


Aramaic Bible Companion

PSALMS-BOOK 4 (90-106)

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PSALM 90

MOSES CALL FOR PROPHETIC TEACHING IN ISRAEL

-A CALL FULFILLED IN JESUS CHRIST

TITLE

A prayer of Moses warrior of God In Psalm 2.4 David urges, "Lord Hear my prayer." In Psalm 109.4 we read "But I pray" or "I am a praying man" [*Hebrew ANI TEPHILLAH*] Because this prayer is recorded we know that Moses to whom God spoke as recorded in scripture over 160 times was a man who also opened his heart to God.

THE LORD'S WORK IS AGELONG-GODS MILLS GRIND SLOWLY 2-4

LORD, YOU have been our MAON [*Hebrew "our temple" "our home" -so our "refuge" and the comparison appears to be with the rock dwelling of MAON in Petra -south of the Dead Sea*] and before the hills were begotten [*Hebrew YELEDH-conveying the notion of them "rising from the dead lifeless unformed earth."*] You brought forth [*Hebrew HOL whose meaning signifies "in a rush after waiting and not without pain of spirit"*] the earth and the world-from perpetuity to perpetuity YOU are God of strength. The Hebrew word AOLAM means "age" or "millennium" or "life-long" or "hidden time"(Hebrew ALAM). God is the God of all time-time being the 10th dimension of a 10 dimension universe. You turn "man" [*Hebrew ENOSH-"Strong fleshly man"*] back to dust [*Hebrew DACA-that which is "very small", crushed, broken, trampled under foot"*] **But** You say, "Return Sons of Adam" for **a thousand years** in your eyes is as yesterday when it is past or as it was passing and **as a watch** in the night. *The feature of 1000 years as a "watch" proves most fascinating if we take the chronology of USSHER setting Genesis 1 at 4004BC. The New Testament and millennial and eternal ages follow as day follows night.*

DEATH LIKENED TO THE DELUGE 5-6

They are swept away or overwhelmed violently of sleep *much as the flood carried humanity to death. The Sleep of death shuts down and overwhelms the whole body and ends conscious life. We are not to take it that though a man dies in sleep it is without this inundation of his whole being with death and its surge. In the morning he slips up [*Hebrew HALAPH "glides" up swift and lively*] like new grass; in the morning he shines [*Hebrew ZIZ is used of "shining hair"*] and sprouts up fast. In the evening he is cut off and dry [*Hebrew YABASH is used of bones which are "void of marrow". This condition does indeed come with age-skin dries, hair is increasingly dry and marrow dries up.*]*

DEATH AT WORK WITHIN 7-8

For we are constantly being destroyed or wasted or spent by Your anger; *The Hebrew KALINU is a Piel indicative of progressive wasting of the being and on account of Your hot anger we are continually ruining ourselves [*Hebrew NIBHALENU "agitating", "terrifying" "causing ourselves to rush"]** You have placed our iniquitous rebellions in front of You; our secret sins under the luminary of Your face; for all our days remove[*Hebrew PANU "turn towards evening"*]in your passing along [*Your "going further" or "Your overwhelming"-the reference is back to v.5.*]

LIFE'S VISSISSITUDES 9-12

We complete our years in what is a "murmur." [*Hebrew HEGEH "a sigh" "a thought" "a meditation"*]/The days of our bustling years [*Hebrew HAMAHA-"turbulent" or "sighing" years*] are seventy years; but if we are strong warriors eighty years. But their length and breadth is weariness from labour and the emptiness of living at ease[*Hebrew HAMAL & AHON "concern" deriving from labour and "emptiness or "calamity" for AHON is a word of scale-which can mean "the life of Larry" or "one of adversity"*]/for we are cut off [*Hebrew GAZAZ-like "grass being mowed down" or "a fleece sheared off"*] suddenly [*Hebrew HISH "While we accelerate" or while we are enjoying " or "in excitement" or in confusion"-again the adverb is a word of variation on scale*]/Some people die in full flow of work

while other die amid sad confusion of mind. We **will** fly away as birds Moses image presumes a "dovecot"-a place where the souls of human beings proceed to-that place for the OT believer was Sheol. Christ on the cross made clear to the "thief who trusted" that he would find himself in Paradise. Paul speaks to the Corinthians of our having an "absent from" address in the manner of Greeks and a "holiday stay" address-since at the resurrection the restitution and thereafter the dissolution of this world intervenes before our final settlement in the new heavens and new earth.(2Corinthians 5.8)

Who knows intimately by experience the power of your anger? For according to you awesomeness so is your overwhelming! *The word for "awe" here YAREAH" is terror". In Joshua 4.24 this word is used of the destruction of Pharaoh's army as a sign of wrath for the whole world. The Red Sea event still stunned Moses when he thought of it. Had there been news casting then it would have been world headlines for the mightiest troops in the world disappeared in seconds from the face of the earth as a fighting force. Cause us to know the "base" or "station" for numbering our days. The next phrase is one bible translators make a shot at from the presumed imperative of the Hebrew "come" or "bring". The idea of a "definite place in life where calamity in the form of an act of God is seen by many is clearly behind this passage. We have renderings such as "apply our hearts" "direct our hearts" or "teach us to live well" or "gain a heart" or "prize them duly" Stewart PEROWNE follows the word to 2Sam9.10 and Haggai 1.6 and he believes it to be an imperative of "bring in" so he would read, "harvest a heart of wisdom" The LXX has two objects in the sentence...it reads, "So manifest Thy right hand and those who are instructed in wisdom in the heart. This comes nearest to my view that the word "prophecy" not the word "come" is used **and prophecy** or manifest prophetically **a heart (or mode of thinking) of wisdom.** Moses is seriously looking to God and to His revealing the great future event He has in store-the mighty wisdom of Christ-and to there being preachers of a prophetic nature. After all he did express the desire "that all God's people were prophets"*

MOSES LONGS FOR THE COMING OF CHRIST 13-17

Return O Lord-how long will it be? Show grace to your servants. **Satiate us** in the morning with YOUR covenant love that we may continually sing and continually radiate with joy through all our days. Make us glad or radiant as many days as you have afflicted us over and over. *The LORD is able to give us cause to shine and rejoice-to restore locust eaten years and to give us after years of encouragement. Make us radiant candles after the years we have seen evil. Show your illustrious "deed" to your servant. Here is the great heartland of this prayer. Moses has a number of petitions but this is the central plank of his prayer. Show your splendour as dawn over their sons and may the pleasantness of Adonai our God be our clothing. And make the fruit of our labour an institution or memorial or epitaph above us-the fruit of our hands work -You*

1. *Show us a "base" from which to number our days*
2. *Let us see the prophetic heart of wisdom*
3. *Turn and have compassion upon your servant*
4. *Fill us to overflowing with covenant love in the morning*
5. *May we sing and radiate all our life*
6. *Let us shine like a candle in and after affliction & trouble*
7. **Show me your very greatest act** *This prayer was answered 3 millennia later most fully.*
8. *Show your beauty rising as the dawn upon "their sons"*
9. *May the pleasant kindness of the LORD our God be our clothing.*
- 10 **Establish the occupation of our labour-You establish it. Moses knew that the teaching prophet needed to be established in Israel. He is known as the "law-giver" but Jesus termed him a "prophet". Jesus expounded from Moses and all the prophets." Had you asked Moses what he was-he would have said -"the LORD spoke by me"-I am a prophet of course!**

PSALM 91

GOD'S EAGLE EYES AND POWER TO SAVE

DEVOUT PRAYERFUL PERSONS HAVE THE LORD AS REFUGE 1-2

He who continually lives in the "secret place" of God in His strength will have been lodging overnight under the "shadow" of the Almighty. *The present translation and commentary is towards completion -*

having occupied me for two months or a little more through labours with Deuteronomy 1-20 until 30th November 2009. A translation I did of this psalm some years ago begins, "He who settles in the place of God's "ambush" dwells in the "lodge" of God. As a boy I lived in a tied cottage with my parents while my father served as a professional gardener to a retired army captain who at the time was on the management board of Larne Harbour (N.I.). His home was named "Curragh Ard Lodge"-it was a place of quiet seclusion where the captain could provide accommodation for guests and where they could enjoy the protective privacy of the acres of relaxation and walks in the wood, rose garden and arboretum or in the orchard and tiered beauty and fragrances of herbaceous borders. The "secret place" is that hidden place where ancients were regularly found-under their prayer shawls or behind curtains praying. The "abiding" there is the constant-the "shadow" is "God's roof" or "defence" when it is dark and he knows not how to go or dares not to venture. When we have light and are constantly privileged to approach the LORD let us do so that when it grows dark He may be our shield. I said concerning the LORD, "He is my "person of refuge", "He is my "Fortress"(the modern equivalent is used for the Israeli secret service "MOSSAD"[that which relates to "hunters" as a retreat- "that which is difficult of access"] "My God of strength" in whom I trust.

