JUDAS 6-8

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

WRATH AND THE CURSE STRETCH INTO THE FUTURE 9-13

(Imprecatory in nature)

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

WRATH AND THE CURSE DESPOILS THE PAST 14-16

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

A MAN OF DEEP SINFULNESS 17-20

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

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

He would clothe himself in cursing as his long garment or robe. Cursing will come into his heart (midst) as flowing waters and into his bones as oil. *Living as one who is full of cursing and anger is most unhealthy and must reflect in a lack of well-being.* It will be as a cover wrapped over him and for a belt girding him forever. *It will be his terrible shroud.* This is the payment the LORD will undertake for my accusers-for those who speak evil of my soul. *The divine*

retribution is now dealt with-it enters into an eternal and irreversible punishment. **The cursing of David would attract temporal punishment but there is something much graver in the deep considerations of this psalm.** The terrible cursing of the covenant king is directed towards the Messianic seed of the throne of David by the Spirit of God and he who continually curses Christ[as is the case with the Hebrew Piel used in this psalm] is himself accursed.

PROPHETIC ORACLE OF CHRIST'S CRUCIFIXION 21-25

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

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

Help me, O YAHWEH MY ELOAH. Deliver me according to YOUR covenant love. And may they know this is YOUR hand. *This expression is the prayer of David and it is taken up into the intercession of Jesus from the cross in his great cry "Father forgive them" and his further cry "My ELOAH my ELOAH why have YOU forsaken me?"* You O YAHWEH have caused it to be accomplished. *This incredible detail of David's is indicative of the fact that such reproach as is crucifixion was purposed by God to be a showcase of the depth of divine love. The wonder is that David could write this data as if it were happening before his eyes!* They will curse but YOU will bless. *Around the cross were many who spat and cursed but through the death of Christ and His glorious resurrection 3 days later mankind has been blessed.* Those who rise up will in rebellion be ashamed but **your servant will be radiant.** *This prophecy foretells the resurrection of Christ.* My accusers will clothe them with ignominy [Heb KALAM] and wrapp'd in shame as a robe.

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

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

WATTS' WATCHWORD

When in the form of mortal man
Thy Son on earth was found,
With cruel slanders, false and vain,
They compass'd him around.
Their malice raged without a cause;
Yet, with his dying breath,
He pray'd for murd'ers on his cross,
And bless'd his foes in death.
Lord, shall thy bright example shine
In vain before my eyes?

Give me a soul akin to thine,
To love mine enemies.

With Isaac Watts we could do no better than seek that love for others that can forgive the hurts they lay upon us so that the radiant example of Christ should not be in vain.

**PSALM 110
OF DAVID**

BASKET 52 (cf. Genesis 43.11)

1Vine 2 Fig 3Palm 4 Olive 5 Pomegranate)

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

3 Victory 4 Hope 5 Monarchy

Salvation (Balm of)

Doctrine (Honey of)

Prayer (Spices of)

Love (Myrrh of)

Unique LORD (Pistachio-of)

Adonai 1

Watch Care (Almond-eye of)

Redemption (Silver of)

victorious 3

Benjamin (Right Hand of- God)

Thy people shall be willing 3

The resurrection of Christ 1 Virgin Birth 3

The Lord at the right hand – the Intercessor 1

Love is shown in the eternal priesthood 4

My Lord-the unique relationship of David &

The Lord shall send out the rod of his strength 2

Dew of youth describes love come down &

Sit thou at my right hand-the Risen Christ 1

COMMENTARY

(1) The LORD said to MY ADONAI "Sit on my right hand until I will make your enemies a footstool for your feet. 1

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

(2) The LORD will send out from Zion the rod 2a

[Heb. "sceptre" "spear" "chastening"-the word "send" supplements the idea-being a term for "sending apostles" "sending messengers"-also in the stronger hostile sense for "sending arrows". After His settlement at the right hand of God Christ Jesus send the apostles to the world and at his return when the ark is again in place He shall both demonstrate his will to unrivalled rule and also send messengers of His kingdom worldwide] of YOUR power [Heb. "might" "heroic power" "majesty"-the radical of the term is the "He-goat" who cannot be turned about and does not give up his pursuit of his adversary]

