

# **The Book of Psalms**

**A commentary**

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## **Guide to understanding this document**

Key: The Psalm's number always precedes the Verse, although not written. Terms like 'Verses 1-3' will be written as '(1-3)' and refer to (current Psalm:Verse-current Psalm:Verse). So in Psalm 1 for example, (1) means Psalm 1:Verse 1 and (1-3) means (Psalm 1:Verse 1– Psalm 1:verse 3). (15+16) or (15-16) mean verses 15 and 16 or verses 15 through 16 respectively, of the current Psalm.

Double quotes (“”) around a Verse(s) means that these Verse(s) are NOT part of Psalm Scripture. Additionally, double-quoted phrase(s) may or may not even be Bible Verses. If they are they then they will be in italics. If double-quoted verses aren't in italics then this material is simply commentary in nature. **Only single quoted (')** **material refers to Psalm Scripture. This material will always in italics.**

## Preface

As I began to write this synopsis of the Psalms it occurred to me that the Psalms draw on many aspects of the entire Bible. They have historical, prophetic and practical aspects. We are even commanded to use the Psalms for singing and teaching (Ephesians 5:19, Colossians 3:16). They are referenced by Jesus Christ (Luke 24:44-47) and by the apostles (Acts 2:25-28). My main focus was on the prophetic aspect of the Psalms. Additionally I wanted to explore more deeply the historical aspect of the Psalms and how they were meant to be used in worship services.

The word 'Psalm' (Greek: 'psalmos') translates the Hebrew noun 'mizmôr', "song, instrumental music," from the verb 'zâmar', "sing, sing praise, make music." It means that the Book of Psalms is intended for singing. The Psalms are meant to be sung, with the accompaniment of musical instruments. David, the author of many of the Psalms, was a skilled player of the "harp" ("lyre" (kinnôr) ), a musical instrument having strings and a wooden frame. It is commonly associated in the Bible with joy and gladness.

The Psalms cover the entire range of human feelings and emotions. They reveal David's fears, longings, doubts, hopes, joys and sorrows. They provide an inspired book for worship, which can be said to be praise of God Himself and satisfaction with Him (For example Psalm 73:25). The Psalms also provide much prophecy. At least 16 Psalms contain prophecies concerning Jesus Christ. Additionally, Israel's past, present and future are portrayed. It is not unusual for a Psalm to reveal the millennial reign of the Messiah. The Psalms also tell of the experiences and the fate of the wicked. The thoughts of the wicked, the manner of life of the wicked, their hatred of saints and their final end are all covered.

The Hebrew poetry of the Psalms differs from most Western poetry in that it doesn't rhyme. In Hebrew poetry the rhythm may be in terms of units per line. It is composed mainly of 'thought parallelism and 'imagery'. Thought Parallelism can either be Synonymous Parallelism (like in Psalm 103:10) or Antithetic Parallelism (like in Psalm 37:21). Synonymous Parallelism is the most common form of parallelism. Here the idea of the first line is reinforced in the second line. In Antithetic Parallelism the idea in the first line is contrasted or negated in the second line, as a means of reinforcing it. It is found most commonly in the Proverbs and in the didactic Psalms.

Imagery is a second form of Hebrew poetry. It is the comparing one thing to another. Imagery can be found in prose sections of the Old Testament though it is not found in every Psalm. But imagery has a way of fixing an idea in our minds in a clear way. For example, the power and beauty of the 23rd Psalm is in the way that it communicates these ideas through images: shepherd / sheep, green pastures / still waters, the valley of the shadow of death, a table, an anointing and an overflowing cup. There are two kinds of images used in the Psalms:

1. Simile is a comparison, which is made explicit by the presence of the word "like" (Psalm 42:1).
2. Metaphor is a comparison that is implicit, that is, a comparison without the mention of "like" or "as." For example: '<<A Psalm of David.>> The LORD [is] my shepherd; I shall not want.' (Psalm 23:1).

A metaphor communicates a clearer image than a simile because it is implicit and draws the comparison more closely.

The Psalms are the hymns of Israel and they can be personal hymns, as well. No matter what trials occur at any particular moment, there is a Psalm that soothes, strengthens, encourages, enlightens or uplifts us. I personally found encouragement from many of the Psalms. Psalm 73 particularly stands out in this regard.

I wanted to attempt to apply all the Bible knowledge I had gathered in Bible college to explore all aspects of the Psalms. This document turned out to be larger than I anticipated but my understanding of the Psalms was increased immensely.

The King James Bible is used in making this document.

Thank You.

# Book I

## Psalm 1

This Psalm, which forms an appropriate prologue to the Psalter, records the many experiences of the godly. In Psalm 1 life is stated to be like a path or a road. The man that walks on the right path with God becomes happy and his end is heaven. The enemy of God walks on a different path, one on which he will never be happy. His end is not heaven, but hell. *'Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.'* – The Book of Psalms opens with a blessing (1), even as did the Sermon on the Mount (Matthew 5). (1-3) is a type of Christ, as the tree of life, as mediator, as one who kept the Law, but allows sin through Man's free will. (4-6) is a type of Antichrist, who is ungodly and will perish. The condition and future of the godly and of the wicked are described and contrasted. The lesson is that true godliness is the source of ultimate happiness and sin is the source of misery. *'But his delight is in the law of the LORD; and in his law doth he meditate day and night.'* (2) - The word 'law' repeats here, meaning he is attempting to remember words from the Bible. The positive principle and source of the righteous man's life in the Old Testament is the Law of the Lord, which is His rule of conduct. It denotes teaching, instruction, whether human (Proverbs 1:8) or Divine. *'And he shall be like a tree planted by the rivers of water,'* (3) As a tree is nourished by constant supplies of water, else under the burning Eastern sun it would wither and die, so the life of the godly man is maintained by the supplies of grace drawn from constant communion with God through His revelation (Numbers 24:6). The water that God gives us is new life. The fruit is the good things that we do to serve Him and people. This is because we have the new life through the new birth and God is in you (John 4:10-1, Galatians 5:22-23). *'And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.'* (3) is a type of eternal security. A tree "planted" is one that God planted. The righteous man is secure and by being planted; his roots can be cultivated. This tree is planted by "rivers of water" (John 7:38). A tree is nourished by constant supplies of water, without which it would wither and die, as the life of the godly man is maintained by the supplies of grace drawn from constant communion with God through His revelation. Thus, he bears fruit. The sinner, whom God has not planted, will be rooted up (Matthew 15:13). (3) also describes three qualities of the Holy Spirit: He is a thirst quencher, He bears fruit and He has the ability to prosper what a believer does. Another typology would be a righteous man (1-3) versus a sinner (4-6). The righteous man's path is ordered by the word of God and not by the wicked devices of carnal men. *'The ungodly are not so: but are like the chaff, which the wind driveth away.'* (4) - The scattering of chaff by the wind is a common figure in the Old Testament for the sudden destruction of the wicked (Hosea 13:3, Isaiah 29:5). *'Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.'* (5): The real character of the wicked will be made manifest in the judgment. Since they are thus worthless, unstable and without fruit, the wicked will not

hold their ground in the judgment, in which God separates the chaff from the wheat (Matthew 3:12). When Christ returns the wheat will be “thrown up in the air” -

*Ruth 3:2 And now [is] not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley to night in the threshingfloor.*

The chaff is real light. The wind separates out the light chaff. In the Bible the wind is likened to the Holy Spirit. God will use the Holy Spirit to separate the wheat from the chaff. There is a Tribulation rapture in Revelation 14 where a mighty angel will reap the Earth.

The Lord knows the way of the righteous - ‘*For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.*’ (6). To His true believers it is a “way of life” (Proverbs 12:28). He also knows the way of the wicked and by the immutable laws of His government it can lead only to destruction; it is a way of death (Proverbs 14:12). The righteous man's course of life leads to God Himself and He takes care that he does not fail. (Nahum 1:7, 2 Timothy 2:19). God knows who his followers are. He began a good work and He's going to finish it. The Lord has laid a good foundation and regardless of what the wicked do to the Christian, the Lord knows it.

### Psalm 2

David or his friend Nathan probably wrote Psalm 2. Here a king of Israel, recently placed upon the throne and consecrated by anointing to be God's representative in Israel's government, is menaced by a confederacy of subject nations. In Acts (4:25-26) Luke repeated Psalm 2:3. Prophetically it is about Jesus the Messiah.

From Psalm 2:

*Psalms 2:1 Why do the heathen rage, and the people imagine a vain thing?*

*Acts 4:25 Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?*

This quote has to do with a Tribulation context. They are quoting it right out of the situation they are in now even though it isn't going to come to pass completely. In the Tribulation the people will rage against God.

*Acts 4:26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.*

- Herod and Pilate were two of the rulers that this Psalm speaks of, as Herod and Pilate were the leaders that killed Jesus. They all decided that Christ must die. When Christ died on Calvary, it was the nations of the world condemning an innocent man who was no doubt the God of this Universe. They said they wanted their world and “get out”. This world has been saying this to God for 6,000 years.

This Psalm is based upon the great promise in 2 Samuel 7:12, which, although not limited to Solomon, Solomon succeeded to the great Kingdom which his father had built up. Solomon is the physical seed of David. Jesus Christ is of the seed of David. So doctrinally one can apply this verse to Jesus Christ, but Christians are connected spiritually with David. David was the only one in the Old Testament who had eternal security. This is why one reads some very boastful things about him in Psalms. He had the sure mercies of David when nobody else had them. This is a Messianic Psalm,

meaning a direct reference to Christ can be found in the Psalm. (1-2) describe Man's hatred toward Christ. *'Why do the heathen rage, and the people imagine a vain thing?'* (1) This is a type of the lost (the heathen) (Acts 4:27-28) and their human nature hatred against Christ and the Christian. They rage against the Bible, as this Book upsets them greatly. It was not temporary rage, but deep-seated hate. *'Let us break their bands asunder, and cast away their cords from us.'* (3) These are the words of the kings and rulers exhorting one another to cast off the yoke of subjection. Bands are the fastenings by which the yoke was secured upon the neck (Jeremiah 17:2, Nahum 1:13). Bands are what ties together things destined to be burned (like chaff). Breaking them means they will be free to commit abominations and follow their own gods, but only for a season (Hebrews 11:25). In a larger sense the anointed have a bond or cord with God that restrains the heathen. In the end God will be this way - *'He that sitteth in the heavens shall laugh: the Lord shall have them in derision.'* (4) (Proverbs 1:26), as He knows how absurd, irrational and futile their attempts against Him are. Despite their tumultuous behavior and the "wisdom" of their counsels He has set His King upon His holy hill of Zion (6). God's King was appointed by Him to rule over His people, as His representative in Zion, the name of the ancient strong-hold, which became the city of David (2 Samuel 5:7).

*'I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.'* (7) - Jesus is the only person ever born on earth as a son of God. Everyone else must become a son of God by becoming born again. In Acts 13:33 Luke repeated another verse from Psalm 2 - Paul said the words *'Thou art my Son, this day have I begotten thee.'* God has laughed at the counsel of the wicked, and now (9) Christ comes forward, as the risen Redeemer, declared to be the Son of God with power, by the resurrection from the dead. (Romans 1:4). The nations will be His footstool (Psalm 110:1). *'Be wise now therefore, O ye kings: be instructed, ye judges of the earth.'* (10) - The kings should seek wisdom, as administration of justice is one of the most important functions of the king in early times. *'Serve the LORD with fear, and rejoice with trembling.'* (11) - Political submission to God's representative is primarily intended here. *'Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.'* (12) - 'kiss' - the feet of Christ.

### Psalm 3

Psalm 3 is a morning hymn, sung after a night spent safely in the midst of danger (5), while Psalm 4 is an evening hymn, sung when the danger, though less impending, has not passed away (Psalm 4:8). Psalm 3 is an instance of David's habit of using past mercies as a basis for pleading for God's help. Absalom was a son of David, who wanted to become king so he attacked David. David ran away to a safe place. David asked God for help. Later David became king again (2 Samuel 15-19). David fled from Absalom (a type of the Son of Perdition) just as the Jews will flee into the wilderness where they are fed in the Tribulation. So, the context of Psalm 3 is 2 Samuel 15-16.

*'A Psalm of David, when he fled from Absalom his son.'* (Title). Absalom was one of King David's sons. He tried to kill David because he wanted to become king.

David ran away. David complains before God of his distresses (2), but he avows his confidence in God (3). *'Many there be which say of my soul, There is no help for him in God. Selah.'* (2) - The 'soul' in an Old Testament context is a man's "self". It represents him as a living, thinking, conscious individual. *'But thou, O LORD, art a shield for me; my glory, and the lifter up of mine head.'* (3) – A 'shield' is a natural metaphor for a warrior, a type of protection. A "shield about me" is a natural metaphor for a warrior/poet. This was God's promise to Abraham (Genesis 15:1), Deuteronomy 33:29). God was Abraham's shield and Israel's shield as well.

*'Selah'* (4) is Second Coming context. *'I laid me down and slept; I awaked; for the LORD sustained me.'* (5) - David's faith enabled him to sleep in a situation where anxiety would certainly have kept him on his guard watching for the enemy. God sustains the saint when he is sleeping. *'I will not be afraid of ten thousands of people, that have set themselves against me round about.'* (6) - David's handful of followers would have been overwhelmed without effort (2 Samuel 17:1, 2 Kings 6:15-17). David is discouraged as he looks out and sees he's totally surrounded. But the cause of discouragement is poor spiritual eyesight. One can just see only the enemy, but not see the resources of God. The cure for discouragement is prayer. You get discouraged when you're looking at the wrong thing. You need to start praying to God and asking Him to show you some things.

*'Arise, O LORD; save me, O my God: for thou hast smitten all mine enemies upon the cheek bone; thou hast broken the teeth of the ungodly.'* (7) *'Arise, O LORD; save me'* (7) is a Second Coming prayer and the plea of the people of Israel in troublous times, when surrounded by her many enemies. *'thou hast smitten'* (7) – is prophetic. - Historically, *'Arise O Lord'* are the opening words of the ancient marching shout of Israel (Numbers 10:35). *'thou hast smitten all mine enemies'* - as in (4), an appeal is made to the experience of the past as the ground of prayer. To this point God has put His enemies to shame and has destroyed their power for mischief. The striking on the cheek was a height of insult, which showed that all power of resistance was gone (Job 16:10). *'Salvation belongeth unto the LORD: thy blessing is upon thy people. Selah.'* (8) - It is God alone who saves. Salvation was the constant desire of the Psalmists. In the context of this Psalm salvation apparently means being saved from one's enemies. *'thy blessing is upon thy people'* (8): (Compare Deuteronomy 32:43) This has nothing to do with David's personal deliverance. This prayer reveals the dignified heart of the true king, who considers the welfare of his people as more important than his own personal safety.

#### Psalm 4

*'To the chief Musician on Neginoth, A Psalm of David.'* (Title). - Sheminith or "the eighth" (Psalm 12:1). Psalm 4 is an evening prayer. It contains yet another instance of David's habit of using past mercies as a basis for pleading for God's help. Absalom was one of King David's sons. He tried to kill David because he wanted to become king, so David ran away. Then David prayed to God, to show his enemies that God was fighting for him. God answered David so he could then sleep in peace. The peace that God gives is beyond human understanding (Philippians 4:7).



*'Hear me when I call, O God of my righteousness'* (1). *'Hear me'* in Hebrew means "answer me". David told God what he wanted to say to his enemies, but he really wanted God to tell them that they cannot win. This is because the enemies of David were fighting God. They wanted David dead and they wanted Absalom to become king. Here David acknowledges that God has a part in his human righteousness. This is in line with the fact that David is a type of Christ and has "sure mercies" not promised to anyone else in the Old Testament. *'O ye sons of men, how long will ye turn my glory into shame? how long will ye love vanity, and seek after leasing?'* (2) His glory is what God has done for him. He believes then that his enemies are foolish men and he therefore chides them. He says they love vain things (2). *'sons of men'* - By calling them *'sons of men'* he contrasts them with God, who is the defender of his cause. *'But know that the LORD hath set apart him that is godly for himself'* (3) - *'set apart'* - (3) provides a definition for sanctification. Every Christian was positionally set apart for God when he became a part of the body of Christ.

*'Stand I awe'* (4). When we do not stand in awe of God we sin. This mindset is necessary to offer the *'sacrifices of righteousness'* *'Offer the sacrifices of righteousness, and put your trust in the LORD.'* (5). These sacrifices have to be offered with a broken heart and a contrite spirit (Psalm 51). *'sacrifices of righteousness'* are sacrifices offered in a right spirit (Deuteronomy 33: 19). The sacrifices the rebels offer have the effect of their only pretending to consecrate their cause (2 Samuel 15:12). Absalom sent for Ahithophel the Gilonite, David's counselor, from his city. He offered sacrifices in what amounted to a strong conspiracy, with the result being the people increased continually with Absalom. Ahithophel is a picture of Judas Iscariot. Absalom sent for Ahithophel to be present when he offered the sacrifices with the intention being that all who partook of the sacrifice should be bound together to carry out his plans. Absalom, too, took advantage of the excitement of the great feast to inflame the guests and then pledge them strongly to his cause. It was wretched hypocrisy, as they were acting in opposition to the will of God. Let them approach Him in a right spirit, instead of impatiently trying to remedy evils by revolution. People should rely entirely upon God's guidance. A sacrifice with a wicked mind (Proverbs 21:27) will not be accepted. When the Jew offered sacrifice righteously, in a spiritual manner, he was obeying the exhortation of this Psalmist. Then *'their corn and their wine'* would increase. *'There be many that say, Who will shew us any good? LORD, lift thou up the light of thy countenance upon us.'* (6): David knows well that there are plenty of discontented people among his subjects, who are ready to follow anyone who makes them fair promises. His answer to them is a prayer for a blessing upon himself and his people. (7) is a reference to *'the sons of men'* of (2). Nationally, this is the Jew rejoicing with God in the Coming (Psalm 126:2). Individually, it is the saint receiving spiritual blessings from God. *'their corn and their wine'*, from a practical standpoint, relates to the fact that David was reduced to seeking for the bare necessities of life till he reached his friends at Mahanaim (2 Samuel 17:27-29). *'I will both lay me down in peace, and sleep: for thou, LORD, only makest me dwell in safety.'* (8): David's faith enabled him to sleep in a situation where anxiety would certainly have kept him on

his guard watching for the enemy (Psalm 3:5). So here he manifests the trust, which came from that experience.

### Psalm 5

Psalm 5 is another morning prayer, uttered by one who is exposed to danger from the plottings of unscrupulous enemies. Psalm 5 is a prayer composed for public worship. *'To the chief Musician upon Nehiloth, A Psalm of David.'* (Title) - *Upon Nehiloth* - flutes or wind instruments. The choir, at morning sacrifice, prays for God to hearken to the cry for help (1-3). *'Give ear to my words, O LORD, consider my meditation. Harken unto the voice of my cry, my King, and my God'* (2): This implores one to listen and then consider what David is saying then to accept it favorably. *'Hearken'* (2) means to hear and to do it favorably. A similar expression to *'The voice of my cry'* (2) is found in another Psalm where we find the expression, *'The voice of my weeping.'* (Psalm 6:8). Weeping has a melting, ear-piercing voice. *'my cry'* (2) are words specially used of an imploring cry to God for help (Psalm 22:24). God hates workers of iniquity (5). David is said to hate them with a *'perfect hatred'* (Psalm 139:22). Standing in the court and worshipping towards the temple, they pray for guidance. *'thy house'* (5) would be the Tabernacles, later Solomon's Temple. *'thy holy temple'* would have been the Holy of Holies in the Tabernacle before Solomon's Temple (7). *'Lead me O Lord'* (8) is an essential prayer for any Christian seeking the will of God. You are to pray *'make thy way straight before my face'* (8). If God doesn't make the way clear you will stumble. So you must put your trust in Him (11) or you'll be walking blindly. *'For thou, LORD, wilt bless the righteous; with favour wilt thou compass him as with a shield.'* (12) – This speaks of a large shield, which is to protect the whole body (1 Samuel 17:7). These shields were sometimes made of beaten gold (1 Kings 10:16-17). The navy of Hiram had brought gold from Ophir.

### Psalm 6

This is the first "penitential" Psalm, which means that someone is repenting of their sins and "feeling sorry" for their sins. God's rebukes can either be a sign of His love or of His wrath (1). *'O LORD, rebuke me not in thine anger, neither chasten me in thy hot displeasure.'* (1) Here it is seen that God's rebukes can be a sign of His love and care. So the rebuke can be for condemnation or for conviction (See also Jeremiah 10:24-25).

*'To the chief Musician on Neginoth upon Sheminith, A Psalm of David.'* (Title). *'upon Sheminith'* - the eighth - an instrument for the eighth key or more probably the bass, as it is contrasted with Alamoth (the treble) (See Psalm 46:1, 1 Chronicles 15:20). "eighth" also refers to the eighth day, which is the day that one is circumcised.

David's prayer in (2) is answered (Jeremiah 30:17). This is a type of the prayer that is appropriate for the New Testament Christian. A Christian who doesn't plead for mercy is out of fellowship with God. *'Return, O LORD, deliver my soul: oh save me for thy mercies' sake'* (4) - God declares Himself as One *"Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear [the guilty]; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth [generation]"* (Exodus 34:7).

David should not try to promote his goodness, but plead his sin and his lack of goodness. *'Return, O LORD, deliver my soul: oh save me for thy mercies' sake.* (4) is prophetically a prayer for the Second Coming. In David's case it is a personal prayer for God to save his life for God seems to have abandoned him. *'I am weary with my groaning'* (6) (Psalm 69:3): *"Mine eye is consumed because of grief; it waxeth old because of all mine enemies."* (7) – figurative, yet the look of the eye is a sure indication of the state of health, both mental and physical. *"Depart from me, all ye workers of iniquity"* (8): (Matthew 7:23). The Lord answers David's prayer (9) of (1-3). A supplication is a request for a "supply" of something. Assured of God's hearing, he suddenly sees his enemies as being vexed (Psalm 2:5) and ashamed and that he no longer fears them (9-10).

### Psalm 7

Psalm 7 is a prayer for deliverance from a personal enemy. Ancient Jewish tradition prescribes it for use on the feast of Purim. *'Shiggaion'* (the superscription) means a plaintive song or elegy. The Title seems to imply that the event of this Psalm was an event in David's persecution by Saul. When David was young, he worked for King Saul. Saul was King of Israel 1050 years before Jesus came to earth. Everybody liked David. This made Saul angry. He wanted to kill David. So David ran away from Saul. David lived in the fields and woods and mountains. Saul tried to catch David, but he could not.

The Talmud identifies this man as Saul as well. Saul is one of the greatest types of the "Son of Perdition" anywhere in Scripture. So David prays for protection from those who persecute him (1). This Psalm belongs then to that period of David's life when he was hunted from place to place by Saul (1 Samuel 11-16). *'Lest he tear my soul like a lion'* (2): The lion (2) is Satan (1 Peter 5:8), typified by Saul here. *'If I have done this'* - David appeals to his own self-righteousness as a grounds for answered prayer. (5) again, is a Second Coming reference. The next verse (6) naturally says *'Arise O Lord'*. The rampages of the wicked of Psalm 2:11-16 end when the Lord arises. David prays that Christ will arise to judge Israel (Psalm 74:22). The congregation of the people (7) that compass about Him are the Jews. The wickedness of the wicked will remain until "the end" comes. God reads the heart to determine a person's character (9). The last clause adds the ground upon which the hope and prayer of the first clause is based. God is righteous and He is a discerner of hearts, so there can therefore be no doubt of His will and His ability to distinguish between the righteous and the wicked by an impartial judgment (Isaiah 11:3-4). To avoid His wrath one should be *"strong in the Lord"* (Ephesians 6:10). He is preparing His sword to punish the wicked. (12). *'Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.'* (14) - Satan incarnate is introduced. He conceives mischief; he makes a pit. This is the punishment of the wicked described from another point of view, as the natural result of his own actions. He falls into the snare, which he laid for others. He was willing to do

this so that someone might fall in it, but his mischief shall return upon his own head (15+16). Ashes always fly back in the face of him that throws them. “*As he loved cursing, so let it come unto him*” (Psalm 109:17). This is yet another picture of the destruction of the wicked. He “*is snared in the work of his own hands*” (Psalm 9:16). ‘*I will praise the LORD according to his righteousness: and will sing praise to the name of the LORD most high.*’ (17) – This is an acknowledgement from Man to God for His goodness.

### Psalm 8

When he was young David kept sheep. He was with them on the hills at night. His sheep were safe with him. David saw the Moon and the stars in the sky and he considered that God made them all. God was strong and powerful, but God had enemies who fought God and they also hurt the His people. David felt very small when he looked at what God had made. David felt that he was not important. But David also knew that God would make people strong.

Psalm 8 is an evening hymn contrasting the glory of Man, as creature, with the glory of the Creator. The theme of this Psalm is God's choice of Man to be the chief revelation of Himself and to be His representative on the Earth. The Psalmist looks to man's nature and position and destiny in the original purpose of God. It has been suggested that David composed this Psalm as a shepherd on the plains of Bethlehem.

<<*To the chief Musician upon Gittith, A Psalm of David.*>> - Title. ‘*Gittith*’ probably means that the musical performance was directed to be according to a tune of that name, which derived from ‘*Gath*’. Gath was a Philistine city. It was 30 kilometers west of Bethlehem. David came from Bethlehem.

God’s name is not considered to be ‘*excellent in all the earth*’ (1), as at present there are many that do not love the Lord. But when He dwells in Zion (9:11) during the Millennial reign His name will be excellent. The Psalmist may have been thinking of the creative strength of God's speech. God has given human speech this capability, even in little children, as it is more powerful than physical skill. ‘*Out of the mouths of babes*’ (2) is quoted in Matthew 21:16 when He enters Zion. ‘*babes*’ also describes the foolish scholars who don’t understand Bible doctrines. God has ordained that even the feeblest representatives of humanity should be His champions to confound and silence those who oppose His kingdom and deny His goodness and providential government. ‘*Consider the heavens, the work of thy fingers, the moon and the stars, which thou hast ordained*’ (3) – (Psalm 19:1-4). Historically, when he was young David kept sheep, which he was with on the hills at night. The sheep were safe with him. David saw the Moon and the stars in the sky. He thought about how God had made them all with His power. David might have been thinking about the fact that he felt very small and frail in this context (Psalm 103:15). ‘*What is man, that thou art mindful of him? and the son of man, that thou visitest him?*’ (4). But David also knew that God would make people strong. (2 Corinthians 12:9-10): “*for when I am weak, then am I strong*” (4): The words for Man are chosen to emphasize his weakness in contrast to God and the vast and seemingly unchanging structure of the heavens. ‘*For thou hast made him a little lower than the angels*’ (5) –

(Hebrews 7:2-9). The reference is to Adam, but as he failed it goes to the second Adam – Jesus Christ. (6-8). (9) - An inspection of the Solar System has a tendency to moderate the pride of Man and to promote humility. It promotes Creation over Evolution. God’s “fingers” wrote the tablets of Deuteronomy 10. God is omnipotent, omniscient and omnipresent. Still, He takes time to deal with something as small as Man. Again, (8:5-8) refers to Adam, who failed. So the reference goes forward to the Second Adam (Hebrews 2:6-8). ‘*In all the earth*’ (9) will be fulfilled in Zechariah 14.

### Psalm 9

The Jews thought that David wrote Psalm 9 after he killed Goliath. Psalms 9 and 10 have been thought to be one Psalm, as together they form one acrostic of the 22 letters of the Hebrew Alphabet. The entire passage takes place, doctrinally, at the Second Coming. Psalm 9 is a triumphant thanksgiving, sometimes passing into prayer (1-4, 13, 19). Its theme is the manifestation of God's sovereign righteousness in the defeat and destruction of foreign enemies of the nation. The Psalmist has watched the great conflict between good and evil being waged between Israel and the heathen nations and in Israel itself, between godless oppressors of the weak and their innocent victims.

Psalm 9 is an acrostic psalm. The acrostic psalms tend to use the twenty-two letters of the Hebrew Alphabet. Psalm 9 has 2 verses for each of the 22 Hebrew consonants. Certain Biblical passages are written as acrostics - alphabetically ordered verses with each first word commencing with each Hebrew letter of the Alphabet in turn, from 1 through to 22.

‘*To the chief Musician upon Muthlabben, A Psalm of David.*’ (Title): Muth-labben means "death of the son". It is not a musical instrument, but the title of the Psalm. Some say it refers to the death of Goliath, Nabal or Absalom. ‘*I will praise thee, O LORD, with my whole heart*’ (1) - This praise should be made with the heart not with the lips only (Isaiah 29:13). The heart and mouth should match (1) and half a heart is no heart. ‘*Glad*’ (2) - Gladness and joy are the correct spirit in which to praise the goodness of the Lord. ‘*When mine enemies are turned back, they shall fall and perish at thy presence.*’ (3) - The ‘*presence*’ of God is to His enemies a manifestation of victorious wrath (Exodus 14:24). ‘*thou has destroyed the wicked*’ (5) – Not in the absolute sense, as nobody gets their name put out ‘*for ever and ever*’ (5) until the end of the Millennium. The destructions of the enemy (6) who is Abaddon, the king angel over the bottomless pit, the destroyer (Revelation 9:11) comes to an end, when he is cast into the lake of fire. Doctrinally, the Psalm takes place at the Second Coming. The “*destructions*” of Abaddon the destroyer (Revelation 9:11) come to an end (Revelation 20:10), where one has the beast and the false prophet is thrown in the lake fire. Historically, David beat his enemies and he knew that God gave him help. However, the Lord shall endure forever (7). The enemy and his destructions shall come to a perpetual end, but God and his Throne shall endure forever. Once He is on the Throne He begins to judge ‘*in righteousness*’. His administration, in contrast to that of so many human rulers, will be one of perfect justice and equity. It will be universal. The vindication of the fight, which the Psalmist has just experienced, is the earnest of a judgment, which will embrace the whole world and all peoples (8). However,

God doesn't begin to judge the world in righteousness until He is upon the Throne of His Glory. *'The LORD also will be a refuge for the oppressed, a refuge in times of trouble.'* (9) – Prophetically, *'refuge'* will be a literal refuge for those who flee from the Antichrist, down to Sela Petra during the Tribulation. A high tower or fort in the Psalms always is a type of God (Psalm 18:2). The figure may well be derived from the experience of David in his outlaw life, as the downtrodden victim he was lifted up far out of the reach of his tormentors. (Proverbs 18:10). *'And they that know thy name will put their trust in thee: for thou, LORD, hast not forsaken them that seek thee.'* (10): When God answers prayers for help. When God finds us, gives us help and makes us safe, that is not the end. We must always give praises to the Lord privately and in a place of worship. *'Sing praises to the LORD, which dwelleth in Zion: declare among the people his doings.'* (11) - Zion became the special abode of God from the time when the Ark, the symbol of His Presence, was placed there (Psalm 132:13).

The *'inquisition for blood'* (12) – The land can be cleansed only by blood. At the end of the Tribulation God is going to cleanse the land of Israel with the blood of the Antichrist's armies. *'The heathen are sunk'* (15), snared in the work of their own hands. The cruel snare was made with much effort and it proved its efficiency by snaring its own maker. The wicked and all the nations that forgot God (15-20) *'shall be turned into hell'* (17).

### Psalm 10

This Psalm is closely connected with Psalm 9. This entire (acrostic) Psalm is on the Antichrist. *'why hidest thou thyself in times of trouble?'* Prophetically, (1) is a Tribulation prayer. *'times of trouble'* certainly describe the Tribulation. It isn't the trouble, but the hiding of the Lord's face, which hurts them. He hides Himself from them because some of these troubles have to do with their "work". – The practical context of (1): We don't want God to hide himself (Psalm 55:1). But specifically: *'The wicked in his pride doth persecute the poor: let them be taken in the devices that they have imagined.'* (2): Historically, the poor were people that lived in David's country. They wanted more than it was fair for them to have. They made plans to take things from people that were helpless. Prophetically, these are followers of the Antichrist, who have no concept of righteousness and are only concerned with stealing from the poor Tribulation saint.

A life without prayer is a life without God (4). The wicked will not even seek after God. *'His ways are always grievous'* (5). The wicked man's scornful countenance is how his character can be measured and all his devices (7) are planned on the assumption that God does not regard them and will not punish these people (12); *'His ways are always grievous; thy judgments are far above out of his sight: as for all his enemies, he puffeth at them.'* (5) – to God they are. His ways are firm at all times. His plans always succeed. The wicked, through the pride of their countenance, will not seek after God and God is not in all their thoughts. Communion and service are not even sought. The Son of Perdition pays no attention to God's judgments (5) because he is without fear (Job 41:33). God, the wicked thinks, is too far away in heaven to interfere. The possibility of retribution does not enter into their thoughts. *'His mouth is full of cursing and deceit and*

*fraud: under his tongue is mischief and vanity.* (7): His deceit (Psalm 140:3) is followed by acts combining cunning, fraud and violence. He is the lion (9) of 1 Peter 5:8. *the poor committeth himself unto thee; thou art the helper of the fatherless.* (14) (James 1:27). The fatherless are the orphans and the widows from the men who are gone as a result of battle. In the historical sense, homes are afflicted. Prophetically, Israel will be afflicted.

*'Break the arm of the wicked'* (15) – The idol shepherd is wounded, one who's instruments are the philosophy that the end justifies the means. (16-18) are quite clear. His land (16) is Palestine and the heathen are still in it. *'The LORD is King for ever and ever'* (16) (Psalm 22:28). *'LORD, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear'* (17) - The desire of the meek is contrasted with the desire of the wicked (3), which in spite of their boasting they are doomed to end in disappointment. (Psalm 112:10). (17): David tells his people that God will do something to frighten the wicked away. David knew that after fighting foreign countries (Psalm 9) there was unrest in his own kingdom. King David tried to stop it, but he knew that only God could really stop it.

### Psalm 11

The initial words of (1) emphasize the theme of the first 41 Psalms – trusting in the Lord. *'In the LORD put I my trust: how say ye to my soul, Flee as a bird to your mountain?'* *'Flee'* (1) – not because you don't trust the Lord. The Prophetic context is that of Matthew 24, where the Jew literally must flee to the mountains in the Tribulation. Historically, after David killed Goliath his friends tell him he had better flee. (or *'flee as a bird to your mountain'* (1) ). But spiritually why should we flee to the mountains instead of following the One who created them? Rather, we must stay where God put us. *'For, lo, the wicked bend their bow, they make ready their arrow'* (2): The words of David's faint-hearted friends continued. They justify their advice by pointing to the treacherous intentions of remorseless enemies. *'If the foundations be destroyed, what can the righteous do?'* (3) – They will have to flee. Here society is compared to a building. The foundations upon which it rests are the fundamental principles of law and justice. The holy temple is as in Habakkuk 2:20. There God sits enthroned in Majesty as King and Judge (Psalm 9:4, 7), surveying the course of human affairs.

*'his eyelids'* (4) are human attributes ascribed to God so we can understand what He is trying to tell us. This is in the same vein as the expression *"I also will laugh at your calamity"* (Proverbs 1:26). His joy is obviously not expressed with the same mechanics as those of a human being. *'Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup.'* (6) – the fulfillment is at the end of the Millennium (Revelation 20:9). This language is found as early as in Genesis 19:24. The *'snares'* (6) are to entangle them so that they cannot escape from the fire, which consumes. *'For the righteous LORD loveth righteousness; his countenance doth behold the upright.'* (7) - The Psalm ends with a wonderful promise. Righteous deeds may denote the manifestations of God's righteousness (Judges 5:11). - When the people went to get water beforetime they were shot at. Now they don't have to worry about being shot at with arrows any more, as they were now delivered from it. They have to praise the

Lord for delivering them. They can get water without being shot at and they don't have to go through the back ways any more in order to get it.

### Psalm 12

*'To the chief Musician upon Sheminith, A Psalm of David'* (Title). The title assigns this Psalm to David, who might have written it while he was at the court of Saul. Men like Doeg were in positions of authority. Unscrupulous enemies were poisoning Saul's mind against David (1 Samuel 26:19). David is asking Saul what evil has he done and that other people have done a lot worse, but here they are turning on him. The ungrateful citizens of Keilah were ready to betray their deliverer (1 Samuel 23:11). The Ziphites deliberately meditated treachery (1 Samuel 23:19) and David had to hide himself in strongholds in the woods, in the hill of Hachilah, which was on the south of Jeshimon. In this context Saul is a type of the world, the flesh and the devil. This Psalm might belong to almost any age. Similar situations can be found in Hosea, Isaiah, Micah and Jeremiah. In every period of the Church's history there have been godly men who were separated from friends and persecuted by enemies,

*'Help, LORD; for the godly man ceaseth; for the faithful fail from among the children of men.'* (1) - The Psalmist laments the decrease of good men. Similar complaints are common in the Prophets (Hosea 4:1, Jeremiah 5:1). This is a short, but serviceable prayer, which can be used on all occasions. The heart (2) is the source of the flattery, vanity and the *'proud things'* (3). No man's mouth is his own (4), so if it is to be the absolute authority in his life then that it is sin. *'Arise'* (5) – post Tribulation rapture in this case. *'from him that puffeth at him'* (5) is a direct reference to the Antichrist (Psalm 11:5). *'The words of the LORD are pure words'* (6). In God's words there is no dross of flattery or insincerity or falsehood. Unlike the words of men, they can completely be relied on. Here (7) God promises that they will be preserved. This implies that there is only *one* pure word of God in existence, in spite of the plethora of Bible versions. Pure words can purify. They cannot make us impure. Obviously, the contrast between God's words and Man's words is infinite. It is said that Man's words are "yea" and "nay", but the Lord's promises are "yea" and "Amen". As far as truth, certainty, holiness and faithfulness are concerned, the words of the Lord are pure as well-refined silver. The vilest of men are exalted (12) in this world. They include fornicators, thieves, murderers and the like. *'The wicked walk on every side, when the vilest men are exalted.'* (8) - When vileness is exalted among the sons of men, worthless or profligate men are raised to positions of authority, the wicked stalk insolently everywhere, unabashed and unrestrained (Psalm 11:1-3). Vile men have been exalted in America today.

### Psalm 13

Despair may have been David's feeling when he had been a hunted fugitive for some time (1 Samuel 27:1 - a picture of a Christian that wants to go back into the world because of fear). David is tired; he's become weary in well doing. He's getting ready to faint. Saul had resources David didn't have. David was the king. He had loyal followers.



Other kings would help him out. David was just tired of trying to make things right. *'How long wilt thou forget me, O LORD? for ever? how long wilt thou hide thy face from me?'* (1) – a question doctrinally to the Jew (like David) and practically to any saint waiting for the answer to prayer. This question is repeated no less than four times. It expresses a very intense desire for deliverance and great anguish and sorrow of the heart. Paul had continual sorrow for Christ-rejecting Israel (Romans 9:2-3). Psalm 73 is a good Psalm for when you're discouraged. *'How long shall I take counsel in my soul, [having] sorrow in my heart daily? how long shall mine enemy be exalted over me?'* (2) has been the nearly endless concern of the Jew. The gloominess upon the Psalmist's soul causes his cries - *'Consider [and] hear me'* (3), so I can live - *'lighten mine eyes'* (3) so they don't get dull as in death. *'Lest mine enemy say, I have prevailed against him; and those that trouble me rejoice when I am moved.'* (4): His enemy is the owners of the flattering lips and boastful tongues – Historically, they are Israel's enemies. He prayed to God concerning them with the belief that God would not fail him and God would make him safe. *'trusted'* (5) is the theme of the first 41 psalms. *'sing'* (6) – Trust and mercy have resulted in the time of the singing of birds. This is now a time of tossing and to let his heart rejoice. Faith has triumphed here and David can now look forward with confidence and he could sing praises to the Lord, as he has been dealt with bountifully.

#### Psalm 14

Universal corruption of Mankind is traced to its source as a failure to seek after God. *'The fool hath said in his heart, There is no God.'* (1) David met a man named Nabal, who was a bad man, who would not give help to David. David is a type of Israel in the Tribulation. Here he's going down to Nabal and he's asking for some help. This pictures the judgment of the nations - Israel going to other nations for help and they are denying it. He sends down 10 men – a Gentile number. Israel is going to be going down to the Gentiles asking for help and according to the Judgment of the Nations, if they help them then they're going to be able to be let into the Millennium If they refuse then that's the end of the matter. So we have here a picture of Israel interacting with the Gentiles and getting ready for the Judgment of the Nations.

Nabal is selfish and he's a fool. He doesn't want to give. He doesn't know God (1). David is meeting his next wife who is a godly woman. She comes down to try to make intercession (Abigail) for her husband (Nabal) (who said he wouldn't do anything for David, so David decides to retaliate and say he's going to do some things). Abigail intervenes and tries to run down and put him away very quickly. *'The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek God.'* (2) *'understand'*, as opposed to *'fool'* Atheism is an emotional religion coming from the heart not the head, however, the building blocks of the human being are the work of a precise mind. The atheist neither seeks nor understands God. The Lord is looking down from heaven to see if he is willing to do so. The atheist can do no real good nor is he clean (3). The context of (4-5) is Second Coming, when *'the LORD bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.'* (7).

Practically, God is with his people. When this happens, the wicked feel afraid because God is there and they cannot explain it. Prophetically, the prayer in (7) is for the Second Coming. At that time the salvation of Israel will be the end of their captivity. This will be due to their Messiah, Jesus Christ. Only then shall be rejoicing in the land. Historically, David prays to God to make Israel safe. Spiritually, the sinner prays to be free from the bondage and captivity of sin.

### Psalm 15

In this Psalm the fulfillment of Man's duty to his neighbor is a primary condition of fellowship with God. It is a test of his integrity (Romans 13:8-10, 1 John 4:20-21). This Psalm doctrinally pictures salvation by faith and works, as in the Tribulation. In the Tribulation, for example, a man will believe what God says like Abraham did. God will impute righteousness to him for his belief, but he will have to back it up, such as by keeping the commandments, rejecting the mark of the beast. A righteous man:

1. walketh righteously (2)
2. speaketh righteously (3)
3. worketh righteously (5)

This Psalm is fitly appointed as one of the proper Psalms for Ascension Day. Christ entered into the Presence of God, after fulfilling all the requirements necessary for a perfect human life. The Psalm is closely related to Psalm 24, which is generally thought to have been written for the translation of the Ark to the tent which David had prepared for it in Zion (2 Samuel 6:10-17). David had a house in Jerusalem, which was a tent made from goat skins. David called his tent the "house of the LORD". '*in thy tabernacle*' (1) might be metaphorical and mean no more than "in thy abode", but here is where it is a type of '*thy holy hill*' (1) (Psalm 2:6), a natural reference to "the tent" which David pitched for the Ark on Mount Zion. In its full context this Psalm doctrinally pictures salvation by faith and works, as is the case in the Tribulation. '*He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.*' (2) These are conditions of salvation previous to entering the Millennial Temple at Jerusalem. '*uprightly*' - in a complete manner, as to all parts of conduct (not without sin) (Compare Genesis 17:1). (2) tells us what believers are like on the inside. A believer is a person that believes in the Lord, as Christians today do. Only God reads the heart (Jeremiah 17:9-10) and knows what is inside of us. '*He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.*' (5): These describe two of the most common and flagrant offences against justice (Isaiah 33:15-16). Taking interest was forbidden by the Law in dealing with a fellow-countryman, as an unbrotherly act (Leviticus 25:36, 37, Ezekiel 18:17), but allowed when dealing with foreigners (Deuteronomy 23:19, 20). There is also a Millennial context to this. People that are able to go through it and are able to dwell with the Lord – they don't get hurt. The people who do make it have to walk uprightly (2). They have to work uprightly (5). They have to speak uprightly (3). In sum, they have to do what is good. This is the type of the person that shall dwell on high with the Lord.

## Psalm 16

Psalm 16 is Messianic with David speaking to the Lord Jesus Christ. This Psalm is also a joyous profession of faith and hope, springing from the sense of a living fellowship with the Lord. One of the great names of God is “the preserver of men” (Job 7:20). ‘*Michtam of David.*’ (Title) – ‘*Michtam*’, or, by the change of one letter -> *Michtab* - a “writing,” such as a poem or song (compare Isaiah 38:9). Such a change of the letter “*m*” for “*b*” was not unusual.

Saul is a type of the Antichrist. Saul was the king of Israel. David previously had an encounter with Saul (1 Samuel 26:7–11) in a cave. Saul was sleeping with his spear right next to him and David refused to allow Saul to be slain, realizing that one had to be careful how people in authority were treated. He said to just let the Lord deal with him (Hebrews 10:30, Romans 14:4). Later on David found himself fleeing from king Saul, only to meet up with him again (1 Samuel 26:18–19). He asks Saul what evil had he done, saying other people have done a lot worse, but that now he was the one being turned on. Saul had gotten right with David, but a double minded man is unstable.

‘*Preserve me, O God: for in thee do I put my trust.*’ (1) - What you trust in will have to preserve you. ‘*O my soul, thou hast said unto the LORD, Thou art my Lord: my goodness extendeth not to thee*’ (2) – Christ’s goodness does not have to be given to the Father, it must be given to the saints – a foreshadowing of future imputed righteousness (Romans 20:1-8). ‘*their drink offerings of blood*’ - Christ wouldn’t offer literal blood as ‘*drink offerings*’ (4), as they are forbidden to drink blood before, during and after the Law. Yet ‘*The LORD is the portion of mine inheritance and of my cup: thou maintainest my lot.*’ (5) is misunderstood by the Catholics nevertheless to be “drinking blood is Scriptural”, which contradicts (4). ‘*my lot*’ is "my inheritance" (in the Hebrew). Saul made David run away. So, David had no inheritance. This Psalm tells us that David had a better inheritance than land or animals - God was David's inheritance. ‘*my reins also instruct me*’ (7) - Left to ourselves our hearts will be fed by what we take in through the sensory portals. ‘*reins*’ denote the whole innermost self, thought and will (Psalm 7:9).

‘*I have set the LORD always before me: because he is at my right hand, I shall not be moved*’ (8) is quoted by Peter at Pentecost (Acts 2:25-28). ‘*thou wilt not leave my soul in hell*’ (10) – The type was Jonah, who spent 3 days and 3 nights in the belly of the whale then was removed. Christ will spend time in hell but won’t be left there (Acts 2:27). Fellowship with God guarantees outward security as well as inward joy (Jeremiah 23:6, Jeremiah 33:16). ‘*Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.*’ (11): ‘*path of life*’ - is not merely a path, which leads to life, but is one in which life is to be found. It is “*the path of righteousness*” (Proverbs 12:28). In the book of Proverbs ‘*The way of life*’ is frequently contrasted with ways that lead to hell and death. ‘*at thy right hand*’ – typically Jesus Christ (Acts 7:56).

## Psalm 17

‘*A Prayer of David.*’ – (Title). The Psalmist and his companions (11) are pursued by proud and pitiless enemies, bent upon their destruction. One among them is noted for

the strength of his hostility (12). Such an event in David's life is described in 1 Samuel 23:25, when "*Saul also and his men went to seek [him]. And they told David: wherefore he came down into a rock, and abode in the wilderness of Maon. And when Saul heard [that], he pursued after David in the wilderness of Maon.*" Saul pursued after David in the wilderness of Maon and David made haste to get away for fear of Saul, as Saul and his men compassed David and his men round about to take them. They were ready to kill him, but a message came to Saul saying he was needed to fight against the Philistines. So Saul left David and went away. God had answered the words that David had prayed. God intervenes at the very last minute and as a result of that invasion taking place Saul is going to have to turn his attention back to Judah and go back down there and take care of that matter (1 Samuel 23:1-29).

David asks that his prayer be heard. *'Hear the right, O LORD, attend unto my cry, give ear unto my prayer, that goeth not out of feigned lips.'* - in this context he is saying to hear him because he is right. (1). He then appeals to the Lord for an answer to this prayer (3-4). *'Sentence'* (2) – God, as judge, can rule based on the evidence. David is asking Him to rule in his favor. *'Thou hast proved mine heart; thou hast visited [me] in the night; thou hast tried me, [and] shalt find nothing; I am purposed [that] my mouth shall not transgress.'* (3): - Psalm 7:9. - when men's thoughts are not unrestrained and they appear in their "true colors" (Psalm 36:4). *'I have kept me from the paths of the destroyer.'* (4) – The devil and violent men. *'slip not'* (5) - There is always the danger, if a man is left to himself, that he may backslide. *'Shew thy marvellous lovingkindness, O thou that savest by thy right hand them which put their trust [in thee] from those that rise up [against them].'* (7) – Christ is God's *'right hand'* in the Old Testament (Isaiah 62:8). *'compass'* (9) - The foes from whom David sought to be rescued were wicked men. *'They have now compassed us in our steps'* (11) – *'us'* is Israel in the Tribulation. They will be compassed by their enemies, who are from all parts of the world. *'As for me'* (15) is a comparison between David (a man of God) (15) and the man of the world, who dies like an animal (14). The godly man is interested in God's likeness and His righteousness. Doctrinally, these interests can only come from the new birth. The lost man's interests can only come from his 5 senses. The man of God only longs for God's blessings.

### Psalm 18

Psalm 18 is one of the greatest Messianic Psalms. It relates strongly to 2 Samuel 22. David had been preserved through every danger. The people he had to fight on his way to the throne, the wars with surrounding nations, which, jealous of Israel's rising power, had joined together to crush the scarcely assembled kingdom. God sent a bad "storm" to the enemies of David. There was rain, wind, clouds, hail, thunder and lightning. Saul, who was hunting David, is a type of the Antichrist, so David is now going to be hunted, a type of the way Israel is going to be hunted in the Tribulation period. Much of the language of this Psalm reflects the experience of that time of anxiety and peril.

*'To the chief Musician, A Psalm of David, the servant of the LORD, who spake unto the LORD the words of this song in the day that the LORD delivered him from the hand of all his enemies, and from the hand of Saul: and he said' – (Title) 'The LORD is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower.'* (2) God is likened to 6 things, each of which has a true characteristic of Him. It can be understood from this verse why one of His names is "War". The images which David uses are derived from the features of a country abounding in cliffs and caves and natural strongholds, which he had become familiar in his fleeing from Saul.

\* The rock where he had been so unexpectedly delivered from Saul (1 Samuel 23:25).

\* The fortress or stronghold in the wilderness of Judah (1 Samuel 23:14).

\* The rocks of the wild goats (1 Samuel 24:2).

*'The sorrows'* (4) are attributes and results of destruction, vengeance and separation from God. *'snares of death'* (5) catch a man unawares. Man usually sets these snares himself. *'In my distress I called upon the Lord'* (6) – We all have done this at some time.

Concerning a post-Tribulation rapture of Tribulation saints and the Second Coming  
*'Then the earth shook and trembled'*. (7) precedes the Second Coming (see also Haggai 2:6). The shaking occurs in the Tribulation. Two shakings are yet to come. Shaking has never happened yet. There have been some pretty bad earthquakes, but there's never been a time when God shook the heavens and the Earth and the seas and the dry land. This is a prophecy that has never been fulfilled. God will shake all the nations. God has been watching the whole Earth and the principalities and the powers. One of these days He's going to shake the whole Universe. God has that ability because God indwells the Universe. The strong mountains were shaken to their very bases. (Habakkuk 3:6). The text in 2 Samuel says "the foundations of heaven". Heaven as well as Earth trembled. Its "foundations" (2 Samuel 22:9), which may be the mountains on which "the pillars of heaven" (Job 26:11) rest.

The elements (8-14) are listed in Job 37, Matthew 24 and Revelation. Also *'smoke'* (8) (Psalm 74:1) Smoke is the outward sign of the pent-up fires of wrath. So anger is said to smoke. *'darkness'* - (9) (Deuteronomy 5:22). Angels and winds represent other "powers" in God's providence (Psalm 104:3-4). *'clouds'* (11) (Psalm 97:2), The dark canopy of storm clouds, which is the pavement under His feet (Nahum 1:3), lowers as Christ descends to judge at the Second Coming. *'hail stones and coals of fire'* (12) – a repetition of Joshua 10:11. See also Exodus 9:23. *'Merciful'* (Psalm 4:3) – God's lovingkindness. The man whose conduct in life is governed by the spirit of lovingkindness will experience the lovingkindness of the Lord. *'froward'* (26) (Old English for "perverse") - The perverse man will show himself to be froward. His character is morally distorted and is given over by God to follow his own crooked ways until they bring him to destruction. So God deals with this man according to his character, independent of faith and grace.

(32-42) – A dual application that can be applied to both David and Christ (Second Coming). *'right hand'* (35) – Christ sits at the right hand of God (Mark 16:19). At the Second Coming Christ and His armies will subdue His enemies and destroy them (40). *'strangers'* (45) Those who are strangers to Jesus Christ are strangers to all lasting peace

and happiness and they must soon fade away. *'the violent man'* (48) refers to the Antichrist, "man of the earth", Man at his best state.

### Psalm 19

*'The heavens declare the glory of God; and the firmament sheweth his handywork.'* (1) - The first part of Psalm 19 celebrates the revelation of the power and majesty of God in nature and the universal and unceasing testimony of the heavens to their Creator. The invisible things in nature can thus be clearly seen. "*Handiwork*" (1) implies that there was a Creator who crafted the heavens and all they contain. *'the glory of God'* denotes the visible manifestation of His Presence by which He revealed Himself to Israel. It was also known as "the *Shechinah* glory". It is a Hebrew word that means the "dwelling" or "settling" and is used to denote the dwelling or settling Presence of God in the Tabernacle in Jerusalem. *'Day unto day uttereth speech, and night unto night sheweth knowledge.'* (2) in a wider sense, as here, the Glory of God is the unique majesty of His Being as it is revealed to Man, that manifestation of His Deity, which the creature should recognize with reverent adoration. All Creation is a revelation of God, but the heavens in their vastness, splendor, order and mystery are the most impressive reflection of His greatness and majesty.

What David saw spoke to him about God. He remembered the stars that he saw at night and that God made the stars. In the morning David saw the Sun and he remembered that God had made the Sun. All that David saw spoke to him about God. He heard no words; there was no language. But David knew that everything was speaking to him about God. *'The law of the LORD is perfect'* (7). The Word and the words of God have been stated as being readily available, as the heavens themselves have declared them. In (7-9) they are described as being perfect in quality – *'perfect'*, *'sure'*, *'wise'*. *'The fear of the LORD is clean, enduring for ever'* (9): The words of God's Word are meant to also instill fear in a person (Deuteronomy 4:10). In (10) His words are described as being most desirable, sweet, and trustworthy (because they are "true"). The droppings of the honeycomb are the purest honey, which drops naturally from the comb. Finally there is a *'reward'* for keeping them (11, Psalm 119:72, 103). This is made easier by the fact that they are not hard to understand (Proverbs 8:8-10). That also assists one in understanding His laws and the reasons for His judgments, which are also truth (John 17:17) But *'Who can understand his errors? cleanse thou me from secret faults.'* (12) His *'errors'* are not understood by many. An honest man won't understand any of them. His *'secret faults'* (12), faults, which are hidden from men's eyes, need to be cleansed. Such sins soon become a man's masters and he becomes their slave (John 8:34). They rule over him, instead of his ruling over them (Genesis 4:7). *'Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.'* (14) *'heart'* and *'mouth'* should match, although the words are easier to control, as they are given voluntarily, as opposed to in meditation. The words of the mouth are a mockery if the heart does not meditate over them. All is vanity if is not *'acceptable'* in the sight of God. *"The LORD [is] my rock, and my fortress, and my deliverer; my God, my strength"* (Psalm 18:2). Historically, God delivered David from

the tyranny of enemies, as He delivered Israel from the bondage of Egypt (Exodus 15:13). In a later age He delivers the sinner from the bondage of sin through the new birth.

### Psalm 20

Historically, Psalm 20 describes the king preparing to go out to battle against formidable enemies. Before starting he offers solemn sacrifices and commits his cause to God, who is the sole Giver of victory. (1-3). Possibly this battle refers to David's war with the Ammonites. (7) speaks of the chariots and horses of the Syrians, who were in alliance with the Ammonites (2 Samuel 8:4, 18). The mention of chariots and horses makes it likely that the war with the Ammonites and Syrians is the war to which reference is made here (2 Samuel 10:6-8). According to the Law, David could not have chariots or horses, so those who came against him with cavalry had a very great advantage. But God was more than a match for all of David's foes and David trusted in Him with confidence.

*'We will rejoice in thy salvation'* (5): God Himself was Israel's Saviour (Psalm 21:1, 1 Samuel 10:19) and the king was His chosen instrument for saving His people (2 Samuel 3:18). This Psalm was apparently intended to be sung while the sacrifice was being offered.

Spiritually, in (1-3) we are praying that:

- the LORD will answer you when trouble comes
- the name of the God of Jacob will make you safe
- God will send you help from his holy place of Zion
- He will accept your offerings.

*'Grant thee according to thine own heart, and fulfil all thy counsel.'* (4): A prayer that God will give you whatsoever your heart desires. This was probably the prayer of the high priest. Even the greatest of men may find themselves in much in trouble, whether it be a king or a common person. All loyal subjects pray for their king and most had good cause to pray for their deliverance.

Prophetically, this is entirely a Second Coming Psalm. *'the day of trouble'* (1) is "the time of Jacob's trouble" (Jeremiah 30:7). This time is the Great Tribulation, which will be worse than any trouble Israel has been in; even worse than Noah's flood; even worse than the destruction of the whole heavens and Earth. Help must come from the Jewish *'sanctuary'* on Mount Zion (2) where *'burnt sacrifices'* (3) will be offered in the Tribulation (Revelation 11:1-3). *'Selah'* (3) also sets the time frame and the location. *'His anointed'* (6) references David literally and Israel historically in the Tribulation. As in other Psalms, *'His right hand'* (6) is a reference to Jesus Christ. The Antichrist is gathering his troops (7) for the last attack against Israel, but *'They are brought down and fallen'* (8) at Armageddon. (7) is synonymous with salvation in this age and therefore chariots and horses are not needed. *'let the king hear us when we call'* (9) is the King of kings with *'us'*, spiritually, being the believer. *'Some trust in chariots, and some in horses: but we will remember the name of the LORD our God.'* The prayer for the earthly king is addressed to the heavenly King, whose representative he is. *'trust'* - Vain

things that are trusted in for safety are not to be depended on for salvation and victory, which are of the Lord. (Psalm 33:17).