FAITH SHINES IN TROUBLE 3-4

David's faith is salient -the use of faith in this context [Hebrew BATAH] is "throwing oneself and one's cares on someone else"-it is utter confidence. I trust Him for He will effectively pull you out (Hiphil) from the snare of the "spread net" or "plot" of the fowler; from any deadly plague or filthy matter of life [Hebrew DEBER] He will compact you together [the rendering of the Hebrew SAKAK preferred by Prof. Lee and suited to the context] **in His soaring or mounting feathers**[Hebrew ABAR-more likely of the feathers of an eagle than those of a hen] The Psalmist is talking of the strength of the LORD who will care for His own as the eagle protects her eaglets who must trust to her wings. The eagle will rescue her young from predators and under His **fast moving wings** you will haste for refuge. This expression is also used of the "extremities" of the garment-so the hems of the garment. His faithfulness will be your shield [Hebrew TZINAH large body shield] and "encircling shield" [Hebrew SAHAR "moving circulating shield"] as if it swallows darts by circuiting the body as required.

PECULIAR DIVINE PROTECTION 5-9

(a) You will not fear as a result of swift terror of the night or from the arrow or spear that flies by day nor from the destructive plague that goes around in obscurity [Hebrew AHOPHEL "set of sun" or "ambush"] or from the "cutting off" [Hebrew QATAV used in Isa.28.2 of a "storm" or "pestilence" Hosea 13.14] that is violent in the **double** or splendid light of mid-day. A thousand will fall from beside you and 10,000 at your right hand-it will not touch you! You will only look at it with your eyes. You will see (as a prophet sees) the recompense or finish of the wicked.

(b) Because You O LORD are my shelter of the fugitive [Hebrew HASAH] O Most High One You are set [Hebrew SHUM-"Set by purpose of heart" or "established" i. e. "in place"] as my refuge[Hebrew MAON-a "den" like that which David frequented as his home in Petra during the pursuit of Saul is the image behind this word-though this psalm is not ostensibly David's though his authorship cannot be ruled out]I have connected the "second person" section together with the 2Therefore" in v9 and connected v10 with the "therefore" inv.11.

CHRIST IS VICTOR 10-13

No evil will "continually happen"[Hebrew AHANAH] to you .No calamity (as leprosy) will come near your tent... This is written after the "testing of Job" and on the basis of his **doctrine of God** and of **doctrine of Prayer and** on account of his **belief in angelic protection** subsumed under the sovereign protection of God...because He will command His angels concerning you to keep you in all your ways. These verses 11-12 are quoted by Satan in Matthew 4.6 & Luke 4 10-11 which gives us the right to assume that God constantly hinders Satan through the disposition of angels at work on behalf of His saints. Satan applied this to Christ to engage Him in an act of folly but neither our LORD nor we must be deflected from God's explicit will nor credit this statement as a "blank cheque" for heady or populist worldly behaviour

They will lift you up upon or above their hands lest you smite your foot against a stone in a blow that is divine judgement [*Hebrew NAGHA*] you will walk over or near the lion and the viper, you will trample on the great serpent. Satan did not quote this later section of the psalm but it shows that Christ was preserved in the desert of temptation and His course was supported by righteous angels who ministered to Him.

THE BOND OF FATHER AND SON AND SAINT AND SAVIOUR 14-16

Because He is "joined" to me [*Hebrew HASHAQ "cleaving out of love"*] I will deliver Him. I will lift Him or exalt Him because He knows my name personally. He will call on me and I will answer Him. I will be with Him in adversity. I will equip His loins for battle and glorify Him (in victory). With length of days I will satisfy Him and cause Him to see prophetically and lingering pleasure my salvation

PSALM 92

PROPHETIC OF CHRIST AND PREACHING

TITLE A Mizmor-a Song for the day of Rest.

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 HALI]

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 AHMEQ] with a fine word for damasked woven treads and colours. [Hebrew HASHAB] Man who lives life like the cattle [Literal Hebrew BAHAR "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 exalted 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"-when HE is my rock there is no single unrighteousness or injustice [*Hebrew HAAWAL-"one injustice"*] with Him. *This is not describing the righteousness of Christ alone but that righteousness which is in and through Christ alone.*

PSALM 93
THE GLOBE ENDURES THE MILLENNIUM

THE GLORY OF THE LORD

(1)The LORD reigns being clothed (present participle) with splendour {Heb GAHON-"majesty" as a lion's mane-which is the lion's perpetual glory: the LORD is continually clothed with strength; He has girded Him for war.

THE STABILITY OF THE GLOBE

(2)Further or "Yes" the world or globe [*Heb TABEL from the root "to be carried" -the "flowing earth" or "walking " or "running" earth*]has itself established [*The Niphal verb admits of a previous shaking as may have occurred at the deluge]-it will not totter or waver [The Hebrew MOT differs from that in Haggai 2.7 which is RAHAAHA "to break in pieces" or "bring on calamity" on all nations though the N.T. passages give no guarantee that the world will not "reel" again as in other O.T. passages]*

EXORDIUM ON THE COSMOS- ITS ALTERATION AND REPLACEMENT
THE GLOBE OUTLASTS THE TRAUMA PREPARATORY TO THE MILLENNIUM

(A)THE BIBLE AND GEO-PHYSICAL SHAKING STILL TO COME

(i)*Isaiah 24.20 The earth will have been repeatedly broken in a series of noisy explosions; (Hebrew [[r "noisy breakings in pieces") the earth will have again and again split in multiple quakes; the earth will have tottered [Heb MOT]Usually of the mountains shaking or coming down in massive landslides or volcanoes. The earth reeling [Heb NOAHA] will go on reeling like a giddy drunkard and flee or run about like a lodger from one position to another. As a heavy branch of the vine with blossom- it will break away and fall and not add to rise This series of events will put paid to the earth we know as the flood put paid to the earth Noah knew before the deluge-but just as the waters receded and the LORD swept the earth clean in a larger operation of creative magnitude the Lord will renew and stabilise the earth as the scene of His kingdom. It cannot die and rise the same -but it is adequate for convening the judgement of the remaining evil rulers and as in another place its renewal for an age or Aeon is an event to which those privileged and called may witness.*

(ii)*I will shake the heavens Isaiah 13.13 Above this I will disturb and move (Hebrew RAGAZ) the heavens and the earth shall move with crashing noise (Hebrew YHAAH) from its place in the outpoured wrath of Yahweh of Hosts and in the day of His burning Anger. These expression of cataclysmic cosmic dealings of the Almighty are recorded in the gospels within the eschatological chapters of Matthew 24 Mark 13 and Luke 21-so they have the confirmation of Christ and are to be expected before the kingdom of Christ comes-they are terrible but preparatory -cf v.9"to desolate" "to astonish " and "prepare") And it shall be as a hunted gazelle or a sheep no-one gathers into community, each man will turn his face to his nation and flee to his country. Everyone who allows himself to be found will cause himself to be shot through or stabbed. And everyone who takes off the beard (Hebrew SAPHAH) will fall by the sword.*

(iii) *Joel 3.16 The LORD shall roar out of Zion and give His voice from Jerusalem and the heavens shall shake [Hebrew RAHAASH "leap" or rattle and rush" or "move" as in earthquake] but the LORD will be the hope [Heb. HASAH "confidence" or "shelter" "refuge"] of His people and the waxing in strength of His people Israel. This "shaking" is what we might call a "shaking into shape" of the earth for the millennial days.*

(iv) *HAGGAI 2.6,21 For thus says the LORD Sabaoth, "Still once again I will shake [Heb. MARHAISH "cause to tremble" "shake" "leap"] the heavens and the earth and the sea and the dry land... I will shake the heavens and the earth and overthrow "The" throne of kingdoms.*

(v)*Matthew 24.29 Immediately after the tribulation of those days the sun will be darkened, the moon will not give her light [Greek PHEGGOS] and the stars will fall from heaven, and the*

powers of heaven will shift as a ship at anchor [*Greek SALEUTHESONTAI*]...and then will the tribes of the land of Israel mourn and they will see with desire the son of man coming on the clouds of heaven with power and great glory and He will send his angels and gather his "Elect" from the four winds from corner to corner of heaven-Then Jesus cast the "fig tree" parable and spoke of the Parousia as introductory of this era-the time when "two shall be together in field and in the mill and one shall be taken and the other left-the latter incurs rifling of the house of the OIKODESPOTES or uninformed Church Prelate of the day.

(vi) *Mark 13.24ff* But in those days after that tribulation the sun will have been darkened, and the moon will not give her light and the stars of heaven will "fall as trees" [*Greek EKPIPTO "banished"*]and the powers[powers to go on and increase] of the heavens shall shift at anchor and then they shall see the Son of Man coming with great power and glory ...But learn the parable from the fig tree...its branch tender[*Greek APALOS*] is "soft to the touch" ...leaves-it is harvest. So you-when you see these things know harvest is at the doors. **THIS GENERATION** shall not pass [*Greek PARELTHE "pass on in death" "go unheeded"*] until all these things are fulfilled.

(vii) *Luke 21.24ff* Jerusalem shall be trodden (as the Patio) of the gentiles until the moments of the Gentiles are completed. There will be signs in the sun moon and stars and on earth nations meeting at the crossroads or in conflict or "belt-tightening by nations" with difficulty in passing or "hesitation" or "want and poverty"; the sea and wave echoing; the hearts of men growing faint or swooning from fear and expectation of what is coming upon the inhabited earth. The powers of heaven will be shifted. They will see with desire the Son of Man coming in a cloud with great power and glory. When these things begin to happen lift your heads like a swimmer coming up after a dive for your redemption from this world is very near [*Greek EGGIZO "nearing fast" with the IZO termination*]

(viii)*Hebrews 12.26* Just once more time there will be a mighty worldwide shake and Christ shall come as the desire of nations. The final shaking signifies the removal or migration of things shakeable to admit the Kingdom on earth.