(3)You rule 2b

[Heb REDEH "subdue" "tread the winepress of wrath." The word rule as in Lamentations 1.13 is used of a "spreading fire" In the Talmud the term is used for taking bread from the fire] in the heartland of your enemies. The meaning seems to be that Christ's rule will be one which both

spreads widely when there are many adversaries to His kingdom and if we follow the Talmudic image one which will also show itself by taking his people from amidst the opposing world.

(4) YOUR people 3 a

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

(5) In the house of adornment of apparel for festival of holiness from the womb or tender affections of the breaking dawn you have the light dew of your bringing forth. 3b

The glory of the morning sun and the surrounding covering of dew is symbolic of MESSIAH who can be described as "brought forth" in birth" because He was previously "incarnate" and brought forth from the womb of the virgin Mary and also because He was "begotten" by the Father from the dead. The combination of **heavenly glory** and **earthly dew** is appropriate to the FIRSTBORN cocooned in a dew- like veil as He was born that early Christmas morn just on sunrise and also to the LORD as He rose in **divine glory** and continuing **perfect humanity** that early Easter morning.

(6) The LORD HIMSELF has sworn and will not groan 4

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

(7) My ADONAI is at YOUR right hand. He is to shake and smite 5

[The Hebrew MAHATZ is both present **and perfect in sense**-so ADONAI appearing to Abraham was the real "MAHATZ or crusher of the four eastern kings and so the rightful recipient of tithes] **kings** in the day of his wrathful anger.

(8) He will judge or bring under His rule or bring low and subject the nations 6a

in their house [The Hebrew expression contains an element of "strife" for "rule" is allied to the word ADONAI Lord. -Christ will become LORD of all.]

(9) He will crush the numerous or lightning arrow shooting ROSH 6b

upon the land [ERETZ is normally used for Israel -reference to Ezekiel 38-9 is instructive for comparison of the time and setting]

(10) He will drink from a river in the house of the Way 7

-for that reason He will lift up His head as high priest. The exercise of Christ's ministry along the road of intermediate history is an equal and growing ministry culminating in his ultimate rule as King Priest. The Way describes the ministry Christ now exercises in connection with His Church-the people of "the Way" and his "banqueting"[Heb. SHATHAH] is His fellowshiping represented as in the case of Melchizedek by bread and wine. When ultimately ROSH is defeated

as were the *FOUR KINGS* under apparent human instrument Christ will get the glory as He appears again in Jerusalem. The strict comparison of the Genesis 14 background with the ultimate denouement of the ministry of Christ our High Priest is necessary and instructive.

WATTS

Christ's Kingdom and Priesthood

Jesus our Lord ascend thy throne,
And near thy Father sit;
In Zion shall Thy pow'r be known,
And make thy foes submit.
What wonders shall thy gospel do!
Thy converts shall surpass
The num'rous drops of morning dew,
And own Thy sov'reign grace.

PSALM 139

OF DAVID

FOR THE CHIEF MUSICIAN

BASKET 53 (cf. Genesis 43.11)

1Vine 2 Fig 3Palm 4 Olive 5 Pomegranate)

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

3 Victory 4 Hope 5 Monarchy

Salvation (Balm of)

Doctrine (Honey of)

Prayer (Spices of)

Love (Myrrh of)

Unique LORD (Pistachio-of)

Watch Care (Almond-eye of)

Redemption (Silver of)

Benjamin (Right Hand of- God)