### Psalm 21

The whole psalm is about Jesus Christ, prophetically, dealing with the Second Coming and His assuming the role of King over the Earth. Historically, David's personal kingship can be literally found in this Psalm. *'The king shall joy in thy strength, O LORD; and in thy salvation how greatly shall he rejoice!'* (1) – Cleary speaks of king David. In Psalm 21 the king and his army come back having won the war, so they thanked God (1-7). (8-12) deals with what God will do to David's enemies. So, thanksgiving for victory is the main theme of this Psalm. It is quite natural that thanksgiving for victory should lead the Psalmist to speak of the high dignity of the king and to anticipate his future victories. The exalted language of (4-6) highlights the prophetic aspects of this Psalm in its dealings with the Messianic King. However *'length of days for ever and ever.'* (4) cannot apply to a mortal king, but only to Christ, who has eternal life (4). But long life was one of God's special blessings under the Old Testament for Man. Christ was promised eternal life long before Genesis 1:1. Only *He* could make the eternal payment for sin. (4) describes the eternal payment for sin being made by the payment of an eternal life - before Genesis 1:1. *'His glory [is] great'* (5), but glory, honor and majesty must be sanctified by salvation, in Man's case. He is blessed forever (6) and His Kingdom shall be established forever (2 Samuel 7:14-16). The throne of David is going to be sat upon. Rather than sit down on the Throne of God Christ will sit on the throne of David, which itself is an eternal throne. So, during the Millennial reign Christ will rule from David's throne in Earthly Jerusalem (Luke 1:32). At that time the Earth's government will be upon His shoulders (Isaiah 9:6) and the Earth will enjoy peace as the Prince of Peace sits upon David's throne. Christ will sit on David's throne when He reigns and executes justice and it will be on this Earth, as the Jew is going to inherit this Earth. The Christian will dwell in New Jerusalem. Gentiles don't get this Earth. *"The meek shall inherit the earth"* (Psalm 37:11). The throne of David is associated with Levitical priests. Christ cannot be upon the throne of David apart from an association with the Levitical priesthood. During this present age there are no functioning Levitical priests. However, during the Millennium Levitical/Zadokian priests will be associated with Christ and will be serving in the Millennial Temple (Ezekiel 40:46; 43:19; 44:15; 48:11) in the inner court. Only the family of Zadok is allowed in the inner court of the Millennial Temple. The other priests are kept out. The Gentiles are allowed to come into the outer court, but no stranger is allowed in the inner court. The nations will be subject to the head nation - Israel. The resurrected David will be called both a king and a prince. He will be directly involved in the Millennial government, serving under Christ. He will be a king because he will rule over Israel, but he will be a prince in that he will be under the authority of Christ (See Jeremiah 30:9; Ezekiel 34:23-24 and Hosea 3:5.). Today Israel is without a king and Christ is not ruling on the throne of David.



God will destroy all His enemies (8-10). *‘Thine hand shall find out all thine enemies: thy right hand shall find out those that hate thee.’* (8): (1 Samuel 23:17). *‘Thou shalt make them as a fiery oven in the time of thine anger: the LORD shall swallow them up in his wrath, and the fire shall devour them.’* (9) matches (Malachi 4:1-4) (describing “day of the Lord” conditions). Historically, the phrase is figurative, yet there may be an allusion to the terrible vengeance inflicted on the Ammonites (2 Sam, 12:31). A lot of things in the Bible are connected with fire. *‘they intended evil against thee’* (11) – They intended to annihilate the heir (Christ, who has a right to inherit the throne of David). The devil has wanted the heir killed even in the days of Genesis. They *‘imagined a mischievous device’* (11) against Him. They killed Him and shed His blood. However, they are not able to perform, as Christ couldn’t remain dead. He will *‘make ready thine arrows upon thy strings against the face of them’*. *In the end He will be exalted in His own strength, as God would get no glory if it were our strength that exalted Him. Then we will ‘sing and praise His power’* (13).

### Psalm 22

*‘<To the chief Musician upon Ajeleth Shahar, A Psalm of David.>’* (Title) *‘Ajeleth Shahar’* means “the hind of the day”, as it is morning sometime later after the nighttime of the crucifixion, (also it is the title of some song to the melody of which the Psalm was to be sung). The title could mean “the early morning”, or figuratively, “the morning dawn”. This phrase is used in the Talmud for the first rays of the dawn, "like two horns of light ascending from the east," but this use can hardly determine its meaning here. The crown of thorns the king receives precedes the crown of pure gold (Psalm 21:3). Psalm 22 (a Messianic Psalm) is the Cross, Psalm 23 the Church and Psalm 24 the Crown. *‘My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?’* (1): These opening words were uttered by Christ upon the Cross. *“And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?”* (Matthew 27:46). The opening words regarding Christ and the Cross have been thought to indicate that the whole Psalm was the subject of His meditations during those hours of agony. But this does not exclude the historic reference.

Historically, (1-2) reveal that David was in agony. The title ascribes it to David and it has been thought to reflect the circumstances of Saul's persecution, Absalom's rebellion, or possibly to describe the fate he feared at some crisis he experienced in his life as a shepherd. Possibly it may have been written with reference to David's narrow escape from Saul in the wilderness of Maon (1 Samuel 23:25). Another possibility is the Psalm is strongly poetic and has been used by the Spirit of God for prophetic purposes. In any case, perhaps the pain was all over David’s body. So he asked God for help, but he wasn’t getting much response. This made David feel very small, like a worm. But David remembered (3-5) that God always gave help to His people. He gave help to the fathers of Israel by delivering them (4). In (12-18) David is surrounded by roaring animals. His mouth is dry, which caused his tongue to stick to the roof of his mouth. However, later things change (22), as Christ becomes the subject. But for David the Psalm is no longer

about suffering, but is full of praise. This is because God heard when David prayed. Now the congregation praises God that the prayer was answered. Of course, this is also true of Jesus Christ, who suffered when He died for us. But God raised Jesus from the dead, thus he answered when Jesus prayed.

The groaning of the sufferer in misery is compared to the lion's roar. '*roaring*' (1) may be figurative, taken from the behavior of irrational creatures in pain. Prophetically, Christ is the lion of Judah. '*O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent.*' (2) literally, "not silence to me", either meaning, "I continually cry" or it corresponds with "thou hearest not" It may mean there is no rest or quiet for Him. This describes the thoughts of the Son of Man praying on the Cross. '*thou [art] holy*' (3) - an appeal to God's moral character, as the Holy One of Israel. To some this is a dilemma, because a Holy God did not deliver Christ although Christ was a good man. '*But I [am] a worm*' (6) - A worm is trampled under foot, despised, defenseless. It is a state of contempt. It is the very expression, which the Messiah, on the Cross, applies to Himself. The parallel passage is Isaiah 41:14, where Israel, represented by Jacob, is called a worm, as it is trampled on like one. Christ not only says He is a worm, but a serpent (John 3:14). Both are in the same family.

(9-10) – Christ was completely dependent upon God before, after and during His birth in a way David never was. '*bulls*' (12) may gather around their enemies. Here the enemies are the Scribes, Sadducees and Pharisees. In Ezekiel 2:6 this people are called scorpions and here these people are likened to nothing but trouble. They are referred to as vipers in Matthew 23:33. The conditions of (14) '*poured out like water*' are due to the effects of anxiety and persecution. Christ's vital strength fails Him, as His frame is racked and tortured. '*dogs*' (16) are the Roman soldiers. '*pierced my hands and feet*' (16) - The Roman soldiers, figuratively savage dogs, pierced His hands and feet. The Massoretic text has, "like a lion my hands and my feet". A verb that they mangled must be supplied, but the construction is harsh and the sense unsatisfactory. It seems certain that a somewhat rare verb form '*they pierced*' has been corrupted into the similar word "like a lion." The Jewish Targum seems to preserve a trace of the transition in its "biting like a lion".

'*the dog*' (20) is an unsaved man (Revelation 22:15). '*the lion's mouth*' (22): The lion often used as a figure representing violent enemies (Psalm 22:13). Also see 2 Timothy 4:17 – the lion is the devil (1 Peter 5:8). A unicorn is mentioned in Daniel 8:5. (29) speaks of the Millennium. The Lord will be worshipped at Jerusalem. '*A seed*' (30) shall serve Christ; the credit will be 'accounted' to the Lord, who generated it. '*They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this.*' (31): From one generation to another the tradition of God's righteousness, of His faithfulness to His covenant will be handed down.

The cup of God's wrath was poured without mixture on Christ, just like it will be on this Earth. It's poured out on Him at Calvary that Christians might be saved in this dispensation. Everybody who rejects Christ in this dispensation, at the end of this dispensation God pours out His wrath on them and everybody that rejects Christ in this

dispensation is in hell now under the wrath of God. In fact, anyone who did not fulfill the requirements for salvation, dispensationally, will suffer the same fate.

Christ is under God's wrath because of sin. So God turns His back on Christ for a moment in Time and on Him He pours out His entire wrath that He's going pour out on a man in hell, the lake of fire in the Tribulation. It will be typed in what the Jew will experience for 3 1/2 years. At the end of the Tribulation they will be wiped out down to a man and the wrath of Satan will be poured out on them along with all the plagues and everything from God.

Instantaneous salvation. Every church in the world hates that. Many new Bibles corrupt that whole passage. They take the word "Lord" out of the passage, so the thief doesn't confess Jesus as Lord. They put the word "Jesus" in there. One doesn't get to heaven by confessing Jesus; one gets into heaven by confessing that Jesus is Lord.

*Romans 10:9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.*

One gets into heaven by confessing that Jesus is Lord. That is how one gets saved. Jesus was a man. This man was God incarnate; He was the Son of God. He was more than just a man. Some of the others make this a question. "Today shalt thou be with me in paradise?" (Luke 23:43). Some steal salvation out of the thief on the Cross and then they steal it out of the centurion. They have him saying "truly this was a (instead of the) son of God". You don't go to heaven confessing Jesus Christ as "a" son of God. You go to heaven by confessing the fact that He was *the* Son of God, the only begotten Son. Anything less than that is your damnation.

### Psalm 23

Although in a national context the Psalm deals with God's care of Israel, the practical and personal nature of this Psalm is concerned with God's dealings regarding His individual sheep. This seems to be the primary context. Historically, from Psalm 22 it was found that David had run away. At some point he went down to the River Jordan and crossed it by the ford called Jabbok. He then went on into the land of Gilead. There he met Barzillai, who was a shepherd. Barzillai gave David food and shelter. But, of course, David also realized that God was the True Shepherd. So the Psalm was written with this as the primary and the doctrinal meaning. So he says '*The LORD is MY shepherd.*' (1). Thus, nationally the nation of Israel becomes the sheep that have gone astray from God their Shepherd. Practically speaking, we ALL have gone astray from God at varying degrees (Isaiah 53:6) - lost people *and* Christians.

'*The Lord is my shepherd*' (1), thus, we are sheep. Again, Isaiah 53:6 states "*All we like sheep have gone astray*" - We have gone astray from God at varying degrees. "*we have turned every one to his own way*" - We have turned to the way of sin, which may well be called a man's own way, because sin is natural to us, inherent in us, born with us. We shouldn't follow the idol shepherd (Zechariah 11:17), as he will be connected with an idol. He's a shepherd that sets up an idol to himself. He's a devil, an imitation shepherd that leaveth the flock. '*He restoreth my soul*' (3) - only the Lord can.

The title of *'shepherd'* is also applied to rulers and in particular to David and to the future king of whom David was a type – Jesus Christ (*"the good shepherd"* (John 10:14)). *'He maketh me to lie down in green pastures: he leadeth me beside the still waters.'* (2): Grass is a plant that grows in fields. Cows and sheep eat grass. Green fields are where the sheep would find plenty to be fed and they would also sleep more easily. *'leadeth me'* – suggests gentle guidance (Isaiah 40:11) and it is applied to God's guidance of His people (Exodus 15:13; Psalm 31:3). *'still waters'* – waters of rest – (See Isaiah 32:18). The Promised Land was to be Israel's rest (Deuteronomy 12:9). *'He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.'* (3): To restore the soul is to revive or relieve it. (Psalm 19:7, Lamentations 1:11). *'Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.'* (4): The figure of the shepherd and the sheep. *'shadow of death'* – Jeremiah 2:6 – God, as Shepherd, brought Israel out of Egypt, through the wilderness and into a plentiful country flowing with milk and honey, where His "sheep" could be comforted. So, with God as guide and Shepherd David was safe. God brought David through the *'shadow of death'*. *'Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.'* (5): When David, he wrote this Psalm he lived in a very dry climate. Historically, at the time of Psalm 23 the pouring out of perfumed oil on guests who arrived in one's house was a gesture of hospitality. Ointments and perfumes regularly supplemented an Oriental banquet. Barzillai made a great dinner for David. He poured oil from plants on David's head. This was usual in those days.

God is now described as the "host" who bountifully provides for the Psalmist at his table and provides him with a lodging in His own house in the way Oriental monarchs would entertain their guests (Compare 2 Samuel 9:7). Spiritually, God prepared a table for His people in the presence of *'mine enemies'* (5). The guests in His home (the Church) are offered salvation (eternal life and ultimately a new body) through His Son Jesus Christ; they are fed with His Word (which is sweet like honeycombs), the Holy Spirit (oil) is placed inside them, they can ask for wisdom, they have protection from Satan, their enemy ... and more. Practically, today when we receive guests into our home we offer them food and drink and tell them to make themselves at home.

Doctrinally, Jesus laid down His life for His sheep (John 10:11), so He is the ideal guide to walk with me *'through the valley of the shadow of death'* (4). *'rod and staff they comfort me'* (4) People need a strong Shepherd who will wisely lead them - One who carries a large staff to protect them from the wolves, which He beats off with his staff. *'anointed'* (5) We have been set apart by the Shepherd as members of His flock. *'Surely'* (6) - Nothing but goodness and mercy shall pursue me, in contrast to the results of following the wicked idol shepherd.

### Psalm 24

Psalm 24 is a Messianic Psalm. Historically, *'the hill of the LORD'* (3), Zion, had fallen. David was it's king, but it was not of his own strength or his own glory that the victory had been won. The Presence of God, the city's True Victor, must now be present,

in the ‘person’ of the Ark of the Covenant, which was the symbol of His Presence. It must now be brought up and installed in the tent, which David had prepared for it. (1-6) were perhaps intended to be sung as the procession mounted the hill, by the full choir. For this occasion this Psalm appears to have been written. *‘The earth is the LORD’S:’* (1) - He is the Creator and Governor of it. It is His own property. God owns everything because He made everything (Isaiah 45:18). Our bodies are *not* are own. The land and water, the atmosphere, the fishes of the sea, the fowls of the air, the beasts of the field, all plants and vegetables, metals and minerals - all belong to Him. *‘For he hath founded it upon the seas, and established it upon the floods’* (2) - It is *He* and no other who laid the foundation of the world. Saved people are bought with a price (1 Corinthians 6:20). He is the Lord of all the world, for He is its Creator. He is not limited to a single nation. *‘For he hath founded it upon the seas, and established it upon the floods.’* (2) –He laid the foundations of the world (Job 38:4). The Earth has some type of foundation - the basis or groundwork of anything, that on which anything stands, the basis of an edifice, that part of a building which lies on the ground. The Earth has foundations, which are fastened upon something. There is a cornerstone of this Earth someplace. In this contrast Job was shown not to be as big as he thought he was. God can do this just by spoken words. *‘the hill of the LORD’* (3) existed until the Earth became *“without form and void”* (Genesis 1:2) after the original Earth (2 Peter 3:5-6) was overflowed with water and perished. *‘He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.’* (4) is he who is innocent of violence and wrongdoing (Psalm 18:20, 24). *‘vanity’* denotes what is transitory (Job 15:31) or even false. It includes all that which is opposed to the nature of God. (7-10): *‘Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in’* (7) - When the Jews brought the Ark into Jerusalem they believed that God’s Presence came in with it. The Ark is even named *“the LORD of hosts”* (2 Samuel 6:2). The phrase *"host of heaven"* was used for the celestial bodies (Genesis 2:1) and celestial beings (1 Kings 22:19). The meaning of the title designates God as the ruler of the heavenly powers, the supreme Sovereign of the universe. *‘Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.’* (9) - The heads of the gates or doors are its tops and the doors were very old. Apparently this expresses the “size” (importance) of what was about to pass through them. *‘Who is this King of glory? The LORD of hosts, he is the King of glory. Selah.’* (10) - Prophetically this Psalm describes Second Coming and this time belongs to Christ. *‘Selah’* (6) indicates that the context of this Psalm is Second Coming. *‘everlasting doors’* (7) refers to the Eastern gate where Jesus Christ will enter (Ezekiel 43:4). These gates are like the windows of heaven (Song of Solomon 2:9). Out of those windows comes the rain for Noah's Flood (Genesis 7:11). The King of Glory comes into these gates at His Ascension. He comes into Jerusalem through the same gate that He left.

### Psalm 25

This is an acrostic Psalm, where each verse, usually consists of two lines, which begin with a letter of the Hebrew Alphabet.

לְדוֹד אֵלֶיךָ יְהוָה

נִפְשִׁי אֲשָׂא:

Here the first line in Hebrew can be seen to start with א', (aleph) the first letter in the Hebrew alphabet (Hebrew is read from right to left). But as the text stands at present, a word ('O my God') precedes the Beth with which the second line should begin.

So the full view is (for example):

24 <A Psalm of David.>

1 (א - Aleph) *Unto thee, O Lord, do I lift up my soul.*

2 *O my God, (ב - Beth) I trust in thee : let me not be ashamed, Let not mine enemies triumph over me.*

3 (ג - Gimmel) *Yea, let none that wait on thee be ashamed :*

4 (ד - Dalet) *Shew me thy ways, O Lord ; Teach me thy paths.*

Aleph, Beth, Gimmel and Dalet are the first 4 letters of the Hebrew Alphabet.

(2) should begin with the letter "Beth" in the word for 'in thee'. It has been suggested that the first word 'O my God' was disregarded in the alphabetic arrangement; but it is more probable that it originally belonged to the second line of the preceding verse. Verse 1 then forms a proper construct: 'In thee have I trusted, let me not be ashamed: Let not mine enemies triumph over me.'

(1-7) is a prayer for protection, guidance and pardon. 'A Psalm of David.' (Title) 'Unto thee, O LORD, do I lift up my soul.' (1) (Psalm 86:4) – One should look up to God. 'let not mine enemies triumph over me' (2) The general tone of this Psalm is that of a prayer for help from enemies. (2) is a legitimate prayer for any saint. 'Shew me thy ways, O LORD; teach me thy paths.' (4) - Proverbs 2:13 says an evil man leaves "the paths of uprightness, to walk in the ways of darkness;". This prayer resembles one made by Moses in a moment of confusion (Exodus 33:13). If God teaches you His paths then you will rightly divide and not be 'ashamed' (3). 'All the paths of the LORD are mercy and truth' (10). 'Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day.' (5): 'thy truth' - The Word of God, the Scriptures and the Gospels, make up the Word of Truth and truth itself (John 17:17). 'Remember, O LORD, thy tender mercies and thy lovingkindnesses' (6) – This is David's request for mercy, kindness and forgiveness of his sins. 'thy lovingkindnesses' is manifest throughout the Scriptures. (6) 'Remember not the sins of my youth' (7) – David is speaking. 'The way' (6+7) shows that God has always been loving and kind. 'in the way' (8) God will teach you but it must be 'in the way' (His way). (9) This is the instruction promised to a meek Christian. 'meek' does not mean weak. Meek people are often very strong in body and in mind. A meek person is someone that you can teach and he or she will learn from you.

(9) says that God will teach the meek, as the meek person will have a tendency to do things in God's way. In Matthew are these words of Jesus: "*Blessed [are] the meek: for they shall inherit the earth.*" (Matthew 5:5). '*mercy and truth*' (10): God is kind to us because he loves us, thus '*LovingKindness*' He will always show to the meek. '*What man is he that feareth the LORD? him shall he teach in the way that he shall choose.*' (12): "*The fear of the LORD [is] the beginning of knowledge: [but] fools despise wisdom and instruction.*" (Proverbs 1:7). One must have a proper fear of God's holiness, justice and truth and when a person falls and transgresses God's Holy Law he should fear God and ask for forgiveness followed by a request for wisdom in order to improve.

(15-22) – A sixfold petition made by David:

- 1) Turn thee onto me (16)
- 2) Look upon mine affliction (18)
- 3) Consider mine enemies (19)
- 4) Bring thou me out of my distress (17)\
- 5) deliver me (20)
- 6) Redeem Israel (22)

### Psalm 26

It is difficult to relate this Psalm to a particular period of David's life, such as Saul's persecution or Absalom's rebellion. But he probably was fighting someone and he did not feel safe. The Psalmist calls upon God to do him justice and he appeals to his personal self-righteousness to get an answer to prayer. In the Old Testament this was the way to get an answer to prayer. A believer's (in this age) righteousness is in Jesus Christ. If He intercedes in your behalf then that is the grounds for having the prayer answered. Sin can hinder the prayer from being answered, but a just, holy life won't necessarily deliver you from your enemies.

*'Judge me, O LORD; for I have walked in mine integrity: I have trusted also in the LORD; therefore I shall not slide.'* (1) - After appealing to God, claiming his innocence of the charges laid by his enemies, the Psalmist professes delight in God's worship. He is appealing to his personal self-righteousness in order to get an answer to prayer. He cannot ask that his sins be "put under the blood", as the Eternal blood of Christ has not yet been deposited on the Mercy Seat of the heavenly Tabernacle (since Christ has not yet been born and died in the flesh, of course). We can walk with God as He can justify us in any dispensation. Psalm 26 focuses on the pleading of one's integrity and trust in God. By trusted in Him the godly surely will not slide.

*'try my reins and my heart'* (2): David asks -

- 1) Examine me: as the refiner assays his metal to test its fineness.
- 2) Prove me: by bringing me into circumstances in which my faith may be demonstrated.
- 3) Try me: as the refiner smelts gold to get rid of any remaining dross.  
- as God proved Abraham (Genesis 22:1) and Israel (Deuteronomy 8:2).

*‘I have walked in thy truth’* (3) – Christians should walk in the Spirit (Galatians 5:16) and walk in the Word, which is Truth. *‘congregation of evildoers’* (5) – Consider these which meets for its own evil purposes, in contrast to those which assemble for the worship of God to bless Him (12). When David was king the house of God was a tent, which was a small building made of animal skins that the Jews carried with them in their travels. When David was king he took it into Jerusalem. The *‘habitation of thy house’* (8) *‘thy house’* is the Tabernacle. *‘thine altar’* (6) is the Mercy Seat, where God’s *‘honour dwelleth’* (8). “tabernacle” means “dwelling”. The sanctuary is where God dwelt among His people (Exodus 25:8-9). Moses saw the pattern and it was given to him in explicit detail.

The tribes of Israel surrounded the Tabernacle. Around the Tabernacle was the priesthood, which was camped around it. The high priest and his sons (Aaron and Moses and his sons) camped at the Eastern gate. They came from East to West into the Tabernacle. The Goshemites, Coathites, Mararites were sons of Levi (the priestly tribe) and they would camp around the Tabernacle. Around them were the 12 tribes of Israel.

The camp was arranged to picture the triune man (a saved man) with God in the middle.

- \* The outer circle pictures the human being - the trichotomy of Man - your body - the carnal man.

- \* The next circle (the priesthood) - represents the soul.

- \* The inner circle is where the spirit, God is.

The tabernacle itself has that same kind of picture. God's Glory is His manifested Presence, of which the ark was the outward symbol. (Exodus 16:7, 23:18, 33, 1 Samuel 4:1, 22)

*‘Gather not my soul with sinners, nor my life with bloody men.’* (9) – Don’t let me share the fate of those whose society practices the ways of the sinners, whose ways I have tried not to be a part of. *‘I will walk in mine integrity: redeem me, and be merciful unto me.’* (11): The Psalmist asks to be delivered from the fate of the wicked. *‘in the congregations will I bless the LORD.’* (12), as opposed to what takes place in the *‘congregation of evildoers’* (5).

### Psalm 27

This Psalm falls into two equal divisions, with a conclusion. If the two parts are by the same poet, he must clearly have written them at different times, under different circumstances. (1-6) were written when life was good with God answering all David’s prayers. This part of Psalm has strong claims to being Davidic and may best fit the time of Absalom's rebellion, shortly before the final battle. (2-3) speaks the language of a warrior. He wrote verses 7-12 when life was difficult and He thought that God was hiding from him. Perhaps it was when Saul was fighting him (12). He wrote (13-14) when he put the 2 parts together. Others believe that David wrote it all at the same time. When we think that God has forgotten us, we must remember the times when He did not forget us. We must be like David in (14). We must wait upon the Lord.



*'The LORD [is] my light'* (1) because He is the light of men (John 8:12). With the Lord on his side, the Psalmist knows no fear (Romans 8:31). This light can never be extinguished by Man. *'<<[A Psalm] of David.>> The LORD [is] my light and my salvation; whom shall I fear? the LORD [is] the strength of my life; of whom shall I be afraid?' (1)?'* (1). This *'light'* illuminates the darkness of trouble, anxiety and danger resulting in life and joy (Malachi 7:8, Isaiah 10:17). The New Testament gives a larger, more spiritual meaning to *'my light'* (1). (1 John 1:5) speaks of pure light - The Sun has sunspots, darkness. Don't have fellowship with anything other than God and His people, else there will be elements of darkness. *'eat up my flesh'* (2) – Prophetically, Tribulation cannibalism (Psalm 16:4). Historically, David may be thinking of victory in the battles with his enemies. The allusion to wild beasts illustrates their viciousness (Job 19:22, Psalm 14:4). *'One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple. For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.'* (4+5): Four words for where the LORD lives: *'house'*, *'temple'*, *'pavilion'* and *'tabernacle'*. They are not 4 different places. They all describe where God resides. *'time of trouble'* (5) (Jeremiah 30:7) - prophetically, the time of Jacob's trouble.

(7-14) The tone of the Psalm changes abruptly to anxious supplication. *'Hear, O LORD, when I cry with my voice: have mercy also upon me, and answer me.'* (7) - a petition needed often in the life of the Christian. *'When thou saidst, Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek'* (8) - To seek God's face is to seek His favor (Psalm 105:4, Hosea 5:15).

*'neither forsake me'* (9) - a New Testament promise – *'thou hast been my help'*. *'false witnesses are risen up against me'* (12) can be Messianic (Matthew 26:60). *'When my father and my mother forsake me, then the LORD will take me up.'* (10) - A great promise. God will adopt and care for a friendless and forsaken child. His love is stronger than that of the closest of human relations. (14) – God has no business waiting on us, but we should wait patiently on Him. Possibly, the Psalmist addresses himself and encourages himself to have patience. One should wait with humility.

### Psalm 28

This Psalm is thought to have been written by David during his flight from Absalom. David speaks to the rock (Psalm 18:2), as Moses did (Numbers 20:8). He appeals to the Lord as his Rock, the ground of his confidence. *'Unto thee will I cry, O LORD my rock; be not silent to me: lest, if thou be silent to me, I become like them that go down into the pit.'* (1) - *'rock'* (1) is a description of God (Psalm 18:2). Basically it means that God can be a "refuge" where people can hide and be safe. *'silent'* (1) – God remaining silent is bad for Man. God's judgment on Man is to step aside (Hosea 4:17). Ephraim gets a big condemnation by God's just saying to let them alone. *'lift up my hands toward thy holy oracle'* (2) – The attitude of prayer (1 Timothy 2:8). God spoke to Moses off the Mercy Seat in the "oracle" (1 Kings 6:16). They that *'speak peace to their neighbours'* (3) usually practice mischief – hypocrites (Compare Jeremiah 9:8).

Prophetically, the true peacemakers (Matthew 5:9), during the Tribulation would not submit to the Antichrist's persecution of the Jew. *'Give them according to their deeds, and according to the wickedness of their endeavours: give them after the work of their hands; render to them their desert.'* (4) – a prayer that God will openly convict false and wicked men by manifesting His righteous judgments upon them, as these people made evil plans.

*'he hath heard'* (6) is David's personal thanks that God answered his prayer. Many times it seems that God has not heard our supplications (Psalm 31:22), but when God has heard our prayers we should then bless His name. *'The LORD is their strength, and he is the saving strength of his anointed.'* (8): *'anointed'* is historically a reference to David; doctrinally and prophetically the anointed is Jesus Christ. When David wrote the Psalm he was the king. In type he pictured Christ the anointed Messiah.

*'Save thy people, and bless thine inheritance: feed them also, and lift them up for ever.'* (9) is not a prayer for personal salvation for a believer in this age, as we are already saved. So the prayer in (9) is not for the Church, but for the Jews, as God's people. *'thine inheritance'* (9) is Israel (Deuteronomy 4:20). *'feed them'* literally means "shepherd them" (2 Samuel 7:7). Jesus Christ is now the good shepherd (John 10:14).

### Psalm 29

Trust in God is encouraged by the celebration of His mighty power, as is illustrated in His dominion over the natural world. *'Give unto the LORD, O ye mighty, give unto the LORD glory and strength.'* (1). *'ye mighty'* (1) - meaning either beings belonging to the class of superhuman, heavenly powers, angels, principalities and powers. The spiritual beings, which surround God's throne in heaven are called upon to render Him their tribute of adoration. Instead of glorifying one's self, the glory should be given to God, as the higher beings do. Israel's people had a very "religious" view of Nature. Its wonder and beauty all spoke to them of God's power and glory. Thus, thunder was to them the voice of God and all the terrible storms were an expression of the majesty of the Eternal Sovereign of the Universe (Exodus 19:16, Psalm 18:7). Nature can act as the revelation of God.

Keeping the above context of "voice" in mind, the word *'voice'* is repeated seven times in (3-9). The Lord's voice spoke and forces, such as thunder, hail and fire were sent upon Egypt (Exodus 9:23). The seven times repeated voice of the Lord is like successive peals of thunder. These are the seven thunders of Revelation 10:4. *'worship the LORD in the beauty of holiness'* (2) - Through the beauty of Nature is one way the Lord reveals Himself to Man. *'The voice of the LORD is upon the waters: the God of glory thundereth: the LORD is upon many waters.'* (3) - His voice is likened to thunder (Psalm 18:13). *'The voice of the LORD breaketh the cedars'* (5) – The cedar is the noblest and strongest tree in the forest, symbolic of worldly magnificence (Isaiah 2:13). *'He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn.'* (6): *'them'* – In extreme events the mountains can be made to skip (Psalm 114:4-6). *'Sirion'* is the old Sidonian name for Hermon (Deuteronomy 3:9). *'flood'* (10) appears to mean the deluge of rain, which falls in the storm in Genesis 1 and is best explained by its use there. The

beginning of the Psalm hints at heaven and the Throne of God in the midst of the angelic songs of praise, while the end deals with His victorious people upon Earth. *'flood'* (10) is a reference to the waters of (3), which were present in Genesis 1:2-3 (See also Habakkuk 3:10) – *"The mountains saw thee, [and] they trembled: the overflowing of the water passed by: the deep uttered his voice, [and] lifted up his hands on high."* (Habakkuk 3:10). *'the LORD will bless his people with peace.'* (11) - For His own people God is not the God of terror. This means for them all ends in peace.

### Psalm 30

The Psalmist praises God for preserving his life in answer to his prayer regarding his nearly fatal sickness. David was very ill and he thought that he was going to die. He prayed to God and God made him well again. David asked everyone that believed in God to praise God with him. *'<<A Psalm [and] Song [at] the dedication of the house of David.>>'* (Title) The *'house'* means the Temple or David's Palace. The term *'dedication'* is used of a house (Deuteronomy 20:5), city walls (Nehemiah 12:27), as well as of sacred things and places (Numbers 7:10). Psalm 30 is a song for blessing the house. This is, literally, a song - a composition to be sung with or without musical instruments, specifying the particular character of the Psalm. The Jews sang this Psalm when they cleaned the house of God in Jerusalem. That was after the wicked Antiochus Epiphanes, a Greek ruler, had polluted it, which means he had made it dirty in the eyes of God. He wanted to stop the Jews from worshipping God. Antiochus thought that he was a god and that people should worship him. The Jews also used Psalm 31 in the Feast of Tabernacles. This feast was held every October. For a few days they lived in tents (booths). A booth is a small house made from animal skins. In this way they remembered that they had lived in tents after they came out from Egypt more than 1000 years before. They also remembered that God had fed them at that time.

God does five things for David (1-3) that are true, in type, for the Christian – He lifted him up, not allowed his foes to rejoice over him, healed him, gave him physical life and kept him from going to hell. These are healings that are spiritual in nature. The physical healing will be when the Christian gets his glorified body. *'Sing unto the LORD, O ye saints of his, and give thanks at the remembrance of his holiness.'* (4): Songs should be grateful songs. *'And in my prosperity I said, I shall never be moved.'* (6): What Job said in Job 29:18 – He would die in his nest. - a picture of a man that had a wonderful life of prosperity and importance, but this passage is full of "I, my, me". Here God didn't do anything for anybody – "Job did everything". He was a highly proud man. Job has the preeminence in Job's life. *'by thy favour'* (7) – David acknowledged that his good position came from God, (he *could* be moved) but when God hid His face David (Psalm 27:9) was then troubled. David prayed to the Lord (8) asking *'What profit [is there] in my blood '?(9).* (11-12) – A clue to why God saved you. *'gladness'* (11) is figurative for a garment one could wear, as opposed to *'sackcloth'* (11), which the Jews wore when they were very sad. The "garment" of the Christian is that they are now a joint-heirs with Christ. God did this so *'my glory may sing praise to thee, and not be silent.'*(12).

## Psalm 31

Psalm 31 is a Messianic Psalm. The Psalm was written by David, possibly in the wilderness of Maon, as he was fleeing from Saul (1 Samuel 23:25-26). David prayed to God for help and God sent help and Saul did not catch David. God intervenes at the very last minute and as a result of an invasion taking place Saul is going to have to turn his attention back to Judah and go back down there and take care of the matter. Saul is a type of the Antichrist and David is a type of Christ.

*'deliver me in thy righteousness.'* (1) is not imputed righteousness, as is the case in New Testament salvation. David relies on his faith in the time of storm and he relies upon God, as He is a *'strong rock, and a house of defense'*. *'never be ashamed'* (1) means David will never let his enemies win. These enemies laid a trap for David (4) to catch him. But God sent help to David, so that he could travel freely. *'Bow down thine ear to me; deliver me speedily: be thou my strong rock, for an house of defence to save me.'* (2) *'Bow down thine ear'* (or incline) (Psalm 17:6), *'strong rock'* (Psalm 18:2). (2) David wishes that God would bow down to him and listen. David asks for guidance and leadership from God. We must always do the same. *'net'* (4) is like a snare (Ecclesiastes 9:12). *'hate'* (6) is a commendable and noble virtue. *'I have hated them that regard lying vanities: but I trust in the LORD.'* (6) - False gods are vanities of nothingness, having no real existence except for deluding their worshippers - the exact opposite of the God of Truth. (9-12) - the results of stress. When life is very difficult there is stress. It makes us ill. It made David so ill that he thought that he was going to die. But David still trusted in the LORD. False gods cannot deliver. *'consumed'* (9) - David's body is consumed but they are still there. Similarly with his *'bones'* (10). There was then some sin, which called for chastisement or required the discipline of suffering. *'A reproach among all thine enemies'* (11) - even more so in Christ's case than in David's. *'My times are in thy hand'* (15): God decided what would happen to David. *'Make thy face to shine upon thy servant: save me for thy mercies' sake.'* (16) - God's lovingkindness is requested here. David is the servant (16) and it is good to be afraid of God. (Psalm 31:19). It means that we acknowledge how great He is and how small we are. God's goodness (19) to those who fear Him is like an inexhaustible treasure stored up and at the proper time brought out and used for them that take refuge in Him. *'pavillion'* (20) is the 3<sup>rd</sup> heaven (Isaiah 26:20). - A condition for being hid in 26:20 is seeking Him. *'strong city'* (21) prophetically, is Sela Petra, which will be a hiding place for the Jews in the Tribulation. Historically, a strong city was a walled, fortified city.

## Psalm 32

A Penitential Psalm, the second of the seven Penitential Psalms. The Psalmists express deep sorrow for his people's sins, asking God for His help and forgiveness. The Psalmist describes the blessedness of forgiveness and teaches that penitence is the essential condition for receiving it (1+2). This Psalm is generally thought to have been composed by David after his adultery with Bathsheba and the murder of Uriah. Bathsheba was the wife of Uriah. David sent Uriah to die in battle and then he married Bathsheba. For a time he did not ask God to forgive him. For almost a year he stubbornly

refused to acknowledge his sin, in spite of the conviction of his conscience and possibly the physical sickness he endured (3+4). Finally he repented of this sin. The lessons of this Psalm are summed up in Proverbs 28:13.

These “penitential” Psalms also provide a valuable link from the Old Testament to the New Testament. About a third of the approximately 300 Old Testament references in the Gospels are taken from them. Psalm 32 begins with this theme - *‘Blessed is he whose transgression is forgiven, whose sin is covered ... and in whose spirit there is no guile’* (1). In Romans, writing about God’s grace shown to Abraham, Paul quotes from this Psalm (Romans 4:7-8).

*‘Blessed’* (1+2) are Old Testament “beatitudes”. In the New Testament the beatitudes are the eight declarations of blessedness spoken by Jesus at the beginning of the Sermon on the Mount. As a literary form, the beatitude is also found often in the Old Testament, especially in the Psalms. The Greek word translated “blessed” means “spiritual well-being and prosperity”. Those who experience the first aspect of a beatitude (poor, mourn, meek, hungry for righteousness, merciful, pure, peacemakers and persecuted) will also experience the second aspect of the beatitude (such as the Kingdom of Heaven, comfort, inherit the Earth, mercy).

*‘<<[A Psalm] of David, Maschil.>>’* (Title) – *‘Maschil’* literally means “giving instruction”. The Psalmist describes the blessings of His forgiveness and from his own experience is giving instruction and exhortation to others (Romans 4:6) *‘Maschil. Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile.’* (1+2). Here David used 3 different words to describe disobeying God:

- 1) *‘transgression’*
- 2) *‘sin’*
- 3) *‘iniquity’*

*‘Blessed is he whose transgression is forgiven, whose sin is covered.’* (1) Old Testament saints have their sins covered, but they are not redeemed. They go to Abraham’s bosom until Christ’s death and resurrection redeems them. They do not get imputed righteousness, as a New Testament believer does. *‘When I kept silence, my bones waxed old through my roaring all the day long.’* (3) - My moisture (of the dry bones of (3) ) is turned into the drought of summer. The vital juices of his body were dried up by the burning fever within him (Proverbs 17:22). *‘For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.’* (4): God’s chastening hand was heavy upon David (Psalm 38:2), making itself felt partly by the remorse of conscience, partly perhaps by actual sickness. His complaint was no prayer (Hosea 7:14) and it brought no relief to him while he would not confess his sin.

*‘Selah’* (5+7) points to a Second Coming/Tribulation context for this Psalm. This shows we aren’t only dealing with David’s individual repentance for his individual sins, but also with the repentance of Israel in the Tribulation. *‘For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him.’* (6) – Because God will forgive confessed sin the godly will pray to him for forgiveness (Psalm 4:3). (8+9) have practical application to

any saint – God will instruct, teach and guide a man through chastening and discipline and he should go in that way. Brute animals without reason must be controlled by force to learn to submit to Man's will. If Man will not draw near to God and obey God of his own free will, he lowers himself to the level of a brute and must expect to be disciplined by judgment (Isaiah 26 9-11). (10+11) – true of the wicked and the righteous at the Second Coming. The sorrows of the unrepentant are contrasted with the peace and safety secured by God's mercy. Spiritually, people that trust God will not be unhappy. The only way to be really happy is to ask God to forgive your sin.

### Psalm 33

This Psalm is a congregational hymn of praise, arising out of some need for national deliverance. It may commemorate some national deliverance from heathen enemies (10), but it is impossible to pinpoint date or the occasion. The Psalm begins by repeating the call to praise with which the preceding Psalm closed and it recites the grounds on which the Lord is worthy to be praised. *'Rejoice in the LORD, O ye righteous: for praise is comely for the upright.'* (1) – important for Old Testament salvation under the Law, but not in the New Testament. The upright man should rejoice, praise the Lord on a musical instrument (2). To delight ourselves in God now is to extol him, even if we let no notes of song proceed from our lips. We need all the help we can get to be stirred up to praise. This is to be learned from the use of musical instruments in the Old Testament. The Psalm tells people to praise God with harp, pipes, lute and trumpet. But in these days if we obtain spiritual manhood, as is possible with Christ, we can make melody without strings and pipes. The harp and psaltery were both stringed instruments. *'Sing unto him a new song'* (3): New offences committed by us or fresh mercies of God require new songs.

(5-9) emphasizes the power of God as Creator as well as His moral attributes. He spoke the Creation into being with His words. *'By the word of the LORD were the heavens made'* (6), so the heavens were given by inspiration (2 Timothy 3:16). *'For he spake, and it was done; he commanded, and it stood fast.'* (9). The firmament stood fast and kept waters in storehouses. *'The LORD bringeth the counsel of the heathen to nought'* (10). He does not change his purpose, His decree is not frustrated and His designs are accomplished. God has predestination according to the counsel of His will and no device of His enemies can thwart this. *'looketh'* (13) – God looks down from heaven and He reads the heart, as we all have the same internal workings (*'alike'* (15),) where everything is recorded for His review. (18-22): We must trust and obey God if we are to enjoy His kind love.

### Psalm 34

A Messianic and an acrostic Psalm. That this is an acrostic Psalm meaning that there are twenty two verses in this Psalm and there is a Hebrew letter placed before each of the verses. The Psalm is closely related to Psalm 25. Both are alphabetic Psalms, with

the odd fact that the verse beginning with “Vav” is omitted and a supplementary verse beginning with “Fi” is added at the end to make up the number of letters in the Hebrew Alphabet (22). In any case, the point to an acrostic message is that God has a special message that is relation to those with eyes to see and ears to hear with understanding.

The acrostic picture of this Psalm is, for example:

(**8**) *I will bless the LORD at all times:  
his praise [shall] continually [be] in my mouth.*

(**2**) *My soul shall make her boast in the LORD:  
the humble shall hear [thereof], and be glad.*

(**2**) *O magnify the LORD with me,  
and let us exalt his name together.*

(**7**) *I sought the LORD, and he heard me,  
and delivered me from all my fears.*

<<[A Psalm] of David, when he changed his behaviour before Abimelech; who drove him away, and he departed.>> (Title). ‘Abimelech’ means “my father is king”. It is a title like “Caesar” or “Pharaoh”. The Psalm heading speaks of ‘Abimelech’, while the historical account speaks of “Achish”. However the ‘Abimelech’ of the Psalm is surely the same person as the "Achish" of the historical record (1 Samuel 21:10). So this Psalm springs from the historical event in 1 Samuel 21. The name "Achish" is only found in a narrow time span in the days of David, while references to ‘Abimelech’ are found in the days of Abraham right through to the time of David. Therefore the name ‘Abimelech’ cannot refer to the same person in the days of Abraham as it does in the days of David.

The name breaks into three parts Ab-i-melech. In Hebrew “ab” is "father". “y” is "my", “melech” is "king”. ‘Abimelech’ thus means "my father is king." Achish, to whom David fled, was able to say "my father is king", thus demonstrating that his kingship was one which was passed from father to son rather than being a consequence of his own military conquests.

‘Abimelech’ is a title and not a proper name. Like “Pharaoh”, ‘Abimelech’ is a dynastic title. “David fled to Abimelech?” This question is answered by looking at the context of the Samuel account. David was fleeing from Saul, who wanted to kill him (1 Samuel 19:1,10,12,20; 20:1,30-31; 21:10). When David was before Achish, however, "And the servants of Achish said unto him, [Is] not this David the king of the land? did they not sing one to another of him in dances, saying, Saul hath slain his thousands, and David his ten thousands?" (1 Samuel 21:11). David had fled to the Philistines "for fear of Saul" (1 Samuel 21:10) and on hearing the Philistines speak of his valor, " And David laid up these words in his heart, and was sore afraid of Achish the king of Gath." (1 Samuel 21:12). Psalm 34 was written by a man who was afraid of Saul, a man who wanted to kill him. He went to Achish to escape from Saul and found himself in another dangerous situation. One might say that he was more at risk of losing his life by the hand of the

Philistines than he was while he was fleeing from Saul in the land of Israel. David had jumped “into the fire.”

So, Achish, the king of Gath, is called Abimelech in the title of Psalm 34, that name being common to the kings of the Philistines, as Pharaoh was to the kings of Egypt. It may seem strange that David should go into an enemy's country and especially to the country of the Philistines, by whom he was mortally hated for the victories he had obtained over them and the numbers of them he had slain. In particular, that he should go to Gath, the place of Goliath, their champion, whom he had slain and whose sword he now had with him. But the fury of Saul was against him and his resolution to slay David made David, in a sense, as safe in an enemy country as he was in the land of Israel.

“Abimelech” was the general name of the sovereign of Genesis 20:2. Saul was king of Israel and he wanted to kill David. After Saul's massacre of the priests at Nob, David fled to Gath. It was a desperate plan and he was discovered and only escaped with his life by feigning madness. David ran away and Saul followed him to Gath, which was a Philistine city. The king of Gath, Achish, was not a friend to David. David became fearful, but he should have trusted in God. Rather he made a plan of his own. He made Achish think that he, David, was not of sound mind. For this reason, Achish did not kill David. In those days they thought that it was wrong to kill “disturbed” people. So Achish sent David away. He went to a cave in Adullam, which was a few miles away. 400 people went to the camp that David made in Adullam (1 Samuel 21-22). In Psalm 34 David thanked God that he was safe from his enemies.

*‘O magnify the LORD with me, and let us exalt his name together.’* (3) - Man makes God great by acknowledging and celebrating His greatness (Deuteronomy 32:3). *‘I sought the LORD, and he heard me, and delivered me from all my fears.’* (4): (4-6): David was afraid. This was probably when he was with the Philistine king. David's plan was working, but he prayed to God for help as well. God gave David a safe journey to Adullam.

*‘The angel of the LORD encampeth round about them that fear him, and delivereth them’.* (7) is Jesus Christ in a pre-incarnate appearance, as an angel. *‘O taste and see that the LORD is good’* (8). This is not cannibalism, but rather a spiritual tasting where the words can be sweet when tasted (Psalm 119:103). (11-18) is a teaching. These verses help us to understand the fear of the Lord. One must show God our fear and love by obeying Him. We must learn the fear of the Lord. *“The fear of the LORD [is] the beginning of wisdom”* (Proverbs 9:10). Things that are taught in this section include the tongue should not speak evil, guile, depart from evil and do good, seek peace (13-14). *‘the righteous’* (19) is Christ, due to the fact that *‘He keepeth all his bones: not one of them is broken.’* (20). None of His bones was ever broken when He was crucified (Psalm 22:17).

## Psalm 35



Psalm 35 is an imprecatory Psalm. Imprecatory Psalms are those that invoke judgment, calamity or curses upon one's enemies or those perceived as the enemies of God. Relentless enemies are seeking the Psalmist's life. Their hostility is groundless.

Saul was king of Israel before David. Absalom was David's son, who wanted to be king in David's place. Saul was seeking David's life (1 Samuel 23:15). In this Psalm David asks God to fight for him. He asks God to take Saul (or Absalom) away from the Earth. So he appeals to the Lord to do him justice and deliver him. David does not try to kill his enemies by himself. He wants God to do it in God's way, as God is our defender. David sees God as a soldier, fighting for him with shields, bucklers and spears. This is a type of God as "Man of war". Often God sends people or angels to do His work for him. Sometimes a man is used as an instrument of God in battle then that man himself is replaced by another instrument.

Some also classify this Psalm as Messianic because of the reference to Christ in (8+11). (1+2) contain a legitimate prayer for the believer. The Lord is our defender (Ephesians 6:8).

(2+3) – 'shield', buckler', 'spear' - The language speaks of God as a "Man of war" (Exodus 15:3). *'Let them be confounded and put to shame that seek after my soul.'* (4) *'seek after'* - (1 Samuel 20:1): *"And David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what [is] mine iniquity? and what [is] my sin before thy father, that he seeketh my life?"* – he asked Jonathan. Jonathan answers 'Just trust me David cause King Saul isn't going to do anything without me knowing about it. So if I hear that some message is coming down that your life is going be on the line I'll get word to you.' Jonathan - a type of a saint - will do anything for David, a type of Jesus Christ. *'Let them be as chaff before the wind: and let the angel of the LORD chase [them].'* (5) – The angel of the Lord made Sennacherub's troops *"as chaff before the wind"* (2 Kings 19:35). God's (and David's) enemies stumble in the dark because they rejected the light (Romans 10:11). They are driven headlong down a dark and slippery track, where they cannot keep their footing. *"what [is] mine iniquity? and what [is] my sin before thy father, that he seeketh my life?"* (1 Samuel 20:1).

*'their net [in] a pit'* (7) - These metaphors from the hunter's nets and pitfalls express the insidious character of their secret plots. *'All my bones'* (10) The bodily frame feels the thrill of joy as it feels the pain of sorrow – like "I felt it in my bones". *'the poor and the needy'* (10) is Tribulation context. If one does not take the mark of the beast at that time he is not allowed to buy or sell, thus it makes one poor and needy. *'False witnesses'* (11) are unrighteous or malicious, witnesses. *'they laid to my charge'* - They ask things that he doesn't know the answers to, calling him to account for crimes, which he didn't have any knowledge of. *'my prayer returned to mine own bosom'* (13) – occurs when you bestow a blessing on someone and they don't receive it. It then returns to you and *you* get a blessing from it. Here David prayed for his enemy and made a sick man's case his own, pleading and confessing as if his own personal sin had brought on the evil. But the prayer returned to him. *'rescue my soul from their destructions, my darling from the lions.'* (17) – Christ's enemies are likened to lions. His enemies were fierce, cunning, and strong as young lions. The important thing to learn from this Psalm is this: David

does not try to kill his enemies himself. He wants God to do it in God's way. (19-28) is mostly a renewed prayer in a somewhat calmer tone. *'For they speak not peace: but they devise deceitful matters against [them that are] quiet in the land.'* (20) – This behavior is opposite of that of fearing the Lord.

### Psalm 36

This Psalm presents two contrasted pictures: one of the godless principles and conduct of the man who has made the deliberate choice of evil, the other of the universal and inexhaustible lovingkindness of God. The first part of the Psalm deals with the wicked one, the Son of Perdition. His transgressions are clear in the Psalm – flattery and self-love. He flatters himself by the way he tries to magnify himself, as he does not fear God. Such a man thinks up ways to sin and he is also deceitful. A sinner transgresses because of a lack of fear. (6) begins the other picture in this Psalm: the lovingkindness and mercy of God. A saint can pray (10-11), but he has God's righteousness without having to be *'upright in heart'* (10). Dispensationally, *'the hand of the wicked'* (11) directly refers to the Son of Perdition (1-3) so the *'upright in heart'* (10) are those, dispensationally, about to enter into the Millennium.

### Psalm 37

Psalm 37 is another acrostic Psalm. In this Psalm each letter of the Hebrew Alphabet appears only once in order, with each successive letter introducing a unit of four lines. This Psalm is also unique in that it reads like the Proverbs. Instead of having a thematic structure, this Psalm consists of short wise sayings concerning the wicked and the righteous. The Psalmist saw many evil people that had everything that they wanted. They hurt poor people that did not have very much. The Psalmist was angry. But that wouldn't help things. He knew that one day God would put things right.

In this Psalm we are told to:

*'Fret not thyself because of evildoers'* (1) - It is as foolish and wicked to be envious at the prosperity of others. *'For they shall soon be cut down like the grass'* (2) - grass and green herb are a common image for what is temporary and perishable. Thus, we must *'Trust in the Lord'* (3). So, first, David calls for us to trust in the Lord. We are to look at all we have in the Lord and enjoy the blessings of God. Too often we do not enjoy what we have because we are too busy looking at someone else's possessions or circumstances. Trust God to take care of you and to continue to provide for you.

*'Delight thyself also in the Lord'* (4). Second, David tells us to find our delight in the Lord. Do not try to find happiness in the things of this world. Material things just continue to let us down. As much we think the next possession will not let us down, it will. Our possessions always let us down and never give us the true happiness we long to achieve. Instead, look to find your joy in the Lord. There is not a greater joy than knowing we have done what God has wanted.

*'Commit thy way unto the Lord'* (5). Third, David says we have to make a commitment to God to serve him. We cannot be wishy-washy, half-hearted servants and expect to receive God's promises. We are called to have a purpose in life. We are called

to have a firm resolve in our life decisions to have our way match God's way. David declares that God will do great things when we commit our way to the Lord. God will make our righteousness shine like the dawn. Our good deeds will stand out. God will notice our works and those works will shine like the Sun at dawn. We will be seen as God's servants by our actions for they will contrast the works of darkness.

*'Rest in the Lord' (7)* - Be still and wait patiently. Our challenge is to wait for God. Justice will come. Do not fret (1) when men succeed in their ways and when they carry out their wicked schemes. Wait for God and he will take care of these people, holding them accountable for their actions. Refrain from anger and turn from wrath.

*'the meek shall inherit the earth'* (11) - This promise is reaffirmed in a larger sense in the beatitude of Matthew 5:5. David is contrasting this end result with the consequences of the wicked. The wicked will be cut off and shortly they will be no more. This is the theme of Psalm 37 (9, 11, 18, 22, 29, 34). Disappointment and destruction are the destiny of the wicked.

(12-20) - This part of the Psalm is really all about the end of godless people. For Jews, 3,000 years ago, the important word was *'inheritance'* (18). Those Jews might not see godless people destroyed, but their children probably would. Later, the Jews began to believe in a new Heaven and a new Earth. The Bible states this (Revelation 21:1). One day Jesus will come back to the Earth (at the Second Coming). After that He will create a new Heaven and a new Earth. That is when the Jews will receive their inheritance. Godless people will not receive an inheritance. But there are also promises here for Christians before the new Heaven and new Earth come. Until that day God will give them help. He will give them safety, food and raiment. *'his day'* (13) is the time when God will tell godless people that they have done many wrong things. *'his'* means both God and the godless person, man or woman. *'the days'* (18) means "the life" of the righteous person. God knows their days or how long they will live. In (20) the Psalmist is probably thinking of a beautiful field. One day the grass will disappear like smoke from a fire. The godless will be like this. (20) also shows that the Brazen altar was a type of hell (God's judgment on sinners in Eternity) and a type of God's judgment on sinners at the end of the time of Jacob's troubles.

(21-31) - God will help righteous people - In (21) the godless man does not give back what he ought to give back. The righteous man does not ask for it back. The wicked are impoverished, while the righteous are enriched. (Proverbs 3:33). In (22) the wicked man's ruin and the righteous man's ability to do good proceed respectively from the curse and the blessing. *'I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.'* (25): This is David's personal testimony. *'He is ever merciful, and lendeth; and his seed is blessed.'* (26) - The righteous lend money without usury (a premium paid for the use of money), as the righteous not only have abundance, but know how to use it (Isaiah 32:5 -8). Because his people's enemies are his enemies (Psalm 92:9) (25) is David's personal testimony. (29) is a reference to the Millennial inheritance, which is spoken of throughout this Psalm. *'The righteous shall inherit the land, and dwell therein for ever.'* (29) - refers to the Millennial inheritance, which is given to the righteous and the meek.

(32-40) - What happens to Righteous People - *'The wicked watcheth the righteous, and seeketh to slay him.'* (32): Some of the righteous are slain (Daniel 11:33) - the only known passage in the Bible where you have evangelism going on in the Tribulation. In any case, there will be a lot of destroying. The Antichrist overcomes many of the saints. But they will be resurrected. *'I have seen the wicked in great power, and spreading himself like a green bay tree.'* (35) - The Antichrist himself. The *'bay tree'* also bears no fruit. The wicked (38-40) is a reference to the Antichrist and his followers. *'But the transgressors shall be destroyed together: the end of the wicked shall be cut off.'* (38) - The man of peace lives on in his posterity but the wicked man becomes extinct (Job

18:13-21). But God will care for righteous people and provide their deliverance (40). Though David wrote Psalm 37 for the Jewish people, Jesus Christ wrote it again for Christians in the "Sermon on the Mount". Jesus spoke in a parallel fashion in Matthew chapters 5, 6 and 7.

### Psalm 38

Psalm 38 is a penitential psalm. This Psalm is closely related to Psalm 6 and Psalm 34. It pictures the agonies of a soul in deep distress; the event was possibly David's adultery with Bathsheba. David saw a woman that he wanted to marry named Bathsheba, but she had a husband (Uriah). Uriah was a soldier. At that time the army was fighting David's enemies. So, David sent Uriah to fight where it was dangerous and the enemy killed Uriah. Then David married Bathsheba. Others suppose that it was written by Jeremiah, at the time when he was scourged and put in the stocks by Pashur (Jeremiah 20). Others find not an individual, but a nation, suffering Israel, which confesses her sins to God and appeals for His mercy. (1-8) are basically the chastisement of sin. Here the Holy Spirit is describing the mess you may find yourself in one day. But there is hope from the Lord (15).

*'For thine arrows stick fast in me, and thy hand presseth me sore.'* (2) - God's 'arrows' are His judgments in general (Deuteronomy 32:23). David wrote that God was like a soldier shooting arrows at him. They were spiritual arrows in the form of illnesses or diseases. *'There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin.'* (3) - The deep-seated disease of Israel's body was corporate (Isaiah 1:5-6).

The *'iniquities'* (4) and *'foolishness'* (5) cannot belong to Christ, so here David is speaking of himself. Sin is essentially *'foolishness'* (5). *'mine iniquities are gone over mine head'* (4) is the heaviest burden a man can bear. It is when sin is an intolerable load and when the burden of our sins seems to be beyond endurance. (Job 7:20). (David is sorry for his sins (godly sorrow) not just for being caught (worldly sorrow)). *'My heart panteth, my strength faileth me: as for the light of mine eyes, it also is gone from me.'* (10): The heart in (8) is really his mind, because the Jews believed that you thought with your heart. The context here speaks of his physical heart. *'the light of my eyes, it is also gone from me'* (10) is a way of saying that he is dying. *'My lovers and my friends stand aloof from my sore; and my kinsmen stand afar off.'* (11): The word *'sore'* is especially used of the plague of leprosy (Leviticus 13:3). His friends treat him as a leper, standing over against him, within sight but at a distance.

*'They also that seek after my life lay snares for me: and they that seek my hurt speak mischievous things, and imagine deceits all the day long.'* (12) - David is not only very ill, but he is depressed. So he is unhappy. His family and friends stay away from him and other people are trying to kill him. His enemies told lies about David and they made plans to kill him. *'But I, as a deaf man, heard not; and I was as a dumb man that openeth not his mouth.'* (13). God has shut David's mouth so he cannot witness. This resembles Christ's condition at the First Coming (Isaiah 53:7).

*'But mine enemies are lively, and they are strong: and they that hate me wrongfully are multiplied.'* (19) can be applied to Christ, the Jewish remnant or to David personally. However weak the righteous man may be, the evils which oppose him, are sure to be lively enough. Neither the world, the flesh, nor the devil are ever afflicted with weakness or lifelessness; this trinity of evils labors with mighty unrelenting energy to overthrow us. *'They also that render evil for good are mine adversaries; because I follow [the thing that] good [is].'* (20) However, the saint can still be sinning, even when he is trying to do right. This makes it more necessary to be on guard against sin.