(B)THE END OF THIS GLOBAL SYSTEM AND ITS REPLACEMENT

(ix)*2Peter 3.11* Since these things are loosening themselves what manner of persons is it essential for you to begin to be in consecrated life conduct and reverential living expecting and speeding the Parousia of the day of God through which the heavens will have been on fire will continue to be loosed [*Greek LUTHESONTAI-"unyoked" "dissolved"*] and the elements will be in melt down as they burn but we expect new heavens and a new earth according to His promise-one in which righteousness has a settled home

(x)*Rev 21.1* And I saw a new [*Greek KAINOS "unforeseen" "de novo" "strange" "newly invented"*] heaven and new earth for the first heaven and the first earth passed away like a ship [*Greek PARELTHE an aorist of one action-to "pass by" "to be gone"*] and there was no sea still...and I saw the New Jerusalem coming down from God out of heaven. Rabbis taught all three views: first, that the world would be renewed by Messiah as in Adam's time(but the absence of sea renders that invalid) second, that it would return to chaos and be recreated (feasible) or, third, that it would be completely destroyed and another replace it. This seems to answer best to the apostolic view.

(3)Your throne established itself from strength. No other agency placed the LORD on His throne. He is sovereign monarch of all ages.

(4)You are from perpetuity. The life of God is self-defining-it has no limits as time might impose. The LORD is "that good eternal and wise Being who made all things"(Shorter Catechism)

(5)The rivers have lifted up O LORD; the rivers have lifted up their voices; the rivers have lifted up their crushing [Hebrew DAKI symbolic of the "clash" of battle". The regular translation is "seas" but the Hebrew is unmistakably "rivers". The psalmist it would seem is more threatened by the oppressor

from the Tigris and Euphrates than by heavy seas. None of the mighty nations whether Babylon of old or Babylon of the Apocalypse can unseat the LORD or annul His kingdom.

(6) Away beyond the voices of great waters glorious beyond the thunderous breakers of the sea, glorious in sublimity is the LORD. *The LORD is glorious beyond all waters in lofty splendour. [The Hebrew MEROM geographically is that high lake pool in the Golan through which the Jordan perpetually flows. The waters that deluged the earthy cannot again wash away her civilisation and people for He has decreed her security against a repetition of that event.*

(7) Your revelations or witnesses [Hebrew HADOTH] show themselves extremely faithful. [Heb Niphal of AMEN] *This is the third Niphal of the Psalm which tells us*

(a) *That the globe has established itself after a previous shaking*

(b) *That God's throne was self established, and*

(c) *That God's revelations are self authenticating*

(8) *The adornment of holiness belongs to your House for the extent of days O LORD Gods people will abide while He allows the earth to remain and His temple will stand to the last day of the present earth and the household of faith besides. Holiness will be "becoming" and "suitable" to God's house and nothing else is a "fit garment" for the saints of God.*

PSALM 94

RIGHT ON THE SCAFFOLD WRONG ON THE THRONE

THE WICKED ARE FOND OF LICENCE 1-6

God in strength has caused him to shine in beauty [cf Joppa] in "vindication" [Heb *mqn* "avenging" the right] O God of strength avenging wrong shine forth in splendour. Raise YOURSELF up O judge of the earth. Return recompense upon the haughty excellencies. How long O LORD the wicked? How long will those whose deeds are wicked make joyous clamour? *David is sighing as he sings. His repetition stresses that the continuance of the wicked is an outstanding injustice. They pour forth like a fountain-they speak "liberty" [qt["old hackneyed slogans" - "Liberty" as in the French revolutionary setting "Libertie Egalite Fraternite"].*

All those working on plans of evil have been making declarations or promises. They trample on your people O LORD and continually oppress your inheritance. They murder the widow and alien and dash to pieces the fatherless.

THE WICKED KNOW OF GOD BUT DENY GOD 7-11

They say, "Yah will not see" "The God of Jacob shall not bring us to book!" [nyby "mediate"] You sons of angry clamour among the people-you great fools how long till you gain instruction? Does he who planted the ear not hear? Does he who formed the eye not look with expectation? Does He who censures nations not smite? Is the teacher of mankind to know? The LORD is intimately aware of the intricate thoughts of man for they are empty.

THE PROMISE OF RIGHTEOUSNESS 12-15

Happy is the warrior whom you train O Yah and him whom YOU teach YOUR torah. *The Torah is not just a series of statutes but that which the LORD binds to the heart as prefiguring His advent to which the whole law points. To cause him "tranquillity" [fqv] from evil days until a trap digs itself for the wicked. Wickedness in the moral universe often carries the seeds of its own destruction. For the LORD will not abandon his "people"; HE will not forsake HIS "inheritance" [vfn] To instance this historically it appears that Jews were even during the leanest times since the Roman captivity a majority within the Holy Land. For to the degree that there is righteousness justice will return and all those that are upright in heart will follow.*

THE LONELY LEADER 16-19

Who will arise for me against the wicked? Who will stand firm against those who enact evil? Had the LORD not given me help I would have dwelt in silence of my soul. *Silence is a metaphor for "death" or indicator of paralysis. When I said, "my foot is stumbling!" YOUR covenant love, O LORD was my "support." [d[s like the refreshment of food to the famishing] In the great doubt or division of thought back and forwards within me your consolation was the joyful salvation of my soul.*

THE UNCHALLENGEABLE SUPREMACY OF GOD 20-23

Can a throne creating turmoil through statute continue united with YOU? They form troops against the soul of the righteous and act wickedly and kill the innocent. The LORD has become my **impenetrable** fortress and my God my rock of **confident** refuge. He will return their evil upon them and cut them off entirely for their evil deeds. The LORD our God will cause them to be "cut off" for ever. [*tmx is the Hebrew verb for "extinction"*]

PSALM 95

IN PRAISE OF ACCESS TO GOD

TWO STUPENDOUS REASONS FOR PRAISE 1-5

(a) Come:

- i. Through the desert
- ii With the LORD
- iii Into intimate relationship
- iv follow and pursue HIM-leaving all else

All of the above are involved in worship. It is the liveliest consuming passion and it is presented as communal.

(b) "Sing":

[mr The strident tremulous joyful word that has its root in the name of a big bird-the "ostrich" whose name and female's song and wings both produce a striking sound] to the LORD.

We will make a shout of victory [*yr*] to the rock of our Salvation [*Our YESHUA*]

Let us come "from the east" or come early before HIS face. *The tabernacle was pitched so that the Holy Place was set to the west from the eastern or beautiful porch of Solomon-where pilgrims approached from the Mount of Olives.* We will shout victory "belongs to HIM" in thanksgiving and with

instrumental music or "rhythmic versified song" [*rmz SCHULTENS gave us this detail of the root of the Hebrew*] *But why the shout of victory? Why the early rising? Why the glorious compositions? Why?* It is because YAHWEH God of strength is great. His "greatness" [*Heb l dg*] is demonstrated in two ways :-

- (a) By the "binding together" like a threefold cord of the triune persons Father Son and Holy Ghost and
- (b) By his "wrestling with" and "writing on account of" humanity- in conscience and on the cross.

THAT IS GADHOL or true GREATNESS! HE is a "Great" king above all gods or "strong ones"

Why? Because the hidden secrets [*rqj*] of the earth are in his hand; and the "wealth" [*twp[wt -the "swift" animals which are highly valuable-and the hidden resources of gold etc which are "tiring" to extract]*] of the hills is HIS. **Why?** Because the sea is HIS and HE made it and his hands formed the land which dried up under his hands like a pot under the delicate spinning work of the potter. *The beginning of the earth's round movement is seen not as the result of a "bang" but the caring formative touch of the Master.*

OUR CORDIAL ENTRANCE BEFORE THE LORD 6-7

"Enter":

[amb] The word "enter" is more intimate still. It means:-

- (i) To enter the house of God
- (ii) To join with The One we love
- (iii) To arrive at a known destination
- (iv) To be caused to come or "led in"
- (v) To come back

(a) We will worship [*hmv*] *The intent is two-fold (1) to "sink down" to the very earth-to "make level" or calm (of the mind) and (2) "to melt" like hard ice before the warmth of God's love-to become broken as sinners must before HIS awesome presence.*

(b) We will bow the knee [*rk*] *The intent is "to acknowledge HIS Lordship and to "drink of HIS cup. It also comes of "want of strength" and of "yielding all enmity" to HIS mastery.*

(c) Let us kneel on both knees [*Jrb*] as the camel *The intent is to "seek blessing" and to "release our burdens" and "to rest and be refreshed"-in other words "to invoke blessing" but also to adore salute*

and acknowledge our blessing is in YESHUA as in Genesis 22.18, 26.4, 28.14, 48.20, Psalm 72.17 Galatians 3.8 and Ephesians 1.3

Let us kneel before the LORD our maker for HE is our God and we are the people of HIS pasturing or "shepherding" and the flock of HIS hand. *The intimacy of Psalm 23 lies behind this expression and the "personal touch" of God.*