God's keeping power 10

My days were ordained 16

Search me O God 23

The miracle of creation

Divine Omniscience 1

God knows our day first to last 2

The way everlasting 24

When I awake-resurrection 18

THE OMNISCIENT LORD DIGS DEEP 1-6

O LORD you have searched me [Heb. HAQAR "investigated" "deliberated over" "found my secrets" from the root "to dig"] and have known me intimately or personally. **You are familiar with my Sabbath and resting and my rising up.** You can understand like an umpire my friendship [*Heb RAAAH "social life" "one love" "delights" or "thought" from the SYRIAC RAA'*] YOU are continually winnowing [*ZARAH "measuring" or "sifting and discerning"*] my travelling by conveyance and my lying with woman. "You have made YOU familiar with or accustomed to all my minor ways. There is not an eloquent declaration on my tongue but behold O LORD YOU were completely aware of it. Behind and before YOU have laid siege to me [*Heb TZOR "put a fortress or mound" "advanced"*]David feels his most private moments of love are known; his whispered secrets; his great speeches; his social contacts; his idiosyncrasies and even his past and future before it is written or unravels. Such is Omniscience! Such awareness is a miracle beyond me. It is elevated-high inaccessible- I am not able to have such awareness.

ESCAPE FROM GOD IS FUTILE 7-12

Where shall I go from your Spirit? [*Heb. RUACH*]With the same revelation as St. Paul David is aware that none knows the deepest things but the Spirit of God (ref.1Corinthians 2 10-16) To where can I cross over from your Presence? If I should ascend up to heaven YOU are there! If I

spread my bed in Sheol behold you are there! Should I bear up on the wings of the morning and should I dwell in the furthest parts of the sea even there YOUR hand will lead and govern me [Heb NAHAH "to govern"] David thinks of himself as escaping to the heights as astronauts can today or to the depths as submariners do or to the far west by air as air passengers are wont to do-but in all of these locations the LORD is both present and able still to watch and govern.

Your right hand will still hold on to me [Heb AHAZ "as a possession"] though I may say "Certainly the darkness [Heb. "underground cells" like "prison" or "Sheol"] will cover me from YOU and the light become night close in by me-even the darkness will not cause me to be darkened from YOU and the night is as bright as day-as the place of light so the place of darkness! *Even the extreme of "putting a man away" from community or "taking a man away from life" to the realm of the dead does not give the spirit of man indemnity from the LORD'S presence and care.*

*"I fled Him down the nights and down the days
I fled Him down the arches of the years
I fled Him, down the labyrinthine ways
Of my own mind; and in the mist of tears
I hid from Him, and under running laughter."*

The Hound of Heaven by Francis

Thompson

DAVID REJOICES IN BEING A HIDDEN WORK OF GOD 13-16

For YOU created [*The Hebrew is fuller-"You "formed" and "possess" and "purchased"*] my continual complete workings of the soul.

(1) **You concealed me** or wove me together in the womb of my mother. **I praise YOU because I am a miraculous set of Torahs for myself.** *David sees his life and affections and the workings of his mind and soul as divinely instructive-pointing to his creator.* Your labours in producing (man) are miracles and my soul *continues to be very well aware of that.*

(2) My body knitting and **strength of substance** does not **hide or destroy** itself [Heb KAHAD] *without YOU* because or when I was made **in secret.** *The intricacies of the human genome have but recently been uncovered but God knows the beginnings and the strength of the parts of any soul and for that matter how they will wear from the inception.* When I had been embroidered intricately [Heb RACAM "to work embroidery on two sides"] in the descendings of the earth. *David is not thinking of some underground contribution of earth chemicals or oxides to his DNA; he is thinking of his long line of earthly progenitors.*

(3) Your eyes saw me in my rude unformed state [Heb GOLAM-literally "rolling together in the embryonic state"-Talmudists use it of the "unformed" (CHELIM 12.6)] *Verse 16 has been applied to "the mystical body of Christ" as prophetic KETHUVIM.* Though **all** the days that had been devised by the heavenly Potter were *hidden* like gold not **one** of them had yet come.

DAVID IS HUMBLED BY THE DIMENSIONS OF DIVINE LOVE AND CARE GOING INTO THE IMMENSE FUTURE BEYOND DEATH 17-18

(a) How **priceless** [Heb. YAQAR "dear" "rare" "honoured"] YOUR acquaintance [Heb. RAAH "governance" "shepherd care" "thoughts of desire"] are to me O God of strength.