### Psalm 39

As in the previous Psalm the situation of the Psalmist is that prolonged sickness has brought him to the very edge of the grave. David had written Psalm 38 while he was waiting for God to forgive him. David was very sad and very ill after Nathan came. David thought that this was because God was punishing him. But now the crisis of suffering is over and the taunts of his enemies have ceased for the time. As he compares his lot of suffering with the prosperity of the wicked, he is tempted to be silent, but the fire of emotion refuses to be suppressed. In Psalm 38 David was ill. Psalm 39 is about the same time in David's life. He thought that he would soon die, so he thinks about death in this Psalm.

*'To the chief Musician, even to Jeduthun, - ( one of the chief singers (1 Chronicles 16:41-42)) A Psalm of David.'* (Title). *'I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me.'* (1) - The tongue will cover up one's ways. It must be bridled (James 1:26) like a horse (James 3:3) to control it (3). He fears that he may sin with his tongue (Job 31:30) by murmuring against God. Here the fire is produced by the tongue (James 3:6). David here recalls the workings of his heart while under his afflictions and what it reveals through his tongue - and the tongue *is* a fire. Prophetically, this is the way of the Antichrist. *'every man at his best state is altogether vanity'* (5) - Thus, every man on Earth, in his best state is essentially worthless. Paul said that in his flesh *"dwelleth no good thing"* (Romans 7:18). Man does not even learn by his mistakes (6). *'Selah'* (5, 11) speaks of the Second Coming context in this Psalm (1).

*'And now, Lord, what wait I for? my hope is in thee. Deliver me from all my transgressions: make me not the reproach of the foolish.'* (7-8) - He wants God to make him safe from the results his sins. David thought that one of the results of his sin was his illness. *'his beauty'* (11) - Man's beauty must be a poor thing when a moth can consume it and a rebuke can mar it. The Antichrist is in here, as his "self-beauty" will be consumed in the end. We can make this "Second Coming" connection because of *'Selah'* (5). *'I [am] a stranger'* (12) - The greater meaning of this verse: God is a stranger in His own land and in His own Creation (12) (John 1:5), especially in this age. The New Testament truth that can be derived from this Psalm is that this present world is not our home (Hebrews 11:16).

## Psalm 40

Psalm 40 is a Messianic Psalm. This Psalm consists of two parts, differing widely in tone and character. In the first part (1-11) thanksgiving for deliverance and its true expression in the devotion of obedience to God's Will are the prominent ideas. In the second part (12-17) the Psalmist is still the victim of a cruel persecution, from which he prays for deliverance.

In Hebrews 10:5 Paul quotes Psalm 40:6-8, where the words of Christ have Him offering Himself as a better sacrifice. Because the Law was just a shadow and the very image, which the sacrifices couldn't purge, there was always remembrance of sins and it was not possible for the blood of bulls and goats to take away sins. *'Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required'* (6). *'Sacrifice'* – God required no Temple sacrifices from His Son, as His Son *was* the sacrifice. *'mine ears hast thou opened'* – is a literal reference to Isaiah 50:4-5. He gave His back to the smiters and went through all those things. Here, God the Father opened up Jesus Christ's ear and showed Him there were some things He's going to have to do. God opened up Christ's ear and said it was time now to complete this work. In the context, He's talking about Christ coming down to this Earth and going through all that suffering and shame. *'Then said I, Lo, I come: in the volume of the book [it is] written of me, I delight to do thy will, O my God: yea, thy law [is] within my heart'* (7+8). *'innumerable evils have compassed me about.'* (12) (the context is gotten from (1)) - David is speaking of himself here. On every side he was beset with evils. But the greater picture is one of the countless woes that were the climate that had to be dealt with by Christ, who was the Substitute for our sins. Our sins were innumerable and so were Christ's griefs. There was no escape for us from our iniquities and there was no escape for Him from the woes, woes which *we* deserved and still deserve. (1-5) is a sinner praising and thanking God for answered prayer. (6-11) is a Messianic reference. The Burnt Offering and the Meat Offering are spoken of in (6), showing that Christ's sacrifice fulfilled the Jewish Law. This verse is quoted in Hebrews 10:5-7. The Law was just a shadow of the true image of things and sacrifices couldn't purge the conscience of sin, but there was always remembrance of sin in it. As we have stated. Temple sacrifices (6) weren't required to be made by Christ because Christ *was* the sacrifice.

(13-17) – Prayer with supplication for speedy help in time of danger takes the place of joyous thanksgiving. Interestingly, Psalm 40:13-17 resembles Psalm 70. Psalm 35:4, 21, 26-27 also contain much of Psalm 70. David thought that it was important to remember the words of Psalm 40, because he was often in danger. Perhaps he used them when he was not thanking God for an answer to his prayer (as is the case in Psalm 40).

## Psalm 41

Psalm 41 is a Messianic Psalm. Historically, David was ill (4). This was possibly due to when he sent Uriah to die, so that he might marry Uriah's wife (2 Samuel 11:6-17). David had sent to Joab, asking that Uriah the Hittite be sent to him. Joab sent Uriah to David. He was one of David's very best soldiers. Uriah ends up dying in battle. Sin can distort things, so one would do things he normally would never do. David later gets so

preoccupied with the situation he doesn't care any more about the about the kingdom. All he cares about is covering up his sin.

When David was ill many people came to visit him, so that David thought were his friends, but they weren't. They wanted him to die so that there would be a new king. The new king would be Absalom, one of David's sons (2 Samuel 15-18).

(1-3) is an expansion of the beatitude. A prayer for restoration introduces the description of the present situation. The malice and hypocrisy of David's enemies are vividly delineated. The climax of all this is the treachery of a trusted friend (4-9). From his enemies he turns to God with renewed prayer for restoration and expression of confidence in the continuance of His favor (10-12).

'*preserve*' (2) – Long life is conditioned on unselfishness. '*The LORD will strengthen him upon the bed of languishing*' (3) - God rewards kindness to the poor (Proverbs 19:17). The picture can be drawn from the acts of a kind nurse. '*heal my soul*' (4) – As in Psalm 30:2. Sin and suffering being united is one of the great teachings of the Psalms. '*raise me up*' (10) – Christ is raised up, not only in David's sense of getting out of bed, but His being resurrected from the grave. David, conscious of his Divine appointment to be king, might think of being raised up in that context. '*Mine enemies speak evil of me, When shall he die, and his name perish?*' (5) - The words of his enemies, expressing their impatient eagerness for his death and loss of his posterity. (2 Samuel 18:18). '*Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.*' (9): '*Yea, mine own familiar friend*' (9) - as in Hebrew: "the man of my peace." - "The man with whom I was at peace; who had no cause of alienation from me with whom I was associated in the most peaceful and friendly relations." David writes about his unkind friends in this context. Jesus Christ was betrayed by one of His familiar friends whom He trusted (John 13:21). The prophetic words – "*he that eateth my bread lifted up his heel against me*" (John 13:18), a figure that is taken from a horse that turns and kicks him that had fed him. These words are quoted by Christ in John 13:18, as fulfilled by the treachery of Judas. Christ quotes only a part of the verse: "*which did eat of my bread*". He omits, apparently by design, the former part of the verse ((9)) in the Psalm, "*mine own familiar friend, in whom I trusted*", as if He wished not to even convey the idea that He ever regarded Judas as his intimate friend or that He ever really 'trusted' (9) him. He conveys the idea that Judas had partaken largely of his favors, but not that He himself was ever really a stranger to Judas' thoughts (John 6:64, John 6:70). '*But thou, O LORD, be merciful unto me, and raise me up, that I may requite them.*' (10) - '*raise me up*' in the sense of the resurrection not just in the physical sense. (10-12) - After describing his urgent need, the Psalmist resumes his prayer from (4,) confident God will respond favorably.

'*Amen, and Amen*' (13) closes the first section of the Psalms.



## Book II

### Psalm 42

Psalms 42 and 43 form a connected poem, consisting of three equal stanzas, each ending with the same refrain. The prayer of Psalm 43 is needed to supplement the complaint of Psalm 42. The absence of a title however, indicates that the division was made after the formation of the “Elohistic” collection, in which all the Psalms, with the exception of this and Psalm 96 are furnished with titles. The author of these Psalms was one who had been in the habit of conducting processions of pilgrims to the Temple for

the great festivals, holy days, with joyous songs of praise. But now he is forcibly barred from going up to the worship of the sanctuary.

*'Maschil'* (Title) - literally, "giving instruction" (See also Psalm 32).

*'To the chief Musician, Maschil, for the sons of Korah.'* (Title) – *'Maschil'* – See Psalm 32. Korah was the grandson of Kohath. Kohath was the son of Levi. Levi was one of the sons of Jacob. Korah died because he did not obey God (Numbers 16:1-35). One of their jobs was to make music in the temple. Their best singers did this using musical instruments. The Jews called them *'the sons of Korah'*.

*'hart'* (1) - a stag or male deer. The figure is suggested by the sufferings of wild animals in a prolonged drought. It brings about a picture of thirst in this Psalm. *'thirsteth'* (2): God, who is the living God, in contrast to dead impotent idols, is the fountain of living waters, where the thirsty can go to quench their spiritual thirst. In (1) the Psalmist thirsts for God, not for the feasts he is attending. It is in a desert place where there is no water. He cries while he looks for water. The Psalmist says that he is like the hart. Spiritually, he is thirsting after the True righteousness of God. His prayer to appear before God (2) appears to be being answered, as he praises God for *'the help of his countenance'* (5). *'My tears have been my meat day and night, while they continually say unto me, Where is thy God?'* (3): In (6-11) he is in a different country. There is a river and mountains. Tears take the place of his daily food. *'Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me.'* (7) (Jonah 2:3). - His woes were incessant and overwhelming. Billow followed billow with one wave echoing the roaring of another wave. In (1-5) the Psalmist was in dry country, a desert. In (6-11) he is in a different country. There is a river and mountains. *'Deep calling unto deep'* (7): God is sending upon him one trouble after another. He is overwhelmed with a flood of misfortunes. If the *'Deep'* is the "great Deeps", which lie between the 2<sup>nd</sup> and 3<sup>rd</sup> heaven, then the Psalmist is remembering God poetically from that location. David isn't struggling with *these* deeps, but rather is crossing the Jordan River. The torrents and eddies of the Jordan suggest the breakers and waves of calamities, which have gone over his head. The deep (between the 2<sup>nd</sup> and 3<sup>rd</sup> heavens) is a picture of a man in hell, such as Jonah. That picture is enhanced by billows David overcomes, which are spoken of in Jonah 2:3.

The wrath of God is being felt by the Psalmist, so he remembers God's *'loving kindness'* (8) from places (his vantage points) like the great Deeps and the 3<sup>rd</sup> heaven. (9-11): Having thus recalled God's mercy in the past he reasons earnestly with Him for having abandoned him and exposing him to the sneers of his enemies. (5) and (11) of Psalm 43 are all exactly the same. This is a good reason for thinking that they are really two parts of one Psalm.

### Psalm 43

This Psalm is a continuation of the "instruction" of Psalm 42. *'Judge me'* (1) is an appeal to God the Judge to do him justice and vindicate his innocence by delivering him from the power of his disrespectful foes. *'the deceitful and unjust man'* (1) is the Son of Perdition literally fulfilling Revelation 13. Thus, *'thy holy hill'* (3) is the Millennial "holy

*hill*” (Psalm 2:6). *‘For thou art the God of my strength: why dost thou cast me off? why go I mourning because of the oppression of the enemy?’* (2): God is David’s stronghold. God is his refuge and protector. (3+4) is a prayer for restoration. *‘O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles.’* (3) – *‘thy light’* is the Bible and Christ. It is God’s truth and His lovingkindness personified. It is equivalent to thy Bible and thy Saviour (Jesus Christ). God’s light is the light of the world (John 9:5) for God is light (1 John 1:5). *‘tabernacles’* (3) – “dwelling places” - not rooms in a large structure, but individual structures. The Psalmist prays for God to send light and truth. That is where the holy mountain and the house of God are. The holy mountain is Mount Zion, where the Temple was. *‘upon the harp will I praise thee, O God my God.’* (4) - *‘harp’* – an instrument used in singing and praising God. Psalm 150 mentions other musical instruments that the Jews played.

#### Psalm 44

This Psalm is the appeal of the nation of Israel to God in a time of unmerited disaster and humiliation. Doctrinally, this is one of the greatest considerations found anywhere in the Bible. Historically, it begins by recalling the mighty deeds God accomplished for His people. It was God Himself who drove out the nations from Canaan and planted Israel in their place. (1-8): what God did for the Jews when they came into their country. By His might and not by their own valor was the victory won (1-3). From the past they have been in the habit of drawing needed assurance for the present. They still trusted in God for victory and not in themselves, as He is their King and they are His subjects (4-8). But God has turned them over to their enemies - the neighboring nations (9-16). In its doctrinal context this Psalm is one of the greatest views of Daniel’s Seventieth Week found anywhere in the Bible. This Psalm shows the condition of Israel on the Earth while the Marriage of the Lamb is taking place in heaven (Psalm 45).

*‘To the chief Musician for the sons of Korah, Maschil’* (Title). The “work” (2-3) (in contrast to the *‘[what] work’* of (1) ) describes, in parable form, the events recorded in Exodus and Joshua, where the destruction of the Canaanites from the Promised Land is the work here being brought to remembrance. This work will take place again (future). Prophetically, (1-9) describe Israel in the Church Age and at the end of the Tribulation. They have no armies (9), they will lose battles in Palestine to the Antichrist (10) and they were scattered in the Church Age and will be sold for slaves in the Tribulation (12). *‘Thou art my King, O God: command deliverances for Jacob.’* (4) - It is the duty of a king to defend his people (1 Samuel 10:19) and the authority of the Divine King is supreme. He speaks commands but they need to be obeyed. *‘Through thee will we push down our enemies: through thy name will we tread them under that rise up against us.’* (5) (1 Kings 22:11) - metaphors, such as this, from homed animals are common. But Israel will triumph over their enemies and she treads *them* down at the Second Coming. *‘But thou hast saved us from our enemies, and hast put them to shame that hated us.’* (7) – shows that Israel will be saved. Prophetically, (9-16) describes Israel in the Church Age and at the end of the Tribulation. Historically, Israel is abandoned to be the scorn and prey of its foes (Psalm 89:38).

*'In God we boast all the day long, and praise thy name for ever. Selah.'* (8) points the context to that of Tribulation/Second Coming, with the Jews being sold as slaves (12) and being slaughtered like sheep. It can be thus said that one of the *'the heathen'* (11), who is spoken of here is the Son of Perdition.

(13+14) apply from 70AD-Present. The neighboring nations: the Philistines, Edomites, Ammonites and the Moabites were always jealous of Israel and were ready to rejoice with a cruel delight at Israel's humiliation. The Hebrew word for *'avenger'* (16) suggests the idea of one who is taking a selfish vengeance, usurping, in his own interests, a function which belongs to God alone. *'neither have we dealt falsely in thy covenant'* (17) - In (17-22) the people are saying that they kept their part of the covenant relationship they had with God but God did not keep His. (17) is God's covenant with Abraham to be a God unto him and to his seed after him. (Genesis 17:7) was confirmed to the nation at Sinai (Exodus 19:5). Its "sacrament" was circumcision (Genesis 17:2) and its outward symbol was the Ark of the Covenant (Numbers 10:33). *'Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death.'* (19) - The Psalmist's argument is that there has been no national apostasy for which their present troubles would be a just punishment. In other words, they had not apostasized totally and they were still God's people. But they were now being turned over to their enemies and were being sold into slavery. Some feel this Psalm describes the butchery of the Jews, who had fled into the wilderness to escape from the persecution of Antiochus Epiphanes, who made a bloody attack upon Jerusalem. However, the time frame for the attack of Antiochus Epiphanes was 67BC. Or the events may be related to one of the deportations of Israel. Either would be a type of Daniel's Seventieth Week. It was a season of defeat and disaster, when the armies of Israel were discomfited (9+10). Their armies and people were scattered among the heathen and the people were "sold" among them (11+12). They were made a reproach among surrounding nations (13+14). This discomfiture and disgrace had befallen them in some place, which might be called *'the place of dragons'* (19) (A *'place of dragons'* is a proverbial expression for a scene of ruin and desolation, a waste, howling wilderness, tenanted only by wild beasts). This had occurred at some time when the Psalmist, speaking in the name of the people, could say that it was not on account of prevailing idolatry or because, as a people, they had stretched out their hands to a strange god (17+18, 20).

In (23-26) the Psalmist prays and asks God to send help. *'Awake'* (23) - In the time of the high-priest John Hyrcanus (135-107BC) certain Levites, called "Awakeners" ascended daily to the pulpit in the Temple and cried, "Awake, why sleepest thou, O Lord"? *'Awake, why sleepest thou, O Lord? arise, cast [us] not off for ever.'* (23) - This style of addressing God as indifferent, is frequent - (Psalm 3:7, Psalm 9:19). However, in Son of Solomon 2:13 "Arise" can be applied to another rapture. You can apply that to the Church Age or to the ones that will go out in the Tribulation. It will not matter. There are 3 parts to the 1st resurrection and any one of the first 3 parts will get that *"Arise, my love, my fair one, and come away"*.

## Psalm 45

Psalm 45 is a Messianic psalm. Prophetically, the main subject is the Marriage of the Lamb (Revelation 19). Historically, this Psalm celebrates the marriage of a king with a king's daughter. Possibly, that marriage is Solomon's or the marriage of Ahab and Jezebel. Possibly it could be Jehoram of the Southern kingdom and Athaliah, daughter of Ahab and Jezebel of the Northern kingdom. Still others associate the Psalm with Jeroboam II or Josiah. The union of the long feuding houses of Israel through the marriage of Jehoram and Athaliah would certainly serve as a momentous occasion, one well worthy of commemoration in song.

In his love song composed for the royal wedding, the Psalmist "pictures" himself as present at the various stages of the wedding preparations. First, he sees himself seated within the royal dressing chambers at the robing of the king. He awaits his opportunity to sing the king's praises. *'My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer.'* (1). The Prelude finishes in (2) and the poet begins his lyric with a progressive description that portrays the robing of the king (3-6). (2-9) speaks of the royal Bridegroom.

*'<To the chief Musician upon Shoshannim, for the sons of Korah, Maschil, A Song of loves.>*' (Title) *'song of loves'* connects this Psalm with Song of Solomon (Song of Solomon 1:1), which prophetically deals with the Marriage of Christ and His bride. The word for *'loves'* or "love" is from the same root as that which forms part of Solomon's original name: Jedidiah (2 Samuel 12:25) – "Beloved of Jah". *'things which I have made touching the king'* (1) is not David writing about Solomon, as Solomon does not *'Gird thy sword'* (3). *'Thou art fairer'* (2): Personal beauty was always regarded as a qualification for a ruler, partly on account of its intrinsic attractiveness, partly as the index of a noble nature. *'because of truth'* (4): The meaning can be "in the cause of truth", in defense and of virtues, which are trampled under foot in evil times and under bad rulers. *'the oil of gladness'* (7) is the embodiment of the Holy Spirit (John 3:34). The Psalmist depicts the battle with rapid vigorous strokes of his pen. The king's arrows are sharpened (Isaiah 5:28), ready for fatal effect; his enemies fall at their discharge. Before us is one of the great events: the wedding of God's Son to His bride. She is the *"pearl of great price"* (Matthew 13:46) for which the "buyer" sold all he had (2 Corinthians 6:20). Many of the groups who will be guests at the wedding are mentioned in this Psalm, including Tribulation Jews and Gentiles, Old Testament Jews saved under the Law, Old Testament saints before the Law. Old Testament Gentiles saved during the Law.

*'All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad.'* (8) – items of the harlot's marriage bed (Proverbs 7:17). Some of these things show up at the Marriage of the Lamb. Myrrh was a product of Arabia; aloes here denotes the perfumed wood of an Indian tree. *'ivory palaces'* (8) - Palaces ornamented with ivory – (1 Kings 22:39). *'Kings' daughters were among thy honourable women: upon thy right hand did stand the queen in gold of Ophir.'* (9). - An Oriental monarch prided himself on the number and nobility of the wives in his harem. *'gold of Ophir'* (9) was the choicest gold (1 Kings 9:28). *'Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house;'* (10)

- The marriage was probably a matter of state policy and that the bride may not even have met her future husband. *'And the daughter of Tyre shall be there with a gift; even the rich among the people shall intreat thy favour.'* (12): the daughter of Tyre should mean, as in analogous phrases, daughter of Zion or daughter of Babylon - not an individual Tyrian woman, but the city and people of Tyre personified as a woman. *'I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.'* (17) - People will praise God *'for ever and ever'*. *'For ever and ever'* is a strange concept in the Hebrew language. It means "as far as we can see". Basically it means "for always and always".

### Psalm 46

God offers the only confident assurance of help and strength in a world full of catastrophe. In this ever-changing world omnipotent God is our refuge. Secure under His protection God's people have nothing to fear; even though the Earth is convulsed and torn asunder He is our refuge. If the Earth is removed and the mountains are carried into the midst of the sea (2) He is our refuge. The Psalmist's points out the limitations of power of wealth in the sense that all the wealth in the world cannot purchase exemption from death and it must all eventually be abandoned. This Psalm encourages us to hope and trust in God's power and Providence and in His Presence.

This Psalm seems to be best placed with 2Kings 18-19 and Isaiah 36-37, sung praising God's defeat of Sennacherib's army in during the reign of Hezekiah. Hezekiah had asserted his independence of Assyria and Sennacherib came to chastise his rebellious vassal. Apparently Sennacherib, after ravaging Judah, compelled Hezekiah to pay a heavy compensation, without requiring the surrender of Jerusalem (2 Kings 18:13-16). But he realized that it would be unwise to leave behind him such a strong fortress as Jerusalem in the hands of a vassal of doubtful loyalty, such as Hezekiah, while he marched on into Egypt. Therefore while he was besieging Lachish with the main body of his army, he sent a force under the command of his chief officers, the Tartans, Rabsaris and the Rabshakeh, to demand the surrender of Jerusalem.

Hezekiah tried to cut a deal with the king of Assyria by sending out his ambassadors and arranging the payment of a huge tribute fee in exchange for not being conquered. After receiving the payment the Assyrian army remained and the king now begins to demand that Hezekiah surrender the city to him.

But the people of Jerusalem, trusting the Providence of God, prayed for deliverance:

*2Kings 19:19 Now therefore, O LORD our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou [art] the LORD God, [even] thou only.*

Relying upon God's promise to defend His city, which He communicated through the prophet Isaiah, Hezekiah refused the demand and Sennacherib's men returned to their leader, who was now besieging Libnah or undoubtedly Sennacherib would have inflicted vengeance on Hezekiah, his defiant vassal. But Tirhakah, king of Cush, had his army already on the march and all that Sennacherib could do was to threaten. His letter to

Hezekiah was a denial of God's power to defend Jerusalem. Hezekiah took it to the Temple, and "spread it before God", appealing to Him for help. It was then that Isaiah prophetically declared that Sennacherib's army would be destroyed. Unable to face Tirhakah, Sennacherib returned to Assyria, leaving Jerusalem unharmed.

So, this Psalm speaks to the individual believer, Jew or Christian, regarding how this believer may take refuge in the Lord. It speaks of nations which are raging, which are out of control, just like flood waters. In contrast to the city of God, which is orderly and under control, we have nations raging out of control. The rich men spoken of are oppressors of the poor. They have amassed their wealth by injustice. They ignore God, yet they prosper.

*'To the chief Musician for the sons of Korah, A Song upon Alamoth. God is our refuge and strength, a very present help in trouble.'* (Title+1) – God is our refuge, our shelter, the person to whom we flee. He is also our strength and our protection.

*'Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea;'* (2): Literally (Revelation 16:20) - These are topographical changes that take place in the Tribulation. *'Selah'* (3) is the conformation that places this Psalm in Daniel's Seventieth Week, a time when people will certainly have to take *'refuge'* (1) through the strength of God.

(4-7) - The Presence of God gives security to His people. *'[There is] a river, the streams whereof'* (4): This will be on this Earth in the Millennium. *'the city of God'* (4) that God is going to *'help'* (5) is Earthly Jerusalem (Psalm 48:2).

*'The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.'* (6) – This is prophetic – *"the works of the LORD, what desolations he hath made in the earth."* (8) are not always merciful. After all, He did melt the mountains and every island was made to flee away. Some works will be a benefit, as was the destruction of the Assyrians. One day there will be the final abolition of war (9), which the Lord will one day bring about, destroying the weapons of war, or burning them upon the battlefield, as Isaiah described (Isaiah 9:5).

God is *'exalted'* (10) among the heathen in this age by the preaching of the Gospel. He will be exalted *'in the earth'* in the Millennium by the changes wrought in Nature (Romans 8:21). *'Be still'* (10) – If one wants to learn the word of God he will have to stand still (1 Samuel 9:27).

### Psalm 47

There has been recent a chronological order in the Psalms.

- The Tribulation was described in Psalm 44.
- The Marriage of the Lamb was described in Psalm 45.
- Christ appears at the end of the Tribulation – Psalm 46.

Psalm 47 is a summons to all nations to acknowledge God as King. He has proved His sovereignty by subjecting the heathen nations to His own people after assigning to them the choicest land for its inheritance. The nations are summoned to pay homage to the God, who has proclaimed and proved His supremacy by His recent triumph over the heathen. The recent defeat of Sennacherib's armies was such a triumph. But it celebrates

a recent victory, after which God, who had “*come down*” to fight for His people (Isaiah 31:4) and had then “*gone up*” in triumph to heaven ‘*with a shout*’ (5).

God is ‘*a great King over all the earth.*’ (2). He is “*KING OF KINGS, AND LORD OF LORDS*” (Revelation 19:16). This Psalm is an expansion of the thought of Psalm 46:10. All the nations are summoned to pay homage to the God, who has proclaimed and proved His supremacy by His recent triumph over the heathen. The occasion (His appearance at the end of the Tribulation) of the Psalm was probably the same as that of Psalm 46. In Psalm 47 He is ‘*the king of all the earth*’ (7) and ‘*a great king over all the earth*’ (2) He states His commands.

(1-4) - A summons to all nations to acknowledge God as their King. He has proved His sovereignty by subjecting the nations to His own people and assigning to them the choicest land for its inheritance. He is ‘*Most high*’ (2) and most great in power, lofty in wisdom. ‘*the LORD most high [is] terrible*’ (2), as no one can oppose His power or stand before His vengeance. Omnipotence, one of His attributes, is terrible to crush. Canaan is the context for ‘*inheritance*’ (4). (3) is future, as it does not take place until the time when the Gentiles will serve Israel. (4) is the Millennial inheritance, so the context isn’t one of the Church Age. This inheritance is realized when the descendents of Abraham occupy the Promised Land.

‘*God is gone up with a shout, the LORD with the sound of a trumpet.*’ (5): This prophetically speaks of the Rapture. The Ascension of Jesus Christ proclaims the triumph and the victory of His work. Christ, who came down from heaven to do the Father’s work, will now return, at the time of the Rapture, having completed that work. God is said to “*come down*” when He manifests His presence by active participation in worldly events. Historically, ‘*gone up*’ (5) represents the triumphal procession carrying up the Ark, the symbol of God’s Presence, to the Temple, which was the symbol of heaven, all this time celebrating the victory which He had won for them with shouts and blowing of trumpets, while singing praises (6). ‘*God reigneth over the heathen: God sitteth upon the throne of his holiness.*’ (8): Psalm 2:6 ‘*The princes of the people are gathered together, even the people of the God of Abraham: for the shields of the earth belong unto God: he is greatly exalted.*’ (9) - ‘*princes*’ are Jewish princes descended from Abraham, who is called a mighty prince. (Genesis 23:6). There are also Gentile princes who will reign on Earth with Christ, but these princes came from Abraham through Ishmael, who wasn’t a Jew. ‘*the shields of the earth [belong] unto God:*’ (9) – fulfilled in Revelation 11:15. A shield indicates a family tree or a coat of arms and shields are used in battle (Isaiah 21:5). This is a Deity psalm, as Christ will be King over the Earth, as God is (2).

### Psalm 48

The safety of Zion, resulting from God’s deliverance, is the main theme of this Psalm, in conjunction with the celebration of the escape of Jerusalem from the threat of Sennacherib’s armies. Isaiah the prophet records these events, particularly the prophecies dealing with the destruction of Sennacherib’s armies.

This is ‘*A Song and Psalm for the sons of Korah*’ (Title). The overall theme of the Psalm is the greatness of the Lord and the glory of His city. Two Jerusalems are spoken



of here: the heavenly Jerusalem and the earthly Jerusalem. *'the city of our God, in the mountain of his holiness'* (1) has *'palaces'* (3) while the earthly Jerusalem has only one palace. *'on the sides of the north'* (2) is where the stars are and where Lucifer wanted to ascend above the clouds like the Most High. The Universe is pyramid-shaped with the sides going up north. *'mount Zion'* (2) is "Mount Sion" of Revelation 14:1.

*'thy temple'* (9) is the earthly temple. The earthly Tabernacle was a pattern of the heavenly Tabernacle to the exact figures. Jerusalem is the city is where Christ was crucified on the North side. The city itself has water top and bottom (the Sea of Galilee and the Dead Sea), so it has a "firmament" above and below it, just as the Universe does. So Jerusalem matches the Universe, in type.

*'For, lo, the kings were assembled, they passed by together.'* (4) – Historically, Sennacherib's vassal kings, the leaders of the Assyrian army, met (Psalm 2:2). They passed over (They did not venture to attack.) together – *'They saw it, and so they marvelled; they were troubled, and hasted away.'* (5). The kings saw something that frightened them away. Uniting their forces they then entered the land of Judah. (Isaiah 7:7-8). *"Thou breakest the ships of Tarshish with an east wind."*(7): Tarshish was a place in Spain that had the biggest ships in the world at that time. God shatters the stately ships of Tarshish with a sudden storm and just as easily He annihilates the vast Assyrian army. Prophetically, this deals with the great commerce that takes place during the Tribulation. The bottom line is that God keeps His people safe – as long as they obey Him and love Him. *'As we have heard, so have we seen in the city of the LORD of hosts, in the city of our God: God will establish it for ever. Selah.'* (8) - The experiences of the present serve to assure that God will perpetually protect His Holy city of Zion (Isaiah 62:7).

(9-14) are the lessons of deliverance. After the war was over the Psalmist tells the people to remember what happened (9). They were to look at all the places that God had made safe. Then they could tell their descendants what had happened and where it had happened. This would help people to believe, obey and love God in the future. *'this God is our God'* (14) is the God of the Jew. He is our God forever and ever. God is a God who has proved Himself the defender of His city and people, and will continue to be the same forever. *'As we have heard'* (8) - By comparing what God has done with what He has spoken, what we have seen prompts us to believe what we have heard.

### Psalm 49

This Psalm is address to *'all [ye] inhabitants of the world:'* (1). The Psalmist points out the limits to the power of wealth and to its owner's control of it. All the wealth in the world cannot purchase what God can provide, but God will do for him what all his wealth cannot do for the rich man (15).

The world is told that they are going to hear a *'parable'* (4). This is a form of speech, which is expressive of a general truth made through the use of various illustrations. This Psalm is a parable because it refers to more than just dying without a proper relationship with God. In its deeper meaning it contains reference to the Antichrist (6), the Millennium (14) and the Resurrection (15).

*'incline'* (4) – Inspirationally the ear must be inclined to God to understand the parable before it can be played on an instrument. (6) is a direct reference to the Antichrist. But if the good man trusts in the Lord rather than his *'wealth'* (6) – even though his foes may be among the great ones of the Earth there is no need for him to fear them.

*'None of them can by any means redeem his brother, nor give to God a ransom for him.'* (7) - Men make a god of their wealth. They trust in it and glory in it, as the godly man trusts in God and glories in Him (Psalm 32:10). But the man who relies solely on his wealth is powerless. Wealth cannot give anyone eternal life.

*'For he seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others.'* (10): Though they may be rich and their wisdom taught them the best method of managing their riches to their full potential, they still die, as the fool does. Nobody can keep his or her wealth (Ecclesiastes). *'Nevertheless man being in honour abideth not: he is like the beasts that perish.'* (12)- Basically, money cannot buy life and there is no need to be afraid that the rich can buy life and the poor cannot. *'This their way is their folly: yet their posterity approve their sayings. Selah.'* (13) – They trust in themselves, as they are self-confident fools.

(13-15) - The fate of the godless rich man is further described and is contrasted with the Psalmist's confidence. The Millennium is close – *'Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling.'*(14) The wicked are driven down to hell like a flock of sheep, mere animals that they are (12). Their way is their folly (13). *'But God will redeem my soul from the power of the grave: for he shall receive me. Selah.'* (15), which is a Messianic reference to Christ. But God will redeem the righteous – Jesus Christ redeems a (dispensationally) saved person from the power of the grave and hell. Thus, this is also true of an Old Testament saint, where the soul represents physical life. But first God had to redeem the soul of Jesus Christ from the grave. Until the Resurrection occurs, men are laid in the grave *'Like sheep'* (14).

(16-20): The rich man cannot carry his wealth with him when he dies (10). This thought is further developed. *'Be not thou afraid when one is made rich, when the glory of his house is increased;'* (16) – One should not be envious or should be afraid. All the rich man gets will be left behind, as he can carry nothing with him. *'For when he dieth he shall carry nothing away: his glory shall not descend after him.'* (17) – (Job 1:21) – *"Naked came I out of my mother's womb, and naked shall I return thither:"* *'He shall go to the generation of his fathers; they shall never see light.'* (19): *'they'* refers to the rich men. *'Man that is in honour, and understandeth not, is like the beasts that perish.'* (20): Money does not give us help to understand God. Only God can give us that help.

### Psalm 50

*'A Psalm of Asaph. The mighty God, even the LORD, hath spoken, and called the earth from the rising of the sun unto the going down thereof.'* (1) - Asaph was one of king David's music leaders. The Psalm is very like Isaiah 1:11-20 and Micah 6:6-9. Isaiah and Micah wrote their books about 250 years after David and Asaph died.

Prophetically, the first section of the Psalm deals with a mid-Tribulation appearance of Jesus Christ to Israel and a post-Tribulation rapture (Matthew 24:31), where *“he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other”*. At this time the Jews will have been dispersed by the Antichrist. They will flee everywhere to hide. *‘Gather my saints together unto me’* (5), *‘from the rising of the sun unto the going down thereof’* (1).

In Psalm 50 God puts Israel upon its trial in the presence of all of Nature. He is at once Plaintiff and Judge. Historically, the Ten Commandments are the standard He uses to judge. Basically, viewing things simply, in (7-16) God addresses His people, who think that their duty to Him is fulfilled by the formal offering of material sacrifices. He shows them that He has no need of material sacrifices. What He desires is the sacrifice of the heart, expressed in sincere thankfulness and loyal trust. God is saying that there is nothing wrong in sacrificing animals. But God does not need the meat of these sacrifices. God states that His people have not obeyed the first 4 commandments. In (16-21) He states the same regarding the other 6 commandments. This part of the Psalm is concerned with how we should treat the people that we meet. God addresses the hypocrites who glibly repeat His laws with their lips, but shamelessly break them in act by gross offences against their neighbors. In (22+23) God states that he will punish them if they do not obey Him. If His people forget these commandments, God will not protect them as He otherwise would have done.

*‘a fire shall devour before him’* (3) is a phenomenon of the Second Coming. *‘He shall call to the heavens from above, and to the earth, that he may judge his people.’* (4) - Heaven and Earth with the whole world of Nature are summoned to be witnesses of the judgment, as they are far older than Man and have watched the whole course of Israel's history (Deuteronomy 4:26, Micah 1:2). *‘Gather my saints together unto me; those that have made a covenant with me by sacrifice.’* (5) – spoken to Israel alone. *‘Selah’* (6) provides the context. (7) is doctrinally aimed at Israel. His right was to give them a Law and now to call them to account for their neglect of it. The Temple sacrifices are mentioned in (8-11). The Jews thought the daily sacrifices and the burnt offerings to be everything. God does not reprove them for bringing them. But He counted them nothing if the inner sacrifice of heart devotion had been neglected. Since that is the case, He tells them to stop bringing sacrifices (9-11). After all, He doesn't get, of necessity, *‘hungry’* (12). *‘Will I eat the flesh of bulls, or drink the blood of goats?’* (13): To obey is better than sacrifice and to love God and our neighbors is better than all the burnt offerings. Such a material notion of sacrifice was common in heathen countries and it once existed even in Israel. (14) – (See Psalm 50:23). All sacrifices will cease in the Millennium (except for memorial sacrifices to remind the Gentile nations about the past). The sacrifice of praise is what will be offered up for all mercies. *‘And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.’* (15): The *‘day of trouble’* is doctrinally Daniel's Seventieth Week. Deliverance may not come until God can get the glory from it.

David unwittingly fulfills the destiny of the *‘wicked’* (16) when he commits adultery, as he *‘hatest instruction’* (17). (21) is an illustration of Ecclesiastes, where *”one*

event”- the rain falls on the good and on the wicked, so some say it doesn’t do any good to live for God. We have promise, hope and rewards whether it looks like it or not. Thus, sacrifice was not motivated by the heart in this time. ‘*conversation*’ (23) is used as a Man’s “way” or “manner” of living (1 Peter 3:1-3). One must take heed to his way of life and order it in accordance with God’s Commandments.

### Psalm 51

Psalm 51 is a penitential Psalm. This Psalm was written by David, when Nathan had come to him, after David had committed adultery with Bathsheba and murdered her husband Uriah (2 Samuel 11:1- 12,15. Uriah was away in the army, so David sent his servants to bring Bathsheba to his palace. The palace was the big house where he lived as king. David and Bathsheba had sex together. Later Bathsheba told David that she was going to have his baby. So David brought Uriah home. He tried to make Uriah have sex with Bathsheba, so that Uriah would think that the baby was his. When Uriah would not do it, he sent Uriah to a dangerous place in the war with the Philistines. The Philistines killed Uriah. Then David married Bathsheba. But, when the baby was born it only lived for a week.

In 2 Samuel 2:11 there is not any blame put on the woman. It doesn't say she was naked. She was probably just washing her hair or hands in a laver. It doesn't have the connotation people think. But one must be careful of lust, as “*the woman [was] very beautiful to look upon:*” (2 Samuel 11:2). But David didn't end it right there. David was at fault in 2 Samuel 11. He had to accept his responsibility and realize what he had done.

Psalm 51 is an example of a penitential Psalm, one in which David confesses his sin and prays for forgiveness. David begins with his plea (1-12) for God to forgive him, appealing to His lovingkindness and tender mercy. Nathan the prophet came and told David that David had done wrong. At first, David did not say that he was sorry. This made him feel very bad. So he wrote Psalm 32. Later he wrote this Psalm as well. Psalms 32 and 51 are two of the seven Penitential Psalms.

The Psalm is mainly devotional, although there are points of doctrine. David appeals at once to the mercy of God, even before he mentions his sin. It is thus a commentary upon David's confession, David said he would ‘*acknowledge my transgressions*’ (3), as he thought he would surely die (2 Samuel 12:5), but he had Nathan's assurance (2 Samuel 12:10). His plea for mercy was based on God’s own nature. Forgiveness is a “washing” (2) and a “blotter” of ‘*sin*’ (2), which is singular (3), as sin causes ‘*transgressions*’ (3) (plural). He is focused on this sin because Old Testament sacrifices would not purge the conscience (Hebrews 10:2). Even believers cannot have rest until the sin is confessed and judged.

David is not praying for deliverance from the punishment of his sins, but for a cleansing (7-9). His plea for mercy is not based on his “piousness” but rather on God’s own nature and David’s confession is individual – “me” as opposed to “our” (corporate). ‘*Against thee, thee only*’ (4) – All sins are against God. David sinned against people and the nation of Israel as a whole. Man is not shapen in God’s image – (5) is a description of Man as being ‘*shapen in iniquity*’ (5), as all woman are unclean, so their children will

also be unclean. *'Purge me'* (7) is a request to be purified and washed clean. So the prayer is for a clean heart and a *'right spirit'* (10) – a free spirit, which is the “*Spirit of adoption*” (Romans 8:15) instead of bondage. It is not the Holy Spirit, which he asks not to be taken away from him (11). David knew he could have lost the Holy Spirit (2 Samuel 12:13). Saul lost the Holy Spirit permanently (1 Samuel 16:14). *'Restore unto me the joy of thy salvation; and uphold me with thy free spirit.'* (12): A *'free spirit'* is the *human spirit* (1 Corinthians 2:11). *'Restore'* (12) - Sin has destroyed that assurance of God's help, but he prays for that deliverance which he is confident (8) that God will grant him. *'Then will I teach transgressors thy ways; and sinners shall be converted unto thee.'* (13): David has to learn God's *'ways'* (13), as a transgressor. *'bloodguiltiness'* (14) – David knew he could not sing of God's righteousness when he knew he had killed Uriah by sending him into battle. His *'mouth'* (15) was closed and he just showed praise. It was very difficult to show praise, as he didn't have a *'clean heart'* and a *'right spirit'* (10). *'For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering.'* (16) – This is the nature of the offering which he proposes, one which is not material sacrifice, which God does not desire, but rather the sacrifice of a contrite heart. (18+19) – A prayer of Israel for the restoration of Jerusalem and the renewal of the Temple worship.

### Psalm 52

*'To the chief Musician, Maschil, A Psalm of David, when Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Ahimelech.'* The title prefixed to this Psalm ascribes it to David and connects it with the occasion when Doeg informed Saul that David had been received by Ahimelech at Nob and assisted with the means for his flight (1 Samuel 21:22). Doeg was an important man, who worked for Saul at Saul's farm. He was the leader of all the men that kept Saul's animals. He became a rich and powerful man. But he was also a very cruel man, who said things that hurt people.

Saul was trying to kill David, but David and his men ran away from Saul. They came to a house of God in Nob. They asked Ahimelech the priest there for food. He gave them special bread. He also gave David Goliath's sword, which was in the house of God at Nob. Doeg said things about Ahimelech that were true, but Saul thought that Ahimelech was giving David help to kill Saul. Doeg knew that this was not true, but he did not tell Saul. Doeg's tongue was a deceitful tongue, because, although the facts he reported were true, he helped to confirm Saul in a false and cruel suspicion. His story was told with malicious intent and fatal result, as Saul told Doeg to kill Ahimelech and the other priests in Nob. Doeg then killed 85 priests and their wives and children (1 Samuel 22:18). In this Psalm, David tells us that God will destroy people that say bad things and hurt other people. But people that trust in God instead of money will always praise God.

From its contents, while historically the Psalm is a denunciation of some wealthy and powerful noble (1-3), who had been guilty of ruining innocent persons by malicious slanders or false evidence, prophetically, this is a picture of the Man of Sin. He is a

wicked man who ‘*trusted in the abundance of his riches*’ (7) instead of trusting in God for his strength. ‘*Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully.*’ (2) - Sins of the tongue -falsehood, slander, false witness, etc. are frequently denounced in the Psalms and by the Prophets (Psalm 5:9). Such a man - ‘*Thou lovest all devouring words, O thou deceitful tongue.*’ (4) speaks with a deceitful tongue that can devour families, churches and whole populations. ‘*God shall likewise destroy thee for ever, he shall take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living. Selah.*’ (5) ‘*root thee out of the land of the living*’ (5): God will eternally destroy this man in the end. Such a man will turn out to have a ‘*deceitful tongue*’ (4) and will become a destroyer (4). ‘*But I am like a green olive tree in the house of God: I trust in the mercy of God for ever and ever.*’ (8). Green olive trees show up as doors and as cherubim in the Old Testament (1 Kings 6:23). ‘*because thou hast done it*’ (9) is a reference to the destruction of the Antichrist, as well as a reference to God preserving Israel (and David), showing them mercy. While others boast in their riches he boasted in his God. ‘*I will praise thee for ever, because thou hast done it: and I will wait on thy name; for it is good before thy saints.*’ (9) implies some public act of praise or a perhaps a continuation of God’s blessings through David’s uniting with His saints in using His ordinances.

### Psalm 53

‘*To the chief Musician upon Mahalath, Maschil, A Psalm of David. The fool hath said in his heart, There is no God. Corrupt are they, and have done abominable iniquity: there is none that doeth good.*’ (1) – closely resembles Psalm 14:1. In Psalm 14 David wrote about Moses bringing the Israelites through the Red Sea. God had saved them from Egypt. But now, nearly 300 years after David died, God saved them again. This time he saved them from Assyria. So Psalm 53 may be an adaptation of Psalm 14 to match the latter circumstances. ‘*upon Mahalath*’ (1) - (See Psalm 88:1 Title) - possibly an instrument, such as a lute, which is used as an accompaniment. The word “Lord” occurs 4 times in Psalm 14 and the word “God” occurs 3 times. In Psalm 53, the word “Lord” is not found, but ‘*God*’ appears 7 times. Book II of the Psalms is “Elohistic” because it usually uses the word ‘*God*’ (Elohim) and not “Lord”. Book I is “Yahwehistic” because it usually uses “Lord” (‘Yahweh’) and not ‘*God*’. They used “Elohim” when they were in exile because they did not want to use the name “Yahweh” in a foreign land. Possibly “Elohim” (God) was used when the Psalmist wanted to emphasize that God was God of everybody, while “Lord” was only used to represent Him as God of the Jews.

This Psalm is aimed doctrinally at the “brute beasts” (people characterized by power and instinct rather than intelligence), who are killing Jews during the Tribulation. But (1-3) covers the universal depravity of Mankind, and its cause. ‘*The fool hath said in his heart, There is no God*’ (1) The word used for ‘*fool*’ here denotes moral perversity, not mere ignorance or weakness of reason and this he does because he is a fool. Here ‘*fool*’ describes a class of men, not a particular individual. ‘*Corrupt are they*’ (1) - The subject of the sentence is Mankind in general. Abandoning a practical belief in God, they are

depraved in their nature. Atheists are morally and mentally fools in the heart, as well as in the head. They give themselves up to practices that God hates. Thus, a fool cannot do good no matter how hard he tries, as his nature is corrupt.

(1) shows many fools professing to be atheists at the beginning of the Tribulation, before the Antichrist declares that he is God in the flesh. *'God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God.'* (2) – He did this in the past to see if there were any that did understand and did seek Him. *"The LORD looked down from heaven upon the children of men, to see if there were any that did understand, [and] seek God."* (Psalms 14:2), as He did when all flesh had corrupted its way and before He brought a Flood upon the world of the ungodly. A man of understanding will seek God by praying to Him. *'Every one of them is gone back: they are altogether become filthy; there is none that doeth good, no, not one.'* (3) however, refers not to Noah's Flood, but to what is going on in the last half of Daniel's 70<sup>th</sup> Week (the great Tribulation). Every one of them had *'gone back'* (3) from following God. (4) *'no knowledge? who eat up my people as they eat bread: they have not called upon God.'* (4) - They have no wisdom; if they did they would call on God. The corruption of Mankind is seen by their treatment of God's people. Their basic nature is corrupt, so they accomplish nothing good, only iniquity. In (5) they were fearful, as they hadn't called on God. *'Oh that the salvation of Israel were come out of Zion! When God bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.'* (6) - The long oppression of God's people isn't over yet, so they are still praying for His coming here. *'bringeth back'* – possibly refers to the Babylonian Captivity.

#### Psalm 54

*'<<To the chief Musician on Neginoth, Maschil, [A Psalm] of David, when the Ziphims came and said to Saul, Doth not David hide himself with us?>>'* The title refers to the time of David's persecution by Saul. When David became aware that the men of Keilah, with selfish ingratitude, intended to surrender him to Saul, he fled with his men to the wilderness of Ziph, a district to the South East of Hebron. Ziph was near where David's family lived. David gave help to the people of Ziph to fight their enemies, the Philistines. But the men of Ziph betrayed David. They told Saul where David was. The first time it had occurred, David had just delivered Keilah from the Philistines But the Ziphites came up to Saul to Gibeah, saying, *"Doth not David hide himself with us in the strong holds in the wood, in the hill of Hachilah, which is on the south of the desert?"* (1 Samuel 23:19). The second time the Ziphites went to Saul at Gibleah saying, *"Doth not David hide himself in the hill of Hachilah, [which is] before Jeshimon?"* (1 Samuel 26:1). The first verse (1 Samuel 23:19) has the same construct as the title of Psalm 54. So we can assume that David wrote this Psalm about the same time that the Ziphites told Saul where he was. Obviously, David would have found out about their betrayal at a later date. So David must have written this when Saul came after him and later, when he found out that it was the Ziphites who betrayed him, added this information to the title.

While hiding out, David finds out that the Philistines have invaded Keilah and David and his men then rescue Keilah. Saul finds out from the Ziphites David's

whereabouts and he and his army have now come after David. But, in fact, at the last minute, right before Saul is about to discover David he heard his armies were called back into combat against the Philistines, who have made another raid on Israel (1 Samuel 23). David wrote this Psalm after that narrow escape.

*'For strangers are risen up against me, and oppressors seek after my soul: they have not set God before them. Selah.'* (3) speaks of a doctrinal application to the remnant that will be saved at the end of the Tribulation. Historically, David asks God for God's deliverance. Men have risen up against David. Godless men of violence seek his life. *'Save me, O God, by thy name, and judge me by thy strength'*. (1): Jehovah saves. *'Hear my prayer'* (2). David asks for vindication and he asks for deliverance. *'judge me'* (1) Confident in the goodness of his cause, he is sure that if right is done him, he will be delivered. *'oppressors'* (3) – Saul (and others followed) sought after David's soul, his blood and his life. *'Behold, God is mine helper: the Lord is with them that uphold my soul.'* (4) – God honors the Gentiles who feed the Jew in the Tribulation. (Matthew 25:31-46). Historically, the meaning is that God upholds the soul of the Psalmist, along with many others. He can say that God will help him, but, more importantly, that God is on his side. He knows that God is his helper and the One Who sustains him in a crisis. *'He shall reward evil unto mine enemies: cut them off in thy truth.'* (5) – Prophetically, this describes what happens to the Antichrist at the end of the Tribulation. Basically, God will cause the evil, which they are plotting, to come upon their own heads. *'I will praise thy name, O LORD; for it is good'* (6). Historically, David assures that God will deal with his enemies (6) – *'good'* is an attribute of God, not a title. The name he invoked in prayer (Psalm 54:1), he will now magnify in praise. *'For he hath delivered me out of all trouble'* (7) is primarily speaking about the saved Jew at the end of the Tribulation. Historically, the salvation for which David prays can only be effected at the expense of the cruel enemies who are seeking his life.

### Psalm 55

Psalm 55 is Messianic. *'Selah'* (7, 19) reveals that this Psalm deals with more than David's problems. *'To the chief Musician on Neginoth, Maschil, A Psalm of David.'* (Title) ascribes it to David and its circumstances have generally been supposed to be the rebellion of Absalom and the treacherous Ahithophel, who is spoken of in 2 Samuel, where big sins provoke each of them to unrighteousness. To cut off all possibility of reconciliation between the king and his rebellious son, Ahithophel gave terrible advice regarding the treatment of the royal women who had been left in charge of the palace. On one level the Psalm expresses David's feelings about that bitter situation. The Psalm is about betrayal of a friend. Either it was Ahithophel or Absalom who is spoken of in this Psalm.

The Psalmist appears to be still in the city and unable to escape from it, living in the very midst of his enemies, whose hostility is not concealed. But it was not until after he had fled from the city that David was informed of Ahithophel's treachery (2 Samuel 15:31). It was at Hebron, not in Jerusalem, that Absalom's conspiracy manifested itself. David's followers in Jerusalem were sufficiently strong to prevent any rising until



Absalom's arrival and whatever preparations for rebellion may have been made there were carefully concealed. When David resolved to flee, he had no difficulty in effecting his escape. Moreover, although David's administration of justice seems to have been inadequate (2 Samuel 15:2), it is difficult to believe that Jerusalem could have been so full of disorder and iniquity, as the Psalm describes. It is even more difficult to imagine that David should use the language of this Psalm in regard to a state of things for which he was largely responsible.

*'Because of the voice of the enemy, because of the oppression of the wicked: for they cast iniquity upon me, and in wrath they hate me.'* (3) *'oppression'* is not only what his body feels. It is what he also feels in his mind. The *'wicked'* and the *'enemy'* (3) are what caused the Jews to flee into the wilderness. (Revelation 12:6) where they will be fed for 1260 days. In (3-5) he describes the nature of the persecution from which he is suffering. *'terrors'* (4): Christ was never afraid, but David is and he even complains about his situation. He is overwhelmed, as at this time Israel is in the middle of Daniel's 70<sup>th</sup> week (*'Selah'* (7)). *'fly'* (6) – Troubles have wings like those of eagles or those of a *'dove'* (6). David wishes he could be like the dove, which he watches winging its flight swiftly to its nest, far from men. Babylon is reigning and Jerusalem in the Tribulation is filled with sorrow, wickedness and deceit (10-11).

Starting in (12) the Psalm becomes Messianic. *'mine equal'* (13) is not Judas being equal to Christ or Absalom being equal to David. The type is clear, however. In this Psalm David, a type of Christ, is betrayed by a friend. Christ Himself was betrayed by Judas Iscariot. But Judas does walk to the *'house of God'* (14) when he goes to the Temple, as all males were required to do on the feast days. (17) mentions Daniel's 3 prayer periods of each day. Daniel's *"covenant"* (Daniel 9:27), one that the Antichrist breaks, is mentioned in (20). *'Because they have no changes'* (19) is a great truth that points out that God takes time out to disappoint a man or block his way. The man will usually fear God and get saved. God will hear a man's raging and answer it with judgment. If the man is left unbridled he will go straight to the pit every time. If one never learns the fear of the Lord then his life is wasted.

(22) is a great prayer promise. Peter repeats this verse in 1 Peter 5:7. *'thy burden'* seems to indicate that everyone has a different burden than that of another. So, the word *'burden'* in this context seems to mean that although God has given you a burden He shall sustain you, not necessarily removing the burden, but by giving you strength to bear it, so you don't fall under its weight. However, *'bloodthirsty and deceitful men'* (23), whom God abhors, *'shall not live out half their days'*, but *'I will trust in thee'* – While God destroys the wicked, the converse is the reward and exaltation of the righteous.

### Psalm 56

*'To the chief Musician upon Jonathelemrechokim, Michtam of David, when the Philistines took him in Gath.'* (Title) signifies "the dove of the distant Terebinths" (Bullinger). *'upon Jonath-elem-rechokim'* literally means "upon the dove of silence" – It is possibly an enigmatical form of denoting the subject, as given in the history referred to in 1 Samuel 21:11. It is a doctrinal reference to Jews in the Tribulation who have fled into

the wilderness. David is being viewed as an uncomplaining, meek dove, who is driven from his native home to wander in exile. David then appeals to God, making his complaints and praying to God for His continued help (1), as the enemy is about to swallow him (2).

Saul was trying to kill David, who was a servant of Saul. David ran away to Gath, the town where Goliath had lived. ‘*Gath*’ was one of the Philistine towns. The Philistines were enemies of Saul and David and their people. David is running from Saul to where the Philistines are, to where he had a fight with one of them. He's under so much fear and oppression that he does something that's totally illogical. When he got there, they recognized him, since he killed Goliath. So, David pretended to be crazy because in those days people did not kill anyone that was crazy. He acted like a maniac. He was faking insanity. But David was afraid, but “*The fear of man bringeth a snare*” (Proverbs 29:25). (1 Samuel 21:10 to 22:2). He told God about his fear in this Psalm.

‘*Be merciful unto me, O God: for man would swallow me up; he fighting daily oppresseth me.*’ (1) - The unmerciful man turns away from misfortune and suffering which he does not want to relieve (Isaiah 58:7). ‘*many that fight against me*’ (2) are the nations of Zechariah, so David is again speaking for Israel. However fiercely his enemies may assault him, he will trust in God, praying that He be true to His promise. ‘*What time I am afraid*’ (3) will be the times of persecution, war. David never claimed he wasn't afraid. He trusted in God not education. ‘*Every day they wrest my words*’ (5) – as they wrested Christ's words, as the wrest the Scriptures today. This is a common mode of warfare among the ungodly. This is one way God's enemies try to reach their goals. They distort and pervert God's words.

(6) - They make false professions of faith. In this way they ‘*They gather themselves*’ - They are afraid to meet the good man till they have numbers that will create terrible odds against him. (7) is aimed at Gentiles in the Tribulation. They won't escape (1 Thessalonians 5:3). Sudden destruction can come upon the unbeliever. However, David professes the written words that God has spoken and recorded (2 Samuel 23:2). These words came through plenary verbal mechanical dictation. God didn't use human personality. God could have put a word in a man's mind that he didn't even understand. It is God's Word and there isn't any human element in it, because if there was then there's an element of possibility of sin. So God told David what to say and what to write and put the exact words in his mind.

‘*Thou tellest my wanderings: put thou my tears into thy bottle: are they not in thy book?*’ (8): The bottle in those days was made of animal skin. Every time David cried, he asked God to put his tears into a bottle. He asked God to count them all and write them down in His book. David wants God to see and remember all the bad things that happen to him. God kept track of David's wanderings and the wanderings of the Jews, so He is asked to keep a “lachrymatory” (a small bottle filled with tears) (Compare Job 31:4). ‘*When I cry unto thee, then shall mine enemies turn back: this I know; for God is for me.*’ (9) – This expresses certainty that God is on his side and is the basis of his assurance that his enemies will be given a good flight. ‘*In God will I praise his word: in the LORD will I praise his word.*’ (10) - The Hebrew does not have ‘*his word*’ but “a word”. Some think

that this means a promise that God made to David. It was "a word of promise". So David made a special promise to God in (12) saying that he will do it. "special promises" are called "vows", in which one gives something to God as well as promises to do something.

The Psalmist acknowledges his obligations. *'Thy vows [are] upon me'* (12): God will fulfill what He vowed. Although historically (13) is about David staying alive physically, there is application to the New Testament Christian in that he has eternal security. As a believer the New Testament Christian can walk with God, who has vowed to *'delivered my soul from death: [wilt] not [thou deliver] my feet from falling'* (13).

### Psalm 57

*'To the chief Musician, Altaschith, Michtam of David, when he fled from Saul in the cave.'* (Title). *'Altaschith'* means "Destroy not". This Psalm is appointed as a Proper Psalm for Easter Day, partly as a thanksgiving for Christ's triumph over the powers of Death and Hell and partly because the refrain is the expression of the Messianic hope, which finds its guarantee in the victory of the Resurrection. Saul was king of Israel and David was one of his servants. David's job was to make music when Saul was unhappy. People liked David and Saul did not like this, so he tried to kill David. David ran away and hid in a cave. He had been to Nob and to Gath, as he is running away from Saul, but at the same time he's running away from God. God had told him He was going give him the kingdom. He has to be in the country to be king, but he's trying to go in the opposite direction to stay away from there. So God takes the prophet Gad and tells him to go back down there and get back up into Judah. What He's doing is taking the kingdom away from Saul and giving it David. In 1 Samuel 21 David is on the run, he is afraid and he makes poor choices. So historically the context is about David when he fled from Saul in that cave (1 Samuel 26:1-3). This Psalm is in two parts: (1-5) and (6-11), which both end with the words *'Be thou exalted, O God, above the heavens: let thy glory be above all the earth.'* (5+11).