ESCHEW FAITHLESSNESS AND DOUBT OF GOD 7b-11

Today if you will hear in the house of HIS voice and not continue to make obstinate or difficult (as a heavy yoke) your hearts as at MERIBAH [*"quarrelling"*] and as that day in the wilderness of MASSAH [*"testing"*] when your fathers tested me by questions of doubt-they tired me like "metal assayers" [*nj b*] They doubted although they saw my deeds of exertion. For forty years I "loathed or "was cut off from" [*f w q*] that generation. I said "They are a people whose heart strays and staggers [*h[t-"apostasy"*] and they have not desired to know my ways intimately. For that reason I made an oath in my anger "They shall not "enter" into my rest. [*h j m m m "a condition" of tranquillity and happiness" and a "place of rest"*]

PSALM 96 THE PRAISE OF ALL NATIONS

EARTH'S NEW SONG 1-3

1 (a) Sing to the LORD a "new" song [*vdj "new and polished" like a new sword. Such song is about a new era. Songs do have their day but the LORD envisages a time when earth will have a song that lasts as the song of "Moses and the Lamb" thrills heaven. War and song are intertwined but in this song as verses 7-8 envisage the time of the going up of nations to the mountain of the LORD has come and swords are ploughshares. Worship has replaced war.*]

2 (b) Sing to YAHWEH all the earth. *The "earth" is used both of "national Israel" and of the "international family of nations". In verse 7 the latter group is given as the context-so while the psalm is adaptable to any age and **composers** have sufficient mandate to be creative through exercising the "good works" the LORD prepared that we should walk in them (Ephesians 2.10) **these three imperatives** call for not only fullness in God's praise but encourage its enhancement here and now.*

3 (c) Sing "to" or "belonging to" or "for" YAHWEH. *Each of the imperatives calls for song that is ostensibly for the Living God. The context **prophetically envisaged** is one in which HIS Spirit's presence is now recognized as moving all over the world and one where Christ is acknowledged as "returning and reigning LORD " All men are humbled under HIS mighty name and are going to be found blessing HIM.*

*This "Sing, sing, sing" is triple praise for the triune God who is **LORD of hosts** and yet who walks upon the earth among its family as "the angel of God" and the Christ and further as the LORD the Spirit who moved among the prophets and moves within believers today.*

4 (i) Proclaim [*VB Piel imperative*] HIS salvation from day to day. *The context **evangelistically envisaged** is one in which "HIS salvation is to be "proclaimed" as the NIV has it. The imperative is a **Piel Imperative** which is exegetically vital-for it preserves for all time the call to "bear the glad tidings" and "announce" the gospel worldwide. The prophetic context remains transcendent when the proclamation of "victory" and the "kingdom of God" is vital as it was in the days of Israel's theocracy.*

5 (ii) "Recount", "narrate" or "write" HIS Glory among the nations. **The "glory" of God is not merely a theological maxim for the sum of God's attributes-it is the declaration of HIS personal presence on earth.** Over Christian times we speak of HIS "sovereignty" or "primacy" in using this word.

6 (iii) "Narrate" among the people groups HIS self authenticating miracles or "the wonders HE has done".

WHY SING? 4-6

(i) Because the LORD is great. *God's greatness is seen both in HIS person and work; in HIS powerful unity **twisting** in one indissoluble union throughout all ages as One Wonderful Sovereign and in the person of Christ making atonement once for all in the terrible pain of HIS **writhing** on the cross. This is the grandeur of God expressed in small compass in the concept of *l w d g**

(ii) And HE has been exceedingly "celebrated" [lhm The Pual (past tense) speaks of "exceedingly great" celebration which **historically** takes us back to the joy of the Exodus where the nation of Israel became espoused to the LORD and prophetically takes us forward to the marriage of the lamb in heaven which precedes the millennium. The word "celebrate" is used of almost anything today but its primary use is in the context of NUPTIALS so again the **prophetic** context becomes transcendent and this context encompasses not only "Great celebrations on that final day" but the celebration of the resurrection of Christ and our union with HIM in the church. The church without question has mounted the longest and most joyful period of song ever known to man.

(iii) HE is to be revered above all "Mighty Ones"-as we sing "Above all power -above all thrones- above all nature and all created things" HE IS "awesome"

(iv) For all the gods of the peoples [myma "peoples" -a word meaning "those of stone" as if to say that man is naturally hardened] are idols(often also of stone)

(v) And the LORD "made" the heavens. [hva "laboured" as in "machine" or "mechanics" which words reflect the concept of effort and co-efficient. The Hebrew word signifies "to prepare that which is offered"] The heavens "declare" the Glory of God.

(vi)"Beauty" [dwh-"freshness" "lively colour of countenance"-He grows not old and in the person of Christ sustains a **glorious humanity**] and "honour" [rdh-"swelling" as with the "grandeur of spring" or in the case of God's splendour HIS righteousness] belong to his face or person. "Strength" [za "as of **the wind**" -often used of the sheer "security" typified by the "goat" of "the power to make strong"] and "adornment of colour"[rap related to "tiara" or "turban" and hence since associated with the sanctuary to **the "high priest"** who wore a type of crown prophetic of Christ] are in HIS holy place.

A CALL FOR NATIONS TO ACKNOWLEDGE THE LORD 7-9

7 (a) Ascribe to the LORD O "families"- O peoples [jpv "spread out" or "widespread" people groups]

8 (b) Ascribe to the LORD Glory and strength. The writer has earlier set the divine "Glory" and "strength" among his clearest reasons for worship. He now calls on the world's peoples to register and relate the uniqueness of the LORD and HIS "wrestling" in death on our behalf besides the "sure-footed" power of God.

9 (c) Ascribe to the LORD the glory of his name-bear an offering [hjnm "a bloodless offering] The call is not one for personal sin to be resolved or Passover to be remembered-it is a tribute to the King of which the text speaks-we are not to come to the LORD empty handed. His name is Saviour and he wants us to bring with us those HE has saved. He is the Living God and he wants us to bring the lives in whose spiritual progress we have a part.

This triple ascription is praise to the Father who is head of the family of faith and praise to the Son who died for us and praise to the Holy Spirit whoso works in the LORD'S people that we have something to offer.

10 Worship as those belonging to the LORD in the grandeur of holiness. This "beauty" is to be thought of as twinning with God's (outer) robe of righteousness as HIS inner clothing. We as the sons of God share both in HIS holiness and in HIS righteousness. We are not to fancy these as within a church building any more than they were in the fading cloth of the temple-though those lines and seal skins and embroideries compelled the mind of priests to the contemplation of divine holiness.

11 Tremble before HIM all the earth Several things are to be understood from this expression which is not at all one of paralysing fear.

(a)The Hebrew luj encompasses that "writhing in pain" that reflects the cross-we are to take up the cross and as witnesses continue to witness as did our Master.

(b) The expression also indicates that "leaping of the heart" which is expectant of the birth of a new age

(c) The expression means "to go on and on" or "go around" expectant-so it is one of patient expectancy

(d) The expression finally signifies joy and victory which shall characterise Messiah's kingdom in all its fullness as it does in a measure the church of this age.

THE FINAL IMPERATIVE -NATIONS WILL BE JUDGED 10a

12 Say [rma-"carry the mandate"] among the Gentile nations "The LORD reigns as king" There are twelve imperatives in this psalm-all of which I have numbered for the reader's interest. These imperatives are all vital to a true appreciation of the LORD and HIS worship.

The writer is calling for confession in the time of monarchy before the defeat of Judah and the creation of human world government under NEBUCHADNEZZAR that the LORD is King. Through the gospel of Christ we proclaim HIS kingdom in men's lives. One day HIS glorious return will finally bring about the highest fulfilment of this calling. The mandate of the King has never ceased since Israel's Theocracy but was mightily forwarded by the Holy Spirit through the church calling for men to bow the knee to Christ as LORD with all the implications that involves.

*The globe shall **definitely** be established that it cannot be shaken. This is a step beyond our times. Daily the world is shaking geo-physically and politically and economically. Christ's "longed for coming" as SHILOH or "hope of nations" is the single base on which this statement can be established. A new stability is sought as we enter the 21st century-this too is promised in the psalm.*

***HE will judge peoples by righteous ones.** Put in its prophetic context this harmonises with Matthew 25 40ff where the test of nations will be the response to the LORD'S servants.*

THE RESTITUTION OF ALL THINGS 11-13

Let the heavens be radiant with joy In the Apocalypse the heavenly saints cry to God for the accomplishment of HIS judgments in the earth and HIS coming. We enter the scene later in the story of salvation in this case as all heaven rejoices in KINGDOM COME ON EARTH AS IN HEAVEN.

Let the sea "roar" and all its fullness. The "raging of the sea" is predicted as a sign of the end time. The Hebrew word m[r speaks of "sea quakes" or Tsunamis and oceanic issues perhaps not unconnected with comet and meteor entry to earth's atmosphere (Luke 21.25)

Let the ploughed sown field and all that is in it "exult"[xl [exulting over ruin and devastation]

Then (at HIS coming) all the trees of the wood will sing in absolute rhythm. The trees will again mark the reliability of the seasons by their leaves and fruit.

They will sing before the face of the LORD for HE has come. The arrival of Christ is the single reason for the restoration of life's harmony and joy.

Because he has come to judge the earth and he will judge the world or globe in righteousness and the peoples in his faithfulness or in accordance with his truth. The principles Christ taught at HIS first coming will become the law of the land and the rule of the whole earth.

Lord, may it please you soon to accomplish the number of YOUR elect and to establish righteousness upon the earth!