(b) **How strong or numerous their beginnings!** Should I count them they are more than the sand of the sea.

(c) **When I awake from death** [Heb QOTZ-after being "harvested"] I am still with YOU

DAVID DEMONSTRATES HIS RIGHTEOUS INDIGNATION 19-21

Would that YOU ELOAH should slay the wicked! So you warriors with blood on your hands get away from me! They were speaking of you with evil machinations. They lift up YOUR fearful (name) [*take up YOUR terror*] as something empty evil and destructive.

- (a) Do I not hate those who hate YOU?
- (b) I hate the house of those who rise up against YOU who would have YOU despised!
- (c) Mine is complete hatred of the ones who hate YOU!
- (d) They are my personal enemies as long as I live!

DAVID IS CONCERNED THAT ANGER MAY SMOULDER AND BURN TO HIS SPIRITUAL RUIN-LIKE A TIGER THAT COULD CUT OFF HIS TRUE SPIRITUALITY.

YOU must search my hidden depths and know my heart O Strong God. *David is willing for the judgment of God upon his life-the deep **digging into** all that he is and thinks. Why does he invite such prurience? Because he is concerned about anger developing and upsetting his righteous life!*

Test me and know my doubts [*Heb SARAP "sceptical" "doubtful" "thoughts that are all over the ship"*]

And See into the future if there is a path (developing) of **anger** [*Heb AZAV "pain" "affliction" "idolatry" "bitterness"*]

And guide me {*Heb NAHAH-with the effect "to guide back" in the way everlasting. The word is used of troops who have gone out to fight and who come back in peace. David wishes to be restored to the peaceable way that is everlasting and holy-the way he desires to live his whole life.*

This statement must be set alongside all the psalms which pray for vengeance on David's enemies!

WATTS WATCHWORD-The all seeing God

O may these thoughts possess my breast, (L.M.)

Where'er I rove, where'er I rest!

Nor let my weaker passions dare

Consent to sin, for God is there!

Doth secret mischief lurk within? (C.M.)

Do I indulge some unknown sin?

Oh turn my feet whene'er I stray,

And lead me in thy perfect way.

Watts wrote five 139's. Two poems are on Omnipresence, two on Man's formation; one on Sincerity. I have chosen a verse from his "Omnipresent" theme and one from his "sincerity" theme. We do well to live under the direction of these words.

PSALM 140 BURNING COALS PSALM OF DAVID FOR THE CHIEF MUSICIAN

BASKET 54 (cf. Genesis 43.11)

1Vine 2 Fig 3Palm 4 Olive 5 Pomegranate)

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

3 Victory 4 Hope 5 Monarchy

Salvation (Balm of)

You are my Yeshua salvation 7

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

Satanic deception recognized 9
Hear the voice of my prayer 7
Guard me as a Shepherd would 4
The Lord acts decisively 14
Watch care 1,4
Kinsman Redeemer 1
The Listener at the throne 6

ONE EVIL MAN IS A DEADLY DANGER 1-3

ONE TERRIBLE THOUGHT

Rescue me O LORD as a kinsman Redeemer [*Heb HALATZ*] from a the fair youthful man of evil keep watch over me against the warriors of violence[*Heb. HAMAS*] who scheme up calamities in their heart; who gather fights all the day long. They sharpen their tongues like serpents. **The rancid heat of the backward bending asp is under their lips-think about it.** *Lips which speak with honeyed words disguise poisonous intent.*

THE TIMELY INTERVENTION OF THE LORD SOUGHT 4-6

A SECOND TERRIBLE THOUGHT

Guard me O LORD as a Shepherd would [*Heb. SHAMER*] from the hands of the wicked; **defend me as a vineyard keeper** [*Heb NATZAR*] against the man of violent acts who purpose to thrust my footsteps *The effect is a thrust at the feet which would cause David to stumble either disrupting the even path of his life or attempting his death.* Proud men have buried a snare for me and they have spread around *with great speed* the cords of their net and **they have set snares for me-think of that!**