(1-4) is doctrinally to the Tribulation saint. The tribulation context stems from the fact that Saul is one of the greatest types of the Son of Perdition in the Bible. *'Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast.'* (1) may be sickness or persecution. *'wings'* - David says that he will hide under the shadow of God's wings. This is like a mother bird hiding her babies under her wings, from danger. So this is a picture of God hiding David from danger. *'I will cry unto God most high'* (2): Prayers are for God only. *'God that performeth all things for me'* - all the things that God wants to happen. (2) - He will enable you to understand, pray and intercede, forgive, function bodily and avoid injury and death. He will enable you to do these things. *'send from heaven'* (3): This sending is the post-Tribulation rapture (Revelation 11:12). *'My soul is among lions: and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword.'* (4) - David sees Saul and all his other enemies as wild animals: they want to eat him like a lion eats smaller animals. *'their tongue is a sharp sword'* means the unkind things that they say that hurt David. (4): Saul, who typifies Satan incarnate, kills people with his mouth and is likened

to lions. Historically (1 Samuel), when David fled Saul in the cave the cave may have reminded him of a lion's den, where Saul yelled his disappointment like an angry lion in a cave, at missing David. *'Be thou exalted, O God, above the heavens; let thy glory be above all the earth.'* (5) - From the confusions of Earth the Psalmist looks up to God. *'my glory'* (8) is the Lord Himself. Our glory is in the Lord (1 Corinthians 1:31). *'psaltery and harp'* (8) are instruments that are used to praise God. But this praise must be *"in spirit and in truth"* (John 4:23). David will praise God publicly (2 Samuel 6:5), even if it embarrasses his kinfolk. He will *'sing unto thee among the nations'* (9) – this goes even into the Millennium. *'For thy mercy is great unto the heavens, and thy truth unto the clouds.'* (10) is a reference to the fact that since mercy and truth came from above (3) they have to be higher than the clouds and the 1<sup>st</sup> and 2<sup>nd</sup> heavens. Mercy and truth, which reach from Earth to heaven, will demand worldwide praise.

### Psalm 58

Psalm 58 is imprecatory. To amplify on what we have previously stated, an imprecatory Psalm invokes judgment or curses on one's enemies. Because of his zeal for God and his abhorrence of sin, the Psalmist calls upon God to punish the wicked and to vindicate His righteousness. Specifically, Psalm 58 demonstrates God's just and righteous judgment towards the wicked (10-11). Psalm 58 is a song of God's saving activity and a celebration of justice. The central theme is God's Presence to his people in the midst of injustice and evil.

Historically, in part, the context of this Psalm deals with David and Saul. People were being cruel to David and were also cruel to other people in the land of Israel when Saul was king. David asks God in this Psalm to punish these wicked people. But he does not ask God to let him, David, punish them himself.

Spiritually, this Psalm teaches that the sinfulness of men deserves and will receive God's righteous vengeance. David's critical condition during his persecution by Saul probably is, in part, the basis for this Psalm. But doctrinally, Jesus' End time judgments against wickedness and the rewards of the righteous are described. Thus, the wicked, in general, are the main issue. *'To the chief Musician, Altaschith, Michtam of David. Do ye indeed speak righteousness, O congregation? do ye judge uprightly, O ye sons of men?'* (1) - The human judges in Israel were bad. Justice and uprightness are characteristics of God's judgment (Psalm 9:8), which ought to be reflected by all earthly judges, *'who go astray as soon as they are born'* (3). *'weigh'* (2) - A court of law is where the judge says if people are right or wrong. He says whether they have broken the laws (rules) of their country or not. If they have, he punishes them. The judge weighs the evidence before he decides whether people have broken the law. He weighs the evidence, as one uses a weighing machine that has balances. This Psalm speaks of judges that did not weigh out justice, but rather weighed out injustice. They punished the good people that had not broken the rules of the country. Saul's judges and counselors met together to consult regarding what they should do against David. Prophetically, the judges in the days of the Son of Perdition are demonic bureaucrats. *'The wicked are estranged from the womb:*

*they go astray as soon as they be born, speaking lies.* (3): *'estranged'* - from God and His laws (Ephesians 4:18).

Man is also a poisonous reptile and his *'poison'* (4) is like that of a serpent. The viper has a death that he directs at the body in his fangs, but the unregenerate man carries poison in his tongue. The tongue is a fire, a world of iniquity (James 3:6). (6-9) contain the imprecation, where David asks God to punish the bad people. In (6) David says that they are like lions. *'Break their teeth'* (6) is a reference to young loins as well as serpents. Because lions eat animals and people using their teeth, David asks God to break their teeth. Then they cannot eat anybody or hurt anybody. If *'Break their teeth'* sounds like a bad thing to pray, remember that it means "stop them from hurting good people". Prophetically, (6-end) is a description of the effects of the Second Coming on those like the Son of Perdition. Since these people are incurably evil, nothing remains but that they should be deprived of their power to hurt and they should thus be destroyed. *'thorns'* (9) are wicked men, who shall be taken away in a *'whirlwind'*. The *'pots'* (9) refer to the plans these wicked men were cooking up. Before this process can complete He sweeps them away with a whirlwind in wrath. The ovens where they did their cooking were their evil hearts (Hosea 7:4). (10) is one of the strongest verses on the Second Coming found in the Bible. The rejoicing of the righteous is at the vengeance, which God has taken upon the wicked and that vengeance is only taken upon those who have willfully resisted God. After the vengeance it shall be said that *'Verily there is a reward for the righteous: verily he is a God that judgeth in the earth.'* (11).

### Psalm 59

Psalm 59 is an imprecatory Psalm. This Psalm is another prayer for deliverance from virulent enemies, who are threatening David's (the Psalmist's) life. *'To the chief Musician, Altaschith, Michtam of David; when Saul sent, and they watched the house to kill him.'* (Title). The Psalmist prays for protection from his enemies, led by Saul. Accordingly, this Psalm contains the familiar theme of unshaken trust in God under circumstances of danger and difficulty.

There is much in the Psalm which fits with David's situation. Saul had spoken to Jonathan his son and to all his servants that they should slay David (1 Samuel 19:1). This Psalm is connected with this episode in David's life. The enemies appear to be personal and one of their chief weapons is slander. It is the Psalmist's life that is in danger, rather than the life of the city. In (1-5) the Psalmist prays for deliverance from the enemies who are bent on taking his life, pleading his innocence and appealing to God to punish all injustice. Saul was a king and therefore he sat in high places and he was using all his authority to crush David. So David prays for deliverance from his enemies (1). He was being pursued by and wished to be delivered from the *'workers of iniquity'* and from *'bloody men'* (2). *'soul'* (3) refers to the physical soul. *'not [for] my transgression'* – Historically, David had not sinned against Saul (2 Samuel 4:19), but David was unsure about his soul. Doctrinally, Christ had not sinned against anybody. *'awake to visit all the heathen'* (5) – This is not a prayer motivated by David's running from Saul. Rather the intent is as in Joel 3:9-16, where the heathen are gathered, killed and judged. The

'*heathen*' (5) are visited in Joel 3 in an evil sense. The '*wicked transgressors*' (5) are found in Daniel 11:26. '*Selah*' being present here shows this prayer has nothing to do with the Church Age. (8+9) apply to Israel nationally, as well as to David's situation. God is David's '*defence*' (9), as He is the only one strong enough to handle David's enemies. God, as the giver and fountain of all the undeserved goodness David has received, takes the lead and goes before him, in this case He moves ahead of David to finish Saul off (1 Samuel 31:4). In a greater sense He goes ahead of the Antichrist to finish him off (Revelation 19:20). He goes ahead of His Son's Second Coming by pouring out His wrath on the Earth prior to Christ beginning his reign.

'*Consume [them] in wrath*' (13) – The context is also the Second Coming. '*But I will sing of thy power.*' (16) - The wicked howl, but the righteous will sing at this time. *Individually* God was David's defense and He will also prove to be that for the believer (16).

### Psalm 60

*'To the chief Musician upon Shushaneduth, Michtam of David, to teach; when he strove with Aramnaharaim and with Aramzobah, when Joab returned, and smote of Edom in the valley of salt twelve thousand.'* (Title). '*Shushaneduth*' means "Lily of testimony". The lily is an emblem of beauty. According to the title this Psalm refers to an event in the wars of David, when David '*smote of Edom in the valley of salt twelve thousand.*' (Title) where David's conquest of Edom is recorded. Additionally, "*And David gat [him] a name when he returned from smiting of the Syrians in the valley of salt, [being] eighteen thousand [men].*' (2 Samuel 8:13). Here David was the head of an army. The head is responsible. As the head, Jesus Christ is responsible for His Church. The Church is headed for heaven. The local church is headed for apostasy. But the head always gets the glory. David got the glory because he was the head of the army, though he didn't do the actual fighting.

'*Michtam*' (Title) – '*Micham*' means "mystery". The Sages derive "michtam" from the Hebrew word meaning *gold* and understand a Psalm that has this prefix to be a "golden Psalm", probably due to its excellence. The King James Bible says in 2 Samuel 1:18 "*use of the bow*", while the newer translations say "song of the bow". Some suppose the bow to be the Title to the poem, which follows (in 2 Samuel 1).

David was at war a long way from home, near the River Euphrates in Babylon. The old name of this region was Mesopotamia. 2 Samuel 8:3 tells where he was. On the way back to his homeland he fought the Syrians. While this was happening Edom attacked Jerusalem. David sent soldiers with part of the army to fight the Edomites. They beat them and killed 12 000 of them in the Valley of Salt, near the Dead Sea. David wrote the Psalm because he thought that God had left him and his people. That is how he interpreted the attack by Edom. The Edomites had attacked the walls of some of the towns in Israel.

'*O God, thou hast cast us off*' (1) – The Jews have no armies from 70AD till 1945AD. '*tremble*' (2) – Tribulation times. The disaster is compared to an earthquake, which is often used as a symbol of great catastrophes and especially of Divine judgment

(Isaiah 25:18). *'I will divide'* (6) may refer to God's intention of having Joshua divide up the land in (Joshua 13:6). (10-11) are prayers sent up by the Jewish remnant in the Tribulation. (9-12) None, but God can deliver one from trouble and though He seems to have forsaken His people, He will again lead them to victory. *'Gilead is mine, and Manasseh is mine; Ephraim also is the strength of mine head; Judah is my lawgiver;'* (7): an allusion to the promise of Eternal dominion to the house of David. This is mentioned because over this Abner made Ishbosheth king (2 Samuel 2:9) and this is the place where the Jews shall be brought in the latter day, when converted (Zechariah 10:10) - *"I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and [place] shall not be found for them."*

"Egypt" - a type of the world, but here its literal because then God says *"out of Assyria"*. Assyria has no type in the Bible.

"Gilead" - East of Jordan

"Lebanon" - North of Palestine

*'Moab is my washpot; over Edom will I cast out my shoe: Philistia, triumph thou because of me.'* (8): A washpot is vessel for low and menial service, so it is a type of the servile subjection of the Moabites to David (2 Samuel 8:2). Here God basically had them all lined up, measured out Moab and put down 3 sections and 2/3 end up being killed and He allows 1/3 to remain alive. *'Who will bring me into the strong city? who will lead me into Edom?'* (9): the strong city - Probably Sela or Petra, the capital of Edom, famous for its inaccessibility (Obadiah 1:3) - *"in clefts of the rock"*.

### Psalm 61

David is far from his home in Jerusalem, possibly in Syria, as in Psalm 60 or maybe he is in Edom after he had run away from his son Absalom when Absalom tried to become king. Sometimes his heart was *'overwhelmed'* (2). The *'rock'* (2) is a safe place where David can go when his enemies are fighting him. God is the Rock. When David was with God, it was like being on a very high rock where his enemies could not reach him. He did not feel brave enough to fight, but he just wanted to die. But he knew that this was wrong, so he asked God for help. He thought of things around him that made him think about God. To David, God was his shelter and a *'strong tower'* to protect him from the enemy (3). Old cities often had walls round them, which kept the enemies out of the cities. The walls had towers. The soldiers could see their enemies from the towers, but the enemies could not reach the soldiers. From those high towers the enemy would be bombarded with stones and have hot oil dumped on them. Oil would sometimes fill enemy armor and this would stop them in their tracks. *'I will abide in thy tabernacle for ever: I will trust in the covert of thy wings. Selah.'* (4): A bird has wings, with which it flies. Also, it keeps its baby birds under their wings to keep them warm and safe. God does not really have wings, but he does for people what a mother bird does for its babies - He keeps people safe.

*'To the chief Musician upon Neginah, A Psalm of David'* (Title). Perhaps due to Absalom's rebellion, the Psalmist prays for Divine aid. However, *'Selah'* (5) indicates

that David is praying for more than just himself. He does speak for himself as the prince of Ezekiel 44-45 and at the same time he speaks for the King of Psalm 110. Fulfilling the former case, David speaks for himself when he prays that God will prove Himself a refuge as in time past and that he may again live in His Presence and under His protection in Jerusalem. In the latter case he speaks for the King. *'From the end of the Earth'* (2) – If God fills heaven and Earth *'For thou hast been a shelter for me'* (3). David reaches to his past experience, knowing God is everywhere. *'rock'* (2) - He is a Rock higher than any man. He is a shelter, a tower and a great eagle (*'wings'* (4) ). Thus, David can pray with confidence. *'He shall abide before God for ever'* (7) - alludes to the promise of eternal dominion for the house of David, in the presence of God enjoying His favor and protection. During the Millennium David will be sitting upon his throne over this Earth. David is the main one individual in the Bible God has highly exalted among men. He'll have a position over Israel for all Eternity. He is a representative of them to God. He is their shepherd in that sense. But he sinned. This shows the forgiveness, grace and power of God. Only Christ was sinless. *'So will I sing praise unto thy name for ever, that I may daily perform my vows.'* (8) The preservation of a life demands lifelong thanksgiving.

### Psalm 62

When Saul was seeking David's life, Jonathan went to him secretly and "strengthened his hand in God" (1 Samuel 23:16) and when David's followers threatened to stone him he "*encouraged himself in the LORD his God*" (1 Samuel 30:6). In the face of treacherous plots against, perhaps, his life, when his followers are in danger of being carried away by the power of position and wealth, this Psalmist similarly strengthens himself in God. David often became strong in God. 1 Samuel 23:16 says, "*Jonathan Saul's son arose, and went to David into the wood, and strengthened his hand in God.*" 1 Samuel 30:6 says, "David encouraged himself in the LORD his God." In other words, when David was weak, ill or afraid he asked God to give him help. The thought that God would help him made David feel strong again. The many occurrences of *'only'* in this Psalm indicate that *'only'* God can give us help, while men, for the most part, can only hurt us.

*'To the chief Musician, to Jeduthun, A Psalm of David. Truly my soul waiteth upon God: from him cometh my salvation.'* (1) - Only God is truly worth waiting for. *'Jeduthun'* (1 Chronicles 16:41-42) is one of the chief singers. *'He only is my rock and my salvation'* (2) - *'rock'* is a firm rock, *'salvation'* cannot be removed - *'I shall not be greatly moved.'* (2). *'as a tottering fence.'* (3) The blows of calamity have already taken effect and they are about to complete his ruin. Historically, this can be applied to the walls of Jericho (1 Kings 20:30). Spiritually, the walls of the wicked rest on a crumbling foundation so they can be easily toppled over. David was weary of the perseverance of his enemies, considering their many failures and the certain defeat that was before them. You should *'wait thou only upon God'* (5) because the world won't get any better. *'Selah'* (8) points toward the waiting primarily being the waiting of a Tribulation Jew trusting their Messiah to deliver them in the Tribulation.



*‘Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity.’* (9). Men of low degree are only vanity and nothing more. They are many and they are not to be depended on. Only God can be depended on with complete certainty. *‘men of high degree’* applies to those who are highly regarded by society and generally they are all liars. *‘[lighter]’* (9) - David says that some people do not weigh very much either. He means that they are not important. He is writing about the people that do not trust in God. *‘God hath spoken once; twice have I heard this; that power belongeth unto God.’* (11) – *‘twice’*. If He repeats these words they are more established and more certain (Psalm 62:11). *‘for thou renderest to every man according to his work.’* (12): The punishment of the wicked and the reward of the faithful attest to God's power and love (Romans 2:6, Ecclesiastes 12:13-14). God's power can show both mercy and justice. Paul quotes Psalm 62:12 in Romans 2:6. The best deed you can ever do is to believe on Jesus Christ. The worst would be to not believe. Today, our doctrinal teaching should be gotten from the Pauline epistles. God has the power and He has the Will, therefore those who fear Him have nothing to fear.

### Psalm 63

*‘A Psalm of David, when he was in the wilderness of Judah’*. In the wilderness and at a distance from the sanctuary, in peril of his life, the Psalmist throws himself upon God. This is a lighter of Psalms, doctrinally. But there are some aspects of this Psalm that apply to Jesus Christ. Historically, this Psalm finds David in private prayer and song to God. The Title states that he was in the wilderness of Judah, which is where he spends much of the next several years, hiding from Saul and his army. God was teaching David how to depend upon Him. David at times felt as though God had abandoned him. Saul had wiped out the population of the city of Nob - the city of priests. One man from that city, Abiathar, came to live with David, as he had become a fugitive as well, narrowly escaping Saul's slaughter. Abiathar showed David that Saul had slain the Lord's priests (1 Samuel 22:21). However, before fleeing, Abiathar managed to save the ephod (1 Sam. 23:6), one of the most important objects of the priesthood (a sacred vestment worn by the priests; Exodus 28:6, 39:2-7), which was used to seek God's will when making decisions. On at least two occasions David called for Abiathar and the ephod (1 Samuel 23:9-12; 30:7, 8).

2 Samuel 15-18 tells of Absalom, David's son, revolting against his father's rule. At one point Absalom's army was on its way to Jerusalem. David had decided to flee rather than turn Jerusalem into a battlefield. All of David's faithful followers prepare to flee with him. Abiathar got ready to leave with David (2 Samuel 15:13-29). Taking the Ark of God, Abiathar and the priests prepared to leave the city, but David ordered the Ark to stay, as he has learned that carrying the symbol of God's Presence does not necessarily mean that God is with you. Leaving the Ark there was also an act of faith on David's part. He trusted that God would save him and bring him back to Jerusalem once again. The Ark of God was set down and Abiathar offered sacrifices (2 Samuel 15:24) until David and all the people had fled the city.

*'my soul thirsteth for thee'* (1): (2 Samuel 23:15) is the literal rendering of (1) where David thirsted for a drink of *"the water of the well of Bethlehem, which [is] by the gate!"* (2 Samuel 23:15). David's thirst (1) shows a remarkable truth – After air, the thing one's body needs most is water. Spiritually, water is typed as the Word of God, so our physical body needs water as much as our soul needs the water of the Word. Just as our bodies need food and drink, we need God (Matthew 5:6). David may have seen God in *'the sanctuary'* (2) (note 2 Samuel 7:18) where he *"sat before the Lord"*, as a humble man. David fulfilled the functions of a Levitical priest (such as eating the shewbread), as God allowed it. As a "perfect" type of Christ, David was a prophet, a priest and a king. He also did see the angel of the Lord (Jesus Christ as a theophany), so he certainly could have seen Him *inside* the temple.

*'Because thy lovingkindness [is] better'* (3): It lasts longer, it is supernatural and it guarantees a happy eternity and a happier life on this Earth. David wants to see God's *'power'* (2), God's *'glory'* (3) and God's *'lovingkindness'* (3). To accomplish this he will seek God (1), praise God (3), bless God and lift up his hands to God (4) meditate on God (6) and will rejoice over God's protection (7).

*'But those that seek my soul, to destroy it, shall go into the lower parts of the earth.'* (9) is where Christ went at death. The reference is to Christ (Messianic) as well as to David. *'They shall fall by the sword'* (10) as Saul, his sons and mighty men did (1 Samuel 31:4). *'They shall fall by the sword: they shall be a portion for foxes.'* (10): falling in desolate places where foxes run, so they will become the food for the foxes. (9-10) is an imprecatory prayer. *'but the mouth of them that speak lies'* (11) are those who rebel against God, deluding men by false promises that promote their false schemes.

#### Psalm 64

Application to this Psalm can be found for a saint of any dispensation. The theme of this Psalm is God's judgment upon the enemies of the righteous. *'fear of the enemy'* (1) - David has a specific *'fear'* that is unreasonable (9). This whole Psalm references David's enemies, persecutors and the great deal of trouble they gave him. David asks God to *'Hear my voice'* (1). In Hebrew, the word "hear" also means "listen and do something". Rather than creating fear, God's work should be an encouragement to the righteous and it should increase their trust in Him. *'Hide me from the secret counsel of the wicked'* (2). Only the counsel of God should be followed. *'bend [their bows to shoot] their arrows'* (3): Bad words were being spoken about king David that hurt David internally, just as physical arrows and swords would hurt his body. Arrows and swords were used at this time to kill one's enemies. Long-range weapons, such as the bow, were for propelling arrows that could be thrown or fired at an enemy. Spears were light enough to be thrown, but the shorter and lighter javelin was better suited for throwing at an enemy who was further away. Another long-range weapon was the sling, used to hurl stones. Bows and arrows were an escalation in forcefulness from using razors (Compare Psalm 52). But essentially the people that were saying bad things about king David were hurting David inside. These men neither fear God nor have regard for men. *'encourage'* (5) -They make strong for themselves their evil schemes, sparing no pains to make their

plot successful. *'God shall shoot at them [with] an arrow'* (7). His arrows will make the arrows of the tongues of men *'to fall upon themselves'* (8).

*'And all men shall fear, and shall declare the work of God; for they shall wisely consider of his doing.'* (9) In general, this judgment produces an impression of wholesome fear, in contrast to the profane fearlessness of the ungodly (4). *'The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.'* (10) are defined prophetically by the Holy Spirit in Matthew 25:37 to be Tribulation saints who helped the Jews. Historically, in the view of the Psalmist and the people he represents, the judgment is a time of joy and once again confirms that God governs the world righteously and that in Him they have a sure refuge. God's words are His bows and arrows. Because God is so powerful, what He says will happen. Regarding Jesus *"And they were astonished at his doctrine: for his word was with power."* (Luke 4:32).

### Psalm 65

Psalm 65 is a hymn of praise, intended probably meant to be sung at the presentation of the firstfruits at the Passover (Leviticus 23:10-14). The harvesting of the corn in the fields (13) presents a type of the gathering of the people to the Temple (2, 4). This is a "harvest" Psalm. Harvest is when people pick the crops. The Jews had three harvests:

1. Passover (March-April). This was the first harvest, when they brought in barley grain. They made bread from barley.
2. Pentecost (May-June). This was the second harvest, when they brought in wheat grain. They also made bread from wheat.
3. Tabernacles (September-October). This was the last harvest, when they picked the grapes. They made wine from the grapes.

If Psalm 65 is a harvest Psalm then it is for use at Passover. There would be no grain still in the fields at the second and third harvests. *'Praise waiteth for thee, O God, in Sion: and unto thee shall the vow be performed.'* (1): The phrase suggests the idea of a grateful people, assembled to render thanks to God. *'vow'* (1) – Vows are voluntary promises, which, once they are made, were to be kept if the thing vowed was right. A man's word is his bond. A vow (Compare Psalm 22:25) is a verbal agreement between you and God or you and somebody else that you'll do something, but a lot of times in the Bible this word means a person saying "God if you do this for me I'll do that for you." This implies it's a deal. The point for us would be if you're going to make some sort of vow to God you had better be specific. For example, Jephthah made a generalized vow and it didn't work out for him. Jephthah made a bad vow and ending up having to kill his own daughter (Judges 11:29-40).

*'all flesh shall come'* (2) is this gathering of the people to the temple. But in a doctrinal context this Psalm is full of Millennial references. (1-2) are to be taken literally for the "house of prayer" is in Sion when *'unto thee shall all flesh come'* to Jerusalem after the Spirit has been poured out on all flesh (Joel 2:28), after they know the Lord (Joel 2:27), after they've been blessed in the beginning of the Millennium (2:24-26), after the

army has been destroyed (2:20). There is the conversion of Israel (Ezekiel 36, 37) - right after Armageddon.' *'our transgressions'* (3) is the assembled congregation, which speaks of itself first as an individual ('against me'), then as an aggregate of individuals *'our transgressions'*.

*'Blessed is the man whom thou chooseth, and causeth to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple.'* (4) is a reference to David or to Christ. *'chooseth'* - "chosen" (Exodus 19:6) - It is not limited to the sons of Aaron, but is applied to the entire nation as "a kingdom of priests". These are described throughout the Old Testament. *'who art the confidence of all the ends of the earth'* (5), which is a Millennial phrase (Isaiah 52). Isaiah 52 is a prophecy that deals with the beginning of the Millennium. There will come an establishing of a Kingdom on this Earth. Daniel's 70<sup>th</sup> Week is now over and the Lord has arrived. *'Which by his strength setteth fast the mountains; being girded with power:'* (6) - The mountains poetically represent the strongest and most solid parts of the earth (Psalm 18:7). *'Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people.'* (7): God controls alike the violent elements of nature (Jeremiah 5:22) and the chaotic nations which they symbolize. God put the sand on the seashore and said "Water, you can't go past that." *'thou makest the outgoings of the morning and evening to rejoice'* (8) - a figurative expression in the context of animals praising God (Psalm 150:6) and trees "clapping their hands" (Isaiah 55:12). But the underlying intent is that everyone can come to God.

*'the river of God'* (9) can irrigate the land when so when God provides the soil and the climate to produce crops they will grow in great abundance. Then *'the pastures are clothed with flocks'* (13). At this time the corn will also cover the land. Note that a wilderness can have pastures (Matthew 13:14). The curse will be lifted off the Earth at this time and we will be liberated from the bondage of this flesh.

### Psalm 66

On a historical level this Psalm is another Psalm of thanksgiving, very probably intended to be used at the Passover. Jews have a Passover. They have observed Passover now for nearly 3,500 years. In it they remember that God took them from Egypt to the Promised Land. It calls for more than just ordinary rejoicings. All the inhabitants of the world are summoned to praise God and acknowledge His sovereignty (1-4). Passover is a type of the sacrificial death of Jesus Christ. In fact, the Spring feasts describe the First Coming of Christ. He sacrificed Himself on the Feast of Passover, was buried on the Feast of Unleavened Bread and was resurrected on the Feast of Firstfruits. The practices of each of these Spring feasts clearly depict the death, burial and resurrection of Jesus Christ.

"Pesach", the Hebrew name of the feast literally means "the lamb". God instructed each family to take an unblemished year-old male lamb to their home on the tenth day of the first month. They were to examine the lamb for four days to see that it was perfect. On the fourth day at twilight, they were to kill the lamb and take some of the lamb's blood and place it on the two doorposts and the lintel of their house. On the first

Passover, the avenging angel of God killed every first-born male throughout the land, from Pharaoh, to slave, to camel. The angel would "Passover" those homes that protected themselves by placing the blood of a lamb on their doorposts and lintels.

The death of Christ is pictured in this way - The slain lamb was to be without defect, a male and of that year. If no lamb could be found they might take a kid. The lamb was called the "Passover", for only the priests could sprinkle and in necessity, the Levites could kill the sacrifice.

*1 Peter 1:19 But with the precious blood of Christ, as of a lamb without blemish and without spot:*

*John 1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world*

None of the bones of the Passover lamb are to be broken.

*John 19:36 For these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken.*

Incidentally this is also found in

*Psalms 34:20 He keepeth all his bones: not one of them is broken.*

It was customary during crucifixion to break the leg bones of the person after a few hours in order to hasten their death. The only way a person could breathe when hanging on a cross was to push up with his legs, which was very exhausting. By breaking the legs, death followed soon by asphyxiation. However, in the case of Christ, they broke the legs of the other two men that were crucified with Him, but did not break His legs, since He was already dead.

Prophetically, most of this Psalm deals with the Second Coming. There are also some Millennial-Tribulation references (3-15). There is also additional material regarding God and His power. (1) has no accompanying music, as it calls for one to simply make a joyful noise unto God.

*'To the chief Musician, A Song or Psalm. Make a joyful noise unto God, all ye lands:'* (1) - figuratively to split the ears with sound - shout (for alarm or joy): - blow an alarm, cry - Sing aloud to God, all ye lands. A joyful noise should be part of the church service, as opposed to being "properly" quiet. If praise is to be widespread, it must be vocal. *'all ye lands'* (1) - This means the heathen are included. *'his name'* - as in Psalm 29:2. *'Say unto God, How terrible art thou in thy works!'* (3) - Turn all your praises to Him (Revelation 15:3). *'terrible'* (5) is used in the sense of "awesome". *'sea'* (6): Historically, is crossing the Red Sea. The passage of the Red Sea and the crossing of the Jordan are referred to as notable acts of God. The context of this verse is singing. The song of Moses was sung at the crossing of the Red Sea. This song is also sung by Tribulation saints (Revelation 15:3). *'there did we rejoice in him'* (6): - at the Red Sea and the Jordan. The Psalmist is speaking to the nations, not his countrymen, so an historical reference to the rejoicing which took place after the passage of the Red Sea is a natural way to invite people to join the celebrating and praising of the Lord in song.

*'his eyes behold the nations'* (7) - He is our watchman, sleeplessly on the watch lest any foe should injure Israel. He oversees everything yet He overlooks nothing. *'our'* (9) - Israel. The nation of Israel was seemingly on the point of being defeated and

ruined, but God preserves and upholds it. He will restore it in the Millennium and the promises and the covenants He made with them will be fulfilled. This verse can also be applied to saints in every age. *'proved us: thou hast tried us'* (10): These are words associated with the testing of testing precious metals, where the dross (impurities) are removed by shimming away the dross, which floats to the top of the liquefied metal. God will purge away the dross. We will all be purged and will turn away from ungodliness one day. *'Thou broughtest us into the net'* (11): God had deliberately brought them into the power of their enemies to punish them for their sins (Job 19:6). *'Thou laidst affliction upon our loins.'* (11). They even anguished due to the burdens God laid on them. However, a net that is cast by believers in this age can be used to lead a man to salvation.

(16-20) are personal in nature, dealing with David's troubles, as a type of the greater meaning of Israel's troubles. The greater meaning itself is a subset of the overall purpose of this Psalm, as the whole gist of this Psalm, especially verses 1, 5 and 8, leans toward extending the phrase to include all who fear God, wherever they are to be found, whether they are Israelites or Gentiles who worship God by the sight of His works. The *'mercy'* of (20) means God is merciful in that He permits and answers prayers. He has not removed His lovingkindness from the Christian and He hasn't deprived the Christian of the right to pray or of the blessing of an answer.

### Psalm 67

This Psalm is a prayer that by God's blessing on His people, His salvation and praise may be extended over the Earth. Another use for this Psalm is as a bright and joyous song, evidently intended for use in the Temple worship, perhaps at Passover, but more probably, relating to some aspect of the harvest (Compare (6) ). It uses two ideas from the Old Testament: one is from the Book of Numbers and the other is from the Book of Genesis. Here is Numbers 6:24-26. They are words that God spoke to Moses, for Moses to tell the people. The Psalm begins with words taken from the priestly blessing of Numbers 6:24-26:

*Numbers 6:24 The LORD bless thee, and keep thee:*

*Numbers 6:25 The LORD make his face shine upon thee, and be gracious unto thee:*

*Numbers 6:26 The LORD lift up his countenance upon thee, and give thee peace.*

"thee" here refers to the Israelites, the people that Moses led from Egypt to the Promised Land of Israel. The repetition of "Lord" three times expresses the Trinitarian nature of the Godhead - three persons, yet one God.

Doctrinally, the entire Psalm deals with the Millennium and the Millennial reign of Christ. *'Selah'* shows up (1+4). But historically, it is another bright and joyous song (as the root *'Neginoth'* (Title) is connected with stringed instruments), evidently intended for use in the Temple worship, perhaps at the Passover, but more probably, as the harvest seems to have been gathered (*'yield'* (6) ) at the Feast of Pentecost or the Feast of Tabernacles (Ingathering).

Focusing on the doctrinal meaning, *'To the chief Musician on Neginoth, A Psalm or Song. God be merciful unto us, and bless us; and cause his face to shine upon us;*

*Selah.* (1) is a prayer for the restoration of Israel. *'Song'* (1) - A Psalm is a song with music from instruments as well as voices. These words are also found in the blessing of Numbers 6:24-25 (a parable). The Millennium brings on *'joy'*, *'gladness'*, *'singing'*. *'That thy way may be known upon earth, thy saving health among all nations.'* (2) – The blessings which God bestows upon Israel will make the nations desire to serve Him. The Gentiles which do not know God's plan for Israel or even the Jewish people (His people) who do not know, are going get a history lesson one of these days. Its going be a graphic one in the valley of Miggedo and its going to start from right there as a good lesson and then throughout all Eternity they are going to be taught that the Jews were God's people and because of sin the Jews were rebuked and chastened. But now we can see the turnaround where God has had mercy on them. Everybody is going to know about God and about what He did with the Jewish people. *'praise'* (5) – praise, singing, mercy, righteousness and *'increase'* (6) are characteristics of the Millennium. *'O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Selah.'* (4) - the notion that if people see that God is good to the Israelites then he will be good to everyone. *'govern'* (4): on David's throne in Jerusalem. Prophetically, the characteristics of *'God shall bless us'* (7) - The prayer of Psalm 67:1 is the song of Psalm 67:7. The *'ends of the earth shall fear him'* (7) - a Second Coming context is found here.

### Psalm 68

Psalm 68 is a Messianic Psalm, an important Psalm on the Second Coming, which all the verses describe. So the theme of this Psalm can be thought of as the “march” of God to victory. It traces the establishment of His kingdom in Israel in the past; it looks forward to the defeat of all opposition in the future, until all the kingdoms of the give honor to the God of Israel as their Lord and pay Him homage. The establishment of His kingdom in Israel in the past is traced and it looks forward to the defeat of all enemies in the future. Then Christ their King will rule all the kingdoms of the world. The historical fulfillment of this Psalm is seen in the material it contains regarding the history of Israel.

Psalm 67 began with the blessing of Numbers 6:2. The opening words of Psalm 68 are based upon the prayer that was used when the Ark, the symbol of the Divine Presence in the midst of Israel, set out on its journeys in the wilderness (Numbers 10:35) – a parable. But the Psalmist translates the prayer of Moses - *'Let God arise, let his enemies be scattered: let them also that hate him flee before him.'* (1) into a positive expression of confident assurance that God is about to arise and manifest His power on behalf of His people.

Psalm 68 starts in Egypt and describes the Jews coming to their new Land - the Promised Land. They went through Sinai, where they built the Ark. They had fought against the people that lived in their new land. And later they brought the Ark into Jerusalem.

*'Let God arise'* (1) – This is a translation of the prayer of Moses:  
*Numbers 10:35 And it came to pass, when the ark set forward, that Moses said, Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee.*

There is an obvious reference in (1) to the words used by Moses on the removal of the Ark in Numbers 10:35. The same language was also employed by Solomon when the Ark was removed to the Temple, and deposited in the most holy Place (2 Chronicles 6:41): *“Now therefore arise, O LORD God, into thy resting place, thou, and the ark of thy strength: let thy priests, O LORD God, be clothed with salvation, and let thy saints rejoice in goodness.”* It would seem probable therefore, that this Psalm was composed on some such occasion. The Ark was the symbol of the Divine Presence and the idea is that wherever the enemies of God would be subdued it was a general truth that only by the power of God, who was supposed to reside there, could his enemies could be overcome. It is possible that this language may have been used on some occasion when the Jews were going out to war; but the more probable theory is that it is general language designed to illustrate the power of God or to state that His rising up would be followed by the confusion of his enemies. The placing of the Ark where it was designed to remain permanently would suggest the general truth that all the enemies of God must be scattered when He rose up in His majesty and power.

Prophetically, ‘*arise*’ (1) is used in a resurrection or a rapture context, as in Joel 3:16. So this isn’t Church Age context. ‘*let his enemies be scattered*’ – the more important doctrinal meaning of this Psalm comes through here. Historically, ‘*As smoke is driven away, [so] drive [them] away: as wax melteth before the fire, [so] let the wicked perish*’ (2): Smoke scattered by the wind symbolizes total disappearance. The wind chases smoke (figuratively “anger”) and completely removes it, as the Lord shall remove the wicked people. Then the ‘*righteous*’ (3) do the rejoicing. ‘*JAH*’ (4) (Hebrew: “yaw”) is an abbreviation of “Jehovah”. ‘*that rideth upon the heavens*’ (4) The Ark connects with this as the historical basis for this Psalm. But primarily Joel 2:4 and Revelation 19:11 are the doctrinal context. Possibly, a million horses and chariots will ride through the air with their riders wearing the robes of righteousness with the glory of God.

(7-10) – closely resemble Judges 5:4-5. Historically, this is the Exodus from Egypt and the Entry into Canaan. But ‘*Selah*’ (5) says that the prophetic meaning is that of the Lord returning to Sinai at the Second Coming. He marches through Mount Paran and Mount Seir - signaled by two rains in one month (Joel 2:23) –“*the former rain, and the latter rain in the first [month].*” ‘The Lord gave the ‘*word*’ (11). God's Word is sovereign and He has only to command and the victory is won. In the Tribulation the word comes through Moses and Elijah. ‘*she*’ (12) is the virgin daughter of Jerusalem (2 Kings 19:21) and “*she that tarried at home divided the spoil*”. (Psalms 68:12). On a historical level ‘*she*’ is Deborah the prophetess, who was a woman accustomed to tarrying at home and taking care of the family; she divided the spoils. This again shows the relationship of this Psalm with the Song of Deborah (Judges 5:4, 5).

‘*The hill of God*’ (15) will be mount Zion (Joel 3:17). “*the LORD will dwell [in it] for ever*” (Psalm 68:16) – Mount Zion instead of “*the hill of Bashan*” (Psalm 68:15). ‘*The chariots of God are twenty thousand*’ (17) (See 2 Kings 6:17). ‘*Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. Selah.*’ (19) - Doctrinally the reference is to Israel (‘*Selah*’). Practically speaking, God fully supplies us - ‘*unto GOD the Lord belong the issues from death*’ (20) with the issues of life coming from the



heart. *'But God shall wound the head of his enemies, and the hairy scalp'* (21) – a literal fulfillment of Genesis 3:15, the first Messianic prophecy in the Bible. This is the first promise in the Bible that the Messiah will come. The Bible then presents Christ in type on the first day of Creation - that light was the light of the glory of God. Christ is called that light in John 1. The devil has a seed and the woman has a seed. That's why it's a Virgin Birth. It is her seed. This seed of the woman (Jesus Christ) is going to bruise the head (at the Second Coming) of the devil's seed. The devil will bruise the heel (Calvary, Isaiah 53, Psalm 22) of the woman's seed. Christ will bruise the serpent's head. Note that this prophecy was still unfulfilled when Paul wrote Romans 16:20:

*'from the depths of the sea'* (22) – refers historically to the crossing of the Jordan, which was accomplished when the people came into the land after they came up out of Egypt. Prophetically, the Lord is going to come down through the great waters of the sky and those waters are going to be parted. *"troops"* (Habakkuk 3:16) -The Lord is coming back to this earth to do some damage with His own people. (Habakkuk 3:15-16), also note (Psalm 33:7).

*'O God; even the goings of my God, my King, in the sanctuary.'* (24) as *'my King'*. – (Revelation 19:6): *"for the Lord God omnipotent reigneth"*, - *'The singers went before, the players on instruments followed after; among them were the damsels playing with timbrels.'* (25). Prophetically, (24+25) the procession which celebrated God's victory on behalf of His people, namely the rejoicing of Israel when will see the judicial and redemptive acts of God their King. *'the fountain of Israel'* (26) is a literal fountain coming from the Temple, where Christ is reigning. (See (29) for a more complete context).

*'To him that rideth upon the heavens of heavens, which were of old'* (33) – These heavens existed before Genesis 1:1. *'his strength is in the clouds'* (34) – not only on the Earth. He rides the clouds (Isaiah 19:1) *"Behold, the LORD rideth upon a swift cloud" He comes with the clouds"* (Revelation 1:7).

*'terrible out of the holy places'* (35): He deals, for example, with Israel and with their enemies from His Holy of Holies in the Temple. So *'terrible'* is God's "dealings" out of the Holy Place of His sanctuary.

### Psalm 69

Psalm 69 is both an imprecatory Psalm *and* a Messianic Psalm. To "imprecate" means to invoke evil upon, or curse. Imprecatory Psalms are those Psalms that contain curses or prayers for the punishment of the Psalmist's enemies. So, to imprecate means to invoke evil upon, or curse. For example, Psalm 69:28 says *'Let them be blotted out of the book of the living, and not be written with the righteous.'* No Psalm, with the exception of Psalm 12, is so frequently quoted in the New Testament. Paul quotes Psalm 69 in Romans 11:9-10 and in Romans 15:3. Most of 7-28 are Messianic. There are many spiritual applications in this Psalm, as well. David wrote this Psalm, although some think that Jeremiah wrote it. (Jeremiah was a prophet that lived 400 years after David. Jeremiah told the people what God was saying to them - things they did not like to hear. They hurt Jeremiah without reason, as what he said was true).

*'To the chief Musician upon Shoshannim, A Psalm of David.'* (Title) – *'Upon Shoshannim'* - (See Psalm 45:1, Title). *'Save me, O God; for the waters are come in unto my soul. I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me.'* (1+2), which go with *'Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters.'* (14). 'mire' and 'water' are the common terms. 'mire' seems to figuratively mean "calamity" in this context, as the Hebrew root implies. The Psalmist is like a drowning man. A flood of calamity has risen till it threatens his life (Lamentations 3:54, Jonah 2:5). 'overflow' - The Hebrew root can be to inundate, which could be extrapolated to "cleanse", "rinse" or "wash away". 'overflow' gives the sense that these things are being accomplished in a rather overwhelming fashion. Taking this in a Biblical context, immersion is being overflowed with water. The death, burial and resurrection of Christ is being pictured in the immersion and rising from the water. But there is also a cleansing aspect to the baptism. Acts 22:16 states: *"And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."* So (1+2) connect with (14), at least in this way. So, with the above in mind (1+2), historically, the Psalmist appeals to God for help. He is like a drowning man. The 'waters' (1) can be connected with the 'deep' and the 'pit' (15). Psalm 40:2 implies that your conversion is what brings you *out* of the pit.

So in (1+2) the Psalmist appeals to God for help, pleading the extreme nature of his plight. This Psalm is referred in the New Testament as prophetic of Christ and the Gospel times. Although the Psalmist pleads as a sinner would, as an innocent sufferer (*'They that hate me without a cause are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully'* (4) ) sustains this character. So this can be regarded as expressive of the feelings of Jesus Christ in the flesh. Thus (1+2) can be regarded as Messianic verses.

*'I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God.'* (3) – Some sorrows cause tears to flow. *'my throat is dried'* describes Christ on the Cross. Christ and David alternate as subjects throughout this Psalm:

*Psalm 69:5 O God, thou knowest my foolishness; and my sins are not hid from thee.*

*Psalm 69:6 Let not them that wait on thee, O Lord GOD of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel.*

*Psalm 69:7 Because for thy sake I have borne reproach; shame hath covered my face.*

- (5) is David, (6-7) go back to Christ. *'I am become a stranger unto my brethren, and an alien unto my mother's children.'* (8) – Mary was not a perpetual virgin.

(7-12) - Such discouragement must be the unavoidable result if he is abandoned, for it is for God's sake that he is persecuted with loss of reputation. The enemies of God want to blaspheme Him, but instead they do and say bad things to God's servants. *'Because for thy sake I have borne reproach; shame hath covered my face.'* (7) – Prophetically, Jesus speaks here. He is bearing the 'reproaches' (9) that were aimed at God the Father. Historically, Jeremiah pleads, *"for thy sake I have suffered rebuke."* (Jeremiah 15:15). There is even a belief by some that the ideas and language of the Psalmist strongly resemble those of Jeremiah. *'I am become a stranger unto my brethren, and an alien unto*

*my mother's children.'*(8) - Even his nearest relations treat him as a stranger and a foreigner (Jeremiah 12:6, Job 19:13). *'When I wept, and chastened my soul with fasting, that was to my reproach.'* (10): Christ's enemies mocked Him while He was literally weeping over them (Luke 19:41, Romans 15:3). David, in shame and penitence for the dishonor done by his countrymen to God, fasted and mourned, but they only mocked and derided him for doing what they ought to have done themselves (Compare Jeremiah 4:8, 6:26). *'I became a proverb to them'* (11) - David is the subject again, as Christ did not use sackcloth for a garment. (13-18) - From the hardheartedness of men he turns to the mercy of God. (16) matches Psalm 51:1. *'hear me speedily'* (17): In Christ's case it is three days after He is crucified. *'Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none.'* (20) - *'Reproach'* is the offense of the Cross (Galatians 5:11). Some people will accept a false system not to be persecuted, but it doesn't produce the right results - you will lose your rewards and joys. This is a reproach to Christ. There is no *'pity'* - apostles defect, Judas sells Him out, Pilate condemns Him. *'Let their eyes be darkened, that they see not'* (23): the state of things before the crucifixion takes place. *'For they persecute [him] whom thou hast smitten; and they talk to the grief of those whom thou hast wounded.'* (Psalm 69:26). - In (19-21) once more He lays before God the severity of his sufferings and the inhumanity of his enemies. (17-19) are doctrinal references to the prayers of a sinless human being -

*Psalm 69:17 And hide not thy face from thy servant; for I am in trouble: hear me speedily.*

*Psalm 69:18 Draw nigh unto my soul, and redeem it: deliver me because of mine enemies.*

*Psalm 69:19 Thou hast known my reproach, and my shame, and my dishonour: mine adversaries are all before thee.*

Again, *'Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none.'* (20) - Christ has no pity for comforters. Peter curses Him, Thomas defects, Judas sells Him out, Pilate condemns Him and Herod mocks Him. *'They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.'* (21) - Matthew 27:34 - Prophetically, these are the circumstances of the crucifixion. (22-23) - See Romans 11:9-10, where the Jews have been under the domination of Gentiles, ever since they stumbled. They couldn't overlook what they didn't like.

(24-28) is simply imprecation. At the thought of the intolerable inhumanity of his enemies the Psalmist can no longer restrain himself and he breaks out into fierce imprecation. *'Let their habitation be desolate;'* (25) - It was for more than 1,800 years. (26): (Isaiah 53:10). *'the poor'* (32-33) brings things to the Sermon on the Mount. *'Let the heaven and earth praise him'* (34): (See Psalm 148).

### Psalm 70

Psalm 40:13-17 is like Psalm 70. There are very few differences. These words repeat in Scripture. If one looks at Psalm 35:4, 21, 26 and 27, most of Psalm 70 is there.

It really repeats three times. Possibly the word ‘*remembrance*’ (1) is a clue to the reason. David apparently thought it was important to remember the words of Psalm 70 because he was often in danger. Perhaps he used them when he was not thanking God for an answer to his prayer (as in Psalm 40).

This short prayer is for speedy help with malicious enemies. It is a repetition of Psalm 40:13-17 with some slight variations. This Psalm has 3 applications: Christ and His sufferings, it will match a Jew prophetically in the Tribulation praying, as John did (Revelation 20:20) and it is David’s personal prayer for deliverance to remind God that he needs help at this time (‘*Make haste*’ (1) ). Sometimes God “makes haste” Other times He will wear you out with His tardiness (Psalm 13:1).

‘*make haste*’ (1) – Note, for example, that the words “together” and “to destroy it” are omitted in

*Psalm 70:2 - ‘Let them be ashamed and confounded that seek after my soul: let them be turned backward, and put to confusion, that desire my hurt.’,*

while they are present in

*Psalms 40:14 ‘Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil.’*

Conclusion: In Psalm 70:1 the Psalmist is a man who desires to ‘*make haste*’, so he uses no more words than are actually necessary.

‘*Let all those that seek thee rejoice and be glad in thee:*’ (4): All true worshippers should have cause for joy. Christ’s prayer is that those who seek God will not get the treatment that He received, but they will rejoice. ‘*But I [am] poor and needy:*’ (5) – This is literally true in the Tribulation. Also see Psalm 69:20.

‘*Make haste unto me, O God.*’ (5) Compare with “yet the Lord [*thinketh*] upon me” in Psalm 40. The reason for the change: Psalm 40 sings of God's thoughts, but the style of Psalm 70:1-5 uses ‘*Make haste*’ and God does not act in a hasty fashion.

### Psalm 71

This Psalm is often chosen for use with the aging Christian or for use in visiting of the sick. The Psalmist does shift from the thought of his own needs to the thought of the needs of an unhealthy nation, whose problems he was involved with. This Psalm may have been composed by Jeremiah in the period of his life when he had been carried down into Egypt after the Fall of Jerusalem. It has been attributed to Jeremiah because it is entirely in his style and (5+6) refer to his call (Jeremiah 1:5) and the general situation of the Psalmist corresponds to that of the persecuted prophet Jeremiah.

‘*let me never be put to confusion*’ (1) - be ashamed - The believer has no reason to be ashamed of anything in this life, but the sins he commits. This situation occurs when we don’t follow the Lord’s instruction or His leadership. ‘*Deliver me in thy righteousness*’ (2) can be prayed by the New Testament Christian, because this is an appeal only to God’s righteousness. ‘*my rock*’ (3) – recalls the cliff where David had been so unexpectedly delivered from Saul (1 Samuel 23:25) where David abode in a rock to escape from Saul. David often said that God was his rock and his fortress. He meant

that God was someone that he could trust (rock) and someone that he could hide in (fortress).

*'Deliver me'* (4) – as in (2). This could be thought of as “rescue me” in *'out of the hand of the wicked'* (4) – the Psalmist's enemies. *'For thou [art] my hope'* (5) – We are saved by hope (Romans 8:24). God is the hope of Israel (Jeremiah 17:13). *'By thee have I been holden up from the womb: thou art he that took me out of my mother's bowels'* (6) – This is the possible connection with the prophet Jeremiah being the author of this Psalm, which could be found in Jeremiah 1:5. *'I am as a wonder unto many'* (7) – This is certainly true in Christ's case. *'thou art my strong refuge'* (7): As in Psalm 46:1. (9-13) seem to be repeated prayers. *'mine enemies'* (10) are God's enemies. *'God hath forsaken him'* (11) – True in Christ's case, although He wasn't afflicted by age. *'Let them be confounded [and] consumed'* (13) matches (Psalm 70:2) in reference to Christ and to David. Also see Psalm 40:14. The reasons for the defeat of the enemy's plans shall confound them and they shall also be confounded as they search for the reason for their overthrow.

*'My mouth shall shew forth thy righteousness and thy salvation all the day;'* (15) - Salvation is connected with righteousness, because one is manifestation of the other. *'for I know not the numbers thereof.'*, so you praise God while you can. The historical context of this verse deals with David's situation with his enemies, where he said they were more in number than the hairs of his head. He had, therefore, some idea of their number and found a figure suitable to set it out; but in the case of the Lord's covenant mercies, he declares *"I know not the number"* (Psalm 71:15).

The doctrinal context of (15) is the redeemed of Israel. *'righteousness'* (15) - When God delivers and saves His people, His righteousness is demonstrated. From the Divine viewpoint the substance of righteousness is salvation. When God delivered Israel from Egypt, it was an act of justice because He was showing Himself true to the covenant which He made with Abraham (Exodus 2:24-25). When Israel repents and cries unto the Lord for deliverance from her enemies, it is God's justice which delivers her. Thus, when Psalmist of Psalm 71 calls upon God's righteousness to save him from his distress, God's saving justice is revealed.

*'I will go in the strength of the Lord God'* (16), as I have no strength of my own. (17-21): He has been a life-long disciple of God. He is now older and he feels the need, more than ever, to reach out to God to be sustained. God is his hope (14). He knows the great things God has done in his life and that serves to lessen his fears and increase his comfort. Praises should be sung regarding His *'truth'* (22+23). For in this manifestation of mercy to Israel God has shown Himself to be true to His promises. (Compare Micah 7:20). Enemies of both David and particularly of Jesus Christ, will be *'confounded, for they are brought unto shame'* (24). This was prayed for in Psalm 70:2. The *'O thou Holy One of Israel'* (22) is another name for God. *'My tongue also shall talk of thy righteousness all the day long: for they are confounded, for they are brought unto shame, that seek my hurt.'* (24): His faith realizes the discomfort of his enemies, as though it had already taken place. The righteousness of God is frequently used in this Psalm and in other places to signify his justice, judgments, faithfulness, truth and mercy.

## Psalm 72

The preceding Psalm dwells much upon the righteousness of God. This Psalm depicts the blessings which will flow from the righteousness of His earthly representative, Christ, when the theocratic Kingdom is established. This Psalm covers the Millennial reign of Jesus Christ. (1-7). It is a prayer that God will give the King (Christ) the gifts that He needs for the right exercise of his office.

*'<<[A Psalm] for Solomon.>> Give the king thy judgments, O God, and thy righteousness unto the king's son.'* (1) So, historically, apparently David wrote Psalm 72 for or about his son Solomon. Prophetically, it can only be about Jesus Christ. The Psalm begins with a prayer by the Psalmist that God will endow the king with the knowledge of His laws and with the spirit of His righteousness. Being equipped in this way, he will fulfill the ideal of his office, as the just ruler who protects the oppressed and secures for his people the blessings of peace and plenty (1-7). On the whole, however, the Psalm seems rather to reflect the memories of Solomon's imperial greatness rather than to anticipate it.

*'He shall judge thy people with righteousness, and thy poor with judgment.'* (2): This strongly conforms to the words of Isaiah 11, revealing the obvious prophetic reference as being to Christ. The mountains and the hills (3), which are the characteristic features of Palestine, represent poetically the whole land, which, under a just government, will bear the fruit of peace. Similarly Isaiah 32:17 describes peace as being the result of righteousness. Peace was the distinguishing characteristic of Solomon's reign (1 Chronicles 22:9), as well as of its antitype - the Millennial rule Of Christ (See Zechariah 9:10). *'He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.'* (4) – This verse is an extension of (2). The oppressor is broken into peaces (Psalm 68:21). The oppressed and defenseless are the special concern of the true king. He does justice to “the poor of the people”. He is the preserver of “the children of the needy” - words which are best understood literally. Isaiah 10:2, Micah 2:9 describe the dangers to which they were exposed. The king will crush the merciless oppressor, treating him as he had treated his victims (Proverbs 22:22, 23, Isaiah 3:15, James 2:13). *'He shall come down like rain upon the mown grass: as showers that water the earth.'* (6) - A meadow which has been mown and which needs rain to start the aftermath (Amos 7:1). This metaphor may relate to words of David, for example, in Micah 5:7. *'In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.'* (7) - The good king will defend the poor people. The cruel people (that hurt the poor) will always be afraid of the good king. He will be as showers of rain that bring life to the dead Earth. He will always do this while the Sun and Moon both shine (5+7).

*'They that dwell in the wilderness shall bow before him'* (9). Even the wild tribes that roam the desert will submit to His rule. In this age the Lord delivers, spares, saves and redeems (12-14). This is not the historical or doctrinal position of these verses, but this is prophetically about the prosperity and perpetuity of the Kingdom of Christ. His claim to universal reverence rests not on the strength of his armies, but on the justice and

mercifulness of his rule. The true victory of this rule is a moral victory (9), which does refer to the forced submission of his enemies, but the triumph of this rule is separate from the idea of material conquest. So, rather, it is entirely a principled triumph. *'His name shall endure for ever'* (17) - meaning even through Eternity itself, but (17) is primarily talking about the Millennium. *'And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen.'* - (19) cannot be answered as a prayer till the King of Glory sits on His Throne of Glory. *'The prayers of David the son of Jesse are ended.'* (20): Psalm 72 finishes the Second Book of Psalms. Most probably this verse was added by the compiler of the Elohist collection to separate the "Psalms of David" from the "Psalms of Asaph", which follow and to indicate that there were no more "Davidic" Psalms in the collection. The only Psalm in Book 3 which bears the name of David (Psalm 86) is outside the Elohist collection and is possibly a late compilation, composed of fragments of other Psalms.

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### **Book III**

#### Psalm 73

Psalm 73 is one of 12 Psalms ascribed to Asaph, who is a singer (1 Chronicles 15:19) who handled cymbals. When David wrote something he often delivered it to Asaph because besides for his cymbal playing, Asaph was able to prophesy with harps, with psalteries and with cymbals (1 Chronicles 25:1). Asaph was one of David's three chief musicians. Along with Heman and Ethan, Asaph was selected by the Levites to lead the music when David brought up the Ark to Jerusalem (1 Chronicles 15:16-19). He was appointed by David to preside over the services of praise and thanksgiving in the Tent

where the Ark was placed. Since Asaph can deliver prophecy he is called a seer in 2 Chronicles 29:30.

The theme of this Psalm is the prosperity of the wicked. This is likely, at least in a practical sense, because they only have a short time, as their significant future will be served in hell. The wicked are not God's children, so, in general, they are not chastened as such. Doctrinally, the '*wicked*' (3) and the '*ungodly*' (12) are references to the Antichrist's people at the end of the Tribulation. This is apparent by their '*end*' (17). In God's sanctuary the Psalmist learned that their prosperity was short and would end. There he was able to realize the temporary nature of the prosperity of the wicked and their nothingness in the sight of God. The believer today should consider that the very sight of the prosperity of the wicked is a test of his faith.

*'Truly God is good to Israel'* (1) - God is good to His people. Although the Psalmist was influenced by the prosperity of the wicked and the afflictions of the righteous, the end of the ungodly reassured his heart. So he writes of the conclusion he had been led to through the trial of his faith. *'my feet were almost gone; my steps had well nigh slipped'* (2) – an illustration of his wavering faith. The important words are '*well nigh*' and '*almost*'. God did not let the Psalmist fall. He was with the Psalmist, even if the Psalmist did not believe it. The Psalmist was envious of the foolish - *'For I was envious at the foolish'* (3) - Where there is envying and strive there is confusion within families and countries because they have chosen devilish wisdom to try and work out their problems and have rejected the wisdom of God. Wisdom of this kind produces envying, strife and evil works are the result. (James 3:14-16).

*'no bands'* (4): no pains in their death – The prosperous wicked have no bands of conscience or thoughts of judgment. Though "*Man is born for misery*" (Job 5:7), they escape the common lot of humanity, as their pride and brutality are unconstrained at their death. *'their strength [is] firm'* (4). *'They are not in trouble as other men'* (5) in the sense that they can buy people off and their material needs are always satisfied. *'pride compasseth them about as a chain'* – Although they have no visible '*bands*' (4) they have an invisible one called "violence", whose roots are envy and frustration. *'They are corrupt, and speak wickedly [concerning] oppression: they speak loftily.'* (8). They set their mouth against the heavens (8-9). This is literal in one sense, as a fat man's eyes protrude, but they use their eyes, which are the light of the body (Matthew 6:22), to stare wickedly and they use their mouths to speak blasphemy against God and to dictate to men.