PSALM 97

THE ESTABLISHMENT OF JUDGMENT

DIVINE REVELATION BRINGS HAPPINESS 1-4

The LORD is king-the earth shall have cause to rejoice. Great people groups will be radiant. The expressions are in the Hebrew future tense and state that from an ever valid fact immense future happiness and blessing will come. The expression has to be prophetic.

A (glory) cloud and "obscurity"[lpr["thick darkness"]encircles HIM. righteousness is from the judgment and institution of his throne The "tide" of history turns in favour of HIS will whose justice and immutability secures present and future righteousness.

*Fire **walks** (in person) before his face and **continually breathes** or **blows** flame around HIS adversaries This is a very real presentation of the ever present operation of the Spirit of God-so often described in terms of RUACH(a wind) opposing Satan inspired evil in every age.*

His lightnings or glittering swords make the world light up-the earth sees as prophets see and will be made to tremble Doubtless we have a natural expression but an equally clear layer of spiritual truth pertinent to future judgment and establishment of righteousness.

KINGDOMS CLING TO GOD 5

The mountains flow down or become weak and "tenacious"[ssm] before the faces of LORD I am indebted to Samuel TREGELLES for the root understanding supporting this amplified rendering. Mountains in scripture represent nations and the "faces of God" represent the work of the Father in providence -the Son in atonement- and the Spirit of God in conviction. Whole nations in accordance with this prophecy exchange their hard character for such faith as clings to God and HIS will.

Nations from (*the waves or movement of [m]*) the faces of ADONAI of all the earth will change. Again *the complex "looking" of God changes the world. His look of mercy and grace and HIS looking upon the heart by HIS Spirit bring deep change in the lot of mankind. This can be seen to advantage in God's "look" of anger as before the flood and HIS "look" of compassion at the woeful state of Israel enslaved in Egypt.*

THE HEAVENS DECLARE "HIS RIGHTEOUSNESS" 6

The heavens explain HIS righteousness and all the peoples see **HIS glory**. *Today this would be doubted by a sceptical world but it remains true. Our LORD set this idea in the common mind by HIS words "Your Father sends the rain upon the just and the unjust and causes the sun to shine on both"(Matthew 5.45). The literal sight of God's glory amongst Israel was seldom shared with other nations with the notable exception of the awesome judgment of the Exodus-but **HIS presence** was seen in Christ and is preached and experienced through the gospel and **that presence** will be known worldwide in HIS Messianic kingdom.*

ALL VARIETIES OF IDOLATRY BRING SHAME 7-8a

All who serve an idol will be ashamed.-those who are given like husbands in celebration with idols. *[myl | htm]Idolatry is as true whether it is the "one god" type that serves a black stone or the polytheistic type that tends towards polygamous idolatry or "god swapping" and an "idol harem"*
Worship HIM all you gods or strong ones. Zion obeys and rejoices. *It is obedience to God's call to "make ourselves lowly or "sink down" and no longer be proud that brings real joy. The submission to God is the alone means of subduing pride and rendering man Christ-like-i.e. bringing back the true image of God and man's full experience of joy and liberty and happiness and peace. **Worship is essential for man to be truly man.***

THE FUTURE OF JEWISH SETTLEMENTS 8b-9

And the daughter buildings or satellite settlements of Judah will rejoice or are glad because of your righteous judgments O LORD *The time in which we live is witness to such settlements and only when the LORD deals in judgment to oppose the division of his land*
For YOU O LORD are ELYON over the whole earth (or) over the whole land of Israel.
YOU cause YOURSELF to be lifted above all gods *The resurrection and the coming return of Christ are subsequent substantiations of this truth first demonstrated in Creation and the Exodus contest with the gods of Egypt.*

THIS IS THE LIFE TO LIVE 10-12

Those who love the LORD hate evil. He watches the souls of HIS "merciful" or "kind" ones *[Hebrew mydysj- HASIDIM "pious" like the stork which was fabled to feed its young from its blood] HE will deliver them from the hand of wicked rebellious ones.*
Light is "sown" or "propagated" -which **belongs to the Righteous One**. *Another way of saying this is "Christ is the light of the world"-Jesus said "I am the light of the world-He is the Righteous One who sowed HIS life in death to bring in a great crop of persons who would be willing to die to self and plant their lives alongside HIS and through faith there has developed a vast church of the righteous in the field of the world. True revelation or revelation of Truth **belongs** to those who are willing for a cross and such sowing. And a heart of joy or radiance belongs to the just or justified ones. This is the corollary-with such faith comes true evident joy!*

REJOICE O RIGHTEOUS ONES IN THE LIFE GIVING LORD TO REMEMBER OR CALL TO MIND HIS HOLINESS AND BRIGHT MAJESTY *The Christian in song and worship and in communion follows this lovely command. The memorial supper of Christ will not die in this age and stands to proclaim that Christ died for our sins according to the scriptures and rose and revived-is now ascended and coming again.*

PSALM 98 A MIZMOR

THE DAWN OF REDEMPTION-ITS SPREAD TO EUROPE VIA ASIA

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 MIRACLES 1-2

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 offing.*

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]*

PSALM 99 HOLINESS & DAILY PASSING OVER

DON'T HIDE FROM GOD 1

The LORD reigns-the peoples will tremble (or) let the peoples tremble or come out of hiding. He is sitting as the Cherubim-let the earth shake. *The two demands are implications of God's sovereign rule. The first is that we should be in awe but not hide. This was true for Adam and it remains true. We must face our sinful nature. We are to observe that the LORD is described in terms of two beings looking at the blood sprinkled mercy seat. This is a wholesome and amazing picture of the relevance of atonement at the heart of consecration and holiness in God and man.*

THE GREATNESS OF GOD 2

The LORD is great in Zion and high above all nations. *The "Greatness" of God of which scripture speaks is termed GADHOL in Hebrew. It speaks of the twisting of three strands of a rope in one united powerful cord. The other root of the word is "to struggle". The LORD is seen as mighty in his historic struggle with Sin and Satan. The LORD is "high" and the radicle of that word is the capability to "lift oneself". No other has this capacity. Only the LORD could raise Himself from the dead and mount in the person of Christ to the heavens.*

THE GOD OF OUR LIVES 3

They shall praise Your great and awesome name for it is holy. *The name of God like His person is a "three-in-one" name-Jehovah Elohim. The awe we have for God's name is different-it springs not from his anger or from his judgment but from the fact that He holds our lives in his hands. He is supremely good and merciful but as creatures before our maker we show the LORD reverence. He is august stupendous to be admired-He is illustrious beyond all that we know. His love towards His saints surpasses that known amongst mankind and in its forbearance and longsuffering greets us with joy and calls forth our worship in action and song.*

GOD'S STRENGTH IS HIS JUSTIFYING GRACE 4

The strength or glory of the King is his love of righteous judgment. *The LORD like David counts it His strength and majesty and firmness and praise that He is true in judgment. The heroic nature of our Saviour is that He carried sin so that He could have mercy on all who would believe be both just in judgment and justified in punishing wickedness. You establish righteousness or the righteous. You continually "forge" or "think out through intent" or "polish up" right judgment and righteousness in Jacob. The LORD is represented as a judge who is working like one in an iron foundry or one who is busy making something ever brighter or one who thinks out how to make artistic work better for the buyer.[Hebrew תַּיִן] All of these envisage the perfection of Christ justifying the sinner.*

CONTINUE IN PRAYER 5

Exalt the LORD our God and **continually kneel**... *[The tense is Piel reflexive]* before His footstool for He is holy.

THE PRETERITE DESCRIBES GOD PASSING BY TO UPLIFT BURDENS 6-9

Moses and Aaron were among his priests and Samuel was among those who called on His name. They called on the LORD and **He constantly** answered them. Through the steady pillar of cloud He was speaking to them. *The ancient Shekinah was evidence that God was present and taking account of their prayers. Christ at the throne of heaven is our assurance of the same. They guarded His testimonies or meeting times with them and the ordinance He gave them. Before there was church and congregational meeting with God there was tabernacle and daily meeting with God. There were also oracles given in those days. You O LORD answered them. You were passing along lifting (the prayers or burdens) that were theirs. The Preterite verb which is used here is a verb descriptive of an action in the past which was "passing along." For sure God was there! Still you avenged their perverted deeds -"unequal yokes" or "evil unions" [מַתְּוִיָּל] Exalt the LORD our God and worship at the hill of his holiness for the LORD our God is holy. The "forgiveness" and "burden bearing" of the LORD-His daily "passing over" our sins as we approach Him makes the case for worship compelling.*

**PSALM 100 A MIZMOR
SEVEN DEMANDS OF DAVID**

CONTENTS OF THE BASKET

Salvation (Balm of)

Doctrine (Honey of)

Prayer (Spices of)

Redemption (Silver of)

Watch Care (Almonds of)

Uniqueness of the LORD (Pistachio-Grew near Mahanaim in Gad)

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. We are the flock of His tending, governance, 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. Theirs 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.*

PSALM 101 A MIZMOR OF DAVID

DAVID'S OPENNESS

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)

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 make 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**

PSALM 102

A WEAK SAINT'S PRAYER

Title

A prayer for an afflicted person who is weak and faint [*literally "covers himself in his mantle"*] who pours out his daring lament [*jyc*] before the face of the LORD