DAVID RELIES ON THE LORD 7-8

A THIRD TERRIBLE THOUGHT

I am saying to YOU O LORD MY STRONG GOD: hear O LORD the voice of my prayer for grace [*Heb TAHANONI*] **O LORD MY ADONAI YOU are my YESHUA-SALVATION.** YOU cover my head [*as a helmet*] in the day of armed battle. *From the first David trusted more to the LORD for defence than to body armour. He despised Saul's armour and even in this context He glorifies God for his protection. This I have found -God is life's best insurance over his beloved. He will be your keeper-we may say of the LORD as David did of Goliath's sword "there is none like Him!"* Do not grant the breathed desire of the wicked O LORD. Do not let their purposes find success-**they will become mighty-think of that!**

DAVID RECOGNISES THAT VENGEANCE IS GOD'S 9-13

THE THOUGHT OF A SINISTER SPIRITUAL ADVERSARY

The head (or) prince of those who encompass me covers the wickedness labour or exhaustion of their lips. [*The "head" is singular and the verb is also singular with a plural suffix. Translations are both obscure and somewhat inaccurate as to the text- there is a Satanic "cover up" in the psalmist's mind. This reality changes the concept we would otherwise have of the psalm*] Lightning will come down upon them. They will fall in the midst of fire. They will fall into floods and not rise again. **Let not a man of (evil) tongue be established on earth (or)** in the land. May calamity hunt down and seize the man of violence to hasty destruction. **I know from experience that the LORD acts decisively** for the afflicted-acts to bring justice to the very poor. The righteous will definitely praise YOUR name and the upright or straight ones will dwell in your presence.

WATTS HAS NO RENDERING OF THIS PSALM

As for the head of those that do
About encompass me,
Even by the mischief of their lips
Let thou them covered be.
Let burning coals upon them fall,
Them cast into the flame,
And pits so deep, that they no more
May rise out of the same
A Man of evil tongue shall not
On earth established be;
Mischief shall hunt the violent
And waste him utterly.
The LORD I know will judge the poor,
Maintain the afflicted's right.
The righteous shall extol thy name:
The just dwell in thy sight.

(Metrical Psalms vv. 9-13 reworded in 1699 and revised in 1899 from the original Scottish 1595 Psalm Book)

The "burning coals on their head" theme (Please read my comment on "Head") draws no poetry from the sweet poet of the 17th-18th centuries. Watt's fellow-poet Milton did write "Paradise Lost with its *malus gravis*. David writes of *malevolus gravior* It is little wonder if we are trawling through malediction. But what we are witness to in this psalm is the ultimate judgment of the wicked and the justification of the righteous—nothing short of heaven and hell—God and Satan and the servants of either. The psalm is in holy writ because judgment is in the theology of the bible and cannot be strained out of divine truth. We are advised in this psalm that behind the subtle and not so subtle schemes of evil men there is an active prince of darkness—Satan. Any reading that fails gain this perspective from the psalm is seriously deficient. I have quoted a few lines from the metrical psalm.

PSALM 141 OF DAVID

FOR THE CHIEF MUSICIAN

BASKET 55 (cf. Genesis 43.11)

1Vine 2 Fig 3Palm 4 Olive 5 Pomegranate)

1Joy/judgment 2Peace/prosperity (5crops) Heart rejects evil speech (victory) 4

3 Victory 4 Hope 5 Monarchy

Salvation (Balm of)

Doctrine (Honey of)

Prayer (Spices of)

Love (Myrrh of)

Unique LORD (Pistachio-of)

Watch Care (Almond-eye of)

Redemption (Silver of)

Benjamin (Right Hand of- God)

Discipline is as an anointing cf 1-2

Prayer prepares itself 1

Eyes fixed on God 8

Christ the Righteous 5a

Keep watch over the door of my lips 3

Evening Sacrifice 1-2 (*see comments*)

Righteous chastening is good 5a

THE INEFFABLE NATURE OF PRAYER 1-2

O LORD I call YOU, come quickly to me. Cause you to hear my voice in the house where I call on YOU. *There is a factor in the voice of David always—whether "full voice" as in 142.2 or*

"thunderous" Psalm 104.12 or as in this case "urgency". The term voice always carries content and the Hebrew onomatopoeic accompaniment HOSHAH is emphatic of immediate need.