*'cleansed my heart in vain'* (13) – No man really cleanses his heart in vain. If the wicked prosper then the efforts of the Psalmist have been wasted and he gets no reward for his righteousness. *'If I say, I will speak thus'* (15) - saying it won't do a saint any good to get right with God - If he had confused people in this way and had professed the wicked man's "*creed*" (Job 21:15), he would have been faithless to God's concerns. In other words, if one makes a commitment to God, some type of responsibility comes with it. Although it's free, they know they will have to serve Him. *'too painful for me'* (16) - It is not always wise to speak one's thoughts because they can cause mischief. *'Until I went into the sanctuary of God'* (17) So instead of complaining about things, he went into the



Sanctuary where God reveals His power and His glory and he was calmed and then he understood the end (Deuteronomy 32:29) of the wicked. Every unsaved person needs to contemplate their end - whether they will go to heaven or to hell.

*'So foolish was I, and ignorant'* (22) – A jealous man is foolish and ignorant. The trouble is *'heart'* (21) trouble. He confesses the folly of his former impatience. He had lowered himself to the level of a *'beast'* (22), as what distinguishes man from the lower animals is his relationship with God. *'Nevertheless I am continually with thee. Thou shalt guide me with thy counsel, and afterward receive me to glory.'* (23-24) - He isn't giving up his faith, but is confessing his sin. He recognizes that God is his strength (26) and he now seeks God's guidance. *'they that are far from thee shall perish'* (27-28) - The final contrast of death and life. (27): His visit to the sanctuary enabled the Psalmist to understand the *'end'* of the wicked and his need to *'draw near to God'* and *'put my trust in the Lord GOD'* (28), as those that are far from God *'For, lo, they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee.'* (27). Desertion of God the source of life (Psalm 36:9) can lead only to ruin and death. *'whoring'* (27) – This describes all Israelites who are faithless to the covenant with God. The figure of marriage is used to express the closeness of God's relationship to His people (Hosea 2:2).

#### Psalm 74

*'Maschil of Asaph'* (Title) – “Maschil” means “instruction” and in this Psalm Asaph (a prophet) is the teacher. At this time, Israel's enemies have overrun her. Psalm 74 is about when Nebuchadnezzar destroyed the Temple. The Psalmist asks God to keep His promise (20) and to remember the covenant in which God would protect the Israelites if they obeyed Him. The trouble was that they did not obey him. So God let Nebuchadnezzar destroy the Temple. He also took the Israelites to Babylon. There they were in exile; in reality they were prisoners in a strange land a long way from their home. Psalm 74 tells what Nebuchadnezzar did to the Temple. The Israelites were sorry because Nebuchadnezzar destroyed the Temple, but they were not sorry that they had disobeyed God. That is why God did not have to keep his promise. So he let Nebuchadnezzar and his army destroy the Temple.

The description of the burning and destruction of the Temple and the demolition of the city agrees with the account of the destruction of Jerusalem by the Chaldeans (2 Kings 25:9, 10), whereas in the Syrian troubles only the gates of the Temple were burnt and some of the subordinate buildings were destroyed and though the city had suffered, it does not seem to have been laid in ruins. Many people believe this Psalm was written at this time, when all that destruction was taking place.

The Temple was desecrated and burnt to the ground and Jerusalem was in ruins. Many Israelites had been slaughtered and their bodies left unburied. Israel was again disrespected by her neighboring nations. The Lord seemed to have cast off His people permanently.

*'O God, why hast thou cast us off for ever'* (1) – They felt like this in (Lamentations 5:20-22), where they felt forsaken and rejected. But God won't cast His people off forever (Romans 11:1). God hasn't cast away His people in two senses:

1) Jews can be saved today. The Jew can get the same benefits from the Gospel as a Gentile can.

2) Israel shall be saved in the future.

*'the rod of thine inheritance'* (2): Doctrinally, the inheritance places this passage right into Daniel's Seventieth Week. They did a good job leveling this place. The army of the Chaldeans that were with the captain of the guard, broke down all the walls of Jerusalem (Jeremiah 52:14). Israel is the rod, or tribe (the nation is called a tribe) of His inheritance (Deuteronomy 32:9); they were chosen above all other nations. *'wherein thou hast dwelt'* (2) God no longer dwells in the Temple, as it is now burned, it is now desolate (3), as *'They have cast fire into thy sanctuary'* (7). Their plot is to destroy all of God's synagogues (8).

*'the adversary'* (10) blasphemes God's name (10). *'thy hand, even thy right hand'* (11) The right hand was stretched out to annihilate the Egyptians (Exodus 15:12). *'pluck [it] out of thy bosom'* (11) – God's right hand typifies Jesus Christ (Psalm 17:7). This hand is now in His garment picturing His being at rest, seemingly forsaking the people. The people ask why His help has ceased. Israel currently feels this way during the Church Age.

*'thou brakest the heads of the dragons in the waters'* (13) – The *'heads'* refer to the heads of Leviathan, which will be broken to produce the manna to feed the Jew in the Tribulation. The dragon is a spiritual being known by the name of Satan the devil. The waters are the great deeps, which reside between the 2<sup>nd</sup> and the 3<sup>rd</sup> heaven, well above the Solar System. *'the borders of the earth'* (17) are the coastlines that separate the "dry" earth from the seas (Genesis 1:9-10). *'the foolish people'* (18) - The label denotes the moral perversity of opposition to God. They are found in Daniel 11:30-32. *'the foolish man'* (22) may be personified as the Son of Perdition.

### Psalm 75

This Psalm describes the fact that God has done something good for his people by saving them from Sennacherib, king of Assyria. Assyria was a country north and east of Judah. Sennacherib fought against many places near Judah and won. The Temple was in Jerusalem. God had kept the Temple and his people that lived near it safe (Isaiah 36-37). About 100 years later God did not keep the Temple and His people safe (Psalm 74).

In one of his prophecies of the approaching judgment, which was to shatter the power of Assyria and set Israel free, Isaiah compares the rejoicings with which the deliverance would be celebrated to the rejoicings of the Passover festival. *"Ye shall have a song, as in the night [when] a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the LORD, to the mighty One of Israel."* (Isaiah 30:29). Historically, this Psalm speaks of a great act of judgment, by which God had condemned the proud plans of some boastful enemy through a supernatural annihilation of the hostile forces, which had threatened Zion, the city of His choice where He had manifested His Presence and power among His people. The destruction of Sennacherib's army was such an act of judgment - a direct intervention on behalf of Zion. Sennacherib, like Pharaoh, had challenged God to a trial of strength and

through the Assyrian prophecies of Isaiah there runs the thought that it was a crisis comparable to the Exodus. Psalms like Psalm 75 are full of incidents that can be connected with Isaiah's prophecies of that period.

Prophetically, this entire Psalm is connected with Israel and the Second Coming. Jesus Christ speaks in the first Person in (2-6). The people address God with thanksgiving for the recent manifestation of His power on their behalf (1). Again, this Psalm speaks of a great act of judgment, by which God had condemned the proud pretensions of some boastful enemies through a supernatural annihilation of these hostile forces, which threatened Zion, the city where He had manifested His Presence and power among His people. The destruction of Sennacherib's army was just such an act of judgment, being a direct intercession on behalf of Zion.

*'To the chief Musician, Altaschith, A Psalm or Song of Asaph.'* (Title). *'Altaschith'* means "Destroy not." This alludes to the critical circumstances of this time that prompted thanksgiving (1) for the recent manifestation of God's power among His people. *'I will judge uprightly'* (2) – This states the purpose of God, which is to administer justly and sustain the nation. *'I said unto the fools, Deal not foolishly'* (4), but fools can only deal foolishly. *'Lift not up your horn'* (5) – The horn is a metaphor, derived from animals tossing their heads, which denotes power. Horns represent power not only in the Scriptures but also in the world. God can cut the horns of the wicked off at His will, but He will exalt the horns of the righteous (10). In other words, God will destroy the power of the wicked and exalt that of the righteous.

*'Selah'* (3) reveals the Second Coming context. *'I bear up the pillars of it'* (3) – Pillars are the supports for anything, including heaven (figuratively) (See Job 26:11). *'it'* (3) tells that the Earth is still there to be supported at the Second Coming; it is destroyed at the end of the Millennium, then later metamorphosed for Eternity (Revelation 21).

A *'stiff neck'* (5) is the result of resisting pressure. People make hard speeches against Christ and his people with an outstretched neck. *'For promotion [cometh] neither from the east, nor from the west, nor from the south.'* is replaced by 'God' (6). North (Historically, the Assyrians attacked from the north) is where God's throne is found. *'promotion'* - In this sense promotion literally means "a lifting up". God is the only right judge of merit. Promotion does not come from men or any direction, but from the north - where God resides. *'there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them'* (8) – The wicked nations who have treated Israel badly will have to drink from this cup (Jeremiah 25:15-25). *'But I will declare for ever'* (9) that God is the Judge and that fools and stiff-necked people had better not exalt themselves. *'All the horns of the wicked also will I cut off'* (10) – The ten horns of Revelation 13:1 are cut off. The Antichrist kingdom and power will come to pass. His "10-toed" 10 king federation will be *'cut off'* (10).

### Psalm 76

Sennacherib was the King of Assyria, a very strong country to the north and east of Judah. About 700 years before Jesus came to the earth Sennacherib attacked Judah, but

God fought for Judah and Sennacherib did not win the war. Many of his soldiers died (Isaiah 36 –37, 2 Kings 18 and 19). Psalm 76 (See also Psalm 46, 47, 48 and 75) is about what happened in this war. God did not let the enemy destroy Jerusalem. In this Psalm, Jerusalem is also referred to as ‘*Salem*’ and ‘*Zion*’ (2). Salem means "peace" and Zion is the name of the hill in Jerusalem where the Israelites built their temple.

"A Song of Zion" was one name that the Israelites used for this Psalm. The words ‘*tabernacle*’ and ‘*dwelling place*’ in verse 2 in Hebrew are the words for a lion’s home and are translated as "den". Also, in (4), the word ‘*prey*’ is a word for what an animal catches to eat. So, this Psalm pictures God as a lion. His den (or dwelling place/tabernacle) is Jerusalem. He goes out to the mountains to catch his prey - the soldiers of Sennacherib.

‘*To the chief Musician on Neginoth, A Psalm or Song of Asaph*’ (Title). ‘*Neginoth*’ - that is, stringed instruments, as the kind of musical accompaniment. This Psalm is on the Second Coming. God is not known in Judah now, nor has His name been ‘*great in Israel*’ (1) for nearly 2,000 years. In this Psalm, Judah and Israel both represent God’s people. When king Solomon died his country became two countries - Judah and Israel. They each had a king. But Assyria destroyed Israel in around 721BC. So, when Sennacherib attacked Judah, there was no country of Israel. This is an extension of Psalm 75 - of the approaching judgment, which was to shatter the power of Assyria and set Israel free. Asaph is again the writer. God has once more revealed Himself in Zion, by shattering the power of the foes, which assailed her (1-3).

‘*his dwelling place is in Zion*’ (2) – not in this age, however. - In the description of the Millennial temple it talks about the Glory of the Lord filling *that* temple (Haggai 2:9). ‘*brake the arrows*’ (3) – God destroyed the enemy by breaking their weapons (bow, shield and sword). Wars don’t stop in David’s time. (They even rage on today.) Historically, the destruction of Sennacherib's army apparently took place at some distance from Jerusalem, but Jerusalem is naturally spoken of as the scene of God's action, in the sense that it was the seat of His Presence. ‘*Selah*’ (3) and Haggai 2:9 supply the prophetic meaning of this verse.

‘*Thou art more glorious and excellent than the mountains of prey*’ (4) – ‘*Thou*’ is Mt. Zion. True, the mountains contain prey (animals), but if one takes ‘*Thou*’ to be God, then God, as the lion of Judah’, is the lion who hunts Assyria as His prey. Isaiah 14:25 states - “*That I will break the Assyrian in my land, and upon my mountains tread him under foot*”.

‘*cast into a dead sleep*’ (6) – Literally, in the sense of Saul (1 Samuel 26:12), who is a type of the Antichrist and doctrinally, in the sense of being dead (Isaiah 26:14). The Antichrist’s troops will literally kill each other. ‘*Thou didst cause judgment to be heard from heaven*’ (8) - God pronounced sentence upon the proud Assyrian when He intervened to rescue His people. This was a judgment literally heard from heaven. When God comes back one angel can do it all. The Bible is settled forever in heaven. God dwells in Eternity. ‘*When God arose to judgment, to save all the meek of the earth. Selah.*’ (9) – Judging involves ruling on who is right and who is wrong. Here God judged the Assyrians to be wrong and the result of this was that they died. God judged the poor

people to be right: the result of this was that they became free. They were not oppressed any more.

*'Vow, and pay unto the LORD your God: let all that be round about him bring presents unto him that ought to be feared.'* (11) – The Lord is the One that ought to be feared by 'all that be around him'. We bring gifts (2 Chronicles 32:23) unto God in Jerusalem after the great deliverance.

### Psalm 77

Again, the main subject is the Second Coming of Christ. The Psalmist may likely have read the Book of Habakkuk before he wrote Psalm 77. It tells a story like that in Psalm 77 in which the Jews could not understand why God did not give them help. The prophet Habakkuk wrote that they must have faith - they must believe that one day God will send help. As Habakkuk watched the advance of the Chaldeans, he foresaw that they were to be the executioners of God's judgment upon Judah. *'I cried unto God with my voice'* (1): In a time of great affliction and despair the Psalmist tries to be relieved by his remembering of God's former and wonderful works of deliverance. Asaph did not run to men, but to the Lord.

When the Psalmist wrote, Israel was in exile, but in the light of Israel's past history he believes that this rejection cannot be permanent. So he has reason to have hope for the future in that the same God who led His people out of the bondage of Egypt can bring them back from their Exile in Babylon. (1-3): The Psalmist relates how, under the pressure of calamity, he could find no consolation, even in prayer.

*'sore'* (2) – Some say *'my sore ran'* is "my hand was stretched out", which attempts to make the Hebrew figurative. But this sore is from the *"loathsome [disease]"* mentioned in Psalm 38:7. In Psalm 77 the Psalmist suffers from a spiritually sore soul that refused to be comforted. The trial Asaph found himself in crushed him; it overwhelmed him. This sore that wouldn't stop running seemed to overcome him. He was in trouble because He *'complained'* (3), *'his spirit was overwhelmed'* (3), he was *'troubled'* (4); he communed *'with mine own heart'* (6). A man does this when he gets into trouble, but God is the one to seek and be remembered.

*'Will the Lord cast off'* (7) – He will in some cases. The reference is shifting from the Psalmist to Israel now (*'Selah'* (9)). *'hath he in anger shut up his tender mercies?'* (9) – The Psalmist wondered if God had forgotten or had abandoned those attributes, which were the core of His nature. Habakkuk 3:2 asks that God *"In wrath remember mercy."*

*'Selah'* (15): the Second Coming reference. 'Jacob and Joseph' - In Obadiah 18, the house of Jacob and the house of Joseph stand for the whole nation – *'Jacob'* referring to the Southern kingdom of Judah and *'Joseph'* referring to the Northern kingdom of Israel. As the second half of this Psalm refers to the deliverance of the Israelites from Egypt, the Psalmist uses this to raise the expectation of the captives. In other words, just as God delivered their fathers from Egypt. He can be expected to deliver them from Chaldea. God's *'arm'* (15) that redeems His people is Jesus Christ. His *'right hand'* (10) is also a reference to Jesus Christ in the Old Testament. The *'waters'* and *'depths'* (16)

of the Red Sea are used as a type of the redeeming of Israel. ‘*thunder*’ (18) is never heard during the crossing of the Red Sea. The antitype is that when the Lord Jesus Christ comes down through the great deeps these waters are parted, as they were with the earthly Red Sea. This latter Sea (the deeps) is also “red” in God’s sight, as Christ’s Eternal blood being shed made the water “red”.

### Psalm 78

Psalm 78 is an historical Psalm. The historical Psalms are those basing their message on the history of God's dealings with His people. Psalms 78 uses an historical narrative of some part of Israel's history. The character of a historical Psalm is not the same as the historical background that may be seen for other Psalms. Again and again Israel had forgotten the great works which God had done for them. Though the Psalm refers to the behavior of the whole nation, ‘*Ephraim*’ (9) seems to be singled out as being especially guilty. The Psalm concludes with the choice of Zion as the seat of the sanctuary and David as the king of Israel, in a way which indicates that the writer had some reason for dwelling upon the position of Jerusalem and the Davidic kingdom as the special objects of God's favor. But the rebuke of Ephraim is not the main purpose of the Psalm.

(1-8): The Psalmist's invitation to his countrymen to listen to his teaching. He proposes to set forth the lessons to be drawn from Israel's past history. ‘*I will utter dark sayings of old:*’ (2) - the poet recalls God's wonderful works of old to lift his faith in his distress. The Psalmist has a history full of significance to recount for those who can penetrate its hidden meaning. It is a ‘*parable*’ not for Israel only, but for every individual in the Christian Church. ‘*dark sayings of old*’ - lessons drawn from the history of ancient times, from the Exodus, when Israel was “born as a nation”. He tries to warn the people to learn a lesson from the past history of the nation. Israel had repeatedly forgotten the great works which the Lord had done for them and they weren’t grateful. The history offered here is an abbreviated history of Israel from Exodus 7 to 2 Samuel 10.

Again, ‘*Maschil*’ means instruction (Title). ‘*shewing to the generation to come the praises of the LORD, and his strength, and his wonderful works that he hath done.*’ (4) – The truth about God’s ‘*wonderful works*’ (4) should be passed from generation to generation. It ‘*might not be as their fathers, a stubborn and rebellious generation*’ (8) will reinforce their hope in God and a remembrance of His works, as is possible when it is passed, as it does when passed to the children (7). The commandment to pass on the testimony and the Law to children is given in Deuteronomy 4:9.

‘*The children of Ephraim*’ (9) never turned back in battle. This has been said to refer to the looseness of the way Ephraim prosecuted the conquest of Canaan (Judges 1). They never actually did turn back in the day of battle (Judges 3:17, 5:14). The children of Ephraim are not the children of Israel. In fact Ephraim is desolate among the tribes of Israel (Hosea 5:9), which is self-explanatory.

(15-31) are a recount of God's provision of manna and quail during the Wilderness Wanderings. According to Exodus 13-16 God led the Israelites out of Egypt with a pillar of cloud by day and a pillar of fire by night (Exodus 13:21-22). They arrived and camped

at the Red Sea and soon Pharaoh and his army were in pursuit. The people then turned to Moses in fear and anger and they began the grumbling, which was a constant theme of the journey through the wilderness.

Later, the people continued to grumble about the lack of fresh water to drink and food to eat (Exodus 15:24; 16:3). God answered the people, promising manna and quail to them (Exodus 16:10-12). The word "manna" is taken from the question that the Israelites ask when they see the manna for the first time. They asked, "What is it?" which in Hebrew is translated as "*man hoo*"? (Exodus 16:15).

So (15-31) relate to the times of the Book of Exodus. But in spite of these and in spite of the mercy God showed them, they sinned yet more and tempted God in their unbelief, so that while He supplied them He was compelled to punish them for their sin. The events of (20-25) will again take place in Revelation 12:14 and Micah 7:14. Satan is in some way connected with this 'manna' (24) (See Leviathan). Christ denies that it is the true bread (John 6:32). It is '*the corn of heaven*' (24) not of the land.

'*asking for meat*' (24) - The people were doubting whether God could provide food for them at all (Exodus 16:2.). In the verses that follow there were more murmurings, which followed the first sending of manna and quails (Exodus 15). Basically, '*he gave them their desire*' (29). But the worst thing God can do to any man is to let him have his own way.

In (32-39) these judgments failed to reform them and further chastisements produced only temporary and superficial correction. Yet in spite of all this, God continued to show them mercy. '*How oft did they provoke him in the wilderness, [and] grieve him in the desert!*' (40): - These sins came from this root sin - '*They remembered not his hand, [nor] the day when he delivered them from the enemy.*' (42). Analogously, Christians may "remember not" about the gift of salvation God gave them. The events of (44-49) will be repeated in the future.

(52+53) are self-explanatory. God's '*right hand*' (54) purchased Mt. Zion. Christ was prefigured as God's right hand in the Old Testament. (59-64) are doctrinally are description of the trouble caused by Sennachureb and Nebuchadnezzar (to be repeated in the future by the Son of Perdition). '*forsook*' (60) - the date of this forsaking is 772BC (2 Kings 17). Israel does go into '*captivity*' (61). The Ark, the symbol and seat of His majesty (1 Samuel 4:21, Psalm 132:8) fell into the hands of the Philistines (1 Sam. 4:11). It remained in Kirjathjearim until David brought it up to Jerusalem (1 Chronicles 15:3). At (60) the Psalm has gone through 1 Samuel with no mention of Jerusalem, David or any kings. The Second Coming is given between 1 Samuel and David (70).

(65-72) describe the Second Coming and the return of the literal David as a prince. The Davidic Covenant offered everlasting earthly authority to David and his seed over the inheritance granted by the promise to Abraham. David's antitype, Christ, as the King, builds the sanctuary (69) (at the Second Coming), not David.

Historical applications can be found in (70-72). David was a servant who left shepherding sheep to be the shepherd of God's people. But before he could be the shepherd he had to be a servant.

## Psalm 79

In Psalm 79 the Psalmist tells God of the invasion of His land, the desecration of His Temple, the destruction of His city, the slaughter of His servants and the reproach of His people. Babylon destroyed Jerusalem and took many people away as captives. The Psalmist asks God to do to the Babylonians what they had done to the Jews, only worse. Thus this is a Psalm of imprecation. He asks God to show mercy to Israel and not to punish them any more for the sins of their forefathers, but to chasten their immoral oppressors (5-8). Again, he pleads for help and forgiveness, urging that the outrages of the heathen should not go unpunished (*'Pour out thy wrath upon the heathen'* (6) ). He reasons that if God does nothing people will think that He is weak or even that there is no God. Thus (9) – *'Help us, O God of our salvation, for the glory of thy name: and deliver us, and purge away our sins, for thy name's sake.'* and in (10) *'Where [is] their God?'* He concludes with a vow of everlasting praise from the restored nation (9-13).

In (1-3) Asaph is prophesying 400 years ahead of schedule. He does not live to see the Temple defiled or Jerusalem destroyed. *'the heathen'* (1) are Europeans, Asians and Africans (Ezekiel 38:5).

What is referred to here, in plain terms, is the inroad of the heathen, especially the northern army. Joel 2 refers to a second attack, in which the cry of the Psalmist is answered and Isaiah speaks of both. They lay waste to Jerusalem and to the Temple and the blood of the servants of the Lord is shed and their *'dead bodies'* (2) go unburied. One of the worst things that you could do to your enemy was to not bury him when he was dead. That is what happened here. Instead, wild animals and birds ate the bodies. *'We are become a reproach to our neighbours, a scorn and derision to them that are round about us.'* (4) - The neighbors are the countries near Judah, including Edom. Obadiah tells that the Edomites were very happy when Babylon destroyed Judah. Also, they took things that belonged to the Jews and did not let some of them run away from the Babylonians to a safe place. *'How long, LORD? wilt thou be angry for ever? shall thy jealousy burn like fire?'* (5): *'How long'* and *'for ever'* are characteristic words of Psalm 74. Jealousy is when you are angry because someone you love stops loving you and loves someone else or when someone hurts someone that you love. Here it maybe means both. God is angry with the Jews for not obeying Him and He is angry with Babylon for hurting the Jews.

*'For they have devoured Jacob'* (7) – literally and figuratively. The *'iniquities'* (8) are done away with at the Second Coming. Israel knew it was suffering for these sins in accordance with the warnings of the Law (Exodus 20:5). The Jews had done wrong for many years. Their fathers had all done wrong. They had not obeyed God, so God punished them. He let the Babylonians kill many of them. So the Psalmist asks God for mercy, to be kind to them again. (9-12) are repeated prayers for deliverance. *'Help us, O God of our salvation, for the glory of thy name: and deliver us, and purge away our sins, for thy name's sake.'* (9) - Literally, "for the sake of the glory of thy name". *'Wherefore should the heathen say, Where is their God? let him be known among the heathen in our sight by the revenging of the blood of thy servants which is shed.'* (10): See also Psalm 42:3, Micah 7:10. *'Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those that are appointed to die;'* (11) – See Psalm



102:20. *'And render unto our neighbours sevenfold into their bosom their reproach, wherewith they have reproached thee, O Lord.'* (12) - the nations around, such as the Ammonites, Moabites and Edomites, which instead of sympathizing they rejoiced at Israel's calamity. See also Ezekiel 25. *"sevenfold"* - Matthew 18:22 - means *"seventy times seven"* - That's God's standard - 490. - For example Daniel's Seventy Weeks where God is going to forgive Israel after 490 years. Israel does not *'shew forth thy praise to all generations'* (13) after Christ's blood atonement. (13) is fulfilled in Ezekiel 34:11-28. This Psalm ends with a concluding vow of thanksgiving. Israel will then be able to render its tribute of unceasing praise to the Lord.

### Psalm 80

This Psalm has an identical theme to that of Psalm 79. The Psalm begins with a prayer to the Shepherd of Israel once more to manifest His power and lead His people to victory (1-3). This Psalm is mainly a prayer, those hopes for the restoration of the Northern tribes and the reunion of all Israel, which are found in the prophets from the time of Amos onward and are expressed in the fullest detail by Jeremiah (3:11-15, 31:1-21), Ezekiel (37:15-28) and probably still later, after the first Return from the Exile (Zechariah 9). There were 4 kings of all Israel - Saul, David, Solomon and Rehoboam. While Rehoboam was king, the country split into two kingdoms. The Northern kingdom was Israel and the Southern kingdom was Judah. There were 10 tribes in the north, and 2 in the south. Ephraim, Manasseh and Simeon were tribes in the Northern kingdom. In 720BC, Assyria beat the Northern kingdom and took the 10 tribes captive. In this Psalm, the Psalmist prays that the tribes may become united again.

This Psalm must have been written after the fall of the Northern kingdom, when political rivalry between Israel and Judah was at an end and it may have been written either before the Exile or after the Return from Babylon, for the language of (3,7,19) does not necessarily imply that the whole nation was in exile. But more probably it was written during the Babylonian Exile, for these verses are most naturally interpreted as a prayer for the termination of the Exile. Here the land is described as being wholly overrun by enemies. On the whole, though the Psalm may be a prayer of the post-exilic congregation for the fuller restoration of Israel Doubtless it was used for that purpose. It seems best to treat it as originally the prayer of Israel in exile for a complete national restoration. The Psalmist pleads that God not continue to be angry with His people much longer and that they won't be turned over to their enemies. Once again he prays that God will restore His people.

*'To the chief Musician upon Shoshannimeduth, A Psalm of Asaph.'* (Title)  
*'Shoshannimeduth'* means "lilies" (See Psalm 45). The Psalmist addresses God (1) as the Shepherd of Israel, who led the flock out of Egypt (Isaiah 40:11). *'Ephraim and Benjamin and Manasseh'* (2) are the sons of Jacob, who went down to Egypt first. They are also named, as they represent the Northern kingdom by the tie of common descent from Jacob's wife Rachel, who is regarded (Jeremiah 21: 15) as the mother of the Northern kingdom, *'Turn us again, O God, and cause thy face to shine; and we shall be*

*saved*' (3) will be fulfilled at the Second Coming (Romans 11:26). National repentance is related to national restoration.

'*angry*' (4) – Doctrinally speaking, God can be angry at a prayer request. It may be that God's indignation against His people is so intense, that, at times, even their prayers anger Him. '*the bread of tears*' – The Psalmist is referring to prisoners. Figuratively, their food is seasoned with the brine of weeping eyes. '*drink*' (5): these tears became their drink as well. (8-13) Israel is likened to a vine that God took care of. It was in the unfriendly soil of the Nile where it wasn't watered. '*Thou preparedst room before it, and didst cause it to take deep root, and it filled the land.*' (9) - As the vinedresser prepares the ground for his vine by clearing away the stones and thorns and all that would hinder its free growth (Isaiah 5:2), so God prepared Canaan for Israel by the expulsion of its old inhabitants. '*the boughs thereof were like the goodly cedars*' (10): the indigenous cedars of Lebanon, the noblest of forest trees. Israel received special privileges from God to insure their prosperity. He '*planted*' them (8), He made '*[room]*' for this (9) by clearing the land. It was fertilized so '*The hills were covered*' (10) with crops. '*broken down her hedges*' (12) – The hedge was for protection from those who would ravish the crops. The wild beast in this context is the Son of Perdition of Revelation 13 (also see Hosea 13:8), which covers the components, which make up this "composite" beast. '*Return*' (14) - the Psalmist prays, to protect or maintain that which He planted. But The Israelites perish, for God has not merely hidden His face, but He turned it upon them in anger. So, '*[It is] burned*' (16). But inspirationally, a man can be saved if he '*will call upon thy name*' (18). When Christ ('*thy right hand*' (17) ) shows up he can receive salvation providing God 'quickens him (18). But this Psalm is aimed at the Tribulation Jew. '*Turn us again, O LORD God of hosts, cause thy face to shine; and we shall be saved.*' (19) - The Psalmist clinches his appeal by the use the title expressive of universal sovereignty, '*God of hosts*' (14).

### Psalm 81

Psalm 81 is a festival Psalm. The festival was at the time of the harvest. They called it the festival of Booths (Tabernacles). The booths were houses made of animal skins. At this festival the Jews lived for a week in these booths. This taught them how they lived when God took them out of Egypt, hundreds of years before. It also reminded them how good God was to them. Psalm 81 taught the Jews that now that God had brought them into their own land, they should have no other gods. Then He would give them help against their enemies, as He did in Egypt. The beginning of each month was marked by the blowing of the silver trumpets (Numbers 10:10), but the first day of the month of Tisri (September-October), the seventh month of the ecclesiastical year and the first of the Civil year was kept as a solemn festival and was called "the Day of trumpet-blowing" or "the Feast of trumpets" (Numbers 29:1, Leviticus 23:24). Upon the fifteenth day of the same month, at the full moon, the Feast of Tabernacles began (Leviticus 23:39). (3) discusses this double celebration. This Psalm has been the New Year's Day Psalm of the Jewish Synagogue and that by Jewish tradition it is connected with the Feast

of Tabernacles. So there were two festivals in October, one when the Moon was New, the other 2 weeks later when it was Full (3).

*'To the chief Musician upon Gittith, A Psalm of Asaph.'* (Title). *'Gittith'* probably means that the musical performance was directed to be according to a tune of that name, which is derived from "Gath", a "wine-press". The first seven verses deal with Israel praising God in its feasts for deliverance from Egypt. This is a festival Psalm. It is a call to celebrate these festivals with a shout and song and blowing of trumpets, for it is a Divine ordinance for Israel (1-5). But Israel would not obey and God was forced to leave them to the consequences of their stubborn self-will. Yet, if they would obey His commands, He would subdue their enemies and supply them with the promised blessings of plenty (11-16). God Himself becomes the speaker in (6+7).

(1+2) are self-explanatory. Historically, as mentioned, there were two festivals spoken of in this Psalm. One festival was in October, when the Moon was New, the other 2 weeks later when it was Full - Trumpets and Tabernacles respectively. Prophetically, the "solemn feast day" is the day of the Second Coming. There was a high festival on the appearance of the new Moon in the month of Tisri or October. One feast celebrated in Psalm 81 is the Feast of Trumpets ("Rosh Hashana" in Hebrew). The *'trumpet'* (3) (Hebrew "shophar", the horn, is distinguished from the metal trumpet. In the Pentateuch the use of the shophar is only prescribed in connection with the year of Jubilee (Leviticus 25:9), but according to practice it was used for the New Year as well. It pictures the triumphant return of Jesus Christ to establish His Kingdom on the Earth. The Feast of Trumpets is so named because of the use of trumpets (shofar) to sound the alarm to war. When the Messiah returns, He will be at war with the governments of this world. The *'statute'* (4) (See also Psalm 81:4) was to confirm the appearance of Jesus Christ after the Marriage of the Lamb. Here *'Joseph'* and *'Jacob'* (4+5) are both identified as "Israel". *'For this was a statute for Israel, and a law of the God of Jacob.'* (4) - The Title *'God of Jacob'* (1) carries back beyond the Exodus to the providential dealings of God with the great ancestor of the nation (Genesis 44). *'This he ordained in Joseph for a testimony, when he went out through the land of Egypt.'* (5) - to bear continual witness to His care of Israel. "Jacob" is another name for "Israel", so *'God of Jacob'* means "God of Israel".

The *'the secret place of thunder'* (7) is Mt. Sinai (Exodus 19:16). In this context it is the pillar of cloud at the Red Sea and the thundering was done when the Lord looked out of upon the Egyptians. This will be repeated during the Tribulation (*'Selah'* (7) ). *'But my people would not hearken to my voice;'* (11) - Israel's duty is allegiance to God alone. In (8-13) God testifies against His people. Historically, Israel in the wilderness is addressed, but Israel of every age is included. Absolute fidelity to God was the fundamental principle of the Sinaitic covenant. *'There shall no strange god be in thee; neither shalt thou worship any strange god'* (9). The people would not listen so God *'gave them up'* (12) – He gave up Israel to their enemies. If they would have *'submitted'* (15) He would have *'subdued'* (14) these enemies. *'He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied thee.'* (16) - This is another reminiscence of Deuteronomy 32:13-14.

## Psalm 82

This Psalm is a vision of judgment. The representation of God as the Judge and the introduction of God Himself as the speaker are characteristics common to several of Asaph's Psalms. *'the congregation of the mighty'*: It is a picture of God leading a meeting in heaven, where He resides. He is telling the gods what he has decided to do. This is like when the angels met with God and Satan in heaven (Job 1:6). In this Psalm the nation of Israel was assembled for judgment. Here the authorities of the nation who have abused their trust are put on trial. He upbraids them for their injustice and partiality and bids them remember what the duties of their office are (2-4).

*'God standeth in the congregation of the mighty; he judgeth among the gods.'* (1) – These are not earthly judges and when *'he judgeth among the gods'* (1) there is no reference to Israelite judges. *'congregation of the mighty'* – See 1 Kings 22:19. Christ applied (1) to human judges simply to prove His own Deity (John 10:34-36) – In Psalm 82: *'Ye [are] gods'* (6) - (they called themselves gods) - fallen angels that are likened unto being children of the devil.

*'They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course.'* (5) - The godless do not know what they are doing. They are like men who cannot see their way as they walk in the dark. They have no knowledge, neither will they get understanding, though these are the needful qualifications for a judge (1Kings 3:9). They walk on to and fro in darkness, self-satisfied with their ignorance and moral darkness. So as a consequence all the foundations of the Earth are shaken,

*'I have said, Ye [are] gods; and all of you [are] children of the most High. But ye shall die like men, and fall like one of the princes.'* (6+7) - gods, but they die like men. They aren't human judges here – The judges of Genesis 6 were supernatural “gods” (Genesis 3:5, Exodus 15:11). They are hardly Israelite judges. These gods have been here before and will be here again. God never said Israelite judges were *'children of the most High'* (6). *'Defend the poor and fatherless: do justice to the afflicted and needy.'* (3) – Human authorities are God's representatives to see that the weak and friendless have justice done them (Exodus 22:22). So (6+7) is not dealing with human judges. The judges (actually they are supernatural gods) in (6) corrupt the entire Earth with their decisions. *'Selah'* (2) gives the time context. *'Arise, O God, judge the earth: for thou shalt inherit all nations.'* (8): The Psalmist has watched the trial and condemnation of Israel's judges and this moves him to appeal to God Himself to assume the office of Judge, not only for Israel but for all the world. If Israel's judges have failed so miserably in their duty towards their own countrymen, he wonders how Israel can rule the world, though all the nations have been promised to its kings for their inheritance. So he appeals that God Himself must take possession of all the nations as their King and Judge. This is a prayer that any Christian can make.

## Psalm 83

This Psalm is a Psalm of Asaph. The events of this prophecy take place in Daniel's Seventieth Week. This is the one week of Daniel's Seventy Weeks that is yet to be

fulfilled. During this week Israel will make a covenant with the Antichrist, the prince that shall come. At the end of this period God Himself will take possession of all the nations as their Sovereign and their Judge. Historically the vision of the judgment of unjust rulers, who oppress God's people from within is followed by a prayer for the judgment of the nations which threaten to destroy God's people as a nation from without.

This is an imprecatory Psalm. - The opening prayer is for the judgment of those enemies who threaten to destroy God's people as a nation. The nations around are represented as joining in an unhallowed confederacy against Israel. Their aim is nothing less than to blot the name of Israel out of remembrance. The ancient enemies of Israel, the Moabites and Ammonites, are the leaders of this coalition; with them are united the Edomites, Amalekites and Arabian tribes from the desert: Philistia, Tyre and even Assyria appear as their confederates.

*'the hidden ones'* (3) are those that flee the Antichrist and are hidden in Sela Petra, the rock city. There, God has furnished them with an asylum from their enemies. These enemies are listed in (6-8). The details of the destruction of these enemies are given in (9-17). Historically, Israel's enemies of (6-8) are those of David's times, but their antitype is certainly different, as the context is *'Selah'* (8). But the antitype of this 10-kingdom confederacy may have kingdoms with different names, as the Antichrist kingdom is *future*. In any case, there are 10 kings in Revelation who are "confederate" against God.

Included in the confederacy: The Edomites, who come from the southeast and who inhabited the mountainous region between the Dead Sea and the Gulf of Akaba. Next are the Ishmaelites, who roamed over the deserts from the borders of Egypt to the northwest shore of the Persian Gulf (Genesis 25:18). From the east of the Dead Sea come the Moabites From the northeast come the Hagrites, who lived in the area of the Hauran, east of Gilead (1 Chronicles 5:10, 19, 20). They are mentioned in the inscriptions of Sennacherib along with the Nabatheans. Gebal is not the Gebal of Ezekiel 27:9 to the north of Tyre (Byblus), but rather the Gebal of the northern part of the mountains of Edom, southward of the Dead Sea. The Ammonites, ancient and bitter foes of Israel, come from their home beyond the Jordan. The Amalekites come from the southern deserts between the Arabah and the Mediterranean. The Philistines on the west and Tyre on the north have joined them and Assyria also sent a contingent to support this confederacy.

*'the houses of God in possession'* (12) – the reference is to the synagogues of Psalm 74:8. *'As the fire burneth a wood, and as the flame setteth the mountains on fire'* (14) – This will literally happen, as Israel's enemies are literally put on fire at the Second Coming (Matthew 13:49) and they taste everlasting *'shame'* (16) (Daniel 12:2). They will eventually perish (Malachi 4:1-3). (18) is answered, literally, in Revelation 19 and 20. In Revelation 19:16 *"he hath on [his] vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS"*. That is the tetragrammaton. That is the JHVH – the name that everyone will know throughout the Earth one day. *'Let them be confounded and troubled for ever; yea, let them be put to shame, and perish:'* (17): The primary object of chastisement is conversion (16), but if they will not acknowledge Israel's God as

the God of disclosure of revelation, let them be compelled by repeated judgment to recognize Him as the Almighty Ruler. (Compare Isaiah 37:20). The ruin with which they threaten God's people will recoil upon themselves (Psalm 35:4).

### Psalm 84

The doctrinal thrust of this Psalm is aimed at the rebuilt Temple in Jerusalem in the Millennium. The plurals – ‘*tabernacles*’ (1), ‘*courts*’ (2), ‘*altars*’ (3) indicate a multiple portioned structure. Historically, the Psalmist says in verse 3 that small birds can live in the Temple. But the Psalmist is far away at the time (2). When he thinks about this fact it makes him feel weak. In (5-7) he tells about the pilgrimage to Jerusalem. They may come on long journeys, but they really want to come to Zion. The dry ‘*valley*’ in (6) is "Baca Valley" in Hebrew. The Baca is a tree that lives in dry places. It is not known where Baca Valley was. But the dry place did not stop the pilgrims. They found water there; maybe the autumn rains. Christians have always believed that this verse means that when life is difficult, God will send help.

In (3), the Psalmist calls God his King. But in (8-9) the Psalmist prays for another king. It is the king of Israel that lives in Jerusalem. He calls this king ‘*our shield*’. The king stops other countries from hurting his people. The word is not "king", but is "messiah" in Hebrew. It means "anointed", which means "oil poured on". This is how they made kings long ago. All the Kings of Israel were messiahs, but Jesus is the Great Messiah. He is our King. If we ‘*trusteth in*’ Him then we will be very happy (12). (11) does not say that God is *the* Sun, but is *a* sun. He is not the Sun that we see in the sky.

Prophetically, Ezekiel 40-46 describes this Millennial Temple. The time frame is ‘*Selah*’ (4, 8). Historically, tabernacles were erected in the wilderness by Moses at God’s command and were brought into the land of Canaan, where the Lord took up His dwelling. These tabernacles consisted of a tent-like structure covered by rug-like coverings for a roof and an external courtyard. The whole compound was surrounded by a high fence. The fence was made of linen hangings held by pillars. ‘*amiable*’ (1) indicates that the Tabernacle is a warm, friendly peaceable place. The Psalmist delights in the house of God.

*‘the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars’* (3) – This is figurative, as sparrows don’t house themselves in a tabernacle and nobody would desire that they build the nests there. However, the Millennial Temple will certainly be large enough to house many of them. Possibly the Psalmist observed that sparrows, sought the outer courtyards of the tabernacles, where they could find discarded food.

*‘my King’* (3): the Jewish designation. Christ is our “head” and our “Lord”. *‘they that dwell in thy house’* (4) *‘they will be still praising thee’* - even when Jerusalem is threatened by Gog and Magog. This occurs at the end of the Millennium, at the time of a battle called Gog and Magog, which is described in Revelation 20 and concerns the time when the devil is loosed out of his prison. The “servants” of (4) are designated as such because they will still be praising God at this terrible time. *‘Who passing through the valley of Baca make it a well; the rain also filleth the pools.’* (6) – an illustration of the

ways of faithful servants who ‘*still*’ (4) praise God in times of trouble. The word “Baca” is derived from the root, which means to weep, but it nowhere means “weeping”, which uses words of a different form. Here it probably denotes some kind of balsam tree, so called from the “tears” of gum that it exudes. Balsam trees are said to love dry situations, growing plentifully, for example, in the arid valley of Mecca and this is clearly the point of the reference. The valley of Baca was a somewhat waterless and barren valley through which pilgrims passed on their way to Jerusalem, but faith can turn it into a place of springs. ‘*Baca*’ (6) signifies a mulberry tree, when whose berries are squeezed they are teardrop in shape. Thus, the ‘*Blessed*’ (5) man can make this dry valley a place of springs, finding refreshment under the most untoward circumstances, through his faith. God refreshes him with showers of blessing from above (6). ‘*They go from strength to strength, every one of them in Zion appeareth before God.*’ (7): On their toilsome journey they gain fresh strength as they advance. (Compare Isaiah 40:31). Here Jacob is saying he is finished and God doesn't see all these things going on. But God is saying “All you have to do is just wait on Me. I'll take care of everything”. But people are impatient. They think God has forsaken them and He doesn't know their problems. We make up excuses for the inadequacies we think that God seems to possess, but it's really our own inadequacies. People are impatient, but they must wait on the Lord.

‘*Behold, O God our shield, and look upon the face of thine anointed.*’ (9): A shield was anointed for battle. Its purpose was to stop firebrands or the blows or spears of enemies. This can also be an effect of prayer, as the Psalmist hopes for here. (9) connects two attributes of battle - ‘*our shield*’ with ‘*our anointed*’. As the shield is anointed for the battle, Christ is the anointed of God and is also prepared for the battle at the end of the Millennium. ‘*For the LORD God is a sun and shield: the LORD*’ (11) – This states that God is the shield AND the sun. The sun is the Sun of righteousness – Jesus Christ (Malachi 4:2). So, in about 1000BC this Psalmist can be said to have stated that Jesus Christ is God! Historically, David was God's anointed (Psalm 18:50). To repeat: ‘For the LORD God [is] a sun and shield: the LORD will give grace and glory: no good [thing] will he withhold from them that walk uprightly.’ (11) – “grace” (Genesis 34:21), “honour” (1 Kings 3:13) and “prosperity” (Psalm 122:7) are the reward of the upright.

### Psalm 85

(1-3) refer to the restoration of Israel after Daniel's Seventieth Week is over. (4-7) refer to the remnant in the Tribulation. Historically, the restoration of Israel from exile is a proof that God has forgiven His people as He promised (Jeremiah 33:8) – “*I will pardon all their iniquities*”. Yet, the present condition of Israel showed that God was still angry, as only a feeble remnant has returned. ‘*Wilt thou be angry with us for ever?*’ (5) the Psalmist asks of God. So the nation prays for a fresh sign of God's saving power to cheer up His people (1-7). The Psalmist receives assurance that God will fulfill this. He will dwell among them and bless them, fulfilling the prophetic promises of the establishment of His Kingdom (8-13).

This Psalm historically fits the return of the captives from the Babylonian Captivity and prophetically it speaks of the end of the Tribulation. ‘*Selah*’ (2) gives the

prophetic time frame.’ ‘*Wilt thou not revive us again*’ (6) connects with Hosea 6:2 – “*After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.*” In view of a day being 1,000 years (2 Peter 3:8) and looking at the 7 days of Creation – by comparing, one can also find out that there are 7,000 years of known history, 1 day of the Creation week for each 1,000 years. When looking from the time of the Creation of Adam or the recreation of the world and then to the time of the crucifixion there are 4,000 years. Taking the number 7, dividing it in the Biblical principle of 4 and 3 yields 4,000 years before the Cross, so after the Cross there would be 3,000 years. That's what the 2 days and the third day refer to - the 3,000 years of known history after the crucifixion. The 2 days refer to the Church Age - 2,000 years = 2 days. The third day is a reference to the Millennium. God will raise us up and we shall live in His sight.

Thus, when Hosea 6:2 speaks of revival “*After two days*”, that time frame is the end of the Church Age. That puts this Psalm prophetically at the start of the Tribulation with the Psalmist praying for revival, which will occur for the Jews at the start of the Millennium (after the end of Daniel’s Seventieth Week).

‘<<*To the chief Musician, A Psalm for the sons of Korah.*>> *LORD, thou hast been favourable unto thy land: thou hast brought back the captivity of Jacob.*’ (1) - There are two captivities (Isaiah 11:11). This second captivity began to be regathered in around 1948. There were Jews in Israel before the 1900's, but here it’s talking about people going back there in mass amounts. There are many Jewish people there now. (1-3) are at the end of the second Captivity (using a Millennial time frame). So prophetically (1-3) have an ‘end of the Tribulation’ context (See Hosea 6:2, (2) ).

‘*Thou hast taken away all thy wrath: thou hast turned thyself from the fierceness of thine anger.*’ (3) - God was not as furious with his people any more. To turn from the ‘*fierceness*’ implies that He was reconcilable. ‘*Turn us, O God of our salvation, and cause thine anger toward us to cease.*’ (4) – ‘*Turn*’ - They turn from doing what was wrong to doing what God wants them to do. ‘*Turn*’ is constantly used of Israel's “provocation” of God (Example: Jeremiah 7:18). ‘*Wilt thou not revive us again: that thy people may rejoice in thee?*’ (6) – They wish to be restored to their national life according to the promises of the prophets (Compare Hosea 6:2).

The ‘*saints*’ (8) are His people of (Daniel 7:28), which fits the start of the Tribulation aspect of this Psalm, as the saints of the most High shall take (Second Coming) the Kingdom, and possess this Kingdom for ever, even for ever and ever (Millennium/Eternity chronology).

Historically, ‘*Shew us thy mercy, O LORD*’ (7) - Here the Psalmist offers his prayer to God that God will revive them. In (8-13) the Psalmist listens for God's answer to His people's prayer. ‘*righteousness and peace have kissed each other*’ (8): They never can unless the King of Righteousness precedes the King of Peace (Hebrews 7:2). The context of Righteousness and Peace kissing each other is ‘*our land shall yield her increase*’ (12) and ‘*glory may dwell in our land*’ (9). Your ‘*peace*’ (8) will depend how godly your heart can be.



## Psalm 86

This Psalm appears to be mostly devotional in nature. (15). For example – God is “*full of compassion, gracious, longsuffering, plenteous in mercy and truth*” (Psalm 86:15). It is distinguished by the seven times repeated use of 'Lord' in addressing God. ‘*A Prayer of David.*’ (Title) – Into some of his songs he apparently has inserted prayers. David counts his blessings (11-17). There a number of things God can do for a sinner: deliver him (13), show him mercy (13), help him (17), comfort him (17). In composing this prayer the Psalmist used words of David and he also used words that Moses wrote in the Book of Exodus. He also took some bits from Psalms 25-28, some pieces from Psalms 54-58, additional material from other Psalms and other parts of the Bible. Again, it is distinguished by the seven times repeated use of 'Lord' (Adonoi) in addressing God. Primarily it appears to be an expression of personal devotion, rather than a prayer for the use of the congregation.

The context of (1-5) appears to be the Psalmist’s petition for a hearing (1), which matches Psalm 4:1. (“*hear my prayer*”). ‘*Preserve my soul*’ (2) refers to physical life in the Old Testament where a human being becomes "*a living soul*" when the breath of God is breathed into him (Genesis 2:7). Inspirationally, application can be made to eternal security in the New Testament. ‘*holy*’ (2): The individual Israelite was commanded to be holy, Israel is a holy nation and David addresses Christ as the “*Holy One*”. God is ‘*good*’ (5) and ‘*plenteous in mercy unto all*’ (5) even when the sinner refused to request it. ‘*Among the gods*’ (8) (See Psalm 82). These gods are real and present even today. (1 Corinthians 8:1). There are thousands of these gods who have left their first estate (Jude 6). ‘*[there is] none like unto thee*’ (8) - based upon Exodus 15:11) – “*Who [is] like unto thee, O LORD, among the gods?*” ‘*thou [art] God alone*’ (10) – There is one God (1 Corinthians 8:6) not many gods. (9) takes place in the Millennium. This verse is remarkable for the fullness of its Messianic hope. In Revelation 15:3-4 the ones taken out of the Tribulation will sing a song of Moses, a song connected with the Law. In Exodus 15:1-19 there is a song of deliverance, which may be song as well. ‘*Teach me thy way, O LORD; I will walk in thy truth: unite my heart to fear thy name.*’ (11): (Se Psalm 26:3). ‘*unite my heart to fear thy name*’ (Psalm 85:11) - Let it be no longer divided between God and other attractions; let all its powers and affections be concentrated in reverence to Him as He has revealed Himself in the works of Creation and in acts of redemption. The unity and uniqueness of God demand unity of heart in His worshippers (Deuteronomy 6:4-5). This is surely an allusion to the promise in Jeremiah 32:39.

## Psalm 87

This Psalm fits well as following Psalm 86, for it expands the thought of Psalm 86:9, a verse remarkable for the fullness of its Messianic hope, all in a Millennial context. ‘*His foundation is in the holy mountains.*’ (1): The Psalm is about Jerusalem. The Psalm calls Jerusalem by the name “Zion”. Really, Zion was the name of the hill on which Solomon built the temple. The Jews thought that God lived on this hill. It was His home on Earth. Because they thought that God was holy they thought that Zion was also holy. So they called the hill of Zion a "mountain of holiness". But this Psalm is really the story

of two Jerusalems. (1-3) are about the earthly Jerusalem, the capital city of the Jews. (4-6) are about a heavenly Jerusalem.

(1) – ‘*holy mountains*’, as they picture the Lord Himself (See Psalm 125:2). The plural ‘*mountains*’ (Compare Psalm 133:3) may be merely poetical or it may refer to the different hills upon which Jerusalem stood or it may refer generally to the mountainous region in which it was situated. ‘*holy*’ can apply to a piece of land in the Old Testament, but not in the New Testament. The holy mountains are in Palestine (Ezekiel 20:40). ‘*the gates of Zion*’ (2) are to the city of Zion. ‘*Selah*’ (3) gives the earthly, Millennial context. Zion is a city founded by God Himself (Isaiah 14:32), thus, ‘*O city of God*’ (3).

Psalm 48, which is also a ‘*A Song [and] Psalm for the sons of Korah*’, seemingly equivocates God and Zion –

*Psalms 48:12 Walk about Zion, and go round about her: tell the towers thereof.*

*Psalms 48:13 Mark ye well her bulwarks, consider her palaces; that ye may tell [it] to the generation following.*

*Psalms 48:14 For this God [is] our God for ever and ever: he will be our guide [even] unto death.*

Mount Zion is the highest point in the city of Jerusalem.

Isaiah chapter 60 calls Zion “*The city of the LORD, The Zion of the Holy One of Israel.*” (Isaiah 60:14). Zion is a city founded by God Himself (Isaiah 14:32). In Isaiah 60:15 God states ‘*I will make thee an eternal excellency*’. Jerusalem shall again be a beautiful city one of these days (future).

*Isaiah 60:16 Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the LORD [am] thy Saviour and thy Redeemer, the mighty One of Jacob.*

This future city of Zion is going to do that. Evidently it implies that the riches of kings and the riches of Gentiles are going to be brought into that city. “*Saviour*” - So this land has a Saviour. “*Redeemer*” - The land has a Redeemer. So, while Psalm 87 is about the Jerusalem that was destroyed, the prophetic context speaks of a future Jerusalem, one that will be the mother of *all* people (Isaiah 66:13).

So, some type of basis has been established for the link to Psalm 86:9 in Psalm 87. The Messianic context of a future Jerusalem is part of the Messianic “*hope*” of Psalm 86. The context of Galatians 4:26 shows that Psalm 87 can prophetically be a prophecy of “*the Jerusalem that is above, which is our mother*” (Galatians 4:26), as well as having its historical application of Jerusalem in the Tribulation.

‘*I will make mention of Rahab and Babylon*’ (4) – God will mention these to Israel during the Tribulation and to the survivors afterwards. ‘*Rahab*’ is a reference to a dragon in the water that was slain. It was originally a mythical name designating the abyss or the sea. It is also an alternative for “*Tiamat*,” the Babylonian name of the dragon of darkness and chaos. Psalm 89:9 also indicates that ‘*Rahab*’ is a name applied to the sea-monster, the dragon. ‘*Rahab*’ was also the name of a prostitute in Jericho. Some say ‘*Rahab*’ is also a poetic name for Egypt, conveying the idea of haughty inflated arrogance. The prostitute has the same name as this dragon as this is the “*prostitute*” (the harlot) that rides the ‘*beast*’ in Revelation 17. Thus, she is not just connected with Babylon (4) she *is*

Mystery Babylon. *'I will make mention of Rahab and Babylon to them that know me: behold Philistia, and Tyre, with Ethiopia; this [man] was born there.'* (4): God points, as it were, to each of these nations in succession and points out that "This one was born there", namely in Zion. By this Divine edict each of them is invested with the full rights and privileges of citizenship, as though they had been born in Zion. It is God's purpose to reconcile all nations to Himself. Egypt, the world power of the South, the ancient enemy of God's people; Babylon, the world-power of the North, the cruel oppressor of later times; warlike Philistia, by which Israel had so often been harassed; proud Tyre, the self-important representative of commerce and wealth; distant Ethiopia, famous for its stalwart warriors (Isaiah 18:7). All of these will be brought to recognize the True God and all of them shall be incorporated into the commonwealth of Israel (Ephesians 2:12).

*'And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her.'* (5): It appears *'This and that man'* - could mean that when God "takes a census" of the peoples of Zion He registers the peoples noting that *"this and that man"* were born there. In summary, this Psalm can be viewed as a universal rejoicing in which the citizens of Zion greet their Provider.

### Psalm 88

This is the saddest Psalm in the whole Psalter. It is a pathetic cry of hopeless despair in the midst of unrelieved suffering. The theme involves the sufferings of the death and burial of Christ, the sufferings of a Jew in the Tribulation and the sufferings of *any* saint in distress. Thus, this is the saddest Psalm in the whole collection. It is a pathetic cry of hopeless despair in the midst of unrelieved suffering. In other Psalms the light breaks through at some point. Here the gloom gets deeper as the Psalm progresses. It is characteristic of this Psalm that the last word is *'darkness'* (18).

*'<<A Song [or] Psalm for the sons of Korah, to the chief Musician upon Mahalath Leannoth, Maschil of Heman the Ezrahite.>>'* (Title). The title is composite. The first half indicates that it was taken from the Korahite collection. The second half *'to the chief Musician; upon Mahalath Leannoth, Maschil of Heman the Ezrahite'* gives the musical setting and traditional authorship. *'Leannoth'* may mean "concerning afflictive sickness". More likely, *'Mahalath Leannoth'* means "sickness to afflict" and this is the title of the melody to which the Psalm was to be sung. In (7, 16 and 17) Heman writes about water. His trouble is like the sea. It is heavy and pours over him. It is all round him like a flood. It makes him feel that he cannot move. It was like being in a prison (8), and he cannot get out. We do not know what the prison was. Maybe he was so ill that he could not move.

In I Kings 4:31, Ethan the Ezrahite, Heman, Calcol and Darda are named as famous sages, whose wisdom was surpassed only by that of Solomon. In 1Chronicles 2:6 there are the same four names (although "Dara" is in place of "Darda"), given as sons or descendants of Zerah. It is natural to infer that "Ezrahite", being a component of a personal name based on the name of one's father or grandfather, is of the family of Zerah.

The condition of the afflicted man is clearly one of one who is suffering: He has *'cried day and night'* (1), his *'life draweth nigh unto the grave'* (3), *'I am counted with them that go down into the pit'* (4) – he is already considered as dead, he is isolated and

in darkness (9). ‘*Selah*’ (7) gives the Tribulation/Second Coming context to this Psalm. So the suffering of the Jews in the Tribulation is one aspect of what is being described here. But Christ, as a sufferer, is in the context, as well. The words (2-7) in particular match His sinbearing, His taking the wrath of God and descending into hell. The ‘*deeps*’ (6) is a type of the wrath of God poured out on a sinner. Also, the deeps, metaphorically, can be thought of as being the depths of misery (Lamentations 3:4).

‘*Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves. Selah.*’ (7): The image is of the wrath of God being strong billows of the sea breaking upon the Psalmist in full force. In actuality, it is God’s judgment against a sinner in hell. The waves relate to the waters of the great deep (Genesis 1:1-6) and when Jesus Christ says “*Ye shall drink indeed of my cup, and be baptized with the baptism*” (Matthew 20:3) He refers to His sufferings as a baptism, which is an immersion in water. (See also Psalm 42:7, where “*deep*” is related to “*waterspouts*”). ‘*Wilt thou shew wonders to the dead? shall the dead arise and praise thee? Selah.*’ (10) relates this to the suffering of Tribulation saints.