THE BREVITY OF LIFE 1-11

O LORD hear my prayer and let my cry for salvation come to you. [*Literally "Yeshua cry"*] Do not hide YOUR face from me in the day of my adversity. Lower your ear to me, hear me quickly in the day I call answer me! [*The speed rhm is that of "clinging a bargain" or "making and agreeing to an offer" in business*] for my days finish as smoke and burn as flaming firebrands. *The psalmist employs a classic simile-the "firebrand" which serves to show the brevity of life.* My heart has been smitten as the green

vegetable *Very often vegetables like cabbage or potatoes are rotten at the heart as insects or blight affects them in just this way.* For I forget to eat my bread from my cry of sighing. My bones are damasked to my flesh. I am continually silent like a vomiting pelican of the desert. *The "pelican" vomits because it has eaten too much after the famous lines "A wonderful bird is a pelican-its mouth can hold more than its belly can"* I live like an owl of the waste places. And I will be watchful or sleepless like a sparrow alone upon the roof. All day long my enemies expose me, they have put me to shame as they cursed themselves because I ate ashes as bread and **I spice up my drink with tears** that I weep. Because of YOUR indignation and breaking anger YOU have lifted me up and "cast me behind your back" [JlV] my days are **as the long shadow** (of evening) and I wither away as dry grass. *The image of the "long shadow" hints the shadow on the sundial of AHAZ-the significance of which for authorship should not be missed.*

THE LORD'S FAVOUR TO ZION 12-22

But YOU O LORD sit for ever (enthroned) and YOUR renown is for generation upon generation. YOU will arise and will constantly have compassion on Zion for it is time to be gracious for her appointed time (of "betrothal" or "festival") has come. **For her stones please your servants and its dust is grace** [mmj] *it is easy to see how the walls and temple of Zion could bring pleasure as it did to Peter and the disciples but what of the dust-how can it be a means of grace? The answer is it can be cast as a sign of repentance on the head and thus preparation for receiving the grace of God can be made.*

(1) The nations will revere the name of the LORD and all the kings of the earth will be in awe of YOUR glory.

(2) For the LORD will build Zion and make His appearance in HIS glory. He will turn his face to the prayer of the "outcast" or "exposed" [rrr] and not show contempt for their prayers. *The unending cycle of prayer at the Western wall may be despised by man but it is noticed by the LORD.*

(3) Let this be written for the generation afterward that a people yet "to be created" from nothing will praise the LORD

The LORD bent down from HIS holy place on high; the LORD looked from heaven upon the earth to hear the laments of the prisoner-to release the sons of death from prison-to recount or write the name of the LORD in Zion and HIS praise in Jerusalem when the peoples gather as a quibbutz unitedly and the kings to serve the LORD. *There is not a word in this section that could not have been written by Hezekiah and the author wrote his experience of illness down for the instruction of future generations. Scripture holds a NT expression borrowed from this-"the things that were written were written for our learning upon whom the ends of the world are come"(Romans 15.4)*

A PRAYER FOR LENGTHENING OF DAYS -cf HEZEKIAH 23-28

In the course of my strength [KETHIBH- #j k-with 3rd person form but first person pointing] He shortened my days as the harvest man cuts off the corn.

So I said "Do not carry me off in the middle of my days-YOUR years go on by generation of generations In front or at first YOU laid the foundations of the earth and the heavens are your handiwork. These will be destroyed but YOU will stand to minister. They will all grow old [hlb] as a garment *Both the heavens that are and the present earth are bound to wear out-to become rags-to be worthless and consumed.* Like clothing you will change them-or put them off and they will pass away or "perish"[plj] YOUR years will not end or be exhausted or completed. The children of your servants will abide or settle down or abide (with YOU) and their seed will be established in YOUR presence. *The Psalmist is beyond doubt convinced of the reality of eternal life despite his plea for extended life. This psalm arises out of a devout heart and a spiritual*

PSALM 103 A PSALM OF DAVID LOVE'S MAGNIFICENCE

CROWNED WITH LOVE 1-6

My soul Bless the LORD and all that is deep within me bless his holy name. Bless the LORD my soul and do not forget all his loaded benefits. He gently lifts up [jls] all your iniquities and heals all your wearing diseases [hlj] He is the kinsman who redeems your life from ruin **He continually adds diadems of covenant love and mercies.** He satiates your mouth [yd[-may also mean "age" or "old

age" or testimony-as the presents of a virgin or as "the mind" by his revelation] with a happy lot, a good person or prosperity your youth or early life will have been renewed like the eagle. Here are blessings upon blessings. Literally "camel loads" of blessings; every worst sin gently pardoned, every wearing disease cured. Death and ruin frustrated time and again. Love and mercy cast on your pate like rings on a hook. Your increasing years flush with testimonies of God's grace and reality and the person of his Spirit an ever-living blessing. You emerge from former activities after a respite as lively as ever to soar again spiritually-all by the grace of God.

MULTIPLIED LOVE 7-8

The LORD is the creator of repeated righteousness and justice for the oppressed. He made known intimately HIS pathways to Moses and HIS continual refreshing [l l l ["drinking again and again"] to the children of Israel] The LORD is merciful or one who cherishes [m m j r] and gracious [m m j] taking long to be angry and a multiplier of covenant love.

MIGHTY UNSEARCHABLE LOVE 9-14

He will not strive perpetually and he will not surround or besiege [r w f] for ever. He does not do to us in accordance with our sins and HE does not repay us according to our iniquities. For as the heavens are high above the earth so HIS covenant love prevails above those who reverence HIM. **As far as sunrise is from evening** he has caused our sins to be separated from us. *The notion is that our sins will never catch up with us any more than the morning sun will catch up with the evening sky*

As a father cherishes his sons the LORD cherishes those who reverence HIM for HE knows our members and body shape remembering that we are dust.

LOVE FOR OUR FAMILY-OUR SONS AND OUR GRANDSONS 15-18

The days of the stout man are as the leek or grass. *Scripture warns against overweight and pride in one breathe. [r x j]* As the shining flower of the field he flourishes and shines. When the wind passes over it, it is no more and its location will not bring it to mind any longer but **the covenant love of the LORD** is from everlasting to everlasting or better **era to era over those who reverence HIM and his righteousness for grandsons to those who keep his covenant** and for those who remember to **do his charge to care** or keep HIS **deposit of truth** [d q p]

THE PROPER RESPONSE TO GOD'S LOVE 19-22

The LORD has instituted HIS throne in heaven and HIS kingdom rules in everything.

(1) Bless the LORD his messengers or **angels warriors of strength** that execute HIS word or business obeying the voice of HIS tasking word.

(2) Bless the LORD all his **hosts-you ministers who wait** to do HIS pleasure.

(3) Bless the LORD **all his works in all the places where HE rules** or assimilates men to HIMSELF. *[The Hebrew is MASHAL which means both "rule" and "simile]*

(4) Bless the LORD **O my soul**

We are to kneel before our maker and to bring HIM happiness daily.

*With gold of obedience and incense of lowliness
Come now before HIM-the LORD is his name.*

PSALM 104

THE LORD OF CREATION

THE GLORY OF GOD- The winds are His messengers 1-4

Bless the LORD O my soul, the LORD is a very great God clothed with "freshness of lively colour" [d m h- "freshness"] and splendid apparel [r d h- cf wide eastern garments]

He crowns himself [r f] with light as a completion [m l v is used of the top of a building] He stretches out [h f i] "expands" as a tent, a flock a curtain a bow] the heavens as a curtain.

The boarded floor of HIS upper chambers is on the waters, HE makes the clouds his chariot and HE travels upon the wings or armies of the winds

He makes the winds HIS messengers, HIS seraphs a flame of fire.

This imagery presents the LORD as one who has every appearance of the grand monarch of the whole universe. It describes him in terms of One with a special Light-force and power and as the creator of Space. Safe beyond the worst earth has endured HIS home is mighty and enduring -and this is symbolised by Noah's Ark. HIS travel is swift and unrestricted as the wind.

THE CREATED EARTH

The post-deluge geography and its boundaries 5-9

He founded the earth upon its foundations. *The word "foundations" is plural suggesting that it has several-certainly in the form of plates which interlock that is precisely true. It will not shake [fmm in the sense "waver to fall" "totter and come down" -the promise is that no weight will cause it to collapse] age-long and still-a millennium and still onwards. The eternality of the earth is not assured by this clause as some believe. It is however, a great assurance under the Noahic promise that the earth will remain for a very long time[d[mlwə-"While the earth" remains was a promise God made-it would endure to its last throes with "day and night" and seasons promoted by the moon's influence continuing. YOU covered it with the deep (the seas) as with a garment. The seas actually warm the earth-though it appears that in the earths primal state it was water covered. The waters stood above the mountains. The waters were (originally) standing above the hills The Psalmist has a cosmogony which is drawn from scripture and from the statement that only Noah and his family could authenticate that once this was the absolute reality of man's experience. From your fatherly rebuke (Isaiah 50.2) they fled as conquered troops and at your thundering voice they sprang away as a deer. They flowed over the mountains and ran down into the valleys to this (present) place you ordained for them. You placed a mountain boundary they will not cross. They will not return to cover the earth. The Psalmist is invoking the divine promise and showing that we are secure from worldwide flood. To summarise the HYDROSPHERE changes*

- (1)The earth was enveloped in water at the time of the flood*
- (2)The waters exceeded the height of the hills or mountains*
- (3)The waters drained over the present hills and followed or carved out the present valleys*
- (4)The present land-sea position is settled for the duration.*