My prayer prepares itself as incense or stands as incense. Benjamin Davidson gives no instance of the use of the verb KON (Prepare) in the reflexive Niphal-for generally speaking nothing has power to prepare itself-it needs to be prepared. But PRAYER is the one exception-it arises in the Spirit and its desire is co-mingled with the Spirit of God's deep longings and so it can burn continuously as the incense was intended to do. So our prayers continue till we see the High Priest before whom they stand. Gesenius takes NEKON (a) as a Passive the Piel and Hiphil which gives it most unusual significance-"that which has continuously been caused to stand" and he brings into play the example of the "sun" which seems not to move and continues to burn age-long or (b) as a future of "readiness" with the accompaniment of "belonging" Hebrew "LE" -so "my prayer will make itself ready before YOUR face". The twin usages are both instructive. **Prayer like holy incense is prepared secretly** and is so entangled with the Spirit of man and God as to be "not of our creation". **Prayer is also almost the only thing we could say is ready to meet God.** May the lifting up of my hands be as evening sacrifice. The evening sacrifice answers to the atoning death of Christ which **commanded** an answer-and what an answer: - (a) The whole world knew what manner of love the Father had for us. (b)The ransom of forgiveness came to our souls (c) The Resurrection and eternal life became blessing which we have in Christ.

DAVID'S TONGUE IS DOUBLY GUARDED 3-4

Set a guard [Hebrew SHAMAR "shepherd watch"] O LORD to stand constantly at my mouth.

Keep a concealed watch [Heb. NATZAR "vineyard tower"] high over the door of my lips.

Do not allow my heart to expand like a tent to evil speech. David is well aware that the tongue can expand in its habits like a tent or like **an endless thread that is continuously spun.** Heaven above is invited to keep watching -a watch he puts in place that others know nothing about. Besides that there is an evident guard at his mouth as palpable as the policeman at No.10 Downing Street.

To have repeatedly practiced insults or abuse or deeds [Heb AALAL includes the notions of "childish repetitive action" and that of "wrong-doing"] in the house of wickedness with men who undertake deeds of iniquity. I will eat nothing of (or) I will eat without being into their sweet things. This expression is both a wish and intent.

FAITHFUL WOUNDS OF A FRIEND 5a

Should the Righteous strike or hammer me Covenant Love will have cause to chasten me (or) **"Should the Righteous One of the Covenant have cause to chasten me; it is the best oil of anointing-**my head will not "**decline**" or refuse it. On the technical use of the word "decline" TREGELLES after Gesenius observes that 33 codices take this word as a "future" of NAWA meaning "will not refuse." We are to think of the "fragrance" and "ministry" associated with anointing. **The blows or corrections of the Righteous remain as "continual fragrance" in the ministry of the one so anointed-**spreading its influence wherever the humble saint moves.

EVIL MEN AGREE WITH DAVID'S LEGISLATION AND JUDGMENT BUT SECRETLY HATE HIS THRONE AND PLAN HIS DEMISE 5b-7

My prayer is always against evil actions. **Those who contend for or defend them will be (or) should be struck by hands of rock (or) as the NIV has it "pushed off a rock cliff."** The "stoning" concept is more generally known-though historically it was preceded by the thrusting of the victim from a promontory-and upon his survival followed by stoning.

They hear my declarations or appointments but yet they **agree with me...** The more obtuse rendering "They will learn of my words" is a paraphrase which balks at the plain meaning.