(8-11) – appeals to God for an answer to prayer. ‘*Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?*’ (12) - God’s wonders will not ever be known when one is in darkness (Job 10:21). ‘*But unto thee have I cried, O LORD; and in the morning shall my prayer prevent thee.*’ (13): He contrasts himself with the dead, whose covenant relation with God is at an end. He at least can still pray and in spite of all discouragement he will not cease to pray. ‘*LORD, why castest thou off my soul? why hidest thou thy face from me?*’ (14) – Lamentations 3:8, Job 13:24. ‘*I am afflicted and ready to die from my youth up: while I suffer thy terrors I am distracted.*’ (15) – This could be said of Israel as a nation if they complain in this way without knowing any comfort. Yet they can always gather themselves up again for fresh prayer. Also consider that Israel’s existence has not been continuously wretched and unsteady. ‘*Thy fierce wrath goeth over me; thy terrors have cut me off.*’ (16) – Psalm 42:7. (17) – The waters surround the Psalmist daily like water. Christ was made to be sin for us and He was “surrounded” by our sins like an immersed man is surrounded by water.

### Psalm 89

This is a Messianic Psalm. ‘*Maschil of Ethan the Ezrahite.*’ (Title) – See Psalm 88 introduction. ‘*the very heavens*’ (2) - are now inhabited by principalities and powers. God’s faithfulness will be established in the heavens only if they are purged of these “gods”. This is yet future. Historically, God made special promises to David (2 Samuel 7:12-17). The important promise is that someone from David’s family would always be king. Ethan wrote Psalm 89 many years after this. He called it a “*maskil*”, a Psalm that teaches us something. In this Psalm, Ethan sings about a problem. God had promised that there would always be a king in David’s family. But now there was no Jewish king. The army from Babylon had beaten the Jewish army. They took the Jewish king to Babylon and the king of Babylon (Nebuchadnezzar) became king of the Jews.

Jesus Christ is of the seed of David, so doctrinally one can apply these verses to Jesus Christ. This seed of David shall endure forever. The spiritual application of 2 Samuel 7 far exceeded anything Solomon ever knew. ‘Selah’ (4) tells that Solomon, as the son of David was not the doctrinal fulfillment of the covenant given in 2 Samuel and that this covenant cannot be completed until the Second Coming. ‘Selah’ (4) is the Second Coming time frame for this occurrence. (3-4) - See 2 Samuel 7:12-16.

‘the heavens’ (5) – God’s faithfulness will be praised ‘in the congregation of the saints’ (the saints of Daniel 7:18) –“the saints of the most High”. ‘For who in the heaven can be compared unto the LORD? who among the sons of the mighty can be likened unto the LORD?’ (6) - God's nature is unique, incomparable. Even among celestial beings there is none that can be compared with Him.

‘Thou hast broken Rahab in pieces, as one that is slain; thou hast scattered thine enemies with thy strong arm.’ (10): ‘Rahab’ was the name of a Canaanite prostitute who saved the spies sent by Joshua to Jericho. Isaiah 51:9 states “[Art] thou not it that hath cut Rahab, [and] wounded the dragon?” As we discussed in Psalm 87, Rahab is a reference to a dragon in the water that was slain. It was originally a mythical name designating the abyss or the sea. It is also an alternative for "Tiamat," the Babylonian name of the dragon of darkness and chaos. Psalm 89:9 also indicates that Rahab is a name applied to the sea-monster, the dragon. The prostitute has the same name as this dragon, as this is the ‘prostitute’ (the harlot) that rides the ‘beast’ in Revelation 17. Thus, she is not just connected with Babylon (4) she is Mystery Babylon. ‘thou hast scattered thine enemies with thy strong arm’ (10) is a figurative reference to Jesus Christ in a military sense.

‘The north and the south thou hast created them: Tabor and Hermon shall rejoice in thy name.’ (12): ‘Tabor and Hermon’ are mountains named, not so much to represent the west and east of the land, as because they are the grandest and most conspicuous natural features of Palestine. Tabor is described as a strange and beautiful mountain. In Jeremiah 46:18 it is used as an emblem of pre-eminence. The geographical significance comes from the fact that north and south are “fixed” (Psalm 75:6) and drawing a line vertically from the North Pole to the South Pole puts Hermon on the east and Tabor on the west.

‘high is thy right hand’ (13): another figurative reference to Jesus Christ. It has something to do with God killing people. It is God showing His power and His might. He brought the Jewish people out of Egypt and then He overthrows the Egyptians and kills them. In the first part of the high hand He killed the firstborn. In the second part of the high hand He kills the Egyptians at the Red Sea.

‘Then thou spakest in vision to thy holy one’ (19) – (Psalm 16:10) – the Lord Jesus Christ The first time “Holy One” appears in the Bible in Time is in Job (6:10). It does not appear again for 800 years, until the time of king David. Job knew about the Holy One 800 years before that term was ever used again. The Jewish people had all the light. After (25) “David” is the Lord Jesus Christ. (20-23) are true of David’s reign and battles. ‘Thou art my father, my God, and the rock of my salvation’ (26): God the Father is the ‘rock of my salvation’ for Israel, although Christ is the type. ‘His seed also will I make to endure

*for ever*' (29) – The promise to David will not be annulled, as our faithfulness can't annul God's faithfulness (33-34).

The sufferings of Christ are (37-45) - He loses His crown (39), '*broken down the hedges*' (His protection) (40), '*made all his enemies to rejoice*' (42), '*cast his throne down to the ground*' (44), along with other terms for these sufferings. His glory is in seen parts of (23-34) – '*beat down his foes before his face*' (23), '*my faithfulness and my mercy [shall be] with him: and in my name shall his horn be exalted*' (24), '*I will make him [my] firstborn, higher than the kings of the earth*' (27), '*my lovingkindness will I not utterly take from him*' (33) and '*His seed shall endure for ever, and his throne as the sun before me*' (36).

So, in summary, the Psalmist is pleading for Jesus Christ, who is in a state of humiliation (50), David, who is in a state of distress (47) and for Israel at the end of the Church Age (51-52).

'Amen, and Amen' (52) closes the third collection of the Psalms.

## Book IV

### Psalm 90

In this Psalm, there are three words for God: '*Lord*', '*LORD*' and '*God*'. They are three different words in Hebrew, the language that the Jews spoke when they wrote the Psalms. Jews were born from Abraham, Isaac and Jacob and their children. This Psalm uses words that Moses said, from Genesis 3 and Deuteronomy 32. In (1) and (17) there is the word '*Lord*'. This means "master", someone with authority. It translates the Hebrew word "Adonai". In (13) there is '*LORD*', with 4 capital letters. This translates "Yahweh" or "Jehovah". It means "I am". This says that God is always alive. In (2) and (17) there is

the word 'God'. This translates "Elohim". It is a plural word; it means "the powerful rulers that have authority".

'<<A Prayer of Moses the man of God.>>' (Title) – It possibly came to have the name of Moses prefixed to it due to the resemblance of this Psalm to Deuteronomy and the situation of the Israelites in the wilderness. '*dwelling place*' (1): The Psalmist's acknowledgment that God is Israel's refuge. (1) is usually taken in the devotional sense, where Moses uses '*our*' to refer to the patriarchs, who had no permanent dwelling place. In Hebrews 11:10 "*foundations*" denotes permanence. New Jerusalem will have permanent foundations, while our "buildings" are only temporary. '*Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.*' (2) – a great statement on the Eternity of God. This may be the strongest description of the Eternity of God to which human language can reach. God existed before the Bible was ever written and will exist forever in Eternity. The Lord was, is, and always will be glorious and self-sufficient.

(4) is the Old Testament stating of 2 Peter 3:8 - '*a thousand years*'. What is a very long time to Man is a short time to God. (4) is also likened to a '*watch in the night*'. A watch in the night refers to a portion of the night or a third part of a night (compare Exodus 14:24). In the Old Testament there were three watches to a Jewish night (in the New Testament there are four). The division into four watches mentioned in the New Testament was of Roman origin.

'*Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up.*' (5) - Man is compared to a building swept away by a sudden burst of rain (Matthew 7:27). '*like grass*' (5): "*For all flesh [is] as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:*" (1 Peter 1:24). Human life is at best brief and uncertain and Israel's life is being spent under the cloud of God's wrath for the punishment of its sins. 'For we are consumed by thine anger, and by thy wrath are we troubled.' 'sleep' - The Bible talks about death as "sleep". '*For we are consumed by thine anger, and by thy wrath are we troubled.*' (7) - This is the Psalmist's reason for reminding God of the frailty of human life. '*we*' (Israel) have been consumed through God's anger, and through His wrath they have been dismayed. He speaks of it not as a general truth but as an actual experience. "Dismayed" is a word specially used for the concerns motivated by Divine judgments. (See Leviticus 26:16). '*Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.*' (8) – "*This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.*" (1 John 1:5). This verse tells us that this light lets God see the wrong things we do, even the secret wrong things. The "*secret sins*" are judged by Christ. "*For God shall bring every work into judgment*" (Ecclesiastes 12:14). '*The days of our years*' (10) are not Moses' years. '*For all our days are passed away in thy wrath: we spend our years as a tale that is told.*' (9): We are "*the generation of his wrath.*" (Jeremiah 7:29). God tells Man to fear Him, as He will not tolerate sin of any kind because His nature is holy. His wrath will be poured out against sinners (Revelation 20:11-15). So to fear Him is wise (Proverbs 9:10). In the New Testament it's a little bit different, as we have a holy Bible. It gives understanding

and knowledge of the Holy Spirit and by Him one will have an understanding of the New Testament.

*'Who knoweth the power of thine anger?'* (11) - Most men don't understand in their hearts the intensity of God's wrath against sin, so as to fear Him properly with the necessary reverence to not offend Him. *'according to thy fear, [so is] thy wrath.'* (11) - God's wrath is perfectly "equal to the occasion". He won't tolerate any sin, so His wrath against sin will be poured out on sinners. (Revelation 20:1-15). We must fear Him, which is exercising one's good judgment. This also gives us discernment, which we lack. *'So teach us to number our days'* (12), as these days can be lengthened (Isaiah 38:5) or shortened (Ecclesiastes 7:17). *'Teach us'* (12): As fear is "*the beginning of wisdom*" (Proverbs 9:10). The Psalmist asks God to give him that discernment, which we may lack, in order to receive wisdom by fearing God.

(13-17) is a prayer for restoration of God's favor to His people, as this will make His people happier throughout their brief span of life. *'Return, O LORD, how long?'* (13) – The prayer is for the Messiah to come that Israel might rejoice and be satisfied. *'O satisfy us early with thy mercy; that we may rejoice and be glad all our days.'*(14), not for God's change of attitude, which is never spoken of in Scripture as being in the manner of men. Men would repent or regret, while God *doesn't* "regret" His course of action and He won't be subject to a changeability of purpose. God's glory and beauty (16+17) do not *'appear'* (16) until the Messiah returns and the Jewish people won't establish their *'work'* (17) until that time. *'And let the beauty of the LORD our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.'* (17) – The Lord will one day establish His *'beauty'* on Israel.

### Psalm 91

Israel was untouched by the judgments upon the Egyptians, which were the prelude to its deliverance, so it will be now before the exodus from Babylon. The promises of Exodus 23:20 and Jeremiah's prophecies of Israel's deliverance from Babylon seem to have been in the Psalmist's mind. There is nothing in Psalm 91 that tells who wrote it or when it was written. It may be "words that Moses prayed", as in Psalm 90.

There are 4 names for God in (1-2) of this Psalm: *'most High'*, *'Almighty'*, *'LORD'* and *'God'*. This Psalm may describe the security of the godly man under God's protection amid the perils of his journey through life. But it gains forcefulness and the doctrinal and historical aspects emerge if this Psalm is also regarded as being addressed to Israel in a crisis of its history. *'He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.'* (1) - Whoever takes refuge with God will find himself under the protection of an Almighty guardian. The *'secret place'* (1) is the shelter of an eagle's wings. Spiritually, the *'secret place'* is mentioned in Isaiah 57:15. Christians inhabit Eternity now in the sense that they have eternal life. They are still in Time physically. So spiritually, this can be thought of as a secret place. *'I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust.'* (2): A fortress protected a



city from enemies, so it was a refuge to the people that lived there. God can be thought of as a refuge and a fortress (Jeremiah 16:19).

In the Tribulation every deadly thing in Psalm 91 is literal – the ‘*snare*’ (3), the ‘*pestilence*’ (3), the ‘*arrow*’ (5) flying and the destruction that comes in the middle of the day (6). (All these are the subject of Revelation 6-19). Either the angel of the Lord sends the pestilence or it is Abaddon, the death angel, who would be the ‘*fowler*’ of (3), for it is Satan’s angel who sets the snares (See 1 Timothy 3:7). All of the Antichrist’s people are hit with a literal plague that produces a “*grievous sore*” (Revelation 16:2) (This is also where the word ‘*noisome*’ (3) is found.) This will all be part of Daniel’s Seventieth Week. ‘*He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.*’ (4):

An individual is ‘*under his wings*’ (4) when resting. The believer is not promised protection from all of the ills of this age, but can seek refuge ‘*under his wings*’ (4). Israel being untouched by the judgments upon the Egyptians, which were the prelude to its deliverance, will similarly now be untouched before the exodus from Babylon. The events of the exodus are frequently employed as an assurance of God’s future work (Isaiah 43:14-17). God will defend His people in a day of distress. The promises of Israel’s deliverance from Babylon seem to have been on the Psalmist’s mind. (4) gives a picture of God as a bird. A bird has wings and feathers on its wings. It makes young birds safe under these feathers and wings. God does the same for his servants. He makes them safe. Another word for "make safe" is "protect".

There are two shields in (4) - big and small. Shields are what soldiers protect themselves with. God protects his people. But the shield is only a picture. It is a type of God’s loyalty. Wings and feathers are pictures of big and small shields. This is an example of how the Jews wrote the Psalms - in a poetic fashion. ‘*Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;*’ (5) - Neither sudden assaults of enemies by night, nor open attacks by day (Jeremiah 6:4-5, Proverbs 3:24-25) shall have power to harm them. Night fighting is bad business. It’s bad enough fighting in the daytime. You have so many unknown factors at night that are involved. You can’t see well. These people obviously didn’t have access to electrical power, so nighttime was a real fearful time. Practically, when a saved person is afraid of circumstances then he just doesn’t understand the Lord yet; he doesn’t understand the fact that He’ll never leave you or forsake you and He’ll supply all your needs. ‘*Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday*’ (6) - Plague and Pestilence are personified as destroying angels (Isaiah 37:36). Evil spirits make people ill in their minds and their bodies. ‘*A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.*’ (7): While ten thousands of the wicked fall, the righteous are in such safety that they only see the calamity.

In (11) the passage shifts to Christ. He is the one who ‘*shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet*’ (13). Devotionally “*therefore will I deliver him: I will set him on high, because he hath known my name*” – (14) “*whosoever shall call on the name of the Lord shall be saved*” (Romans 10:13) and will be set on high. (14). God is certainly with us in times of ‘*He shall call*

*upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him.*' (15) – ‘honour him’ - or “glorify him” (Compare. Jeremiah 30:19: ‘*And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small.*’ – Here He is giving them a real good example about the things that are going to be coming for them in the future. They're going to be happy, glorified, back in their own city. He has tried to give these people everything out in the world. In almost every chapter in Jeremiah they were told what would happen to them, but if they did this or that then everything would slide. They should do just the little things. Just do one thing. But they would not listen to him. So the situation got graver and graver and nothing worked. So now He's trying to give them some hope in Jeremiah 30:19.

### Psalm 92

Much of this Psalm is devotional and describes the temporary prosperity of the wicked. This Psalm is not merely an expression of individual gratitude for personal mercies. The Psalmist speaks on behalf of the community of Israel, as a representative of the members of it. ‘<<A Psalm [or] Song for the sabbath day.>>’ (Title) refers to the use of this Psalm in the services of the second Temple. It was sung at the libation of wine, which accompanied the sacrifice of the first lamb of the Sabbath burnt offering (Numbers 28:9-10). The Sabbath day itself is called a feast (Leviticus 23:2-3). Ancient Jewish writings paraphrase the title as "a Psalm of praise and song which the first man uttered upon the day of the Sabbath."

‘*give thanks unto the LORD, and to sing praises unto thy name, O most High:*’ (1): The most High is certainly worthy of praise. In the New Testament His ‘name’ (1) is “Jesus”. It is a ‘good [thing]’ (1), as a tribute due to God and as a delightful occupation for Man. The praises (1) are a form of singing accompanied by musical instruments of strings, psalteries and harps (3). Inspirationally, we have here the joys of the ministry. God’s works are ‘great’ (5) and His thoughts are deep, so deep that the Bible is required even to begin to unlock them. ‘*brutish*’ (6) men are men who are mere sensuous animals, stupid, unreceptive and incapable of discerning spiritual things. ‘*when all the workers of iniquity do flourish; [it is] that they shall be destroyed for ever*’ (7) - This suggests the rapid growth and equally rapid ruin of the wicked. They deify themselves, claiming all power in Earth and heaven (Psalm 73:8-9), only to vanish and leave God's sovereignty more openly manifested (Psalm 73:17-18). ‘*But my horn shalt thou exalt like [the horn of] an unicorn: I shall be anointed with fresh oil.*’ (10) – The metaphor is derived from animals tossing their heads in the consciousness of vigor. The typology of the horn is that it is a symbol of power and strength. God has restored to Israel a sense of power to repel its enemies. The Psalmist, speaking for Christ as well as for himself, says that the horn will be exalted along with the eyes and ears and His desire to destroy them will be granted. ‘*unicorn*’ (10) is a name for the now extinct wild ox. (See also Job 39:9). Its great strength is hinted at via the analogy in verses such as Numbers 23:22.

‘*The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon.*’ (12) - The fruitfulness of the palm and the fragrance of the cedar - the stately

growth and evergreen foliage of both trees and above all, their longevity, is in contrast to the short-lived grass which is the emblem of the wicked, is a point made here. Because grass is so frail it can only thrive due to God's care. When God removes His care for the wicked they will wither away, but if He is a "*dew unto Israel*" (Hosea 14:5-6) they will prosper. '*They shall still bring forth fruit in old age; they shall be fat and flourishing;*' (14) like the palm-tree, where palms can grow a high as 90 feet and reach 200 years in age, in places like the oasis of Teyma. They are still full of sap and green like the olive (Judges 9:9).

The proof that there is '*no unrighteousness in him*' (15) is the fruit He produces. We are the branches (John 15:1-5). We simply hold the fruit that the True Vine produces. The '*fruit*' of the Spirit can also be obtained by us, providing that we walk in the Spirit. The term '*The righteous*' (12) can be applied to Tribulation saints exactly as the term "*sinner*" was applied under the Law (Luke 7:37).

## Psalms 93–100 are the Theocratic Psalms

### Psalm 93

Psalms 93–100 are the theocratic Psalms, the collection of Psalms which declare that '*The LORD reigneth*' (93:1; 96:10; 97:1; 99:1). Psalm 93 picks up and develops the central theme of Psalm 92, which was read in the post-exilic Temple on the Sabbath. Psalm 93 was read on Friday.

(1-2) are God's new proclamation of His Eternal Sovereignty. God was always King (Exodus 15:18) but his people wanted a human king (1 Samuel 12:12). They meant a man on Earth, not God. So God gave them kings - Saul, David, Solomon and many others. Many of the kings were bad kings, who did not rule well and God's people did not obey His commandments, so God let foreign kings destroy them. These foreign kings came from Assyria, Egypt and Babylon. The rivers in these countries were the Euphrates, the Nile and the Tigris. (3) says that the rivers rose, meaning that the countries that would destroy Israel and Judah were attacking them. They took Israel and Judah captive - into "exile". The Jews now had no king, so God became their King again (1).

So, for a time, while His city was in ruins and His people in exile, He seemed to have divested Himself of the insignia of royalty and abdicated His throne. The ancient promise seemed to have failed. But now He has once more vindicated His sovereignty by the deliverance of His people and the judgment of their enemies. When the Exile ended the prophet's prayer of Isaiah 51:9 is now answered, his vision (Isaiah 52:7) is now fulfilled. God has proclaimed Himself King, has '*clothed*' (1) Himself with His royal robes, '*girded himself*' (1) like a warrior for action (Exodus 15:3 – "*The LORD [is] a man of war:*"), possessing strength which is His inalienable attribute (Exodus 15:13).

'*The LORD reigneth*' (1) upon His throne of holiness (Psalm 47:8). '*reigneth*' is present tense throughout Scripture. In actuality, the Hebrew language itself has no tense. Thus, it will be appropriate as the language of Eternity, which has no tense (no past, present or future), as well, since Time will no longer exist. '*the LORD is clothed with*

*strength*' (1) – God has always been clothed with majesty and strength. He created the exact opposite situation for Job (Job 7:5). *'the world also is stablished, that it cannot be moved.'* (1) – It cannot be moved in the sense that neither Man nor the devil can move it, but it will certainly be moved (Isaiah 29:14).

*'Thy throne* ' (2) in this passage is not just God's throne; it is David's throne at Jerusalem (Jeremiah 3:17) and it *'[is] established of old: thou [art] from everlasting'* (2). *'The floods have lifted up, O LORD, the floods have lifted up their voice; the floods lift up their waves. The LORD on high [is] mightier than the noise of many waters, [yea, than] the mighty waves of the sea.'* (3+4): The rivers, rising up and threatening to inundate the land and sweep everything before them, are emblems of the great world powers threatening to overspread the world. The sea is an emblem of hostile powers (Isaiah 17:12-13). But *'The LORD on high [is] mightier than the noise of many waters, [yea, than] the mighty waves of the sea.'* (4). *'Thy testimonies are very sure: holiness becometh thine house, O LORD, for ever.'* (5): Testimonies are things that God has laid out for Man to do. They are the things God instructs Man with, the things that He testifies to because they are very sure.

#### Psalm 94

Psalm 94 is a theocratic Psalm. In this Psalm the word '*LORD*' (1), (4 capital letters), translates to the Hebrew word "Yahweh" (or Jehovah). The word does not mean "master", as the English word "lord" does. It means "always alive". People that have agreed to love and obey God call him "LORD". It is the covenant name of God. People make a covenant with God when they agree to love and obey Him. In (1-7) the Psalmist is complaining about the '*wicked*' (3). The wicked, before the Exile when the Jews went to Babylon, were the foreign leaders. After the Exile, the Jewish leaders were the wicked. The Psalmist is complaining that God is doing nothing about this situation. Prophetically, an Israelite speaks this entire Psalm in Daniel's Seventieth Week.

This Psalm is a prayer for the revelation of the righteous judgment of God and is an expression of confidence in the ultimate triumph of right over wrong. The Psalmist appeals to God to manifest Himself as Judge of the Earth (1+2). This prayer for vengeance is to the God of vengeance (Hebrews 10:30). The Psalmist appeals to God, who has the power and the right to punish (Deuteronomy 32:35). The word for "vengeance" is plural, indicating the completeness of the vengeance that He can inflict. (Note Jeremiah 51:56.) (3-7) – The Psalmist asks how long will God tolerate the behaviors of the proud and wicked heathen, how long will they '*triumph*' (3). They will triumph until *"The kingdoms of this world are become [the kingdoms] of our Lord, and of his Christ"* (Revelation 11:15), all future, of course. (4). – How long will they '*boast themselves*' (4)? *'They break in pieces thy people, O LORD, and afflict thine heritage.'* (5) – the nation of Israel. *'They slay the widow and the stranger, and murder the fatherless.'* (6) – An expression of inhumanity and treachery. They do not have second thoughts about murdering the most defenseless. A response to this is found in Malachi 3. Malachi 3:1-6 is a parenthetical passage. This is the way God will '*shew*' (1) Himself in response to requests for vengeance and judgment like those of the Psalmist here. In response to

“Where is the God of judgment?” God is saying “Here is the God of judgment. This is what I'm going to do to you.” Malachi 3:5-6 is a picture of what's going to take place in the Tribulation period.

‘They’ (6+7) – the workers of iniquity in this passage, those who ‘*speak hard things*’ (4). ‘*The Lord shall not see*’ (7) - They proclaim their contempt for Israel's God as one who is either ignorant of the sufferings of His people or indifferent to them. They seem to treat God as but one among many gods of the nations. This idea that God can be *any* god is questioned in Isaiah 36:18. As the context of this Psalm is Daniel's Seventieth Week (Tribulation), these people are being seduced and terrorized by the ‘*brutish*’ (8) Son of Perdition (Daniel 11:34-35). All this occurs as God deals with the Jew in the Tribulation. Daniel's Seventieth Week was “postponed” chronologically, while the Church Age takes place. (9): God, the Creator of the organs of sense, certainly possess faculties corresponding to them.

‘*He that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, [shall not he know]?*’ (10) – There is the notion present here that there is a Divine education of the nations, analogous to the Divine education of Israel. With Israel, this “correction” is in the sense of God the Father correcting His “children of Israel”. This was reasonable, as they had knowledge from God concerning their responsibilities. But the heathen had (and they have today) a measure of moral knowledge as well. They too must abide by God's truths. Even though the heathen (as well as many people in general) steadfastly choose to rebel against God and the Bible, the majority of them still recognize that some kind of human law is necessary and that these human laws should be in accord with moral laws. All human beings have a certain amount of moral knowledge revealed to them by God despite their efforts to alter or deny it.

In Amos chapter 2 God judges Moab because they “*burned the bones of the king of Edom into lime*” (Amos 2:1). There isn't anything about the treatment of dead human bodies mentioned in the Noahic Covenant nor is there any special revelation in Scripture concerning this question. Instead, natural law teaches that there is a question of respect for human dignity. As Man is made in the image of God (Genesis 1:26) he deserves proper consideration upon death.

‘*knoweth*’ (11) – because He is omniscient. (12-15): The Psalmist consoles himself and his fellow sufferers with the thought that they are being educated by God and that sooner or later right will prevail. Israel, as well as the nations, is being Divinely educated (10) and with that higher teaching they have some insight into the Divine intervention God will make on their behalf. ‘*For the LORD will not cast off his people*’ (14) – (Romans 11:1). ‘*Who will rise up for me against the evildoers? [or] who will stand up for me against the workers of iniquity?*’ (16) – Inspirationally, the question could be regarded as “Who will stand up for God (and for the Bible)?” But the inclusion of (16) ‘*Who will rise up for me against the evildoers? [or] who will stand up for me against the workers of iniquity?*’ makes the context clearer – “Who will stand up for Israel against the evildoers and worker of iniquity?” The Psalmist shouldn't be concerned about who will stand up for God.

(17-18): The Lord is being thanked for His deliverance. *'the throne of iniquity'* (20) – Satan has a throne (Isaiah 14:13). He will ascend above the clouds like the most High. Ultimately God will cast His enemies down to hell. God is not going to dwell with iniquity. (23) *'And he shall bring upon them their own iniquity'* – He will cause their wrongdoing to strike back upon their own heads.

### Psalm 95

Psalm 95 is regarded as an invitation to worship. This is the second "Royal Psalm". "Royal" is a word used to describe kings. The other Royal Psalms are 93 and 96-99. *'Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.'* (2) – *'come before his presence'* - In Hebrew this is, "Come to where God is", because the Jews thought that they met God in His house. The Temple was God's house in Jerusalem. God had delivered His people and now they came to thank Him in the Temple.

This Psalm helps the believer to reorient his thinking and practice concerning the vital matter of worship. It focuses on an affection toward God and that our worship should be based on obedience and reverence. In the Hebrew text this Psalm lacks a Title superscription, but the author is likely to be David, as Psalm 95:7-8 is quoted in Hebrews 4:7 in the context of David. *'Let us'* is repeated throughout this Psalm. Genesis 1:26 -► Man was made in God's image. In Genesis 11:3 -► Noah's descendants attempt to separate themselves from God. Then *'let us'* is said three times by a federation of nations, which tries to exclude God. Then God responds with His own *'let us'* and He went down to confuse Man's plans.

This Psalm consists of two parts, an invitation to worship and a warning against disobedience. The verses are not in chronological order. There is a call to worship God because He is the Lord of the world (1-5). This is followed by a reiterated call to worship Him because He is especially the God of Israel. Thus, (1+2) ask us to come to present ourselves before the Sovereign of all Creation, who has complete authority and is worthy of the utmost respect and honor. Inspirationally, we are told to sing loudly when praising God. (1-6) is written about a Millennial saint who has survived Daniel's Seventieth Week. (7-11) is to a Tribulation saint who must "endure to the end".

Historically, in the restoration of Israel after the defeat of Babylon, God had proved Himself the Sovereign of the world, supreme over all the gods of the heathen. He had vindicated His judicial righteousness and manifested His faithfulness to Israel. Solomon's Temple was finished in about 960BC. (I Kings and II Chronicles). This Temple was totally destroyed by the Babylonians, led by King Nebuchadnezzar. At the end of the 70 years Captivity of the Jews in Babylon, the Medes and Persians, who conquered Babylon, allowed the Jews to return to Jerusalem, first to build a new Temple and later to rebuild the walls of the city. (See Ezra, Haggai, Nehemiah). The foundation of the Second Temple was laid and finally finished. This culminated in the dedication of Solomon's Temple (1019BC). The deliverance from Babylon followed by the rebuilding and the dedication of the Temple was an event that was the outward expression that God had once more seated Himself on His Throne in Zion, not as the King of Israel only, but

as the King of the whole world. Solomon's reign is the defining picture of the Millennial reign of Jesus Christ. Prophetically, when Christ returns to the Earth as the Saviour He will exercise absolute authority over all nations.

*'O come, let us worship and bow down: let us kneel before the LORD our maker.'* (6) Ezra prayed on his knees (Ezra 9:5); the Psalmist called the people to kneel (6). This will also be done in the Millennium, literally, right in front of Jesus Christ, who will be seated on David's throne. *'pasture'* (7) - Psalm 74:1 – The people were the sheep of His flock and He was their shepherd. *'Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness: '* (8) The Israelites provoked God first in the wilderness of Sin when they murmured for want of bread and had the manna given them (Exodus 16:4). From the wilderness of Sin they journeyed to Rephidim, where they provoked God a second time for want of water, insolently saying, "Is the Lord God among us or not?" (Exodus 17:2-9). From Rephidim they went into the wilderness of Sinai, where they received the Law, in the beginning of the third year from their coming out of Egypt. Here they provoked God again, by making the golden calf (Exodus 32:10). (9) – *'When your fathers tempted me, proved me, and saw my work.'* Israel *'proved'* God in these places in that they tested Him out and discovered what He would do. The Israelites tempted and tried God by faithless doubts of His goodness and arbitrary demands that He should prove His power (Psalm 78:18, 41, 56).

*'Forty years long was I grieved with [this] generation'* (10) – This was the generation of the wilderness, as the Jews commonly call them, which was a stubborn and a rebellious one (Psalm 78:8). *'they shall not enter into my rest'* (11) – Deuteronomy 12:9. (7-11) are quoted in Hebrews 3:7-11 and can be applied spiritually as a warning to Christians who are in doubt and unbelief of God's truth, in case they too should fail to reach the rest promised to them.

### Psalm 96

After the recent deliverance of Israel the Psalmist sees the seriousness of the establishment of the universal Divine Kingdom of righteousness and he looks forward to the new Temple becoming "*a house of prayer for all people*" (Isaiah 56:7) The liturgical use of such Psalms as this served to keep alive the Messianic hope in Israel and to prepare the way for the Coming of Jesus Christ. Prophetically, this is the Millennial reign of Christ.

Again, Historically, in the recent deliverance of Israel the Psalmist sees the seriousness of the establishment of the Divine Kingdom of righteousness and he looks forward to the new Temple becoming a "*house of prayer for all people*" (Isaiah 56:7). The use for public worship of such Psalms as this served to keep alive the Messianic hope in Israel, and to prepare the way for the Coming of Christ - *'O sing unto the LORD a new song: sing unto the LORD, all the earth.'* (1).

Historically, King David used this Psalm when he brought the Ark into Jerusalem. Later, after David died, his son Solomon built the Temple, the house of God, in Jerusalem. Then the Jews kept the Ark in the Temple. But 400 years later enemies destroyed the Temple and after 70 years the Jews built it again (1): – One day the Lord

will be on the Earth on David's throne. The people and the Earth itself will then be able to sing (See Psalm 96:12). *'Sing unto the LORD, bless his name; shew forth his salvation from day to day.'* (2): Literally, proclaim the good tidings of His salvation (Isaiah 65:18). *'Declare his glory among the heathen, his wonders among all people.'* (3) The people and the Earth itself are then able to sing, as the King of the Earth will now be on the Earth. (3) – The glory is that the Lord made the heavens (5) and He shall judge righteously (10). *'For the LORD [is] great, and greatly to be praised: he [is] to be feared above all gods.'* (4) (See Deuteronomy 10:4). *'For all the gods of the nations [are] idols'* (5) – See Isaiah 40:18. Considering He is God and He has done all that He did and does, how can anyone ever make an image to resemble God, especially since we've never even seen Him? He *'made the heavens'* (5). No idol can ever approach that.

The attributes of *'honour and majesty'* (6) are perhaps personified in the sense that God is clothed in *"them"* (Psalm 104:1), so they can be regarded as the *"entourage"*, which stands in God's Presence. Strength is a term applied in Psalm 57:61 to the Ark, which was a symbol of His Presence. The *'sanctuary'* (6) is not heaven, but the restored Temple, where the Psalmist sees the Glory of God returning to dwell, although the Ark was no longer there to represent it. (7-8) closely resembles Psalm 29:1-2. *'O ye kindreds of the people'* (7) – *"the families of the earth"* (Amos 3:2): As people divided into tribes and families, they are all called to appear before Him.

Prophesying is out (Zechariah 13:3) – *"yet prophesy"* – has Millennial context. A prophet really no longer has a vision, in a sense, because everything is now fulfilled. Everything has come to pass, so there really isn't any vision. *"ashamed"* (Zechariah 13:4) – A vision is something a man sees by faith or is one that God gives him the ability to see. But there won't be much faith in the Millennium because everything will be there to see. One won't have to prophesy of the Messiah to come - He'll be there. One won't have to prophesy of the blessings and all the national blessings, the Millennial blessing. It will all be there. *"ashamed"* (Zechariah 13:4) – So a man's prophesying is going to be shameful.

The last part of the Psalm says that the Lord is King and that one day He will come and rule the Earth. He made the earth to be in its place (10). Everything must be full of joy - not only people, but also things. It thus also means the Earth and the sky. The Hebrew word for "the sky" is "the heavens". The 1<sup>st</sup> and 2<sup>nd</sup> heavens mean the sky and outer space in the Bible. The 3<sup>rd</sup> heaven is the place where God lives. At the end of the Psalm, (13), the Psalmist "prophesies" about what the Lord will do. He will come to the Earth and He will be a great and fair Judge. A judge decides who has done right and who has done wrong and "right" people are those who love, work for and obey Him and "wrong" people are those who do not.

*'Say among the heathen [that] the LORD reigneth'* (10) - This message to the nations resembles the message to Zion, (Isaiah 52:7) – Here He is reigning in the Millennium. *'for he cometh to judge the earth: he shall judge the world with righteousness'* (13) – When He comes to judge the Earth with righteousness the heavens and the Earth are to rejoice (11) and the fields and woods are to rejoice (12), as their Creator has arrived. In (13) God comes to establish His righteous rule on Earth. The



prevalent aspect of judgment here is not punishment but government , but punishment must be included (Isaiah 11:3-4). The wicked must be slain “*and he shall smite the earth with the rod of his mouth*”. See also Psalm 98:9.

### Psalm 97

Once more the Psalmist celebrates God's recent manifestation of His sovereignty. The Earth is instructed to rejoice at the establishment of God's Kingdom. The awfulness of His Coming, the moral foundation of His rule and the power of His might are described. But at this time the Earth has trembled at His Presence and His righteousness and His majesty have been openly proclaimed ‘*The LORD reigneth*’ (1) – Christ is now on His Throne in Jerusalem. Once more the Psalmist celebrates God’s recent manifestation of His sovereignty. ‘*Clouds and darkness [are] round about him*’ (2). The Psalm starts with ‘*The LORD reigneth*’ (1). This is always true, but many people do not believe it, but the Psalm goes on to say that one day everybody will know that it is true. (2-5) describe the things of the Second Coming. (2) – The Throne moves from heaven to the Earth (Matthew 6:10). ‘*Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne.*’ (2). The clouds and darkness are part of the scene discussed in Joel 2:2. One of the vials is poured out upon Satan's kingdom (Revelation 16:10) and the whole Earth is darkened. Notice that one of the Second Coming phenomena is that the heavenly lights will go out (Joel 2:10). ‘*Clouds*’ - When Christ comes He comes with clouds (Matthew 24:30). ‘*A fire goeth before him, and burneth up his enemies round about.*’ (3). ‘*His lightnings enlightened the world: the earth saw, and trembled.*’ (4) – ‘*fire*’ and ‘*lightening*’ are Second Coming phenomena (See Joel 2, Nahum 1:5) among other references. ‘*His lightnings enlightened the world*’ (4) – Also see Psalm 77:18. ‘*all the people see his glory*’ (6) – “*Every eye shall see him*” (Revelation 1:7, Isaiah 35:2). ‘*Zion heard, and was glad; and the daughters of Judah rejoiced because of thy judgments, O LORD.*’ (8) – a reference to Psalm 48:11, where Zion is a literal city - and God is in it (Psalm 48:3). The deliverance happened in sight of the city; now Zion and the cities of Judah only hear the glad tidings brought from distant Babylon to Zion in her humiliation (Isaiah 52:7-8). (9) could apply to any age. ‘*Ye that love the LORD, hate evil*’ (10) – devotional - An exhortation to those who love God to prove to themselves that they are what they profess to be by positive disgust of all that is opposed by Him. Simply put, they that love the Lord hate evil. This is a responsibility in an age when one might be tempted to lukewarm service or even backsliding. This corresponds to the advice of Psalm 95:7.

‘*Light is sown for the righteous*’ (11): The idea is that of the diffusion of light at the dawn rather than of a seed sown to bear fruit. This seems to say that God has “planted” light for the righteous. They can either harvest this light and “feed” their Christian life to make it “grow” or the light can be rejected. The righteous individual can let this “plant” that God has sown be ignored and not cared for until it withers away and dies (the light goes out). Another interpretation could be that light ignored becomes lightening.

Light accepted (John 3:21) brings more light (Galatians 6:7). The ‘*righteous*’ have the Lord to do the sowing for them. He plants the “crop” for you when you tend to His business. ‘*Rejoice in the LORD, ye righteous; and give thanks at the remembrance of his holiness.*’ (12): historically, the saints under the Law. His name is that which brings to remembrance all that He is and does (Exodus 3:15).

### Psalm 98

This is a royal psalm. "Royal" means "as a king". In the royal psalms, (93, 95- 99) God is the King of everything. The Jews wrote the Psalm when they returned from the Exile. The king of Babylon had taken them from their land of Judah and he made them stay in Babylon. After 70 years the king of Persia defeated the king of Babylon. He then let the Jews go home to Judah. They then built the Temple in Jerusalem again that the king of Babylon had destroyed. The Temple is God's house in Jerusalem. The Jews wrote the royal Psalms because they believed that God was really the King that had sent them home.

Doctrinally, this Psalm describes the Millennial reign of Jesus Christ. ‘*right hand*’ and ‘*holy arm*’ (1) have been covered previously. They are both references to Jesus Christ. ‘*The LORD hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen.*’ (2) - The combination of salvation and righteousness is characteristic of Isaiah 40-66. His righteousness is Jesus Christ. The union of mercy and truth (Psalm 57:3) secured the blessings of the promise to all the world (Isaiah 52:10). The deliverance of Israel is the outcome and the visible manifestation of God's faithfulness to His promises (See also Psalm 71:15). ‘*He hath remembered*’ (3) - Though Israel in its anguish said, ‘*The LORD hath forsaken me, and my Lord hath forgotten me*’ (Isaiah 49:14) the belief of the earlier prophet Micah (Micah 7:20) was not wrong.

(4-8) are going to take place literally. The Lord will be saluted with shouts of gladness and music (5, Isaiah 51:3), ‘*With trumpets and sound of cornet make a joyful noise before the LORD, the King.*’ (6) - the blare of trumpets and clapping of hands – ‘*Let the floods clap their hands: let the hills be joyful together*’ (8), which are the proper greeting for a king upon his accession. (See also Isaiah 14:7, Isaiah 44:23). Some people will use harps, trumpets and horns to play music, while other people will sing. Even Nature will rejoice, as the elements will physically respond (8) to Christ’s Presence because He is their Creator. So, these are the proper greetings for a king upon his accession. ‘*with righteousness shall he judge the world, and the people with equity*’ (9): His apostles will judge with Him (Matthew 19:28), martyrs will judge with Him (Revelation 20:4) and He will judge the Earth (9, Revelation 6:10). This is God’s sovereignty over the Universe. He will come as King and sit down on a throne to judge (Matthew 25:31) and again, His apostles will judge with Him (Revelation 20:4). This is what Christ said He *didn’t* come to do at His First Coming (John 3:17). He said judgment would take place later (John 5:28-29). These are clear verses on Deity and the power (authority) to judge. He came to save the world the first time, not to judge it (Matthew 11:28-30). (9) says that ‘*he cometh to judge the earth: with righteousness*’, so He will be the fairest of judges.

## Psalm 99

The last of the royal Psalms is distinctive in that it expresses in the threefold refrain (3, 5, 9) a call to all nations and especially to His own people, to worship the Lord as the threefold Holy God. Prophetically, this Psalm is about the Millennial reign of Christ, the “day of the Lord”. It’s a Jewish context. The Jew is not thinking of the Rapture because the Church Age hasn’t even totally been revealed yet. He’s thinking of the time of Jacob’s trouble - the Tribulation and with that the battle of Armageddon and Jesus sitting on the Throne in the Millennial reign of Christ. The universal sovereignty of the Lord has been established. His throne is in Zion (1-3).

When the Lord manifests His sovereignty the nations will tremble with awe (Isaiah 64:2), and all the Earth must confess His magnificence. *‘he sitteth [between] the cherubims’* (1) *“the ark of the covenant of the LORD of hosts, which dwelleth [between] the cherubims”* (1 Samuel 4:4). God is sitting there now (Revelation 4:6-9). The “beasts” before the throne of Revelation 4:6 are cherubim (Compare Ezekiel 1, 10). This Throne is in the 3<sup>rd</sup> heaven where God abides. The throne itself is humongous. It’s not just a seat. It’s like a huge platform and the whole area is called the Throne. God had sat between the cherubims in the Tabernacle in the wilderness, where He communed with Moses (Exodus 25:22). When Jesus Christ returns He is pictured as sitting ‘between the cherubums (Ezekiel 1:20-28).

*‘The LORD [is] great in Zion’* (2): Zion is the seat of His universal sovereignty on earth (Psalm 9:11). *‘Let them praise thy great and terrible name’* (3) – (Deuteronomy 7:21) *‘terrible’* – It produces terror and fear (Deuteronomy 10:17). Things have to be done His way. Even under the most *‘terrible’* characteristic He may exhibit, the Lord is still to be praised. Many profess to admire the milder rays of the Sun of righteousness, but they burn with rebellion against its more flaming heat. *‘The king’s strength also loveth judgment; thou dost establish equity’* (4) – *‘equity’* means “in a correct or upright fashion”. In this very fashion God has established a Kingdom of righteousness, fulfilling the principles of the Davidic kingdom (Isaiah 16:5) and by the recent deliverance of Israel He has given proof of its character.

*‘worship at his footstool’* (5): His footstool is located on the Earth *‘at his holy hill’* (9). In 1 Chronicles 18:2 the Ark is called God’s footstool, but as there was no Ark in the Second Temple, so the Temple itself must be meant here or possibly Zion. Sometimes the Earth (Isaiah 66:1), sometimes Jerusalem, sometimes the temple, (Lamentations 2:1), sometimes the Tabernacle, (Psalm 32:7) and sometimes the Ark, (1 Chronicles 28:2) is called God’s footstool. There is no reference to anything heavenly.

*‘Moses and Aaron among his priests’* (6) – Moses, like David, was a prophet, a priest and a king. It was the office of the priests to intercede and mediate between God and Man.

In examining this verse more deeply -  
*‘Moses and Aaron among his priests, and Samuel among them that call upon his name; they called upon the LORD, and he answered them.’* (6)

From the perspective of Psalm 99 there are various interpretations of this event:

(1) Historically, this offered encouragement and warning to Israel of the restoration. Moses, Aaron and Samuel were established intercessors in past time. God revealed Himself to His people, answering their prayers, but He punished, while He pardoned, in order to demonstrate His holiness. That history, it is implied, will be repeated. God will still answer prayer and reveal Himself to Israel, but when Israel sins and forgets that God is a Holy God, He must punish even when He pardons.

(2) This verse may, however, be taken to refer to the present. Before the Captivity God had said (Jeremiah 15:1), "*Though Moses and Samuel stood before me, [yet] my mind [could] not [be] toward this people.*" But now He has relented. Intercessors like those of old have been found among His faithful servants. He has still continued to reveal Himself to Israel as He did in old times in the wilderness and now He has answered their prayers by the deliverance of His people from Babylon. They have been forgiven, though they have had to bear the punishment of their sins.

In analyzing these two views, the second interpretation appears to bring them into a closer relation to the circumstances of the Psalm. But the historical retrospect makes possible the encouragement and warning of Israel of the restoration. Furthermore, even though God punished His people, He forgave them (8). '*though thou tookest vengeance of their inventions*' (8) – "*all have sinned*" (Romans 3:23). So, the reference here must be to the whole nation. In light of God's character, He pardons in answer to prayer, but He must still vindicate His holiness by chastisement, so nobody can think that He makes light of sin. '*Exalt the LORD our God, and worship at his holy hill*' (9) - A final call to worship the God of Israel in Zion.

### Psalm 100

Historically, this Psalm was used in the Second Temple in connection with the sacrifices of thanksgiving (Leviticus 7:11). A thanksgiving offering was offered basically out of the joy of the heart of the offerer. If the offerer felt like praising God and just bringing honor and glory to Him he would bring an offering that was called a "thanksgiving offering". The offering was offered after a time of danger or after a blessing.

In relationship to Christ and the thanksgiving offering -  
*Hebrews 13:15* *By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of [our] lips giving thanks to his name.*

When one offered his thanksgiving offering, when he offered his thanks he also offered his substance, which is what the meat offering dealt with - his service and his substance. Today we do similarly - When somebody does something nice for you or helps you out you'll say "Thank you and if there's ever anything I can do for you you just let me know." It's the same type of thing. You're telling them "Thank you", but you're also offering them part of your substance or part of your help in return.

Prophetically, the Millennium is spoken of here. '*his people*' (3) are the Israelites. Doctrinally, the Lord is the one who created us (3). He '*[is] good*' (5) despite His chastenings. This theme starts right from Genesis 1 where 6 times Creation is celebrated and the Lord saw that it was good, right to the very end of the Bible, where the beauty of

the New Jerusalem and its river flows with the goodness of the Lord for the healing of the nations. His mercy is 'everlasting' (5) in the sense that whoever it was promised to will receive it eventually. His 'truth [endureth] to all generations' (5) because it is "true [from] the beginning"(Psalm 119:160) and it was "settled in heaven" forever (Psalm 119:89). The love of the Lord endures forever, from generation to generation.

'<<A Psalm of praise.>>' (Title) - It refers to the use of the Psalm in the Second Temple in connection with the sacrifices of thanksgiving (Leviticus 7:11) and one should 'Enter into his gates with thanksgiving' (4). From ancient times it has been used in the daily service of the Synagogue, except upon certain festivals. There are times when it is fitting to make a lot of noise and according to Psalm 100, which is a Psalm for giving thanks, we should start these times with a 'joyful noise' (1). This Psalm in many ways is a concluding refrain of Psalms 95-99, Psalms which celebrate that God is King over all the Earth. This is a Psalm for giving an offering of thanks. The Hebrew language does not have a word for "thanksgiving", but it does have a word for bringing an offering of thanks to the temple (See Leviticus 7:12). For example, 'Serve the LORD with gladness' (2): The service of worship is now the priority over the fear of submission and now the nations can draw near with joy instead of fear. The homage of worship replaces the homage of submission (Psalm 2:11) and now the nations can draw near with joy instead of fear.

We should be thankful '[we are] his people, and the sheep of his pasture' (3). 'Know ye that the LORD he [is] God: [it is] he [that] hath made us' (3) is a great truth (Isaiah 45:12). He has made it clear to Israel that God is the only True God (Deuteronomy 7:9). He made Israel of old (Deuteronomy 32:6) to be a people for Himself and now He has once more made them a nation (Isaiah 60:21). In spite of their sins He has not disowned them; they can still with confidence receive His care and guidance.

Basically, in this Psalm the saint is admonished to 'Make a joyful noise' (1), 'Serve the Lord' (2). Come to Him in singing, in praise (2) and bless His name (4). (4+5) are based on Scripture like Psalm 84:1, Psalm 97:12 and Jeremiah 33:11 – "The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the LORD of hosts: for the LORD [is] good; for his mercy [endureth] for ever: [and] of them that shall bring the sacrifice of praise into the house of the LORD. For I will cause to return the captivity of the land, as at the first, saith the LORD."

### Psalm 101

In this Psalm a ruler addresses God. He solemnly professes his desire to banish all immorality from his own heart and to expel all wrong-doers from his presence, that he may be worthy to receive God as his guest and that God's city may be worthy of its name. When the Ark was carried aside into the house of Obed-Edom, David exclaimed in terror, "How shall the ark of the LORD come to me?" (2 Samuel 6:9). But terror soon became an earnest longing for God's Presence in His city and the Ark was brought up into the city of David. So this Psalm then may be regarded as the expression of David's solemn

resolution to prepare himself and his city for God's coming to dwell there. Prophetically, throughout this Psalm the Presence of the coming of the King of Kings can be sensed. The King will literally perform the vows mentioned in (5-8).

'<<A Psalm of David.>>' (Title) – This Psalm is attributed to David, who does not 'walk within my house with a perfect heart' (2). But in actuality, the Psalm portrays the Presence of the coming King of kings, who will literally perform the vows mentioned in (5-8). David is not this great of a king. He did wicked things and 'set' (3) 'wicked things before mine eyes'. 'ע' means 'eyes' (3,5,6,7). In (3) it can be translated as "with me", because it means "I will not let wicked (very bad) people be before my eyes". Also, in (3) 'I will set no wicked thing before mine eyes' is "stay before my eyes". The word "before" means "in front of". These two words are important because king David wanted to be as kind and fair as God is, (1). This Psalm has been called "David's mirror for rulers", "the prince's Psalm", "a mirror for magistrates" and things similar to that.

'I will sing of mercy and judgment' (1) – mercy and judgment must be combined. Judgment must be tempered with mercy, as no man could stand the judgments of God. Lovingkindness and Judgment are characteristics of the Divine rule (Psalm 89:14), which are to be reflected in the true human ruler (Isaiah 16:5). They are the fundamental principles of a right life and conduct, the bond of fellowship between Man and God (Hosea 2:19) and between Man and his fellow Man who "keep mercy and judgment, and wait on thy God continually" (Hosea 12:6, Micah 6:8). If the Psalmist is speaking about the Divine attributes, which are the standard and model for human conduct, he next speaks of their incorporation into his own life and the life of those who are attendants at a king's court. 'A froward heart shall depart from me: I will not know a wicked person.' (4)- The Psalmist is still speaking of himself. All crookedness shall be banished from his heart; he will not consciously tolerate evil there (Proverbs 11:20). 'froward' (4) is a perverse action or attitude. If the heart is upright then the heart is right with God, yielding to God. Your carnal, human heart is froward. It is perverse. A man who has good, upright ways is a delight to God, not because he's doing right (religious people do good all the time - that doesn't mean they are right with God). God hates if the heart isn't right. We observe a man's ways, but God observes a man's heart, his thoughts, his motives. 'Whoso privily slandereth his neighbour, him will I cut off: him that hath an high look and a proud heart will not I suffer.' (5) – God will not suffer the slanderers and haughty persons. 'Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me.' (6): God is ever on the look out for men of integrity.

This Psalm describes a number of things the ideal king should attempt to do:

- 1) Hate some things (3).
- 2) Avoid contact with some things (3).
- 3) Avoid bad company (4).
- 4) Cut off slanderers (5).
- 5) Not put up with proud people (5)
- 6) Get rid of liars (7).
- 7) Kill 'wicked doers' (8).

Only a monarch, not a Christian or a government leader, could carry out these rules.

There will be no ‘wicked doers’ (8) in the ‘city of the Lord’ (8) in the Millennium. You must hate those that ‘worketh deceit’ (7) and all things that are ‘wicked’ (8) as ‘I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the LORD.’ (8). Day by day the King will hold His court of justice in the morning (Jeremiah 21:12), that He may purge Jerusalem of evil and make it a holy city, worthy of its high title of *‘the city of the Lord’* (8) (Isaiah 1:26).

### Psalm 102

This is a Messianic Psalm. This Psalm is also one of the seven “Penitential Psalms” and it is a Proper Psalm for “Ash Wednesday”. In (9) *‘For I have eaten ashes like bread, and mingled my drink with weeping,’* – here a penitent sufferer in deep depression would cover himself in ashes and the bread he was given to eat would have ashes sprinkled on it. The tears streaming down his face would enter his drink and *‘mingle’* (9) themselves with it.

*‘<<A Prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before the LORD.>>’* (Title). Some take this prayer to have been composed by Hezekiah on his deathbed (Isaiah 38:1-3), but it may be the Psalmist’s supplication for a speedy hearing, for his strength is wasted till he is on the very edge of the grave. Some say it was written by Daniel or Jeremiah and thus has a double application. Many commentators regard this Psalm as the utterance of the nation (a city speaks in Lamentations) and in many respects it seems to go beyond the experience of an individual. But in any case, an individual in great distress is speaking. So a Tribulation saint or even Christ Himself can’t be ruled out.

The title is unique. It refers to the devotional use of the Psalm, not to the circumstances of its composition. It is an appropriate prayer for the afflicted, when he feels sad (Psalm 61: 2) and pours out his complaint before God (See 1 Samuel 1:15, 16), finding relief for his overburdened soul in appeal to Him.

But in contrast to his own rough, yet temporary, woes rises the thought of God's perpetuity and that Eternity is the guarantee for the restoration of Zion. That restoration will be a manifestation of God's Glory, which will attract all nations to His service and evoke the grateful praise of all future generations, when Jerusalem has become the center of the world's worship (12-22). Though he cannot forget his own sufferings and he prays that he may be spared an early death, he finds rest in the thought of Eternity and the unchangeableness of God, who will not fail His faithful people (23-28). The doctrinal material in this Psalm does not appear until (13) and the Second Coming then shows up immediately (16, 21). The *‘destitute’* (17) are those who are praying in (1-11) and are *‘the groaning of the prisoner’* in (20).

It doesn’t seem to be stretching things to say that this Psalm deals with the closing years of the Exile in Babylon. Zion is in ruins, but the appointed time for God to have compassion on her has arrived (13-14). The Psalmist looks for the fulfillment of the

prophecies of Jeremiah and Isaiah 40-66 and he prays that he may be spared to witness the restoration of Israel with his own eyes (23-24).

A clue to the time frame for this Psalm may possibly be found from the fact that there is a basis to place it in the time of Nehemiah, on the ground of the resemblance of *'For thy servants take pleasure in her stones, and favour the dust thereof.'* (14) - the description of the ruins of Jerusalem in Nehemiah 2:11-20, which is concerned with Nehemiah going back to the land under the decree of Cyrus and laying the foundation for the Temple and helping to build the walls of Jerusalem. However, there are too many *'shall's* (See (16) in particular) in this Psalm to date it in this way.

*'smoke'* (3) – a symbol for speedy disappearance (James 4:14) *'my bones cleave to my skin'* (5): the verse describes the state of emaciation to which he has been reduced by continued sorrow (Lamentations 4:8). The phrase seems to derive from Job 19:20, *"my bone cleaveth to my skin and to my flesh"* where Job describes his limbs as partly emaciated, partly abnormally swollen and stiff with disease. *'I am like a pelican of the wilderness: I am like an owl of the desert.'* (6): The Psalmist compares himself to solitude-loving birds which haunt desolate places and ruins, uttering weird and mournful cries (Zephaniah 2:14). The owl is called by the Arabs "mother of ruins". *'I watch, and am as a sparrow alone upon the house top'* (7). (3-6) are certainly the laments of a Tribulation saint. (7) – The sufferer likens himself to unclean birds (6) and he is solitary (7). In this theme, some solitary nocturnal bird is clearly meant, perhaps some kind of owl. *'Mine enemies reproach me all the day'* (8). His enemies aggravate his sufferings by mocking him, as if he is forsaken by God. *'thou hast lifted me up, and cast me down.'* (10) - This suffering is the punishment of sin. The storm of God's wrath has swept Israel away from its own land and threw it down helpless in the land of exile.

*'My days [are] like a shadow that declineth; and I am withered like grass. But thou, O LORD, shalt endure for ever; and thy remembrance unto all generations.'* (11-12) – See Psalm 21:4 regarding Christ's humanity and the promises made to Him before the foundations of the world. God will be remembered eternally. *'Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed.'* (25+26) (See also Hebrews 1:10-12) – The Universe can't outlive God. One day He will "change the garment" – a new heavens and a new Earth will result. The "clothes" God wears are His glory (Psalm 19:1-4). *'When the LORD shall build up Zion, he shall appear in his glory.'* (16) – Only the premillennial approach fits. The Church Age isn't seen here. The comforts given in (17+20) are applicable to Tribulation Jews. The nations will pay homage to the Lord when He has manifested His glory in the redemption of His people.

(23+24) deal with Christ's prayer (Hebrews 5:7). In his fleshly life He had strong prayers and supplications with strong crying and tears in relation to His death and fearing in the Garden of Gethsemane. He is fearing becoming sin, bearing something He has not bore before. Christ, who knew no sin, had sin laid upon on Him. He was a Perfect being exposed to every sin, all the ungodly wickedness; all the evil thoughts of Man were laid on Him.



*'But thou art the same, and thy years shall have no end.'* (27) – Man will wax old like his clothing (26). *'The children of thy servants shall continue, and their seed shall be established before thee.'* (28) - The Eternity of God is the pledge for the permanence of His people. Even if the Psalmist and his contemporaries do not live to see the restoration of Israel, future generations will have a part in it.

### Psalm 103

This Psalm is about mercy – the nature of mercy (4), the measure of mercy (8), the scope of mercy (11) and the duration of mercy (17). Psalm 103 begins and ends the same way – *'Bless the Lord, O my soul.'* (1, 22). The hope of the preceding Psalm (102:13) has been realized and sorrow has been turned into joy. God has forgiven the sins of His people and taken them back into His favor.