ANIMALS AND BIRDS Feast under God's presiding eye 10-15

He is the one who sends (waters) from springs cascading into river torrents which go down between the hills. He is butler to all the beasts of the field *The verb to "give drink [hqv] is used twice in these verses-the second time in the exact form of "butler" or "cup-bearer" so advising us that the LORD personally attends the animal creation and is watching to care for them sending streams butlers to their tables and acting as the president of their supply of refreshment. The swift wild asses break their eager desire to quench their thirst. These animals run like furies when mating but also when thirsty. This snapshot of their water feast shows a happy group of heavy drinkers! The bird of the heaven (the word is singular)settles along by (the streams) From between the branches it gives its call This is in all likelihood the "raven" which is hugely dependent on such water sources and was characteristically found there by Elijah. It is also an inveterate calling bird and a builder of rookeries. HE (the LORD) is butler of the mountains from his upper chamber. This is a different provision than the human who stores his wine in lower chambers-but the LORD stores his good waters high in the lofty clouds. The poetry and imagery is felicitous. From the fruit of HIS occupation the earth is satisfied. It is as if the LORD takes time to produce good vintage and the earth is happy on that account. He is the grower of grass for the animals and the grower of the green herb and vegetables that mankind cultivates or serves to bring along produce from the earth.*

- (a) So there is wine that cheers the heart of well fed man*
- (b) Oil to cause his faces to shine*
- (c) And bread that will be a support and refresh man's heart*

TREES AND FORESTS 16-18

The trees of the LORD are satiated (with water)-the cedars which HE planted.*[Once in the Scottish estate of the Duke of Buccleugh I found a plaque under a wide spreading tree indicating that the tree consumed an unbelievable 100,000 gallons of water annually]. There where the sparrows build nests.*

There is the nest of the stork in the tops; the mountains and hills are the preserve of goats. The rocks are the refuge of coney or jerboa. *The writer can be pictured standing deep in the forest gazing up at the stately cedar and viewing the animal life by day*

MOUNTAIN AND FOREST ARE AWESOME -NOTABLY AT NIGHT 19-24

The Writer is fond of prowling about under the moon as men retire from a days work and listens for the eerie sounds of animals in search of prey.

He made the moon to connect with the seasons; the sun knows exactly his time of setting. You make it dark and night falls, in which all the animals of the forest are moving around. The young lions are roaring for fresh torn meat and to find their food from God. The sun sinks-they collect together and the go to their lairs and lie with their feet gathered under them [xbr] Man goes out to his life's work or exploits [/ ap] and to accomplish his service until the evening. How numerous are your works O LORD- in spiritual and practical wisdom YOU have made them all. The earth is full of YOUR creatures [mng "possessions" or "purchases" for the animals are owned by their maker-"the cattle on a 1000 hills are HIS whilst man was destined to be purchased by the blood of Jesus]

THE SEA IS AWE INSPIRING ON A FINE DAY 25-29

This great and wide sea-there the aquatic species is beyond anyone's power to count-small living things alongside large ones. *The Writer is standing by the sea or perhaps has set sail and is enjoying the vista.* There the ships are making their way. There is **Leviathan** (the Whale) this (creature) YOU formed to laugh or play in it. [ntym] a word made up of ""extending to length" and twisting" so used of the crocodile in rivers and the whale in the sea] They look with expectation to YOU -to give them their food at the time. *The great whales as we now know consume millions of small fish and plankton which are hatched in the warm coastal waters and provide just such necessary food for this largest of created mammals.* You give them food and they glean it up like corn-YOU open YOUR hand and satisfy them well. You hide YOUR face and they "flee from trepidation" [/ hb without food these creatures must speed thousands of miles to feeding grounds or die] You take away their breath and they expire and turn back to their dust. *The writer's experience is sufficiently coastal to have seen the whale beached and in its death throes-beyond the help of man.*

GOD IS CREATING -CF GOD MADE A GREAT FISH (JONAH) AND RENEWING CONSTANTLY 30

YOU send YOUR Spirit and they are created [arb] and YOU renew [vdj] the face of the earth

A JOYFUL RENEWED EARTH 31-35

The Glory of the LORD shall be for ever or perpetuity. The LORD will rejoice in HIS works. HE causes HIM to regard the earth and it shakes or trembles [d[r] He touches the hills and they smoke. I will sing to the3 LORD in the house of my life. I will praise my God in the house of my continuance. *The writer sees no end of his era of praise.* My discourse or meditation upon HIM or towards HIM will be pleasant or familiar [br[] I will rejoice in the LORD. The sinners will finish themselves from the earth and there will be no more wicked or violent ones any more.

Bless THE LORD O my soul -HALLELUJAH

The final state of things on earth under this Allegro understanding is that sin will be banished and life will go on without hindrance and violence will be no more nor rebellion but the earth will ring with praise. Renewal of this sort is overdue but come it most certainly will. The knowledge of God shall cover the earth as the waters cover the sea. They shall not learn war any more. Jesus shall reign in Kingdom Come and Unending

PSALM 105

GOD'S MERCY TO THE PROPHETIC PATRIARCHS

ISRAEL- LOOK TO THE LORD 1-7

(1) Sing to the LORD -call or proclaim in HIS name. *Worship*

(2) Have HIS deeds made known intimately among the peoples. *Promulgate your testimony*

(3) Sing to HIM; dance and play. Meditate and discourse [jyv] on all HIS singular miracle acts. Give Him glory over and over again singing Hallelujahs in HIS holy name. The heart of those that seek the LORD will rejoice. *Joy in the LORD is emphatically called for. Instrumental music and dance is in order.*

(4) Tread the path or practise applying yourself to the LORD (to the temple) or ask for the oracle of the LORD and his strength. *The unknown psalmist stirs his hearers and those who sing to really apply to the LORD for guidance not on an ad hoc basis but regularly. Get into HIS word*

(5) Seek HIS face day on day-continually. *Pray without ceasing*

(6) Remember the miracles which HE alone does. *Recall his unique stamp of creative miracle.*

(7) Remember the signs [tpmm from the Arabic "ḥḥ" "the entire" "perfect" - "the arrivals"-so the "portents" "intimations of his being present or arriving"] HE alone does and the judgments of HIS mouth.

O seed of Abraham his servant and sons of Jacob his chosen. *These seven exhortations are good for Christians also as the spiritual sons of Abraham.*

THE PATRIARCHS WERE PROPHETS 8-15

HE remembers his covenant for perpetuity-the word or oracle HE commanded for a thousand generations. The covenant he cut with Abraham-and HIS oath to Isaac and he caused it to stand and be ministered to Jacob as a statute or decree-to belong to Israel as a perpetual covenant. *The OT covenant may not be entirely relevant to us but the OT covenant contains promises which are perpetually relevant and capable of being cited by Israel.* "To you I will give the land of Canaan-the lot of your inheritance in their lifetime (when it was issued) they were few by count-little as a people and strangers in it and they had been wandering from nation to nation and from the kingdom of one people to another." He did not give rest to man to oppress or defraud or treat them unjustly. [qv/] For their sakes he corrected kings. *ABIMELECH was corrected for the sake of Abraham and Isaac.*

Do not touch or hurt among my anointed ones and do no evil to my prophets. *The patriarchs were considered "prophets" for to them were made great promises which they used in making known their will to the generations ahead.*

JOSEPH THE IRON CAME INTO HIS SOUL

ISRAEL CAME DOWN INTO EGYPT 16-23

He proclaimed famine against the earth. He broke all the staff of bread that was their support. He sent a warrior before them-Joseph who was sold as a slave-his legs were afflicted with bonds -his soul came into iron (or) iron came into his soul *Joseph was made a real leader and warrior through the hardship of prison and a private walk with God.*

Until the time his word came to pass *that is-Joseph's prophecies.* The LORD refined or examined and purified the word of promise as a goldsmith. The king sent and caused him to be loosed [rtu] the ruler of nations **had him unbound.** He made him Lord of his house and master over all that he possessed to bind or oblige his officials with his heart and wisely instruct his elders. *This wisdom was both spiritual and practical. Joseph had full power to explain the wisdom of God.*

And Israel came into Egypt and Jacob as a stranger in the land of Ham.

THE PLAGUES 24-36

(The LORD) made his people very fruitful and caused him to be stronger than his adversary. He changed their heart to hate his people so **they were churlish and niggardly with his servants.** He sent Moses his servant-Aaron whom he chose. They did among them HIS miraculous acts and wonders in the land of Ham.

(1) He sent darkness and they were in the dark-did they not rebel at HIS words?

(2) He changed the waters to blood and their fish died. *One lake area did typically redden with algae-but here the entire waterways system was altered*

(3) The land crept and multiplied with frogs and even in the inner chambers of their kings.