...as a man who ploughs and cleaves open in the earth-"our bones have been scattered before the face of the grave" *David is to the unrighteous as a ploughman who uncovers bones and renders their future and their burial (which was very specially regarded in the east) a thing of shame.*

DAVID LOOKS TO A RESCUE THAT IS PROMOTED BY GOD'S LOVE 8-10

But my eyes are upon YOU O LORD MY ADONAI. In YOU I flee for refuge (or) shelter: do not make my soul destitute or put my soul to shame [*Heb ARAH "naked" as a captive of war*] Keep me as a Shepherd from the power of the fowlers net they are setting as a snare for me and from the snares of those who prepare evil exploits. Let the wicked fall into their own snare [*Heb. "blackness" or "calamity" but more generally "net"*] until I pass over "entirely" [The term *YAHAD* "completely" has undertones of "affection" and "union with God"-it is used much like the MT term "only -begotten"]

WATTS' WATCHWORD-Christ's humiliation and exaltation

'Twas for the stubborn Jews
And Gentiles then unknown,
The God of justice pleas'd to bruise
His best-beloved Son.
But I'll prolong his days,
And make his kingdom stand;
My pleasure, saith the God of grace,
Shall prosper in his hand...
Heav'n shall advance my Son
To joys that earth denied;
Who saw the follies men had done,
And bore their sins and died.

The fulfilment of Christ's office of High Priest both in His estates of humiliation and exaltation is a vital paradigm of how our lives must be lived-we too must bear the cross if we hope to wear a crown.

PSALM 143 OF DAVID

BASKET 56 (cf. Genesis 43.11)

1Vine 2 Fig 3Palm 4 Olive 5 Pomegranate)

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

3 Victory 4 Hope 5 Monarchy

Salvation (Balm of)

Doctrine (Honey of)

Prayer (Spices of)

Love (Myrrh of)

Unique LORD (Pistachio-of)

Watch Care (Almond-eye of)

5-6

Redemption (Silver of)

Benjamin (Right Hand of- God)

Rescue me 9

Prayer pinions on God's righteousness 2

O Lord hear my prayer *Taise* response 1

Covenant love brightens the morn 8

Your Spirit 10

I spread my arms upward in a weary land

From death like experience God saves 3

Divine Listener at the throne 1

**TEACHING ON PRAYER:
THREE PETITIONS OF APPROACH**

DAVID FIRST REMINDS THE LORD OF HIS NATURE -SPECIFICALLY OF HIS GRACE FAITHFULNESS AND RIGHTEOUSNESS 1-2

(1) **O LORD hear my prayer** [*Heb TEPHILAH The root is PALAL which has two roots "to cut" or "decide" and "to roll even" and the tense is Hithpael-hence "prayer" is that which is "cut and rolled round and round" to even it out in the mind. The nearest example is bread-making-the preparation of dough which is both "cut" and "rolled". The process is equivalent to the due process of law where "decision" is executed to level or pacify. Prayer is the ultimate process in bringing about justice. Through prayer comes justification (peace with God) and by prayer wrongs are righted and the judge of all the earth is implored in human extremity-and He is committed to "hearing prayer". To go back to "bread-making" prayer is the very source and means of sustaining of spiritual life*]

(2) **Cause YOU to listen to my pleas** (plural) for grace [Hebrew HANAN-"grace ""favour in the eyes of" regularly translated "mercy" in both the AV and NIV]

(3) **"In the house of" or "under the covering of"**[*Hebrew BETH*] **YOUR faithfulness and in YOUR righteousness answer my inquiry**; but do not bring your servant into judgment for there is no living man who will be justified before YOU. *David does not make his supplications through his own righteousness but in complete dependence on God's unchanging "faithfulness" or "support" as ONE who "carries HIS child"*[*Heb EMUNAH*] *and as ONE who following GESENIUS meaning of "righteous" [Heb. ZADAQ] is "solid" or after SCHULTENS "sincere" or after the SYRIAC "suited" to the case*]