*'<<[A Psalm] of David.>>'* – Title. This Psalm bears the name of David in the title, but it is impossible to assume that it was written by him. The allusions to Job, Jeremiah, the later chapters of Isaiah and the general style and matter of the Psalm combine to make it more likely that it belongs to a far later date. If Psalm 102 is in the time of the Exile then Psalm 103 can probably be put early in the time of the Return.

Everything within us should praise God, because He forgives (3), heals (3), redeems (4), crowns (4), satisfies (5) and renews (6). A knowledge of His *'ways'* (7) is better than just a knowledge of His acts. *'my soul'* (1) is the Psalmist's self or personality, *'all that is within me'* (1) are the various organs of the body, which were regarded by the Hebrews as the seat of thought, will and emotion. The heart, for example, as the seat of thought is referred to in Job 17:11. The Psalmist summons all the faculties and powers of his being to unite in the praise of God.

*'Who forgiveth all thine iniquities; who healeth all thy diseases;'* (3): (Exodus 15:26), where the word *"diseases"* is used of the judgments with which Israel was punished because of their sins. Israel was sick because they weren't paying attention to God's ordinances. They weren't keeping the commandments diligently. The word *'disease'* need not be limited to bodily sickness, but may include all suffering. The removal of the punishment of sin is the proof of its forgiveness. (3) has not been fulfilled yet. At the Second Coming all diseases will be healed – literally. All the benefits of the blood atonement are not available in this age, as the Lord has not yet *'executeth righteousness and judgment for all that are oppressed.'* (6).

God's *'ways'* and His *'acts'* (7) mean His methods of dealing with men. (7) is a reminiscence of Moses' prayer, *"shew me now thy way, that I may know thee, that I may find grace in thy sight"* (Exodus 33:13), and (8) are quoted from the revelation of God's character, which was the answer to that prayer. (8-10) contain God's attributes, such as mercy, patience, being slow to anger and plenteous in mercy. He is slow to anger, yet the time comes when He must, as it were, bring a suit against His people, convict them of their sin (Isaiah 3:13) and show His indignation by punishing them for it. *'He will not always chide'* (9), though He rebukes at times.

(17-18) – See start of this Psalm's coverage here. *'The LORD hath prepared his throne in the heavens'* (19): This throne shows up on this Earth as the Lord's Throne

(Jeremiah 3:17). *'his kingdom ruleth over all'* (19) – *"the most High ruleth in the kingdom of men"* (Daniel 4:32).

### Psalm 104

This Psalm is concerned with the majesty of God. *'thou art clothed with honour and majesty.'* (1) – Spiritually speaking, God *is* clothed with honor and majesty. God wears the Universe just as people wear their clothes (Hebrews 1:12). One day it shall perish (Hebrews 1:11). He will change this garment. In other words, this Universe will be succeeded by another Creation that will be still more magnificent. The word "*wax*" (Hebrews 1:11) is an Old Saxon word meaning to grow, increase, or become. The heavens here are compared to a garment, meaning that as it grows old and decays, so it will be with the heavens and the Earth.

*Hebrews 1:11 They shall perish; but thou remainest; and they all shall wax old as doth a garment;*

*Hebrews 1:12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.*

The general arrangement of the Psalm is suggested by the story of Creation in Genesis 1. Psalm 104 is a poetic version of Genesis 1. God did not make the world and leave it to itself. It depends absolutely upon His Will for the continuance of its existence. It is He who *"giveth to all life, and breath, and all things"* (Acts 17:25). Creation is a revelation of the unparalleled majesty of God. The elemental forces of Nature are an expression of His Almighty power (1-4). *'light'* (2) – God is light (1 John 1:5). He can thus put light on like a garment, as well. *'stretchest out the heavens like a curtain'* (2) – This suggest that God created the Universe through an expanding Universe, so the measurements of the Universe aren't found in Genesis 1. *'the beams of his chambers'* (3) are the foundations of the Earth or possibly the *"stories"* of Amos 9:6. *'Who maketh his angels spirits; his ministers a flaming fire:'* (4): The angels are ministers because they minister (Matthew 4:11). *'fire'* – The angels are spiritual beings, thus they can move in fire. (Compare Judges 13:20).

God formed the Earth and separated the land and sea (5-9). *'the foundations of the earth'* (5) were laid in Job 38 and were covered with the Flood of Genesis 1:2. *'[that] it should not be removed for ever'* (5) – The Earth will not be destroyed, but rather reformed using its original materials. Thus the new Earth of Revelation 21:1 does not violate the Scripture which states that the Earth will always exist (Ecclesiastes 1:4).

While the great mass of waters is confined in its chosen place, provision is made for the needs of beast and bird by spring and stream (10-12). The *'springs'* (10) are from the drying of the Earth in Genesis. God sends rain to fertilize the Earth and make it produce food for Man and beast (13-15); He plants it with trees, which are the home of the birds and He fills the mountains and rocks with His creatures (16-18). The Moon and Sun mark the times and seasons, day and night (19-23). *'He appointed the moon for seasons: the sun knoweth his going down.'* (19) – The Sun, like all the planets, knows its function. The Sun knows and fulfils its daily duty. The changes of the Moon mark periods of time and the proper times for festivals. The Sun goes *'down'* (19) from a

human point of view. *'Thou makest darkness'* (20) – by letting the globe spin at the proper speed. Then the Psalmist points to the sea with its marvels (24-26). *'things creeping'* (25) - The beasts *'creep [forth]'* (20) - the stealthy movement of animals in quest of their prey is not limited to reptiles, properly so called. It may refer either to land animals or water animals or may include both. Thus, the oceans are alive.

The Psalmist then expresses the perpetual dependence of every living thing on God, not only for sustenance, but for life (27-30) – marine life here. *'that leviathan, whom thou hast made to play therein'* (26): (Job 41:1) – Here is a comparison to Satan. “Do you think you have Job wrapped around your finger too?” *'they die, and return to their dust'* (29) – Seaman are classified as a part of the ocean population too. This is literally true of the men and is figuratively true of the fish, which originally were made from dust (Genesis 2:19). *'Thou sendest forth thy spirit, they are created'* (30) – They gather what God gives them (28). Finally, the Psalmist prays that His works may never cease to please God and reveal His Glory. As long as he lives the Psalmist will sing praise to God and hope that all that disturbs the harmony of Creation will be banished from the Earth (31-35).

In the end the Psalmist looks forward to the banishment of evil and the restoration of the harmony of Creation, *"that God may be all in all."* (1 Corinthians 15:28). This last verse tells that the Psalmist did not want wicked people to live on the Earth, because if they did not it would make the Earth much better. The last word, *'Bless thou the LORD'* (35) – “hallelujah” is Hebrew for “Bless the LORD” - *'Bless thou the LORD, O my soul. Praise ye the LORD.'* (35): a solemn prayer for the restoration of the harmony of Creation.

### Psalm 105

As one of three historical Psalms, Psalm 105 praises God's work in history on behalf of the children of Abraham. It is a Psalm of thanksgiving, a review of the marvelous works by which God demonstrated His faithfulness to the covenant which He made with Abraham. God made a covenant with Abraham and his descendants (7-15) (Genesis 12-36). One of those descendants, Joseph, enjoyed a reversal of fortune in Egypt (16-22) (Genesis 37-50). The other descendants fled to Egypt in response to famine, only to be oppressed by the Egyptians (16, 23-25) (Exodus 1-2). God rescued the Israelite slaves by wondrous deeds (26-38) (Exodus 3-15). The freed Israelites traversed the wilderness under God's sustaining protection (39-44) (Exodus 15:22-Deuteronomy).

Psalm 105 is a Psalm of thanksgiving, recapitulating the marvelous works by which God demonstrated His faithfulness to the covenant that He made with Abraham. Some think of Isaiah 12:4-5 as once being a part of the beginning of this Psalm. Psalm 106, another historical Psalm, is a Psalm of penitence, reciting the history of Israel's faithlessness and disobedience.

This Psalm can be connected with the Psalms that *'give thanks unto the LORD'* (1) and "Praise Jah" (“Hallelujah”) that occur so frequently with the function of the Levites *"to praise and to give thanks"* (1 Chronicles 16:4; Ezra 3:11; Nehemiah 7:24). They are regarded as being composed expressly for the service of the Second Temple.

The proofs of God's faithfulness, as is contained in Psalm 105, were very appropriate as an encouragement to the people of the Restoration. In other words, if God had preserved the patriarchs and made a chosen family into a strong nation, giving them possession of the land that they wandered through as strangers, He could again fulfill His purposes even through the feeble remnant of returned exiles. It seems evident that these Psalms belong to the period after the Return from Babylon, for they presume not only the Exile (106:47), but also the restoration of Temple worship (Psalm 106:47). This seems to imply that no Return had yet taken place. So this must be understood as a prayer for the completion of the restoration by the return of the Israelites from all the countries in which they were scattered. The repeated call to '*O give thanks unto the LORD*' (1) corresponds exactly to the terms in which the function of the Levites is described in Scripture like Ezra 3:11, Nehemiah 12:24 and 1 Chronicles 16:4. This call is also found in Psalms 106, 107, 118 and 136.

Commandments for a saint in any age, such as '*O give thanks*' (1), call upon His name (1), '*Sing unto him*' (2), '*rejoice*' (3), '*seek*' (4), '*remember*' (5) are all addressed here to the '*ye seed of Abraham*' and '*ye children of Jacob his chosen*' (6). '*seek*' occurs three times in the first four verses – "*seek, and ye shall find*" (Matthew 7:7). But the doctrinal part of this Psalm is '*He [is] the LORD our God: his judgments [are] in all the earth.*' (7). In the context of this Psalm these commandments are not to the spiritual seed of Abraham, but to '*Isaac*' (9), '*Jacob*' (10) and '*Israel*' (10).

The '*covenant for ever*' (8) is the one God gave to Abraham three times (Genesis 14, 15, 22). The oath sworn to Abraham (Gen. 22:16) was confirmed to Isaac (Gen. 26:3) and to Jacob at Bethel when he was on his way to Padanaram (Genesis 28:13) and again in the same place upon his return. The promise made to Abraham was renewed to Isaac and Jacob, because in them it was limited to a particular branch of Abraham's descendants. The '*everlasting covenant*' (10) is the land of Canaan. '*When they were [but] a few men in number*' (12) holds true even in Jacob's day (Genesis 34:30). The Psalmist emphasizes the greatness of the Divine Promise by pointing out that it was made when the patriarchs were but an insignificant clan of protected foreigners and it seemed unlikely that they would ever become the owners of the Land. The Hebrews were not a great people until they came out of Egypt. God protected Abraham in his dealings with Pharaoh (Genesis 12:18) and Abimelech (Genesis 26:11). '*Touch not mine anointed, and do my prophets no harm*' (15): Abraham, Isaac and Jacob are called prophets. The patriarchs were not actually anointed, but the term is applied to them as bearing the seal of a Divine sanctification, as they were "sacred". Abraham is called a prophet (Genesis 20:7), as an intercessor and the term is applied to the patriarchs as recipients of Divine revelation.

'*a famine*' (16) - The famine in the land of Canaan (Gen. 41:54) was '*called for*' (16) to serve God's plans. Before the famine came, God had sent Joseph into Egypt to prepare the way for their migration. Joseph was being '*tried*' (19), although this is unwritten in Scripture, as is sometimes the case (1 Kings 22:19-23). Disease is also God's servant (Matthew 8:8). '*him*' (19) refers to Joseph. Joseph, who was bound in prison, was

invested with authority to imprison even princes and because of his wisdom he is made the director of Pharaoh's counselors.

*'He turned their heart to hate his people, to deal subtly with his servants'* (25) The Psalmist does not shrink from connecting the hostility of the Egyptians with God's activity, because it was due to the blessings which He bestowed upon Israel and since it led to the Exodus, it was a part of God's action. *'He sent darkness, and made it dark'* (28) – Perhaps the ninth plague is mentioned first because it is regarded as the plague which brought conviction in the minds of the Egyptians, who were already anxious that the Israelites should be allowed to depart (Exodus 10:7). The other plagues mentioned (29-37) and (28) are all types of the plagues seen in Revelation.

Spiritually, we are delivered from Egypt to serve God. This deliverance is by the blood of the Lamb, Jesus Christ. We are baptized into Christ through the “Red Sea” of His own blood. We then start our wilderness journey to the Promised Land. We have Divine guidance on the whole trip (39), as the Jews had *'a cloud for a covering; and fire to give light in the night'* (39).

The Lord sent Moses and his brother Aaron to Pharaoh. They told Pharaoh what God would do if Pharaoh did not obey God. He would do miracles. These were the plagues that happened in Egypt. They did not happen to God's people. God gives Moses and Aaron signs to perform on the children of Israel, as they were unbelieving. And the people believed. That was the purpose of the signs. The judgments God sent on Pharaoh were for what Egypt did to Israel. The signs done on Pharaoh were for the benefit of Israel. That establishes that it was Moses who brought the children of Israel out of Egypt. Pharaoh was making it hard on the Israelites and they asked Moses why God wasn't delivering them. So God had to do more signs and wonders, not for the sake of Pharaoh, but for the sake of Israel.

Psalm 78 includes 6 of the 10 plagues. Psalm 105 has 8 of them. Neither includes the death of their animals or the boils. Both Psalmists use some of the plagues to show that God is very powerful. The *'frogs'* in (30) are small land/sea animals. Hail and lightning in (32) come in storms. Hail is small bits of ice that fall as rain falls and hailstones can be quite large. Lightning lights up the sky. The vines and fig trees in (33) gave them food and drink. The vines gave grapes that make a drink called wine. People still eat figs. Locusts, (33-34) are large insects. They eat all the green parts of plants. These plants were the crops that the Egyptians used to make food. The last plague was the worst. Here the Lord killed all the oldest male children in Egypt, including those of animals (Exodus 11-12). But it made Pharaoh to let Israel go back to their own country.

#### The 10 plagues God gave to Egypt

Plague	Name	Mentioned where in Exodus and Psalms
1	water to blood	Exodus 7:17-21; Psalm 105:29; Psalm 78:44
2	frogs	Exodus 8:1-7; Psalm 105:30; Psalm 78:45

3	lice (insects)	Exodus 8:16-19; Psalm 105:31
4	Flies	Exodus 8:20-24; Psalm 105:31; Psalm 78:45
5	cows died	Exodus 9:1-7
6	boils	Exodus 9:8-12
7	hail and storm	Exodus 9:18-26; Psalm 105:32; Psalm 78:47
8	locusts	Exodus 10:1-20; Psalm 105:34; Psalm 78:46
9	darkness	Exodus 10:21-29; Psalm 105:28
10	death of first sons	Exodus 11 and 12; Psalm 105:36; Psalm 78:51

### Psalm 106

This is an historical Psalm like Psalm 105. It belongs to the same period. This Psalm begins and ends with ‘*Praise ye the LORD*’ (“Hallelujah”) (1, 48). Between these two descriptions of praise this Psalm contains the mournful details of Israel's sin and the extraordinary patience of God. It is good to bless the Lord both at the beginning and at the end of our thoughts when sin and grace are the themes. God let powerful kings beat his people in war. The king of Assyria beat Israel and the king of Babylon beat Judah. He took the people from Judah to Babylon. The Psalmist may have lived in Babylon. He knew about what happened there. He prayed that God would not forget him, (4), when he took the Jews back to Judah, (5). So, Psalm 106 can be thought of as the second part of Psalm 105. It is a prayer that God will forgive all the sins that His people have committed.

The Psalmist begins with an invitation to praise the Lord for His infinite mercy and goodness (1). No one can ‘*utter the mighty acts of the LORD*’ (2), as no one has seen even a part of them. ‘*I may glory with thine inheritance*’ (5) was not spoken by an Israelite. This personal prayer should be compared with the prayers interspersed in Nehemiah (Nehemiah 13:14, 22, 31) that he may live to see the restoration. Probably, every individual who used this Psalm changed it to meet personal needs. ‘*We have sinned with our fathers*’ (6) now speaks about Israel, as the ‘*fathers*’ (6) are the Israelites. This is an historical aspect of this Psalm. ‘*but provoked [him] at the sea, [even] at the Red sea*’ (7) refers to the first wail of woe recorded at the Red Sea (Exodus 14:11-12). Lack of insight had characterized Israel from the beginning (Deuteronomy 32:28-29).

Israel of the present, like with Israel of the past, has sinned grievously (6). The nation’s history is one long record of failure to understand God's purpose and of resistance to His Will. The Psalmist then recites typical instances of their sins from the Exodus to the Entry into Canaan (7-33) and referring in general terms to their subsequent history (34-46) he then concludes with a prayer for restoration (47) to which the long confession of sin is clearly intended to culminate in.

*'Then believed they his words; they sang his praise'* (12) when Israel sees what happens to Pharaoh and his troops. This is like an allusion to their momentary faith and gratitude, which served to emphasize their "relapse" (13). Israel never sought God's counsel for anything. Aaron is called a "saint of the LORD", but like all saints in the Bible he is a sinning saint. The nation sinned here too, of course. The first instance of Israel's sin was their unbelief and murmuring at the Red Sea (7-12). The second instance of Israel's sin was in murmuring for flesh. (13-15). Their third sin was jealousy of the authority of Moses and Aaron (16-18) (Numbers 16). Their fourth sin was the worship of the calf (19) (Exodus 32, Deuteronomy 9:19). This event caused the Ten Commandments to be broken by Moses, so the people would not be culpable of their contents.

The fifth instance of Israel's sin (24-27) was their unbelief and cowardice on the return of the spies (Numbers 13-14). Their sixth instance of sin was the sin of participating in the abominations of Moabite worship (28-31). *'Therefore he lifted up his hand against them'* (26) Lifting up the hand to heaven is Man's gesture as he appeals to God in an oath. This phrase is "transferred", in a linguistic sense, to God (Deuteronomy 32:40). (32) – See Numbers 20:3-9. Their seventh sin was the murmuring at Meribah (Numbers 20 1-13) (32-33). The cause of God's anger and Moses' punishment was the rebellion of the Israelites against the guidance of God's Spirit and the rash utterance of Moses, which was its consequence. Moses' speech and his striking the rock when he was commanded to instead speak to it indicates that his sin consisted of impatience and lack of faith. (34-37) – The continued disobedience of Israel even after the entry into Canaan and neglecting the command to exterminate the Canaanites showed that they had become infected by their abominations. Also see Judges and 2 Kings 17. (40) - So God's anger was kindled against Israel. This was a standard formula in Judges (Also see the minor prophets). *'And he gave them into the hand of the heathen; and they that hated them ruled over them.'* (41) – These heathen nations included the Moabites (Judges 3:13), the Canaanites (Judges 4:1), the Ammonites (Judges 11:4) and the Philistines (Judges 13:1). *'He made them also to be pitied'* (46) *but they weren't pitied when they were in captivity.* *'let all the people say, Amen. Praise ye the LORD'* (48): This was not just a mere mark of the end of the Fourth Book, but was actually sung at the close of the Psalm. Israel wants to live in their land under a theocracy and that is what is going to happen. Then they will truly praise the Lord.

## Book V

### Psalm 107

The soldiers of Babylon had taken the Jews away from their own country and into captivity. 70 years later, they came home again. They were prisoners in Babylon, (10-16). They had done wrong against the Lord, (17-22). But the Lord brought them home again, (4-9). He saved them from their enemies. The journey home was difficult, (23-32). So they felt compelled to tell the LORD how good He was, (33-43).

This Psalm is a call to thanksgiving addressed to the returned exiles and is enforced by various instances of God's goodness to men in the many perils of life. It is a liturgical formula, found in only in the post-exilic Psalms. Although the general theme of this Psalm may have been suggested by God's special favor to the Israelites in their restoration from captivity, it must also be regarded as an instructive celebration of God's praise for His merciful intervention to all men in their various troubles. The prayer of Psalm 106:47 has been answered. Israel has been ransomed from captivity and has returned to their own land after their Exile. The Psalmist calls upon God's '*redeemed*' (2) to unite in offering to Him thanksgiving for their restoration. '*redeemed*' (2) has spiritual application for us today. In fact, the "pictures" which this Psalm contains can be scenes from current life, chosen to illustrate God's goodness in answering men's prayers in circumstances of trial and suffering and to enforce the duty of thanksgiving. Since this Psalm opens with an exhortation to the returned exiles, these people are meant to see in these pictures not only general proofs of God's goodness, but illustrations of their own "current" experience. Israel had been sick to death through its own sin. It had been all but swallowed up in the vast sea of the nations. The scenes in the Psalm are scenes from life, yet they are intended to represent Israel's experience. This is especially true in (10-16) where things connect more in a national than in a personal way,

They '*wandered in the wilderness*' (4) and they will wander again. (1-8) describe an Israelite who has survived Daniel's Seventieth Week in Sela Petra. '*Such as sit in darkness*' (10) – An unsaved man sits in spiritual darkness. In other words, they were prisoners of their enemies *and* they were like prisoners because of their own thoughts. '*in darkness*' means "in a dark place". They are in this condition because '*they rebelled against the words of God*' (11). They '*contemned the counsel of the most High*' (11): to "*departeth from evil [is] understanding*" (Job 28:28). '*For he hath broken the gates of brass, and cut the bars of iron in sunder.*' (16) is doctrinally the captives of Abraham's bosom being released at the Resurrection of Christ (See Psalm 68:18). Historically, the prophecy of Isaiah 45:2 has been fulfilled. The land of exile was represented as a huge and strong fortress prison. The Psalmist then looks behind the sickness to the sin, which was its cause. Fools are characterized by moral perversity, not just mere weakness or ignorance and it leads to ruin. It is the opposite of wisdom, which leads to life (Proverbs 1:7) (17). (18): A real fool, about to die for his foolishness, looses his appetite completely. '*Then they cry unto the LORD in their trouble*' (19). This is what Israel did not do (Hosea 7:14). '*He sent his word, and healed them, and delivered [them] from their destructions.*' (20) - God's word here is almost personified as a delivering angel. It is His messenger (Psalm 147:15), which performs His Will. '*sacrifice*' (22) is a spiritual sacrifice (Hebrews 13:16) that can be offered by a New Testament Christian. Another example of God's goodness is the deliverance of sailors caught in a storm. (23-32). God's works are the storm, viewed as an evidence of His sovereignty over the elements. His wonders (or wonderful works) are His miraculous intercedings to calm the storm and rescue the sailors.

'*Then they cry unto the LORD in their trouble*' (28) –(Jonah 1:5-6). '*Let them exalt him also in the congregation of the people*' (32) – The seaman who survive a storm



should go into a local church and publicly thank and praise God for their safety. They should publicly declare His praises in the temple and in the forum where the congregation is assembled for worship (Psalm 22:22), *'He poureth contempt upon princes'* (40): The princes are any tyrannous oppressors; God humbles their pride and confounds their counsels. The Psalmist probably has in mind the troubles of the returned exiles and intends that his words will encourage their faith. *'The righteous shall see [it], and rejoice: and all iniquity shall stop her mouth.'* (42): All mockery of Israel and all blasphemy of Israel's God are silenced. This is from (Job 22:19) and Job 5:16). (43): - Hosea 14:9. In such examples as these the wise man will discern the methods of God's beneficial dealings with men.

### Psalm 108

*'<<A Song [or] Psalm of David.>>'* (Title). Psalm 108 is a Psalm composed of the ends of two other Psalms. In other words, Psalm 108 is parts of 2 other Psalms put together. When they first returned from the Babylonian Captivity, instead of writing a new Psalm, they put together parts of two Psalms that David wrote. Undoubtedly, it was for liturgical use that these two fragments of older poems were combined into a new hymn. Apparently, Israel was threatened by her enemies and the second part of Psalm 60 was felt to be an appropriate prayer for their needs. In Psalm 57, David thanks God for giving him help to fight his enemies. In Psalm 60, those enemies are Babylon and Edom, the two countries that started the Exile. So David really did write Psalm 108. The first 5 verses come from Psalm 57 and the last 8 verses come from Psalm 60. These parts contain the cry of deep distress and the answer to the cry in faith and hope. They have been put together. The former part, the end of Psalm 57, expresses the fixed assurance of the godly heart, which can now give praise among the peoples, who are united now in relation with Israel. But all the results of God's favor are not yet produced and the same faith takes up in Psalm 60, leaving out the cry of distress. It celebrates the going out of Him, whose mercy is above the heavens, in order to bring into subjection those not yet in possession of different parts of the territory of Israel.

This Psalm is an appeal for help against Israel's enemies, grounded upon God's promise to apportion the land to His people, and give them dominion over the neighboring nations. Doubtless it was for liturgical use that these two fragments of older poems were combined into a new hymn. But at what time or under what circumstances this was done can only be guessed. Apparently, Israel was threatened by her enemies and the second part of Psalm 60 was felt to be an appropriate prayer for their needs. But the complaint of severe disaster with which that Psalm opens was not appropriate and accordingly a thanksgiving was substituted for it. It seems natural to connect this thanksgiving with the repeated calls to thanksgiving in the preceding Psalms and the prayer of the second part may have been prompted by some attack or threatened attack on a part of Edom or some other neighboring nation upon the weak society of the Restoration.

The *'I'* (1) in the Psalm is attributed to David, who is making an imprecatory prayer that God will kill and damn someone David dislikes. (1) - The Psalmist's strong

will and purpose is to sing God's praises. (4) - This verse gives the reason for the praises that he purposes to offer. Once more God's lovingkindness and truth had been attested to by the deliverance of Israel from exile.

*'Gilead [is] mine; Manasseh [is] mine; Ephraim also [is] the strength of mine head; Judah [is] my lawgiver'* (8): The land of Bashan, in which half the tribe of Manasseh settled, stands for the territory east of the Jordan and the tribes that settled there. Ephraim and Judah stand for the tribes west of the Jordan. God claims all as His own, therefore all can claim God's protection. Ephraim, as the most powerful tribe and the chief defense of the nation, is compared to the warrior's helmet. Judah, as the tribe to which belonged the Davidic sovereignty, is compared to the royal sceptre, *'Moab [is] my washpot'* (9) - The neighboring nations are reduced to servitude. In sharp contrast to the honor assigned to Ephraim and Judah is the disgrace of Moab and Edom. Moab, notorious for its pride (Isaiah 16:6), is compared to the vessel which is brought to the victorious warrior to wash his feet in when he returns from battle. The old enemy of God and His people is now degraded to doing menial service. In other words, it becomes a subject and a vassal. *'Who will bring me into the strong city? who will lead me into Edom?'* (10) – into the fortified city. David is speaking again. The strong city was the capital of Edom, Petra. David put Joab as leader of the army that went to fight Edom. David stayed with the other part of the army in Syria. In (11), *'[Wilt] not [thou], O God, [who] hast cast us off? and wilt not thou, O God, go forth with our hosts?'* means that David hopes that they will join forces with his armies. In (12) David learned a lesson that we must all learn. "Help from men is of no value". It is of value if God sends the men or women to give help. But God must send them. God works through men and women to help his people. In the way of (6), He uses His right hand to answer. *'Through God we shall do valiantly: for he it is that shall tread down our enemies.'* (13). In (13), *'tread down our enemies'* is "trample over our enemies" in Hebrew. "Trample" means putting our feet down hard when walking over something or someone. *'Wilt not thou, O God, who hast cast us off? and wilt not thou, O God, go forth with our hosts?'* (11): Though God has for the moment deserted them, He will now give them help, for they trust in Him alone. *'Give us help from trouble: for vain is the help of man.'* (12) - *'vain [is] the help of man.'* - It is a delusion to look to human strength for victory (See Psalm 33:17). *'Through God we shall do valiantly: for he it is that shall tread down our enemies.'* (13): Psalm 118:15.

### Psalm 109

This is an imprecatory Psalm to *many* people because it is perhaps the strongest imprecatory Psalm in the collection. But prayers of imprecation for the destruction of the wicked can be found throughout the entire Word of God. For example, Moses and Jeremiah spoke stinging words of imprecation as well. It is also categorized as a Messianic Psalm.

*'<<To the chief Musician, A Psalm of David.>>'* (Title) – Some commentators who claim that David was the writer have supposed the Psalm itself to refer to Doeg, Ahithophel or Shimei (2 Samuel 16). But David really had nothing to do with any of

them (2 Samuel 22:3-4). In actuality, the first five verses can either go David's credit or to Jesus Christ's credit. Most of the verses are very plain. Saul can be connected with (2), as a type of the Son of Perdition. Some are of opinion that it was written when David fled from Absalom and that Ahithophel, rather than Doeg, is the typical person against whom it is primarily directed. So if David was praying in love for Saul here it is a strange prayer, one that doesn't fit with the remainder of the Psalm. Attributing this prayer to Jesus Christ makes more sense, as His love was manifest and His enemies clearly *'rewarded me evil for good, and hatred for my love.'* (5).

Some features in the language point to a late date and apparently there are allusions to the Book of Job. Most probably it belongs to the post-exilic period. It has been held by some that this Psalm is not personal but national, that the speaker is Israel, persecuted and oppressed by scornful enemies. Others have supposed that the Psalmist writes as the representative of the poor and oppressed classes and that the enemy whom he denounces is no particular individual, but the representative of persecutor of the poor in general. But this Psalm has a personal ring, as it is a cry of suffering caused by actual circumstances.

David calls upon God here to destroy his enemies in the strongest of ways. David not only seeks the punishment of his enemy but also "compensation" for the painful consequences brought on his family: *'Let his children be fatherless, and his wife a widow. Let his children be continually vagabonds, and beg: let them seek [their bread] also out of their desolate places.'* (9+10). Historically, in this prayer the Psalmist appeals for help against a group of merciless enemies.

Most of the verses in this Psalm are simple. The prayer is from one who is poor, needy and weak. The Psalmist is skinny from fasting (24). The petitioner is Jesus Christ according to (3, 8, 25). For prophetic purposes Christ's circumstances fit here.

*'Let his days be few; and let another take his office.'* (8) - The Apostle Peter in Acts 1:20 cites Psalm 109:8 as referring to Judas, the disciple who betrayed Christ. The next verse in Psalm 109 (109:9) would seem to indicate that this person had a wife and children. *'When he shall be judged, let him be condemned: and let his prayer become sin.'* (7) - Judas will be judged at the Great White Throne Judgment and there Satan stands at his right hand (6). As we find Christ to be the one who prays in (1-5), much of the prayer is not just aimed at Judas, but at all of Israel in their rejection of Christ, whom they subsequently murdered.

Again, *'Let his children be fatherless, and his wife a widow. Let his children be continually vagabonds, and beg: let them seek their bread also out of their desolate places.'* (9-10): The curse of his misdeeds falls even upon his wife and children. This is the climax of awfulness in the imprecation. But a man's family was regarded as part of himself; his punishment was not complete unless they were included in it and for full retribution they must share his ruin for, doubtless, this man's schemes, if successful, would have involved the ruin of the Psalmist's family. If this imprecatory prayer is answered the implication is that those who it is aimed at will wind up in hell, as, of course, will be true of Judas and Satan (see also (18-19)).

*'Let there be none to extend mercy unto him: neither let there be any to favour his fatherless children.'* (12) - Children do suffer for their father's sins. *'Let his posterity be*

*cut off; and in the generation following let their name be blotted out. Let the iniquity of his fathers be remembered with the LORD; and let not the sin of his mother be blotted out.* (13-14): The only place sin remains before the Lord is in the lake of fire. This is the contrast between the people who will be enjoying the benefits of the Lord in the Millennium, coming there to worship and honor Him, the contrast being the people in hell, who didn't do what they were supposed to do. They ate of the abominations. There will be a lake of fire on the Earth and people will be able to look at these carcasses.

*'[Let] this [be] the reward of mine adversaries'* (20) – The reward of the Lord's adversaries, not David's, is found in (6-19). David was not speaking of himself here. *'But do thou for me, O GOD the Lord, for thy name's sake: because thy mercy is good, deliver thou me.'* (21): 'GOD' is printed in capitals because this represents the sacred Name Jehovah, for which Elohim, 'God,' was substituted by the Jews in reading when Adonai, 'Lord,' the regular substitute, is joined with it. *'For I [am] poor and needy, and my heart is wounded within me.'* (22) – He was poor while in human form, being born of poor parents, brought up in a needy manner and He had no place to lay his head. At this time He was ministered to by others, though he was Lord Himself.

*'I became also a reproach unto them: when they looked upon me they shook their heads.'* (25) describes how the people reproached Him; they blasphemed His miracles, and called Him a Samaritan, saying He had a devil. But the Gospels explain how we may know that this was the hand of the LORD that did this. *'Help me, O LORD my God: O save me'* (26) - But God also raised Him from the dead (Romans 1:4) and saved Him from death (26).

### Psalm 110

This is a Messianic Psalm. *'<<A Psalm of David.>>'* (Title). The Trinity is not mentioned in (1). The sufferings and Resurrection of Christ, as well as the doctrine of His blood atonement must be derived from reading other Scripture. The Psalms themselves are rich in material about Christ, so one can't claim only the New Testament needs to be consulted in these matters. Unrelated to this claim, we can say that (1) is quoted six times in the New Testament.

The Psalm has a purely prophetic character. There is nothing in the position or character of David or any other descendant to justify a reference to either, but separation from the royal office of all priestly functions forbids any such a reference. The Psalm celebrates the exaltation of Christ to the Throne of an Eternal Kingdom and a perpetual priesthood (Zechariah 6:13) involving the subjugation of His enemies, the increase of His subjects, rendered infallibly certain by the Word and Oath of Almighty God.

*'The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.'* (1): When David wrote this Psalm, he was the king. He was "anointed" to be king (or in a sense messiah). But he said, *'The LORD said unto my Lord'*. The two words 'LORD' and 'Lord' do not mean the same thing. 'LORD' is a name for God. It is the name only His servants really use. It is the "covenant name". A covenant is when two people (or groups of people) agree. Here the two are God (the LORD) and his people (the Jews). This LORD (or God) said to David's Lord, *'Sit thou at*

*my right hand*'. David's Lord – (Hebrew: "master" or "someone with authority") is another word for 'God'.

Matthew 22:43 says "*How then doth David in spirit call him Lord*" (The spirit is the part of a person that lives after their body dies and is the part of a person that talks to God). So here, David was talking to God. He was calling him, 'Lord'. So everything in the Palm is about the Lord or God and it is not about David. (4) reveals that concerning God '*Thou art a priest for ever after the order of Melchizedek.*' An Old Testament priest was someone that was God's servant in the Temple in Jerusalem. There were many priests in the Temple. But that was only a picture. In the New Testament there was one great High priest – Jesus Christ. But for a sacrifice He did not give dead animals to God, but He gave Himself and unlike the Jewish priests, he was of the order of Melchizedek.

(1) is a proof text for the Deity of Christ (not a proof text for the Trinity).

*Matthew 22:42 Saying, What think ye of Christ? whose son is he? They say unto him, [The Son] of David.*

*Matthew 22:43 He saith unto them, How then doth David in spirit call him Lord, saying, Matthew 22:44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?*

*Matthew 22:45 If David then call him Lord, how is he his son?*

*Matthew 22:46 And no man was able to answer him a word, neither durst any [man] from that day forth ask him any more [questions].*

*Matthew 22:42 states 'Saying, What think ye of Christ? whose son is he? They say unto him, [The Son] of David.'*

Jesus asked them, "What do you think about the Christ? Whose son is he?" "The son of David", they replied. He said to them, "How is it then that David, speaking by the Spirit, calls Him 'Lord'?" For he says, "The Lord said to my Lord: Sit at my right hand until I put your enemies under your feet. If then David calls Him 'Lord', how can he be his son?"

Jesus is the Son of God and is equal with God (John 5:18). Matthew 22: 43-46 makes more sense when Jesus quotes Psalm 110. We know that Jesus is quoting from Psalms 110 because Luke mentions the Psalm:

*Luke 20:41 And he said unto them, How say they that Christ is David's son?*

*Luke 20:42 And David himself saith in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand,*

*Luke 20:43 Till I make thine enemies thy footstool.*

*Luke 20:44 David therefore calleth him Lord, how is he then his son?*

The issue is that if David then called him Lord, how is he His Son? The question assumes that the Psalm was written by David, that it was inspired and that it directly refers to the Messiah. The inability of the Pharisees to answer this question shows that these claims were accepted. If they could have replied that the Psalm was not written by David, it was not inspired or that it did not refer to the Messiah, they would have had an answer. But it was not seen that any one of these points could be disputed. David was unquestioningly regarded as the author. Then if the Messiah is David's son how then could David call him 'Lord'? David would never call any of his real sons "Lord". So the

Messiah couldn't be the son of David. He would have to be the Virgin born Son of God, just like the man asking Him the question has proved and claimed.

David calls somebody else Lord in this passage. The only way this could be is if God is calling Himself Lord. There is only one Lord. God the Father that can call God the Son "Lord" because God the Son is God the Father.

*Isaiah 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.*

This "son" is called Everlasting Father. The Messiah has to be the Son of God, not the son of David. Technically, in the lineage, He can be the son of David from the woman, but he cannot get his seed from the man. If he gets his seed from the man David wouldn't call him Lord because that would be his own protégé. He would be another sinner and David would be worshipping a man. And under the inspiration of the Holy Spirit David would never call a man "Lord", especially his own son. Was a son to rule over the father? No.

*'the rod of thy strength out of Zion'* (2) – (Psalm 2) This is a confirming that Jerusalem is the city of the great king. The *'rod'* is the rod of correction (Isaiah 10:15), by which His strength will be known. This is His Word of Truth (Isaiah 11:4), converting some and confounding others. *'enemies'* (2) are those on Earth during the Millennium. *'Thy people shall be willing in the day of thy power'* (3) – the willingness of the Jews to worship the King in His day of power. The promised victory over Babylon was not to be won without human effort and the Lord inspires the king's subjects, as their service is not to be forced, unwilling service. (3) says that in the day of Christ's "power", when He lands on the Earth as "King of Kings", the Jews will be willing to accept Him. In (5-7) the scene changes to the battlefield. The king goes forth to war against his enemies. But he does not go in his own strength. The Lord is at his right hand to fight his battles. In hot pursuit of his foes he briefly stops to refresh himself and then presses on to his final triumph. *'The Lord at thy right hand shall strike through kings in the day of his wrath.'* (5) – See Joel 2. This is a literal judgment of literal heathen. *'He shall judge'* (6) - The subject of the sentence must be the Lord. Historically, the nations are the enemies of (2). On them He will execute judgment, vindicating the cause of His king and His people. *'He shall drink of the brook in the way: therefore shall he lift up the head.'* (7) – David, one of the greatest types of Christ, stopped at a brook (1 Samuel 17:40) just before defeating Goliath, who is a perfect type of the Antichrist. To drink out of the cup is to suffer, but to drink out of the brook would be to be altogether full of trouble, to be tormented and be overwhelmed with a strong "stream" of troubles. Thus, was it in David's mind to declare the passion of Christ? So while David stopped at the brook before defeating his antichrist, Christ will stop at the *'brook'* (7) and will drink bitter liquid at His crucifixion. But finally, Christ shall *'lift up the head'* (7), when He shall have taken full vengeance of his adversaries.

## Psalm 111

Psalm 111 is an acrostic Psalm, as well as being a Psalm of praise. One of the many interesting rhetorical features of the Hebrew Bible is its use of alphabetical acrostics. Essentially, an acrostic poem begins with the first letter of the Hebrew Alphabet and the succeeding lines begin with successive letters of the Alphabet. These acrostics are not "hidden codes" - they are literary compositions in which the writer has used the letters of the Hebrew Alphabet as the initial letters for a sequence of verses.

Psalms 111 and 112 are closely connected in structure, contents and language. Each consists of twenty-two lines, which begin with the letters of the Alphabet in regular order. Psalm 111 celebrates the power, goodness and righteousness of God. Psalm 112 describes the prosperity, beneficence and righteousness of those who fear Him. Words and phrases applied to God in Psalm 111 are transferred in Psalm 112 with some modification of meaning and sometimes with startling boldness, to the godly man, describing his character as the reflection of the character of the Lord. Both Psalms draw largely from older Psalms, and from Proverbs and they undoubtedly belong to the period after the Exile. Psalms 111, 112 and 113 form a "trilogy", each one beginning with 'Praise ye the LORD'. In Psalms 111 and 112 each letter begins a line. For example, Psalm 111:1-2 fit the acrostic pattern like this:

- ⌘ *I will praise the LORD with [my] whole heart,*
- ⌚ *In the assembly of the upright, and [in] the congregation.*
- ⌛ *The works of the LORD [are] great,*
- ⌜ *Sought out of all them that have pleasure therein.*

Psalm 111 can be classified as an hymn of thanksgiving. It is a Psalm in which the singer gives thanks for God's goodness in delivering him from various life threatening situations such as illness, oppression or enemy attack. The Psalm begins with "hallelujah" ('Praise ye the LORD'), starting a series of Psalms (Psalms 111-118) in which the word "hallelujah" is used, occurring eight times at the beginnings and endings of these Psalms. Psalms 111-113 go together as a "hallelujah" in reference to God's ways with Israel in their deliverance.

(4-6, 9) deal with the restoration of Israel at the Tribulation. 'I will praise the LORD with my whole heart' - (1) is doctrinally Jesus Christ speaking to the Father. Historically, these words are those of an individual worshiper giving thanks to God in a public setting of worship, such as the council of the upright and the assembly. 'The works of the LORD are great' (2) - The grounds of praise. These works are great in their magnitude. All His 'work' (3) is a revelation of those attributes of the royal dignity with which He clothes Himself. 'He hath made his wonderful works to be remembered' (4), particularly the deliverance of His people from Egypt. 'He hath given meat' (5) - He made provision for Israel's wants in the wilderness, by the manna. In the same vein He provides for the wants of His people at all times (Psalm 34:9-10). 'he will ever be mindful of his covenant' (5) - The deliverance from Egypt was a proof that God remembered His covenant with the patriarchs (Exodus 2:24, 6:5) and a pledge that He would always be thinking of it (Psalm 105:8).

*'He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend is his name.'* (9) - The primary reference here is to the deliverance from Egypt (Deuteronomy 7:8) and the ratification of the covenant at Sinai, but the restoration from the Exile in Babylon was a second act of redemption. Spiritually speaking, God sent His Son to Israel. He is indeed *'holy'* and *'reverend'* (9). *'The fear of the LORD is the beginning of wisdom'* (10) – The fear of the Lord is certainly the beginning of wisdom. This is the fundamental principle of the “wisdom” or religious philosophy of Israel (Proverbs 9:10, Job 28:28).

### Psalm 112

As mentioned, Psalm 112 is an acrostic Psalm. The Book of Psalms begins with the account of the blessed man, who delights in the law of the LORD. Psalm 112 echoes the account of the blessed man in Psalm 1, who fears the LORD and who finds great delight in His commandments. *'Blessed is the man that feareth the LORD, that delighteth greatly in his commandments.'* (1) - Compare with

*Psalms 1:1 Blessed [is] the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.*

*Psalms 1:2 But his delight [is] in the law of the LORD; and in his law doth he meditate day and night.*

This Psalm takes up and expands the last verse of the preceding Psalm. The secret and source of all true happiness and prosperity is the fear of the Lord, which leads to a cheerful and thorough obedience to His commandments. This man is called a *'good man'* (5) and he is described as *'upright'* (2) and *'righteous'* (4). Of course, no person is “righteous” (Romans 3:10), so the Christian does not fit doctrinally here. But this all can apply to Jesus Christ, who was certainly *'upright'* (2,4) and *'righteous'* (4) and He will be *'mighty on the earth'* (2).

He may *'delighteth greatly in his commandments'* (1), but the context is Old Testament Law. *'His seed shall be mighty upon earth'* (2): He begat a seed and it will be mighty upon the earth. **א** in this acrostic Psalm generally means valiant in war, but is here used for the sake of the acrostic, in the wider sense of powerful by wealth and position. In other words, this seed will prosper in the end. He is now the most “wealthy” individual in the entire Universe and will *'endureth forever'* (3).

*'arise'* (4) – Prophetically, Christ will *'arise'* in the Tribulation for those who seek Him. But historically it seems clear from the general tenor of this Psalm that the words applied to God in Psalm 111:4 are here applied to the godly man who seek Him (See Matthew 5:48). Inspirationally, a godly man (in any dispensation) will fear God and will delight in His commandments. God will bless his children (2) and they will be materially wealthy (3). they will be gracious (4) and will have wisdom in the affairs of the family (5). Consider that God is gracious and merciful (4), providing food for those who reverence Him (5). Consider also Psalm 97:11 and the strong parallel in Isaiah 43:10, where the dawn of prosperity after a night of trouble, is promised as the reward of merciful conduct.



*'Surely he shall not be moved for ever:'* (6): He will enjoy firm and unshaken prosperity. Satan and his cohorts endeavor to move Him, but His foundation is firm and He shall never be moved. *'He shall not be afraid of evil tidings:'* (7) – Christ was never *'afraid of evil tidings'* (7). Since He has a perfect conscience and a perfect concept of trust He is not tortured by the presentation of evil like the wicked man is (Job 15:20). Job is in pain here. Job 15:20 is aimed at Job.

*'His heart is established'* (8) - It is firm in right principles. *'he shall not be afraid, until he see his desire upon his enemies.'* (8) - If he is attacked he is confident that in due time his cause, if it is the cause of God and is right, will triumph (Psalm 91:8). In this regard *'his horn shall be exalted with honor.'* (9) – The saint will be exalted and honored by becoming exactly like God's Son (Romans 8:29-30, 1 John 3:1-3). *'The wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish.'* (10): The wicked look on in impotent rage and are consumed with displeasure. While *"the desire of the righteous shall be granted"* (Proverbs 10: 24), the desire of the wicked comes to nothing.

The end of this Psalm, like the beginning, is an echo of Psalm 1.

### Psalm 113

Psalms 113-118 are the “hallelujah” or “Hallel” Psalms. These Psalms are hymns of Praise, which, according to Jewish liturgical usage, are sung at the three great Festivals of Passover, Pentecost and Tabernacles. The term “Great Hallel” is also used, but ancient Jewish authorities were not agreed as to its meaning. These Psalms are also sung at the Festival of the Dedication and at the new Moons (with the exception of the New Year). At the domestic celebration of the Passover, Psalms 113 and 114 are sung before the meal, Psalms 115-118 were sung after it, when the fourth cup has been filled. It was probably the hymn sung by our Lord and His disciples before they left the upper chamber (Matthew 26:30, Mark 14:26). This group of Psalms is also called the “Egyptian Hallel” (Psalm 114:1). The choice of three Psalms from the Hallel (113, 114, 118), as the proper Psalms for Evensong on Easter Day, marks the connection of the Christian Festival with the Jewish Festival, which it succeeded. Historically, this Psalm evidently belongs to the post-exilic period and it expresses the gratitude of Israel for its restoration from the Captivity. It is a call to praise the Lord, who is in majesty in heaven, yet condescends to care for the weak and lowly on the Earth.

Prophetically, the entire Psalm, with the exception of (4-6), refers to the Millennial reign of Christ after *'He raiseth up the poor'* (7) and *'set [him] with princes'* (8), (Revelation 20:2-4). At that time the apostles of the Lamb will sit upon 12 thrones judging the house of Israel. So God fulfills His promise here at the end of the Tribulation, at the end of the Second Coming when the Millennium begins.

*'LORD'* being repeated three times in (1) is significant. It is one of many indications of the Trinity in Scripture. Phrases like *"Holy, holy, holy"* (Isaiah 6:3) - The "repetition" of a name or of an expression three times was quite common among the Jews. *"O earth, earth, earth, hear the word of the LORD."* (Jeremiah 22:29) is another example. *'Blessed be the name of the LORD from this time forth and for evermore.'* (2):

'*this time*' cannot be Old Testament times or even the Church Age, as God's name has not been blessed from the time of Christ till now. It certainly won't be blessed in the Tribulation. But it will be blessed in the Millennium (3). Devotionally however, God should be praised at all hours of the day.

(4-6): The point here is the Lord's condescension. Though He sits on High in heaven, He stoops to regard the Earth. The point is that God being exalted serves to enhance His condescension. After all, His Glory is '*above the heavens*' (4) and He '*dwelleth on high*' (5). He is not ever careless concerning Mankind, as heathen gods usually were. '*Who humbleth himself to behold the things that are in heaven, and in the earth!*' (6) also speaks of One who is under no obligation to deal with Man (Romans 9:20, Psalm 8). (7+8): The first three lines are taken from the song of Hannah (1 Samuel 2:8). In the context of God's condensation or humbling of Himself to regard the concerns of Mankind "*He raiseth up the poor out of the dust, [and] lifteth up the beggar from the dunghill, to set [them] among princes, and to make them inherit the throne of glory:*" (1 Samuel 2:8). "*raiseth*" (7) here refers to the Resurrection and the valley of the dry bones. Here is a picture of Israel being raised up in the Millennium. It follows that (9) doctrinally speaks of Hannah.

#### Psalm 114

This Psalm is basically a recitation of Exodus and Joshua. The things mentioned in those Books regarding the early times in our history all take place again (relative to *that* period). Using that criterion, the deliverance of Israel from Babylon can be viewed as the Exodus taking place again, a new birth of the nation. So while Psalm 113 celebrates God's condescending love in helping the afflicted, Psalm 114 recalls the most singular instance of this in the deliverance of Israel from Egypt. Both Psalms may have been composed for use at the Passover. Spiritually, the original Exodus can be viewed as the exodus of the soul out of "Egypt" (a type of the world) freeing the bondage of the flesh, followed by a baptism of the Holy Spirit, which was pictured by the water baptism in the Jordan River in Joshua. Psalm 114 is chosen as a proper Psalm for Easter Day, not only because it formed part of the Hallel (the hymns of praise), but because the deliverance of Israel from the bondage of Egypt, which it celebrates, was a type of the greater deliverance from the bondage of sin, which was made possible through Christ's Resurrection.

The Exodus from Egypt was the birthdate of Israel as the people of God (1-2). Miracles marked their progress. Natural obstacles voluntarily made way for them - the solid mountains trembled (3-4). The past becomes present in the Psalmist's mind and he challenges Nature for the reason (5-6). It was before its Lord and Master that Earth trembled then. But instead of answering the question directly he answers it by implication, bidding the Earth tremble still as it trembled then, before the Almighty God, who can transform its most stubborn elements for the service of His people (7, 8).

This Psalm belongs to the period of the Return '*from a people of a strange language*' (1) – Compare Psalm 81:5, Genesis 42:23. The Egyptian language was unintelligible to the Israelites. In the ancient world difference of language highlighted the

difference of race and a stranger was presumed to be one's enemy, even a barbarian. *'Judah was his sanctuary, and Israel his dominion.'* (2): The whole nation of Israel is designated by its two principal divisions. On the succession of Solomon's son, Rehoboam, in around 975BC, the country split into two kingdoms: Israel in the north and Judah (containing Jerusalem) in the south. Judah was the principal tribe. It was recognized as the tribe where the power was to be concentrated and it was the tribe from which the Messiah was to proceed (Genesis 49:8-12). Thus, the name was, in early times, used to denote the entire people and ultimately it became the common name of the nation. The sanctuary was the Tabernacle. When Israel was brought out of Egypt the Lord set up his Tabernacle among them and manifested His Presence to them. By placing the Tabernacle in Judah God consecrated Judah to be His dwelling place. As Scripture confirms, the sceptre was to come from Judah (Genesis 49:10).

*'The sea saw it, and fled: Jordan was driven back.'* (3): The Red Sea and the Jordan are personified and are represented as hurrying to withdraw the obstacle that blocked Israel's exit from Egypt and her entrance into Canaan. Nature had obeyed its Master's Divine Will in carrying out the events at the Red Sea (Exodus 14:21). *'The mountains skipped like rams, and the little hills like lambs.'* (4): Being that the context is the Exodus, this may be a poetical (All the Psalms are, in a sense, poems.) description of the earthquake which accompanied the giving of the Law at Sinai (Exodus 19:18). The mountains of Sinai and Horeb quaked and *"skipped"* like rams at the Presence of the Lord when He descended to give the Law. In (5+6) historically, the past is prevalent in the Psalmist's mind, as he challenges Nature to explain its behavior. Prophetically, the mountains will *"skip"* at the Second Coming when the Lord *"shall roar out of Zion"* (Joel 3:16). *'Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob; Which turned the rock into a standing water, the flint into a fountain of waters.'* (7-8): Note Psalm 68:8, which describes (7)'s prophetic content. Spiritually, if the believer feels that God is near he will serve the Lord with fear and will rejoice with trembling. *'Lord'* (Adonoi) denotes God as the Ruler of the world. He is and no other is the God of Jacob and God *is* near. So, the Earth is like a man who is afraid. God is so powerful that He can make water come from a dry rock (Exodus 17:1-7).

### Psalm 115

In a time of national humiliation Israel beseeches the Lord to vindicate the honor of His name by lifting His people from their dreadful conditions. They also ask why the heathen should be allowed to mock God, as Israel knows Him to be supreme and omnipotent (1-3). Devotionally, God can glorify His own name (John 12:28). While the prayer in John 12:28 is made in the name of God, today we are commanded to pray in the name of Christ, more than just in His name, but in His authority, righteousness and peace in an attempt to access all in Christ.

*'Not unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake.'* (1) – *'us'* is Israel. *'But our God is in the heavens: he hath done whatsoever he hath pleased.'* (3) *'our God'* is the God of Abraham, Isaac and Jacob (these men being a type of the Trinity). *'but unto thy name give glory'* (1) - Work

mightily on behalf of God's people and vindicate His honor, for if they are despised, God's name is dishonored. *'But our God is in the heavens: he hath done whatsoever he hath pleased.'* (3) – God is the only One who can do whatever He pleases all the time – and whatever He does is right. Though outward circumstances may seem to justify the derision of the heathen, Israel knows that their God is omnipotent. If His people suffer, it is because He wills it, not because He lacks the power to help them. He does whatsoever He wills in chastisement, especially in the case of Jesus Christ (Isaiah 13:10) and in redemption (Isaiah 55:11). We have a pre-conceived idea about salvation, but it is not necessarily His way. *'Their idols are silver and gold, the work of men's hands.'* (4) – The idols of the nations – they are the work of Man's hands. *'They have mouths, but they speak not: eyes have they, but they see not: They have ears, but they hear not: noses have they, but they smell not.'* (5+6) - They cannot teach their worshippers or see their needs; they cannot hear prayers offered to them or smell the sweet savour of sacrifices (Habakkuk 2:19) – *"Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it [is] laid over with gold and silver, and [there is] no breath at all in the midst of it."* – "woe" because he who made it is the one that's going to pay for it.

*'O Israel, trust thou in the LORD: he is their help and their shield.'* (9) - God is their help and their shield. (9) – *'their'*: Israel - an admonition given to the Jews in the Tribulation, the house of Aaron (priests that will serve in the Millennial Temple (Ezekiel 40-42) ) and *'Ye that fear the Lord'* (11) (Acts 13:16) – (Gentile converts to Israel in the Tribulation). These three groups are told to trust in the Lord and use Him as a *'help'* (9) and a *'shield'* (9). *'The LORD hath been mindful of us:'* *'O Israel, trust thou in the LORD: he is their help and their shield. O house of Aaron, trust in the LORD: he is their help and their shield. Ye that fear the LORD, trust in the LORD: he is their help and their shield.'* (9-11)- Note the threefold division *'Israel'*, *'house of Aaron'* and *'Ye that fear the Lord'*.

Here Israel as a whole is first addressed, then the religious leaders of the people, then the inner circle of those who are truly God-fearing. (12) – *'us'* is the above three groups. This threefold division: *'Israel'*, *'The house of Aaron'* and *'Ye that fear the Lord'* recurs in Psalm 118:2-4. Israel, as a whole, is first addressed, then the religious leaders of the people, then the inner circle of those who are truly God-fearing. The *'you'* of (14) and the *'Ye'* of (15) refer to these three groups again. *'The heaven, even the heavens, are the LORD'S: but the earth hath he given to the children of men.'* (16): *'The 'heaven' is God's heaven; He has made it for His own dwelling-place.*

*'The dead praise not the LORD'* (17): *'The dead'* are those dead men who worshipped dumb idols as gods (4-6) and those men that never did accept God. Thus, they died in their sins. Historically, this has been true throughout history. Prophetically, the dead are *"the rest of the dead"* - all the unsaved that haven't been resurrected (Revelation 20:5). They do not live again until the end of the Millennium (when the first resurrection takes place).

## Psalm 116

This Psalm is claimed to be Messianic. Some older Bibles make Psalm 116 into 2 psalms: (1-9) is the first, (10-18) the second. Some older Greek translations do this. While Psalm 115 is a congregational prayer, Psalm 116 is an individual thanksgiving for deliverance from what seemed to be an unavoidable danger of death. Devotionally, we may conclude that God loves us, as He is willing to consider our prayers (2). He is gracious and merciful (5). *'The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow.'* (3): Spiritually, 'death' and 'hell' can be thought of as hunters lying in wait for their prey with nets from which it cannot escape. (Compare Psalm 18:4-5, Lamentations 1:3). Doctrinally, (3) is a reference to Jesus Christ (Psalm 16:10, Acts 2:27). His body, even in the grave, did not corrupt. Christ now possesses the keys of "death and hell" (Revelation 1:18). *'Then called I upon the name of the LORD; O LORD, I beseech thee, deliver my soul,'* (4) is one of those pre-crucifixion prayers (Psalm 6:4-5). 'O LORD' (16)– 'LORD' is His covenant name, to which the Psalmist appealed and not in vain. (5+6) appear to be the character of the Lord, as drawn from the Psalmist's experiences. *'Return unto thy rest, O my soul; for the LORD hath dealt bountifully with thee.'* (7) – After periods of anxiety one can resume the perfect peace that results from trust in God (Compare Philippians 4:7). *'I will walk before the LORD in the land of the living.'* (9) - live under His favor and guidance (Genesis 17:1).

(10-19) is the Holy Spirit dividing the personal statements of the Psalmist from those that apply doctrinally to Christ. In (10-14) a man whom God has delivered is speaking, but in (15-18) it is the Lord. This division is confirmed in one way by (11), as Christ never says anything in haste.

Both sections contain the words *'I will pay my vows unto the LORD now in the presence of all his people.'* (14+18). Unlike much English poetry, rhyme is virtually unknown in Hebrew poetry. Rather than using meter or rhyme, Hebrew poetry uses patterns of repetition. Repetition is the literary feature that is present in the Psalms, as in all other Hebrew poetry. So, since rhyme is virtually unknown in Hebrew poetry, Hebrew poetry instead uses patterns of repetition. One use of this feature is to delineate sections of a poem, as in Psalm 116:10-18.