(4) He spoke and the fly came

(5) Lice came into all their borders

(6) He turned their showers into scattering cold hail with lightning glittering through the land

(7) He struck their vines & figs and shattered the wood within their borders
(8) He spoke and locust came and winged locust innumerable; they devoured every herb of the land and the fruit of the cultivated earth

(9) So HE struck all the firstborn in the land-the chief of all their "man power"

The plagues 4 & 5 are not mentioned-murrain and boils but blood red waters and frogs and flies and lice-the early order-is there and hail and locusts and death-the later order too. But Darkness runs before all-and this "darkness was rebellion the first reason for plague"

THE EXODUS AND TABLE IN THE WILDERNESS 37-45

He brought them out with silver and gold and not one in his tribe stumbled from weakness. Egypt was joyful at their departure for fear had fallen on them. HE spread out a cloud to hide them and a fire to give light by night. They made request and quail came; besides HE satisfied them with bread of heaven. HE opened rock and waters flowed out. They raged like a torrent in the parched desert for HE remembered HIS holy word on the matter -that to HIS servant Abraham. So HE brought his people out with celebration-HIS chosen ones with shouts or songs of joy [mmr] He gave them the lands of the nations

The reference is to the lands of the ten nations then discomfited in Canaan under Joshua. They inherited the toilsome work put in by (those) people. That in return or as produce [rwb/] they might keep his statutes and observe and preserve his TORAHS-HALLELUJAH

The result God sought from all HIS care

*(a) Through the **promise** to the Fathers*

*(b) In Joseph and that **provision***

*(c) In the **Passover** and **protection** against plague, and*

*(d) In the **passage** through the wilderness and **Promised Land** was the "**product of obedience** "*

PSALM 106

WE FORGET SO SOON

COVENANT LOVE AND THE FUTURE 1-5

Hallelujah praise the LORD for HE is good, for HIS covenant love endures for ever.

Who will proclaim the warrior acts of the LORD? Who will cause all his praise to be heard?

Blessed are they who are vigilant in justice and who do righteousness at all times.

LORD remember me for favour or your pleasure among your people. Visit me with your YESHUA salvation.

That I may see the future prosperity of your chosen people and rejoice in the joy of your nation. To continually give praise with your inheritance.

For the psalmist the covenant promotes watchfulness in respect of justice and righteous living. His supreme happiness is in God's salvation which:-

(a) Opens up the future

(b) Brings joy to the nation, and

(c) Creates a singing worshipping people

THE BASIS OF SALVATION 6-12

We have sinned as our fathers did. We have rebelled. We have been wicked.

When our fathers were in Egypt they did not think prudently about YOUR miracles. They did not remember the greatness of YOUR covenant love when they became bitter & rebellious faced with the sea the Red Sea.

But HE saved them for the sake of HIS name to make known HIS warrior might.

And HE rebuked the Red Sea and it dried up and they travelled through the depths as it were desert.

And HE saved them from the hand of those who hated them and redeemed them from the hand of the enemy. The waters hid their adversaries-not one remained.

Then they believed HIS word worked and sang HIS praise

Salvation is (1) For God's glory

(2) A miracle

(3) A rebuke to the Believer's enemy

MAN HAS A SHORT MEMORY FOR BLESSING 13-18 PRAYER ANSWERED WITH SPIRITUAL IMPOVERISHMENT

They forgot tomorrow what HE had done. They did not wait for his counsel.

Waiting in this case as in Isaiah 30.18 is waiting until we discover the grace and compassion HE has in mind. It is like the "fisherman's wait" or the wait till the ship is tied up or the wait until the load is bound to the cart. There are blessings bound for us and they are blessings of grace-but they require patience on our part.

In the desert HE bent to their desire and they tested God in Jeshimon. **HE gave them their request and sent "leanness" or pining into their souls.** *To have our prayers answered on a material level is to leave us spiritual skeletons that have an unsatisfied desire of soul.*

In the camp they became envious of Moses or emulated [*hmq*] Moses and they **copied** Aaron who was set apart for the LORD. The earth opened and swallowed DATHAN and covered the congregation of ABIRAM. Fire consumed after their followers. A glittering flame burned [*fh*] cf Genesis 3.24] the wicked.

THE GLORY OF GOD EXCHANGED 19-23

At HOREB they were making or would make a calf and they worshipped a covered or overlaid (idol) or a "mingled" (casting). **They altered or exchanged their glory (the LORD) for a "constructed" [*hmbtb*] or fake bull that eats grass.** They forgot the God that saved them doing great things in Egypt-miracles in the land of Ham-outstanding sights at the Red Sea. HE said HE would lay them waste had not Moses HIS chosen ministered in the breach or break down of relationships (apostasy and rebellion) to cause HIS wrath to be set aside or return from marring compassion-perverting the covenant or destruction *God's word sets down the remarkable manner in which Moses in a Christ-like way seeks the Glory of God and preserves a greater testimony to Grace and compassion and covenant. Moses deserves the high esteem he has among all Jews and Christ by the same token deserves all the glory for stepping into the broken relationships between us and the Father or the Spirit and acting for our future hope and to implore and extol the covenant grace of God because of the expiation HE accomplished. Moses is a glorious forerunner of The Mediating Redeemer.*

PEOR AND PHINEAS -THE RIGHTEOUS 24-31

Then they "blemished" [*sam* "put stains or spots on"] the "desirable" [*hdmj* "coveted"] land; they did not trust and believe HIS word. They murmured against or provoked God and did not obey the voice of the LORD. As a consequence HE swore to them with lifted hand to make them fall in the desert; caused their seed to fall among the nations and scatter them as seed through the lands of the earth. They bound themselves in a yoke to the Baal of PEOR. [*"cleavage"-whether of mountain or breasts*] They feasted on sacrifices of death. They displeased the LORD by their evil deeds. The plague broke out among them. But **PHINEAS** stood up to minister (to the LORD) and the plague was restrained. **This was reckoned or reckoned to him for righteousness** [*The expression Paul uses is here in its Hebrew form [*hdqx #/ bvj t*] to generation after generation into perpetuity.*

REBELLION AND RASH WORDS 32-33

By the waters of MERIBAH they "broke into anger" **Trouble transitioned from them to Moses** [*They enmeshed Moses in their calamity*] for they rebelled against HIS (God's) Spirit and he was overconfident with his speech or lips.

STERN RESISTANCE TO THE LORD 34-43

They did not destroy the peoples as the LORD had said to them but they "intermixed with" [*br*] "*had intercourse*" "*were agreeable to*" or "*bartered (religion) with*" the nations and learned their works. They served their gods and it became a snare to them *Satan used other nations to pull them away from the LORD as the fowler uses a gin.* They sacrificed their sons and daughters to idols. [*dv* -"*lords*" or *ruling demons*] They shed innocent blood-that of their sons and daughters-to the idols of Canaan. They polluted the land by blood and sinned in their acts and became prostitutes by their evil deeds. The LORD was definitely wroth with his people and abhorred HIS heritage. He gave them into the hands of

the nations. Those that hated them ruled over them and were their instructors and their enemies oppressed them. Numerous times He gave them deliverance but *they rebelled or resisted with all their might and sank or pined away [Jkm] in their iniquity.*

WHAT DOES IT MEAN WHEN "GOD REPENTS"? 44-46 HE SHOWED THEM MERCY IN CAPTIVITY

But He saw ahead into their adversity or adversary when HE heard their shout for joy or wailing [*mr* "rushing" like the Arnon whether rushing to him in joy or sorrow] HE remembered HIS covenant belonging to them and according to HIS great covenant love HE felt grieved [*mjn* The word used of God "repenting" or feeling regret" -really a term for "feeling compassion" or "sighing"(Arabic) -the base meaning is "**consoling**"] He gave them to be dealt with mercifully before the face of all who held them captive

PRAISE FOR THE CROSS! 47-48

Cause us to be saved O LORD our God and gather us in quibbutz from the nations that we may give thanks celebrate or confess openly your holy name -that we may boast in or praise or pronounce happy the "house of your weakness or piercing [*Jt/h tb* This is as near as we get to the cross in the Psalms-it stands alongside Psalm 22 and it is a fitting crescendo of the fourth book.]

Blessed is the LORD the God of Israel from everlasting to everlasting or from the long age to the long age the understanding suits "from the Patriarchs and Egypt to the present and future days" though now it suits the Old and New Testament dispensations better.

All the people said "Amen" Hallelujah. This psalm ends as it began with "Hallelujah". It gives us that great phrase of the modern church- "**All the people said "Amen"**" which I found was used to particular effect among the Baptists of Kent -encouraged by Rev. Reginald Webb and Rev. Tony Mason. Many of God's people know the cliché but how many have seen the profound context here-where the psalmist calls out for the salvation of his people and centres it all in the "**BOAST" OF THE CROSS-THE ONE WHO THOUGH STRONG BECAME WEAK FOR US AND WHO WAS "PIERCED" FOR OUR SINS.** This -nothing less-is the prophetic teaching of the psalm whose entire context is a history lesson in the mercy of God culminating in a HALLELUJAH for the "Cross."

THE END OF BOOK 4

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

Note:

The Psalms were written in Hebrew and there was demand for them to be sung in the lingua franca in Babylon –Aramaic(Psalm 137.3), the language of the adopted culture. The Eastern Church continues to chant them in Aramaic –in fact you can listen to Psalm53 chanted in Georgia to Pope Francis during his 2016 visit. They would have been known following the return under Ezra and Nehemiah in Aramaic and it is impossible to imagine that those who "could not (joyfully) sing the songs of Zion" in a strange land did not read and teach them in Hebrew and in the sister language of their captivity. **Like the Babylonian Talmud** they would be of the very "esse" of the documented faith of God's people during Captivity. From there it is a short step to their continuance in the provenance of the Aramaic literature of Israel until and beyond the days of our Lord.