DAVID SHOWS DEEP UNDERSTANDING OF SATAN AND THE PURPOSE OF THE ENEMY OF OUR SOULS 3-4

For the enemy persecutes my soul; he crushes my life to the earth. **He is causing me to dwell in dark places as the dead of the age.** *The plea of David is in face of being held in prison or dwelling in caves -in such sort of darkness as means the world is silent towards him and his voice is no longer known or heard in the world.*

So my spirit -my highest faculty [*Heb ALI "above me*] will have become faint, feeble [*Heb ATAP-"like a feeble lamb"*] My heart in my midst will have been desolated [*The Hebrew SHAMAM is a cognate of "JESHIMON" and the word if not deriving from "the desolation of Sodom" has in that desolation one of its earliest and most cogent examples*] The HITHPOEL has the meaning "disheartened" and the future tense indicates that the purpose of imprisoning or pinning David down was to "weaken his resolve and dishearten him completely."

**PAST ENCOURAGEMENTS AND PRESENT WEARINESS
HIS MEDITATION; HIS POSITION-THAT OF A SAINT OPENING HIS ARMS TO
HEAVEN AS RECIPIENT 5-6**

I remember the earlier days. I meditate [*Heb HAGAH-"to murmur in a low voice" or to "think for a long time" or to recount word by word"*] on all your illustrious deeds and results [*Heb POALIM*] and I will have continually thought over and spoken of what you hands have done. **I spread out my hands to YOU.** My soul is like a "weary land" an "exhausted country" that YOU own. Think about that

**DAVID EXPECTS AND ANSWER IN THE MORNING: 9 FURTHER PETITIONS:
THE SINEWS OF DAVID'S PRAYER 7-10**

(1) **Answer me quickly** [*Heb MAHAR-with the speed of a market transaction-"YOU be first in"*] O LORD-my spirit is finished or fails.

- (2) **Do not hide YOUR face from me** for I compare myself to those who go down to the pit.
 (The "tomb" Psalms 28.1, 30.4, 88.5) **In the morning YOUR covenant love must let me hear
 (YOUR voice) for in YOU I trust.**
- (3) **Make me to know this way to go** for to YOU I lift up my soul
- (4) **Rescue me** from my enemies O LORD for to YOU I come for covert. Teach me to do your
 pleasure for YOU are my ELOAH.
- (5) **May YOUR Spirit of goodness** (or) happiness **lead me** [*Heb NAHAH "lead as a captain"*]
 into a land of "straightness" where ups and downs are levelled out!
- (6) **Because** [*Heb "belonging to the "testimony"*] **of YOUR name** O LORD keep me living
- (7) **In YOUR righteousness cause my soul to come out** and away from my adversaries
- (8) **And in YOUR covenant love silence my enemies**
- (9) **And cause the destruction of all adversaries of my soul... When** [*Heb KI*] **I am YOUR
 servant!**

WATTS' WATCHWORD-Christian Character (from several scriptures)

As new born babes desire the breast,
 To feed and grow and thrive,
 So saints with joy the gospel taste,
 And by the gospel live.
 Grace like an uncorrupted seed,
 Abides and reigns within;
 Immortal principles forbid
 The sons of God to sin.
 They find access at ev'ry hour
 To God within the veil;
 Hence they derive a quick'ning pow'r
 And joys that never fail.
 O happy souls! O glorious state
 Of overflowing grace!
 To dwell so near their Father's seat,
 And see his lovely face!
 Lord I address thy heav'nly throne,
 Call me a child of thine;
 Send down the Spirit of thy Son
 To form my heart divine.

One traces something of the Apostle John in Watts-something of victory! If the incorruptible
 seed of the word abide in the believer he or she does not conduct his life's course along a
 pathway of habitual sin. Instead he or she hour by hour abides and converses with HIM whom
 our soul loves. Grace and peace mark such lives and joy overflowing -and submission to the
 abiding Holy Ghost who reigns for Christ within.

End of the Cornucopia
 selection of 56 "Mizmor" Psalms

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