Emphasis on the fulfilling of vows is accented through the repetition of verses 14 and 18. The occasion of fulfilling vows called for a sacrifice to be accompanied by further calling upon the Lord. Jesus took vows for His people. Jesus took a vow for the believer (a part of the Nazerite vow) on the night of His betrayal. It was in the upper room right before He began to institute the Lord's Supper. Matthew 26:29 states *"But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."* It is a vow on the part of the Lord Jesus Christ that He will not taste of the fruit of this vine until He tastes it afresh with us in His Father's Kingdom. So, in the first section of (10-19) - (10-14) - the grateful Psalmist *'will pay my vows'*. In the second section (15-18) the Lord Himself *'will pay my vows'*. By taking the *'cup'* (13) the Psalmist is about to pay his vows (14). In the second section, prophetically, making a drink offering to the Lord in the Millennium pays vows. Finally,

the repetition is merely the result of the Psalmist writing what the Holy Spirit had told him to write (2 Samuel 23:1).

*'In the courts of the LORD'S house, in the midst of thee, O Jerusalem. Praise ye the LORD.'* (19) – the Millennial Temple at Jerusalem. This is another explanation of Psalm 116:18 *'the presence of all his people'*. The assembly of the saints met together in the house of the Lord in the courts of the Tabernacle.

### Psalm 117

The shortest of the Psalms is also one of the grandest. This Psalm is Millennial. It is an invitation to all nations (1) to join in praising God for His goodness to Israel (Psalm 22:27). It is virtually a recognition that the ultimate object of Israel's calling was for the salvation of the world. It is quoted by Paul in Romans 15:11 as one of the Scriptures which foretold the extension of God's mercy to the Gentiles in Christ. (Compare also Psalm 66:8).

*'ye nations'* (1) are the nations of Isaiah 65 and 66.

*'us'* (2) is Israel.

*'the truth of the LORD'* (2) is the truth as revealed by His own words – the Bible (John 17:17). These words *are* the truth (again John 17:17).

The Pauline Gospel constitutes about one fifth of this *'truth'*, although in this age it is the most important truth that can be preached. *'For his merciful kindness is great toward us'* (2) – Mighty as Israel's transgressions have been, God's mercy has been mightier (1 Timothy 1:14). Lovingkindness and truth are fundamental attributes of God's character (Psalm 26:3).

### Psalm 118

In this, the last of the Hallelujah Psalms, the spirit of jubilant thanksgiving reaches its fullest voice. Historically, this Psalm was evidently intended to be sung by the procession of worshippers on their way to the Temple upon some special occasion of national rejoicing. The Psalmist speaks for Israel in the name of the nation.

#### Historically:

(1-4) may have been sung as the procession started, the first line of each verse by the leader or a part of the choir, the refrain by the full chorus.

(5-18) were sung on the way to the Temple in a similar manner, the refrains being taken up by the full chorus.

(19) is obviously the challenge of the procession as it approaches the Temple.

(20) is the response of the priests from within.

(21-25) may have been sung as the procession entered the Temple courts.

(26) is the blessing with which the priests greet it and

(27-29) may perhaps best be assigned to the procession and its leader.

It is generally agreed that the Psalm's prophetic context is that of the Millennium. (6+7) are doctrinally to an Israelite in the Tribulation. (1-5) have a post-Tribulation aspect. *'The LORD is on my side; I will not fear: what can man do unto me?'* (6) – A

man can imprison you, torture you or kill you. *'The LORD taketh my part with them that help me: therefore shall I see my desire upon them that hate me.'* (7): This comes to pass in Christ's case (Isaiah 63:1-6). He's coming back to pay these people back with vengeance. It is going to be a just due reward for the things that they have done wrong against God and for the mercy and the love that they have neglected to hear. Because God has been gracious He sends everyone some type of help. He wants to help people, but people are wicked and they don't want to be helped.

As was the case on the shores of the Red Sea, the people gave thanks for their miraculous deliverance once more. As it was on that occasion, the motive of their song was the realization that to God alone they owed their deliverance. Now they viewed deliverance as nothing less than a miracle. This gave them a fresh sense of the solidarity and continuity in their national life and of the safety of Israel's destiny when in the counsels of God (17, 22).

It is generally agreed that the Psalm belongs to the post-exilic period and that it must have been composed for some special and notable occasion. This occasion cannot have been the Feast of Tabernacles in the first year of the Return (Ezra 3:1-4) or the laying of the foundation stone of the Temple in the following year (Ezra 3:8.), as (19-20) presume the existence of the Temple. Rather, it may be related to the Dedication of the Temple in 1019BC or the Passover, which followed it (Ezra 6:15). But the most probable view is that which connects the Psalm with the great celebration of the Feast of Tabernacles, as is recorded in Nehemiah 8.

In spite of the hostility of the neighboring tribes, the repair of the walls of Jerusalem had been successfully completed. The work was finished in the 21st year of Artaxerxes. Nehemiah concludes his narrative regarding these events with the words: *Nehemiah 8:17 And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness.*

The triumphant joyousness of this Psalm, its thanksgivings for recent deliverance from the hostility of surrounding enemies and its awareness that this deliverance is due to God's help alone, correspond to the circumstances and feelings of that time, as they are delineated in the Book of Nehemiah.

(25) is similar to the prayer of Nehemiah 1:11 and several other resemblances of thought and language between Psalm 118 and book of Nehemiah can be found. The Scripture concerned with building (22) naturally suggests the recent building of the walls in Jerusalem. Finally, the connection of this Psalm with the Feast of Tabernacles is corroborated by the historical use of this Psalm at that Festival. Prophetically (22) speaks of Christ as the *'stone'*, which the builders, Israel, rejected. Christ is elsewhere in Scripture referred to as the *"stumblingstone"* and the *"Rock"*.

The threefold division: *'Israel'*, *'The house of Aaron'* and them *'that fear the Lord'* (2-4) first found in Psalm 115 recurs here. (1-5) are post-Tribulation. (5-6) – the words can be applied to Christ, although they could also be Israel speaking. *'I called upon the LORD in distress: the LORD answered me, and set me in a large place.'* (5): Israel had

been hemmed in and harassed by enemies (Nehemiah 4:7). They prayed (Nehemiah 4:9) and were set free to move and act without hindrance. This is the correct course of action, as is confirmed in (8+9).

*'They compassed me about like bees'* (12) – The bee comes from Assyria. The Assyrian army is compared to bees, because of their numerous forces and orderly march. Bushes are mentioned because flies and bees use them frequently to rest and to intimate that no place should escape their fury (Isaiah 7). The “hissing” of God to the fly in Egypt and the bee in Assyria, is the call to war.

*'they are quenched as the fire of thorns'* (12) - The sudden collapse of their rage is compared to a fire of thorns which blazes up fiercely and then rapidly dies down. The fire of thorns represents the enemy, who burns up quickly (2 Samuel 23:6-7). *'The voice of rejoicing and salvation is in the tabernacles of the righteous'* (15) – *'tabernacles'* may further serve to connect this Psalm with the Feast of Tabernacles. *'Open to me the gates of righteousness'* (19) - Historically, the procession has reached the Temple gates and seeks to enter. The gates of the Temple are called "gates of righteousness" because the Temple is the abode of the righteous God. Today, the gates and the temple typify the Christian life. There, God manifests His righteousness in the salvation of His people (Psalm 20:2). The Psalmist cries out for God to open the gates of righteousness that he may enter to give thanks. The veil of the Temple has been rent. We may now freely enter into the Holy of Holies to give thanks to God. These gates opened up in Glory when Christ ascended and *"led captivity captive"* (Ephesians 4:8).

(26-29) are vows and prayers, blessings and praises. *'This is the LORD'S doing; it is marvellous in our eyes.'* (23): The Lord had to go after the discarded stone and set it in the right place (Ephesians 1:20-23). *'This [is] the day [which] the LORD hath made; we will rejoice and be glad in it.'* (24). *'Blessed be he that cometh in the name of the LORD: we have blessed you out of the house of the LORD.'* (26): The priests in the Temple bless the entering procession. (28) can be spoken by Christ. (29) is aimed at the congregation in the Millennium.

### Psalm 119

This Psalm is an acrostic Psalm, as eight verses are allotted to each letter in the Hebrew Alphabet. Each line in each section begins with the letter that heads its section. It is the longest “chapter” in the Bible, so its main theme is, appropriately, the Bible itself. The reason it is so long is that it is a composition from the heart written to extol the virtue of studying God’s word. There are 22 letters in the Hebrew alphabet. The Psalmist wrote 8 verses for each letter with all eight beginning with the same letter.  $8 \times 22 = 176$ . The author obviously thought that studying the Bible was important. There are only two verses (122+132), which do not contain some term or description of God’s Word.

“Torah” literally means instruction (and also refers to the five books of Moses, which are the first five books of the Bible - Genesis through Deuteronomy. Torah Psalms focus on the importance of God’s instruction and the role it should play in the life of a believer. Only three out of the 150 Psalms are considered “Torah” Psalms. However, the longest Psalm in the Bible (Psalm 119) is a Torah Psalm.



Virtually every verse in Psalm 119 contains one or more of the following keywords: law, commandments, precepts, testimonies, judgments, word, statutes, ways or name. This is significant, because it tells us that the Psalmist of Psalm 119 poured over the Torah, the Law of God and understood its various divisions as few others do. He knew that God's Law represented His Name, His character and His will; that it was a transcript of the Almighty's Own soul and an everlasting fountain of blessing. To obey God's Law was the Psalmist's goal.

Some commentators say that this great "Psalm of the Law" is based upon the prophet Ezra's presentation of the Law in the Book of Deuteronomy, with the spirit and language of which Moses' mind was saturated. It represents the religious ideas of Deuteronomy. It is the fruit of that diligent study of the Law, which is enjoined in Deuteronomy 6:1-9. The Psalmist's desire was to make God's Law the governing principle of his conduct. The Law of God is not the Law in the narrower sense of the Pentateuch. The Hebrew word "torah" has a wider range of meaning and here it must be understood to mean all Divine revelation as the guide of life. It is no rigid code of commands and prohibitions, but rather a body of teaching.

Ezra was a scribe for the king while in the Babylonian Exile and had a vested interest in preserving the Jewish faith, particularly and especially the language. Deuteronomy 28:49 points out that a foreign tongue would come into the Land and rule over the Jewish people if they, as a nation, rejected God's Laws and Statutes. But whenever the nation was carted off and put in a foreign land the language would change and merge with the foreign languages, whenever they were out of the Land. Ezra understood that principle and sought to preserve the language from deterioration. One way he did this is as follows:

The Psalm 119 connection to Ezra is that, as mentioned, the Hebrew Alphabet is included in between the various verse sections. A deeper look into the Hebrew Alphabet shows that the Alphabetic characters had meaning. That meaning constituted a theme that would be discussed in the verses that followed the given letter. (Underlined sections indicate where the Psalm may relate to the Hebrew letter that heads its verse group.)

**א**– Ayin, for example, means "eyes". It precedes Psalm 119:121-128.

*Psalm 119:121 I have done judgment and justice: leave me not to mine oppressors.*

*Psalm 119:122 Be surety for thy servant for good: let not the proud oppress me.*

*Psalm 119:123 Mine eyes fail for thy salvation, and for the word of thy righteousness.*

*Psalm 119:124 Deal with thy servant according unto thy mercy, and teach me thy statutes.*

*Psalm 119:125 I am thy servant; give me understanding, that I may know thy testimonies.*

*Psalm 119:126 It is time for thee, LORD, to work: for they have made void thy law.*

*Psalm 119:127 Therefore I love thy commandments above gold; yea, above fine gold.*

*Psalm 119:128 Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way.*

The Psalmist starts out saying that the described king has been a good king, doing what is right and laying down justice. He has been a light to those who are oppressed, but

he is being threatened by those who hate him and want to see him fall. This king's eyes fail for the salvation of the Lord.

This is one example that explains the pattern for the Hebrew letter used in each section of Psalm 119. The overall purpose of the Hebrew letters being used in conjunction with the verses their meanings represent, in effect, produces a memorization tool -

- \* To make the language stick,
- \* To make the people who were in exile be able to grab a section of God's Word and memorize it with more than just rote memorization.
- \* To preserve the people of Israel from being assimilated with the pagans around them.

### Psalm 119

**⌘** *Psalms 119:1 Blessed [are] the undefiled in the way, who walk in the law of the LORD.*

The First Psalm opens with the Aleph word "אַשְׁרֵי" (Ashri, Blessed). The basic Gematria for Aleph is "one", indicating the One and only God who is the Master of the Universe.

**⌘** signifies "an ox", representing strength. Christ is the strong Ox who came to submit Himself as the offering for sin and to bear the yoke or burden of sin for humanity. Jesus is the Aleph (Alpha) – *Revelation 1:8 "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty."*

Loyal obedience to God's Law is the source of Man's truest happiness. The Psalmist prays that it may be a main concern of his life and that he may learn to understand it better.

*Psalms 119:2 Blessed [are] they that keep his testimonies, [and that] seek him with the whole heart.*

*Psalms 119:3 They also do no iniquity: they walk in his ways.*

*Psalms 119:4 Thou hast commanded [us] to keep thy precepts diligently.*

This verse calls attention to the Author of the Law and to the purpose of its enactment (Deuteronomy 4:2).

*Psalms 119:5 O that my ways were directed to keep thy statutes!*

A prayer for God's direction in the right way.

*Psalms 119:6 Then shall I not be ashamed, when I have respect unto all thy commandments.*

*Psalms 119:7 I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments.*

The Psalmist knows that he has not yet attained a complete knowledge of God's revealed Will, but he gives thanks for the progress that he does make.

*Psalms 119:8 I will keep thy statutes: O forsake me not utterly.*

**⌘** *Psalms 119:9 Wherewithal shall a young man cleanse his way? by taking heed [thereto] according to thy word.*

(Av, Father) = א (Aleph, Leader/Guide) & ב (Beyt, House) The Father is the Head of the House - Aleph. Aleph (א) is the Father's Initial, Beyt (ב) is the Son's Initial, and the Divine Alphabet begins as an acronym of Father (אב) and Son (בן), the first two Divine Persons of the Trinity.

A love for God's Law is the safeguard and the joy of life.

“beth” means a house or a tent. Jesus tabernacled with us after “clothing” Himself in a tent of human flesh.

‘young man’ – See Proverbs 1-6.

The young man needs help to keep himself pure from sin (Psalm 27:7).

*Psalm 119:10 With my whole heart have I sought thee: O let me not wander from thy commandments.*

*Psalm 119:11 Thy word have I hid in mine heart, that I might not sin against thee.*

The main purpose of Bible memorization is to get sin out of our lives.

*Psalm 119:12 Blessed [art] thou, O LORD: teach me thy statutes.*

*Psalm 119:13 With my lips have I declared all the judgments of thy mouth.*

*Psalm 119:14 I have rejoiced in the way of thy testimonies, as [much as] in all riches.*

*Psalm 119:15 I will meditate in thy precepts, and have respect unto thy ways.*

*Psalm 119:16 I will delight myself in thy statutes: I will not forget thy word.*

ג *Psalm 119:17 Deal bountifully with thy servant, [that] I may live, and keep thy word.*

Gimmel means “camel”.

Aleph ((1)) and Bet ((2)) equal Gimmel ((3)) ((their numerical values)), suggesting that Gimmel ((3)) represents the Holy Spirit proceeding forth from the Father (Aleph) and the Son (Beth).

In the Talmud it is said that Gimmel symbolizes a rich man running after a poor man (the next letter “Dalet”) to give him charity. Dalet in Hebrew means “impoverished”. Gimmel thus represents the free choice to run after the teaching of Torah by practicing acts of lovingkindness. The purpose for staying alive is to keep God’s Word (Psalm 118:17).

*Psalm 119:18 Open thou mine eyes, that I may behold wondrous things out of thy law.*

Natural sight is unable to discern the mysteries of Divine revelation; so he prays for the removal of the veil from his eyes.

*Psalm 119:19 I [am] a stranger in the earth: hide not thy commandments from me.*

A stranger or sojourner residing in a country not his own, needs to be instructed in the law of that land so that he may not break it.

*Psalm 119:20 My soul breaketh for the longing [that it hath] unto thy judgments at all times.*

*Psalm 119:21 Thou hast rebuked the proud [that are] cursed, which do err from thy commandments.*

*Psalm 119:22 Remove from me reproach and contempt; for I have kept thy testimonies.*

This sounds Messianic. As it is connected with (21) the request here is for removal of the rebuke of the proud.

*Psalms 119:23 Princes also did sit [and] speak against me: [but] thy servant did meditate in thy statutes.*

'Princes' was the title commonly given to the Israelite nobles in post-exilic times, and the Psalmist was evidently persecuted by wealthy and powerful countrymen.

*Psalms 119:24 Thy testimonies also [are] my delight [and] my counsellors.*

While he is scorned by men he can still find delight in God's law.

**7** *Psalms 119:25 My soul cleaveth unto the dust: quicken thou me according to thy word.*

This can be Messianic. It can be connected with (21).

The bent shape of the Dalet symbolizes a needy person who is bent over (the word Dalet comes from דלה (*dalah*) meaning to draw out or impoverish and the word דלות (*dalut*) means poor or impoverished). Dalet's ear is said to be listening for the approaching Gimmel. It also means "a door".

God will rebuke those who despise His Word and deliver His servants from their reproach.

*Psalms 119:26 I have declared my ways, and thou heardest me: teach me thy statutes.*

As a 'needy' stranger (19) he needs guidance and direction.

*Psalms 119:27 Make me to understand the way of thy precepts: so shall I talk of thy wondrous works.*

*Psalms 119:28 My soul melteth for heaviness: strengthen thou me according unto thy word.*

When his soul dissolves in tears (Job 16:20) he asks for strength, according to God's Word. The Word of God strengthens a sinner (Acts 20:32).

*Psalms 119:29 Remove from me the way of lying: and grant me thy law graciously.*

All behavior that is not governed by God's Truth is contrasted with the way of faithfulness. The way of lying can become one's lifestyle.

*Psalms 119:30 I have chosen the way of truth: thy judgments have I laid [before me].*

The way of truth in the Old Testament – Old Testament salvation (Micah 6:8).

*Psalms 119:31 I have stuck unto thy testimonies: O LORD, put me not to shame.*

Old Testament praying, not New Testament praying.

*Psalms 119:32 I will run the way of thy commandments, when thou shalt enlarge my heart.*

**7** *Psalms 119:33 Teach me, O LORD, the way of thy statutes; and I shall keep it [unto] the end.*

The meaning of the name "Hey" (ה) is "look," or "behold!" It also means a "lattice" or a "window" (Song of Solomon 2:9).

*Psalms 119:34 Give me understanding, and I shall keep thy law; yea, I shall observe it with [my] whole heart.*

*Psalms 119:35 Make me to go in the path of thy commandments; for therein do I delight.*

*Psalms 119:36 Incline my heart unto thy testimonies, and not to covetousness.*

A prayer to be delivered from covetousness, as (29) was a prayer to be delivered from lying. (Isaiah 36:15). This leads him to (37).

*Psalms 119:37 Turn away mine eyes from beholding vanity; [and] quicken thou me in thy way.*

- so he can fulfill the covenant that Job made with his eyes (Job 31:1). The “five steps to sin” start with looking with the eyes.

The 5 steps to sin:

- 1) the presentation - you see it – you look
- 2) the illumination - it lights up in your brain
- 3) debate - you debate about whether or not you’re going to do something
- 4) decision - you make a decision to do something
- 5) the act of doing it yourself

*Psalms 119:38 Stablish thy word unto thy servant, who [is devoted] to thy fear.*

*Psalms 119:39 Turn away my reproach which I fear: for thy judgments [are] good.*

*Psalms 119:40 Behold, I have longed after thy precepts: quicken me in thy righteousness.*

¶ *Psalms 119:41 Let thy mercies come also unto me, O LORD, [even] thy salvation, according to thy word.*

Vav (ו) denotes a nail, a hook or a tent peg. Since it occurs as the 22nd letter in the Torah attached to the sixth word, וָאֵל, it alludes to the creative connection between all of the letters. Vav is therefore the connecting force of the God, the Divine "hook" that binds together heaven and Earth.

*Exodus 36:36 And he made thereunto four pillars [of] shittim [wood], and overlaid them with gold: their hooks [were of] gold; and he cast for them four sockets of silver.*

וָאֵל – “their hooks” – In Hebrew the word “hooks” is literally written using ‘Vav’s.

*Psalms 119:42 So shall I have wherewith to answer him that reproacheth me: for I trust in thy word.*

*Psalms 119:43 And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments.*

This would allow him to keep preaching. Preaching drives the nail. This nailing of one’s conscience is conviction. The Bible then clinches the issue. A wise saying: “For want of a nail, the shoe was lost; for want of a shoe, the horse was lost ...”

*Psalms 119:44 So shall I keep thy law continually for ever and ever.*

*Psalms 119:45 And I will walk at liberty: for I seek thy precepts.*

*Psalms 119:46 I will speak of thy testimonies also before kings, and will not be ashamed.*

*Psalms 119:47 And I will delight myself in thy commandments, which I have loved.*

*Psalms 119:48 My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes.*

¶ *Psalms 119:49 Remember the word unto thy servant, upon which thou hast caused me to hope.*

Zayin (ז) looks like a sword . It means “a weapon”. The sword of war is often needed for our nourishment in the spiritual sense, that in order to be nourished and at rest we must sometimes engage in warfare.

*Psalms 119:50 This [is] my comfort in my affliction: for thy word hath quickened me.*

The life-giving sustaining power of God's Promise is His comfort in affliction.

*Psalms 119:51 The proud have had me greatly in derision: [yet] have I not declined from thy law.*

He is under affliction and the derision of the proud, yet he can defend and comfort himself with the sword, which is the word of God.

*Psalms 119:52 I remembered thy judgments of old, O LORD; and have comforted myself.*

A Messianic verse. (52-56) could all be claimed by Jesus Christ.

*Psalms 119:53 Horror hath taken hold upon me because of the wicked that forsake thy law.*

*Psalms 119:54 Thy statutes have been my songs in the house of my pilgrimage.*

*Psalms 119:55 I have remembered thy name, O LORD, in the night, and have kept thy law.*

*Psalms 119:56 This I had, because I kept thy precepts.*

ז *Psalms 119:57 [Thou art] my portion, O LORD: I have said that I would keep thy words.*

Cheth (ח) means a “hedge” or a “fence”. According to the Jewish mystics, Cheth is the letter of life, since חיים (*chayim* - life) and חיה (*chayah* - living) both begin with this letter. Cheth ((8)) is also the number of grace, חן (*chen*) and the number of wisdom חכמה (*chokhmah*).

Graciousness can be equated with mercy - *Psalms 116:5 “Gracious [is] the LORD, and righteous; yea, our God [is] merciful.”*

*Psalms 119:58 I intreated thy favour with [my] whole heart: be merciful unto me according to thy word.*

*Psalms 119:59 I thought on my ways, and turned my feet unto thy testimonies.*

*Psalms 119:60 I made haste, and delayed not to keep thy commandments.*

*Psalms 119:61 The bands of the wicked have robbed me: [but] I have not forgotten thy law.*

- strongly Messianic This verse contains a metaphor for the snare or noose of the hunter.

*Psalms 119:62 At midnight I will rise to give thanks unto thee because of thy righteous judgments.*

*Psalms 119:63 I [am] a companion of all [them] that fear thee, and of them that keep thy precepts.*

- a general confession of faith

*Psalms 119:64 The earth, O LORD, is full of thy mercy: teach me thy statutes.*

Doctrinally, this will be the Millennial Earth. Spiritually, God has often showed mercy to Man over the years.

𐤅 *Psalms 119:65 Thou hast dealt well with thy servant, O LORD, according unto thy word.*

Teth (𐤅) looks like a snake coiled inside a basket. It is generally interpreted as a serpent. The serpent in the Bible was proud.

*Psalms 119:66 Teach me good judgment and knowledge: for I have believed thy commandments.*

There are 66 books in the Bible. Believing must precede teaching.

*Psalms 119:67 Before I was afflicted I went astray: but now have I kept thy word.*

*Psalms 119:68 Thou [art] good, and doest good; teach me thy statutes.*

God is good and he does good (Deuteronomy 8:16).

*Psalms 119:69 The proud have forged a lie against me: [but] I will keep thy precepts with [my] whole heart.*

Satan is proud. He is a serpent in the Bible.

*Psalms 119:70 Their heart is as fat as grease; [but] I delight in thy law.*

The proud have more ‘fat’ of the world than their hearts could wish for.

*Psalms 119:71 [It is] good for me that I have been afflicted; that I might learn thy statutes.*

*Psalms 119:72 The law of thy mouth [is] better unto me than thousands of gold and silver.*

𐤎 *Psalms 119:73 Thy hands have made me and fashioned me: give me understanding, that I may learn thy commandments.*

Yod (𐤎) means “hand” or “right hand”. Yod is the smallest of the Hebrew letters. Both “God” and “Jesus” also start with Yod. Israel is the smallest nation (in type); the name ‘Israel’ also starts with Yod. In the Jewish mystical tradition, Yod represents a mere dot, a Divine point of energy. The Universe was created from “nothing”, represented, in type, by an infinitely small Yod. Since Yod is used to form all the other letters and since God uses the letters as the building blocks of Creation, Yod indicates God's omnipresence.

*Psalms 119:74 They that fear thee will be glad when they see me; because I have hoped in thy word.*

*Psalms 119:75 I know, O LORD, that thy judgments [are] right, and [that] thou in faithfulness hast afflicted me.*

*Psalms 119:76 Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant.*

*Psalms 119:77 Let thy tender mercies come unto me, that I may live: for thy law [is] my delight.*

*Psalms 119:78 Let the proud be ashamed; for they dealt perversely with me without a cause: [but] I will meditate in thy precepts.*

This verse is Messianic.

*Psalms 119:79 Let those that fear thee turn unto me, and those that have known thy testimonies.*

*Psalms 119:80 Let my heart be sound in thy statutes; that I be not ashamed.*

☞ *Psalms 119:81 My soul fainteth for thy salvation: [but] I hope in thy word.*

Caph (כ) looks like a palm of a hand or a wing. The literal meaning of Caph is “palm”, which is considered the location where potential of the *Yod* (hand) is actualized. Praying with both palms together in the morning is an act of soliciting the power of God to be made manifest in our daily lives.

*Psalms 119:82 Mine eyes fail for thy word, saying, When wilt thou comfort me?*

*Psalms 119:83 For I am become like a bottle in the smoke; [yet] do I not forget thy statutes.*

Bottles were made from skins not glass at this time. As a bottle that was not used hung up among the rafters of the roof grows shriveled and blackened by the smoke till it almost loses its original appearance, so the Psalmist is growing emaciated and disfigured by suffering and sorrow till he can scarcely be recognized. (Psalm 109:24).

*Psalms 119:84 How many [are] the days of thy servant? when wilt thou execute judgment on them that persecute me?*

The Psalmist prays that the days be numbered that he has to go through trials before God stops his enemies. (Psalm 90:12). His soul grows faint, his eye dims with the prolonged strain of watching for the fulfillment of God's promise to deliver His servant.

*Psalms 119:85 The proud have digged pits for me, which [are] not after thy law.*

Digging is work of the hands.

*Psalms 119:86 All thy commandments [are] faithful: they persecute me wrongfully; help thou me.*

119:85-86 are Messianic. A lawful pit would be one dug to bury bodies (2 Samuel 18:17).

*Psalms 119:87 They had almost consumed me upon earth; but I forsook not thy precepts.*

*Psalms 119:88 Quicken me after thy lovingkindness; so shall I keep the testimony of thy mouth.*

☞ *Psalms 119:89 For ever, O LORD, thy word is settled in heaven.*

- This is crucial. The Bible was written before the Universe was created.

Lamed (ל) means “an ox goad”. A goad is a shepherd’s staff. The letter Lamed is unique in the Hebrew alphabet since it is the *tallest* letter (it is the only letter that rises above the baseline) and as the 12th letter, it is considered the *central* letter (or “heart”) of the Hebrew Alphabet: Since Lamed towers over the other letters from its central position, it is said to represent the King of Kings. “lamed” comes from the root “*lamad*” meaning to learn or teach.

*Psalms 119:90 Thy faithfulness [is] unto all generations: thou hast established the earth, and it abideth.*

The King of kings has accomplished this. The permanence of the Earth, which God has created, is an emblem and guarantee of the permanence of His faithfulness. This realm has already been settled, as far as Man is concerned.

*Psalms 119:91 They continue this day according to thine ordinances: for all [are] thy servants.*



The thought of the preceding verses is developed. Heaven and Earth obey and they serve the ordinances of God.

*Psalms 119:92 Unless thy law [had been] my delights, I should then have perished in mine affliction.*

*Psalms 119:93 I will never forget thy precepts: for with them thou hast quickened me.*

*Psalms 119:94 I [am] thine, save me; for I have sought thy precepts.*

*Psalms 119:95 The wicked have waited for me to destroy me: [but] I will consider thy testimonies.*

*Psalms 119:96 I have seen an end of all perfection: [but] thy commandment [is] exceeding broad.*

This may be speaking of earthly perfection, which has limitations. God's commandment, in its complete broadness, can't be realized until the new heavens and the new Earth are created. His words themselves require no modification, however (Matthew 5:18), only different, yet specific conditions must be realized for their complete fulfillment.

**מ** *Psalms 119:97 O how love I thy law! it [is] my meditation all the day.*

Mem (מ) is the 13<sup>th</sup> letter in the Hebrew Alphabet (and in *our* alphabet). Mem means "water". In fact, it looks like a wave of water. God's Word is likened to springs of water (John 4:14). Just as the waters of an underground spring rise upward from an unknown source to reveal themselves, so does the spring of wisdom rise up from the mysterious Source that is God. This flowing stream of the inner wisdom can be expressed through the gift of Man's speech. "*The words of a man's mouth [are as] deep waters, [and] the wellspring of wisdom [as] a flowing brook*" (Proverbs 18:4). He is to eat and drink of the words of God.

*Psalms 119:98 Thou through thy commandments hast made me wiser than mine enemies: for they [are] ever with me.*

*Psalms 119:99 I have more understanding than all my teachers: for thy testimonies [are] my meditation.*

*Psalms 119:100 I understand more than the ancients, because I keep thy precepts.*

*Psalms 119:101 I have refrained my feet from every evil way, that I might keep thy word.*

*Psalms 119:102 I have not departed from thy judgments: for thou hast taught me.*

*Psalms 119:103 How sweet are thy words unto my taste! [yea, sweeter] than honey to my mouth!*

A man is to "eat" every word of God, according to Jesus Christ (Luke 4:4).

*Psalms 119:104 Through thy precepts I get understanding: therefore I hate every false way.*

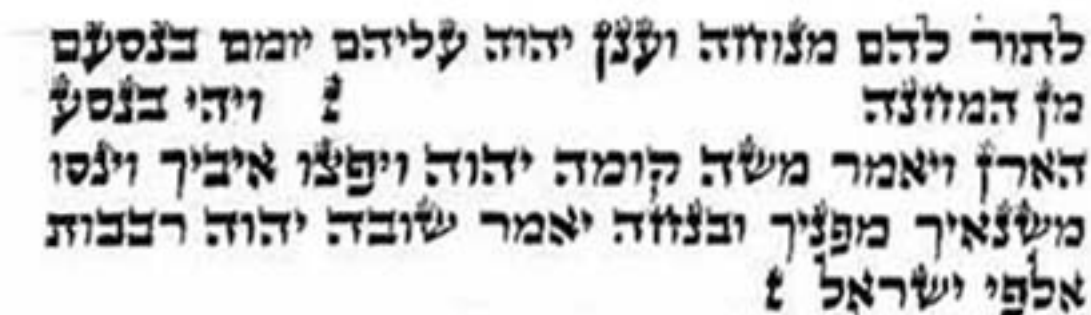
The study of God's Law gives him the power of discernment to "prove the spirits" and reject all false teaching.

**נ** *Psalms 119:105 Thy word [is] a lamp unto my feet, and a light unto my path.*

- The word of God is likened to a light and a lamp. God's word is a light to guide him safely (Proverbs 6:23) amid the dangers which beset his path through the darkness of this world. Contrast this to the fate of the wicked,

Nun (נ) resembles a fish like a tadpole or a seed. The appearance of “bowing” expressed in Nun, suggests being humble and one who is humble before God will stand upright in the final day. *“Humble yourselves in the sight of the Lord, and he shall lift you up.”* (James 4:10). In Aramaic (the language of the Talmud) the word Nun means "fish," a symbol of activity and life. The first mention of the word is in Exodus 33:11 in reference to Joshua, the "son of Nun." Joshua was the one who succeeded Moses and was able to enter the Promised Land. He was the "Son of Life" - a clear type of Jesus Christ. *Numbers 10:35 And it came to pass, when the ark set forward, that Moses said, Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee. Numbers 10:36 And when it rested, he said, Return, O LORD, unto the many thousands of Israel*

In the Torah, the inverted nuns frame the text. An inverted Nun appears in the Hebrew both before and after Numbers 10:35-36. So, twice in the Book of Numbers (10:35–36), the two verses are delineated by inverted nuns.



Numbers 10:35-36 – Note the two “inverted” Nuns.

In the Talmud it is stated that any part of the Torah with 85 or more letters is itself considered a "book" and therefore, according to some of the Jewish sages, this passage of Scripture actually demarcates a separate book of the Torah. If so, instead of the five books of Moses, we would have seven:

1. Genesis
2. Exodus
3. Leviticus
4. Numbers (1:1-10:34)
5. Numbers (10:35-36)
6. Numbers (10:37-ff)
7. Deuteronomy

*Psalms 119:106 I have sworn, and I will perform [it], that I will keep thy righteous judgments.*

- may be Messianic

*Psalms 119:107 I am afflicted very much: quicken me, O LORD, according unto thy word.*

*Psalms 119:108 Accept, I beseech thee, the freewill offerings of my mouth, O LORD, and teach me thy judgments.*

This is an Old Testament context (Leviticus 22:18). The mouth is involved because a vow is involved. This is a vow of devotion to the Law.

*Psalms 119:109 My soul [is] continually in my hand: yet do I not forget thy law.*

*Psalms 119:110 The wicked have laid a snare for me: yet I erred not from thy precepts.*

This is Messianic (See (61, 85)).

*Psalms 119:111 Thy testimonies have I taken as an heritage for ever: for they [are] the rejoicing of my heart.*

Israel, through its sins, had forfeited the land promised to it, its eternal inheritance (Genesis 13:15, Exodus 32:13), but never yet wholly recovered it. However, the godly Israelite has this eternal inheritance through the Law. So no enemy can deprive him of it.

*Psalms 119:112 I have inclined mine heart to perform thy statutes always, [even unto] the end.*

- A resolve to do what is right no matter what (Psalm 19:11).

🔊 *Psalms 119:113 I hate [vain] thoughts: but thy law do I love.*

The root of the word *Samekh* (ס), סמך, means “to lean upon”, “to uphold” or “to support”. The root is also found in the Jewish concept of the laying on of hands upon the head of a sacrificial victim in a blood ritual of the Jewish Temple, which was also a means of consecrating the priesthood (Leviticus 8; Exodus 29). Biblical references to the root occur in Leviticus 16:21, Deuteronomy 34:9, Ezekiel 24:2, etc. In ancient times, *Samekh* also represented a shield.

*Psalms 119:114 Thou [art] my hiding place and my shield: I hope in thy word.*

*Psalms 119:115 Depart from me, ye evildoers: for I will keep the commandments of my God.*

*Psalms 119:116 Uphold me according unto thy word, that I may live: and let me not be ashamed of my hope.*

*Psalms 119:117 Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually.*

*Psalms 119:118 Thou hast trodden down all them that err from thy statutes: for their deceit [is] falsehood.*

*Psalm 119:118-119 are fulfilled literally at the end of Daniel’s Seventieth Week when the wicked are all “trodden down” (Daniel 8:13).*

*Psalms 119:119 Thou puttest away all the wicked of the earth [like] dross: therefore I love thy testimonies.*

God removes the wicked, as the refiner of metals He throws away the dross (Proverbs 26:23). The heart is wicked, it wants the power, place, prestige that goes with the position of authority. Those things are like a broken piece of a pot covered with silver dross – they are useless.

*Psalms 119:120 My flesh trembleth for fear of thee; and I am afraid of thy judgments.*

👁 *Psalms 119:121 I have done judgment and justice: leave me not to mine oppressors*

*Ayin* (עין) means ‘eyes’. The word *Ayin* עין also means “to see” and by extension, *Ayin* is sometimes described as having two eyes that connect to a common “optic nerve”

that leads to the brain. The two eyes represent choice or the actions of the will (the heart). We can choose whether to use the “good eye” or the “evil eye” to perceive things; we can choose to see the glass as half full rather than half empty.

Ayin (like the letter Aleph) is a silent letter. It is said that Ayin “sees” but does not speak and therefore represents the attitude of humility. When the eye is evil it becomes a slave to the purposes of sin. The heart and the eyes are the spies of the body: they lead a person to transgress; the eyes see, the heart covets and the body transgresses. One should understand and obey (Jeremiah 5:21, Isaiah 6:10, Matthew 13:15).

Ayin further represents the *primeval light*, that is, the spiritual light of God mentioned in Genesis 1:3. (in distinction to celestial lights mentioned in Genesis 1:14-18). According to Jewish Midrash, this Divine light is far greater than the light that emanates from the Sun and the stars. Thus, to repeat, Ayin is sometimes described as having two eyes that connect to a common “optic nerve” that leads to the brain. The two eyes represent choice or the actions of the will (the heart). We can choose whether to use the good eye or the evil eye to perceive things; we can choose to see the glass as half full rather than half empty.

To repeat again this important point, Ayin (like the letter Aleph) is a silent letter. It is said that Ayin “sees” but does not speak and therefore represents the attitude of humility, which begins with an Ayin, as does the word for service (*avodah*). On the other hand, Ayin can represent idolatry (*avodah zara*) as well as slavery (*avedut*), both of which are born out of the heart of envy. When the eye is evil, it becomes a slave to the purposes of sin.

The Psalmist starts out by saying that a good king does what is right and lays down justice. He is a light to those who are oppressed, but he is being threatened by those who hate him and want to see him fall. His eyes fail for the salvation of the Lord.

*Psalms 119:122 Be surety for thy servant for good: let not the proud oppress me.*

*Psalms 119:123 Mine eyes fail for thy salvation, and for the word of thy righteousness.*

*Psalms 119:124 Deal with thy servant according unto thy mercy, and teach me thy statutes.*

*Psalms 119:125 I [am] thy servant; give me understanding, that I may know thy testimonies.*

*Psalms 119:126 [It is] time for [thee], LORD, to work: [for] they have made void thy law.*

- refers to Daniel’s Seventieth Week, when God’s Law has been made void (Daniel 7:25).

*Psalms 119:127 Therefore I love thy commandments above gold; yea, above fine gold.*

*Psalms 119:128 Therefore I esteem all [thy] precepts [concerning] all [things to be] right; [and] I hate every false way.*

**ד** *Psalms 119:129 Thy testimonies [are] wonderful: therefore doth my soul keep them.*

Pey (ד) looks something like a mouth. The word “Peh” means “mouth” and by extension it means “word”, “expression”, “vocalization”, “speech” and “breath.” In the order of the Hebrew Alphabet, Pey follows the letter Ayin, suggesting the priority of the eyes (understanding, awareness) before verbal expression (negatively - reversing this

order results in “mindless chatter”). The wise one is swift to observe and then to offer an opinion about something. ‘Ayin (the eyes) give insight, but it is the peh (mouth) that gives insight expression.

Since peh (mouth) follows ayin (eyes), Jewish mystics have maintained that though the Ayin is the gateway to reality, the mouth is what brings reality into being. This is alluded to within the Scriptures, especially when God’s Word is considered. God’s speech creates reality and since Man is made in the image of God, the Sages reasoned that it was the power of speech and rationality that distinguished Mankind from the lower animals that the LORD created.

*Psalms 119:130 The entrance of thy words giveth light; it giveth understanding unto the simple.*

It is words that give light. It is the entrance of God’s Word that gives light. These words spoke the Universe into existence. They expose everything that is dark and hidden (Mark 4:22).

*Psalms 119:131 I opened my mouth, and panted: for I longed for thy commandments.*

This is panting and thirsting for righteousness (Psalm 38:10). He opened his mouth wide for this “food” (Job 29:23, Psalm 81:10) and he panted in his eagerness to receive it.

*Psalms 119:132 Look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy name.*

*Psalms 119:133 Order my steps in thy word: and let not any iniquity have dominion over me.*

The Psalmists asks that his footsteps be directed or made firm, in or by God’s Word, so no iniquity will have dominion over him, through stress, either through temptation from within or from external trial. Iniquity or vanity is a comprehensive term for sin. It is the very opposite of the Law, which is truth.

*Psalms 119:134 Deliver me from the oppression of man: so will I keep thy precepts.*

*Psalms 119:135 Make thy face to shine upon thy servant; and teach me thy statutes.*

*Psalms 119:136 Rivers of waters run down mine eyes, because they keep not thy law.*

**נ** *Psalms 119:137 Righteous [art] thou, O LORD, and upright [are] thy judgments.*

The righteousness, purity, and truth of God's law command the Psalmist's deepest love and reverence. This reverence, in the case of a servant (which all Christians are in relation to God), is typically expressed by bowing or kneeling.

Tzaddi (צ) looks something like a man inclining on his side or bowing down (representing need). *Tzadi* (צדי) got its name from the shape of a "fishing hook" or perhaps a bird trap, which is related to the root *tzod* (צוד), meaning "to hunt, catch, capture". While the Nun represents a humble and faithful servant that is bent in submission, the Yod represents a hand lifted to heaven or the Spirit of God. The *tzaddik* - the righteous person - is therefore revealed in the letter form as a faithful servant with his arms raised before the LORD in humility.

*Psalms 119:138 Thy testimonies [that] thou hast commanded [are] righteous and very faithful.*

*Psalms 119:139 My zeal hath consumed me, because mine enemies have forgotten thy words.*

*Psalms 119:140 Thy word [is] very pure: therefore thy servant loveth it.*

If a man were really pure he would love this Word (Psalm 12:6-7). It is refined like pure gold without any mixture of dross (Psalm 12:6, Psalm 18:30).

*Psalms 119:141 I [am] small and despised: [yet] do not I forget thy precepts.*

What is small in Man's eyes is not so small in God's eyes (Zechariah 4:10). One may be insignificant in the eyes of men and despised for his strict adherence to the Law, but the appeal of worldly power cannot move him from his allegiance to God's precepts. God uses small things, weak things and foolish things (1 Corinthians 1:26-28), so He will get the Glory and the Glory will go to His power and His spirit and not Man's.

*Psalms 119:142 Thy righteousness [is] an everlasting righteousness, and thy law [is] the truth.*

See Romans 3:21-26. Righteous is never being wrong, absolutely good. It can be defined as "just as if I'd never sinned". Righteousness cannot be works because no one can work it. It's by faith unto all.

*Psalms 119:143 Trouble and anguish have taken hold on me: [yet] thy commandments [are] my delights.*

*Psalms 119:144 The righteousness of thy testimonies [is] everlasting: give me understanding, and I shall live.*

The Psalmist ends this section with a prayer for a fuller understanding, through a better knowledge of the Word. This way he can have a stricter obedience to it. Man really lives and realizes the purpose for his existence through the Bible.

ק *Psalms 119:145 I cried with [my] whole heart; hear me, O LORD: I will keep thy statutes.*

*Psalms 119:146 I cried unto thee; save me, and I shall keep thy testimonies.*

Koph (ק) denotes the hole of the axe into which the handle is stuck. The ax has always been regarded as a Divine tool because the ax is used for splitting. In the spiritual sense, splitting releases energy, which lies in or behind the split object. Therefore the ax and especially the double-headed ax, was used to indicate Divine revelation or enlightenment. Meditation and even hope can bring enlightenment.

The image of the letter Koph is that of the back of the head, when the last wall has been torn down, the last veil torn away. This way the mind can possibly think, meditate more clearly.

*Psalms 119:147 I prevented the dawning of the morning, and cried: I hoped in thy word.*

*Psalms 119:148 Mine eyes prevent the [night] watches, that I might meditate in thy word.*

*Psalms 119:149 Hear my voice according unto thy lovingkindness: O LORD, quicken me according to thy judgment.*

*Psalms 119:150 They draw nigh that follow after mischief: they are far from thy law.*

When a sinner draws nigh unto mischief he cannot draw nigh unto God.

*Psalms 119:151 Thou [art] near, O LORD; and all thy commandments [are] truth.*

He knows the truths of God's Law, He knows the truth of all its commandments. Thus he knows the God and His Word are the true protection from his adversaries.

*Psalms 119:152 Concerning thy testimonies, I have known of old that thou hast founded them for ever.*

𐤓 *Psalms 119:153 Consider mine affliction, and deliver me: for I do not forget thy law.*  
(153-158) could all be true in Christ's case, as well as in David's case.

The image of the letter Resh (𐤓) is a head. The head is where illumination takes place. According to the Jewish Sages Resh also relates to the movement of things by destruction and generation. The old is left behind and the new comes forth.

*Psalms 119:154 Plead my cause, and deliver me: quicken me according to thy word.*

*Psalms 119:155 Salvation [is] far from the wicked: for they seek not thy statutes.*

*Psalms 119:156 Great [are] thy tender mercies, O LORD: quicken me according to thy judgments.*

*Psalms 119:157 Many [are] my persecutors and mine enemies; [yet] do I not decline from thy testimonies.*

*Psalms 119:158 I beheld the transgressors, and was grieved; because they kept not thy word.*

*Psalms 119:159 Consider how I love thy precepts: quicken me, O LORD, according to thy lovingkindness.*

*Psalms 119:160 Thy word [is] true [from] the beginning: and every one of thy righteous judgments [endureth] for ever.*

The Word of God is alive and has existed forever. It can regenerate a person spiritually and it will physically regenerate Man and the Universe in the future. Right now, the head is where you can cause regeneration by following the counsel of the Holy Spirit, which can communicate with a believer's regenerated spirit.

𐤔 *Psalms 119:161 Princes have persecuted me without a cause: but my heart standeth in awe of thy word.*

The image of the letter Shin (𐤔) is a tooth. The form of this letter refers to the three roots of the molars. It also means "to be high" or "spread out". The shape of Shin also is a type of the Trinity.

*Psalms 119:162 I rejoice at thy word, as one that findeth great spoil.*

*Psalms 119:163 I hate and abhor lying: [but] thy law do I love.*

A real Christian is a good hater.

*Psalms 119:164 Seven times a day do I praise thee because of thy righteous judgments.*

His praise is spread throughout the day the Divine number of seven times (Proverbs 24:16).

*Psalms 119:165 Great peace have they which love thy law: and nothing shall offend them.*

"Offend" means to sin. To the world it can be something as simple as saying you don't like the shirts they are wearing.

*Psalms 119:166 LORD, I have hoped for thy salvation, and done thy commandments.*

Old Testament salvation, where one must keep 'thy commandments'.

*Psalms 119:167 My soul hath kept thy testimonies; and I love them exceedingly.*

Psalm 119:167 and 119:168 are loosely Messianic.

*Psalms 119:168 I have kept thy precepts and thy testimonies: for all my ways [are] before thee.*

🔀 *Psalms 119:169 Let my cry come near before thee, O LORD: give me understanding according to thy word.*

The image of the latter Tau (🔀) is a “cross” or “sign”, but it is not “the sign of the Cross”, which was an “X”. Tau is regarded as a symbol for the absolute, the perfection of Creation. Tau is the summary of everything in everything. Following this “sign” (the perfection, which is the word of God) will keep one from going astray, as He is the good shepherd (John 10:11, 14).

*Psalms 119:170 Let my supplication come before thee: deliver me according to thy word.*

*Psalms 119:171 My lips shall utter praise, when thou hast taught me thy statutes.*

*Psalms 119:172 My tongue shall speak of thy word: for all thy commandments [are] righteousness.*

*Psalms 119:173 Let thine hand help me; for I have chosen thy precepts.*

*Psalms 119:174 I have longed for thy salvation, O LORD; and thy law [is] my delight.*

*Psalms 119:175 Let my soul live, and it shall praise thee; and let thy judgments help me.*

*Psalms 119:176 I have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments.*

Historically, the Psalmist ends this Psalm by claiming he has gone astray from God’s commandments despite his claim (Psalm 119:110) that he has been faithful to them. In a sense, he has acknowledged that he has strayed like a loose sheep. Christ refers to this “rational prayer of Israel”(Ezekiel 34:2-16) at His First Coming (Matthew 10:6). By the time of the Second Coming the whole nation is lost.

Interestingly, the Hebrew Alphabet ends with the cross in what is a precise analogy with the Gospel message that declares that Christ completed His work of redemption on His Cross with the words "It is finished" (John 19:30).

### Psalm 120

Psalm 120 starts a set of fifteen Psalms that are “Psalms of degree”. The explanation of why they are classified as such may be pure conjecture, but we offer them anyway. Some think they were sung on the fifteen steps or stairs, by which they went up from the outward court of the Temple to the inner court, others say they represent so many stages of the people's journey, when they returned out of Captivity. Others say these “degrees” are degrees that chart how the Sun moves in the sky. Hezekiah has written about ten of these degrees (2 Kings 20:8-11). The reason that it is believed that there are fifteen is that God allowed fifteen years to be added to Hezekiah's life. There is one degree for each degree that God moved the Sun's shadow for him. The other five degrees are written, possibly, by these other writers: four by David and one by Solomon. One reason that Hezekiah's life may have been extended fifteen years was to point to these fifteen degrees. The Sun reversed itself ten degrees, standing for the first ten. These



degrees assist us as we live our daily life. The degree of Psalms 120 is a song of distress and it points to a way out of that distress. In any case they are short Psalms that are placed directly after the longest Psalm, Psalm 119. They are probably taken from a collection of the songs sung by pilgrims as they went up to the Feasts at Jerusalem.

Prophetically, the entire Psalm is coming directly out of the middle of Daniel's Seventieth Week. (2-7) refer directly to the Son of Perdition. Historically, the Psalmist speaks on behalf of Israel and he may possibly be referring to the misrepresentations by which the people stopped the building of the Temple. Ezra 4 deals with the opposition from the surrounding countries around Jerusalem when the Jews started to rebuild the city and the Temple. What the Psalmist said could also involve subsequent occasions upon which they sent false accusations to the Persian court to hinder the rebuilding of the walls (Ezra 4:7). Bishlam, Mithredath, Tabeel and the rest of their companions wrote a slanderous letter against the Jews because the Jews were now taking the Land back that they had been away from for over 70 years and these people don't want that and are afraid of the Jews. They're writing it for their own personal reasons. Thirdly, there was opposition to Nehemiah, which was headed by Sanballat and Tobiah (Nehemiah 2:10, 19). But the hostility from which the Psalmist is suffering seems rather, to be of a personal nature.

Prophetically, the Second Coming of Jesus Christ is given in (6-8). "*from this time forth*" (Psalm 121:8) dates the Second Coming to the day (Psalm 102:13). `This "*time*" is the time when God will favor Zion – at the Second Coming (Zechariah 14, Joel 2-3).

The subject of this Psalm is '*thou false tongue*' (3). It is the tongue of Satan (Genesis 3:1). '*Deliver my soul, O LORD, from lying lips, and from a deceitful tongue.*' (2): This is pointing to a time in the distant future of David's time. Satan is the greatest liar and master of all deceit. He will mislead the entire world into following him. '*Sharp arrows of the mighty, with coals of juniper.*' (4): '*Sharp arrows*' (Psalm 45:5) – The Lord will have these arrows at the time of the Second Coming. '*coals of Juniper*' (4) produced the hottest fire in David's time. These will be literal in the future and will be used against the Satan ('*thou false tongue*' (3)). Historically, '*Mesech*' (5), ("Meshech" is mentioned in Genesis 10:2 as a son of Japheth) was of a barbarous people living between the Black Sea and the Caspian Sea. Kedar, mentioned in Genesis 25:13 as the second son of Ishmael, was one of the wild tribes, which roamed through the Arabian desert. Prophetically, The Jews will be in Arabia and the area of Russia when these events occur and will be supernaturally gathered back to Israel (Matthew 24:31). The Jews will have been dispersed by the Antichrist. They will flee everywhere to hide. '*I am for peace: but when I speak, they are for war.*' (7) – When Israel speaks, they are at war.

### Psalm 121

Psalm 121 was probably composed to be sung by pilgrims going up to the Feasts at Jerusalem, possibly at the point where they first caught sight of the goal of their journey (1). Prophetically, the Second Coming of Jesus Christ is given in (6-8). The '*hills*' (1) are not the "mountains of Israel" (a term the Lord used when prophesying against Israel) to which this exiled man lifts his eyes, but they are the mountains upon which Zion is

built (Psalm 125:1-2), the seat of God's Throne from which He sends help to His people (Psalm 3:4, 20:2). These mountains include Sinai, the Mount of Olives, Mount Paran, and Mount Scopus. *'My help cometh from the LORD, which made heaven and earth.'* (2): It is a statement of God's power to help. It contrasts His omnipotence with the impotence of the heathen gods *"that have not made the heavens and the earth"* (Jeremiah 10:11). *'he that keepeth thee will not slumber'* (3) - God will establish Israel. He is Israel's keeper - *'Behold, he that keepeth Israel shall neither slumber nor sleep.'* (4) God never sleeps. Israel's watchman is not like a human guard, who is liable to be overcome by sleep upon his watch. He is not such, as the heathen suppose their gods to be (1 Kings 18:27), but unceasing in His vigilance. *'he that keepeth Israel'* (4) may be an allusion to Genesis 28:15. He will not let your foot slide, so that you do not fall over. Your feet slide when the ground is wet. They also slide when the ground has ice or oil on it. In other words, the LORD guards you from dangers that you do not know about, *'The LORD is thy keeper: the LORD is thy shade upon thy right hand.'* (5) - 'shade' seems to denote "protection" (Psalm 91:1), thus it can be joined with *'upon thy right hand'*, that being the usual position of the protector (Psalm 16:8, Psalm 109:31, Psalm 110:5). *'The sun shall not smite thee by day, nor the moon by night.'* (6) - Shade also keeps one from the burning heat of the sun. *'moon'* - Some have supposed that the Psalmist refers to the sudden cold, which follows the intense heat of the day in Oriental countries and because the Moon rules the night, as the Sun does the day. *'The LORD shall preserve thee from all evil'* (7) - like the deceitful tongue (Psalm 120:2), until *'The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore.'* (8). Prophetically this refers to the time when God will favor Zion - at the Second Coming (Zechariah 14, Joel 2-3, Psalm 115:8). *'going out and thy coming in'* (8) - Deuteronomy 28:6. This covers the going out and coming from one's dwelling place and the returning to it - in going from home and coming back - that is, everywhere and at all times. If you put your trust in God His protection will extend both at home and abroad (See also Exodus 23:20-23).

### Psalm 122

Prophetically, this entire "degree" Psalm describes the Millennium. Historically, Psalm 122 may best be explained as the meditation of a pilgrim who returns to his home and reflects upon the good memories of his pilgrimage. *'Let us go into the house of the LORD'* (1), which will be rebuilt as the Millennial Temple (Ezekiel 40-46). The fact is that this Temple is a literal building that has never yet been erected. Furthermore, it is distinctly stated that the Glory of the Lord returned to the this Temple and made His dwelling place there, the same Glory which Ezekiel had seen departing from Solomon's Temple and from Jerusalem, but the Glory did not return to Ezra's temple. No Glory cloud filled that house. The purpose of this Temple is to demonstrate:

- 1) God's holiness
- 2) to provide a dwelling place for His Divine Glory on this Earth

*Matthew 6:10 Thy kingdom come. Thy will be done in earth, as [it is] in heaven.*

- One day it will be that when He is here on Earth, as He is in heaven.

3) to perpetuate the memorial of sacrifice, as the sacrifices in the Old Testament looked forward to Christ's sacrifice pictured or typified. The sacrifices of the Millennium will look back or in memoriam to the sacrifice of Christ, just as the communion today. We do that to show the Lord's death, which happened in the past, until He comes again. It is a memorial sacrifice and the Temple is set up to memorialize what Christ did for the individuals in this age and will do for the nations in the Millennium.

4) to provide the center for Divine government of the world during the Millennial age

*Ezekiel 43:7 And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, [neither] they, nor their kings, by their whoredom, nor by the carcasses of their kings in their high places.*

5) to provide victory over the curse (Ezekiel 47:1-12)

*'I was glad when they said unto me, Let us go into the house of the LORD.'* (1) The house of the LORD will literally be rebuilt (future – Ezekiel 40-46). *'Our feet shall stand within thy gates, O Jerusalem.'* (2) - The 'gates' (2) are the literal gates of this Temple, as the 'house' (1) is a literal house and the tribes - *'Whither the tribes go up, the tribes of the LORD, unto the testimony of Israel, to give thanks unto the name of the LORD.'* (4) are literal – they are the twelve tribes of Israel. *'For there are set thrones of judgment, the thrones of the house of David.'* (5) are literal thrones (Matthew 19:28, Revelation 20:4) where twelve apostles will be judging the "tribes" that come up to worship. Psalm 122 celebrates Jerusalem. The saint is glad to go there. The tribes go there. The thrones of judgment of the house of David are there. His brethren and companions go there. However, some difficulty was found in securing a sufficient population for the city. *'Pray for the peace of Jerusalem: they shall prosper that love thee.'* (6) - In Hebrew, 'peace' means "no war". But it also meant that you had good health and it also meant that you were rich. The phrase might also be viewed as "Inquire for the welfare of the city, greet or salute her.", the customary salutation being, "Is it well. Peace be unto thee." (Compare Jeremiah 15:5). *'Peace be within thy walls, and prosperity within thy palaces.'* (7) – This would include all conspicuous buildings, such as forts and towers, as well as palaces (See Psalm 48:13). Peace and prosperity will come to Jerusalem in answer to prayer.

*'Because of the house of the LORD our God I will seek thy good.'* (9) - Spiritually, it must be understood that the church is the *people* that gather in the building not the building itself. *'Peace be within thy walls, and prosperity within thy palaces.'* (7) – 'palaces' – (Psalm 48:13). Peace and prosperity will come to Jerusalem in answer to prayer. *'For my brethren and companions' sakes, I will now say, Peace be within thee.'* (8) - Not, for the sake of the nation in general, though certainly the welfare of the nation was dependent on the welfare of the city, but for the sake of those dwelling in Jerusalem, to whom he feels himself attached in the bonds of fellowship. Because this city is the home of my kinsfolk and countrymen, the Psalmist wishes it prosperity and will promote its peace with all his ability. *'Because of the house of the LORD our God I will seek thy good.'* (9) – Nehemiah 2:10 – "When Sanballat the Horonite, and Tobiah the servant, the

*Ammonite, heard [of it], it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel.”*

### Psalm 123

Prophetically, this entire “degree” Psalm takes place in the Tribulation. Historically, this Psalm may have been written around the time of Nehemiah's first visit to Jerusalem. It was a report of the miserable plight of the remnant of the returned exiles, which induced him to go there (Nehemiah 1:3). He speaks repeatedly of the contempt and scorn with which the heathen neighbors of the Jews viewed his efforts for the restoration of the city, until the success of those efforts led them to measures of active rebellion (Nehemiah 4:1-4, 7). Nehemiah knew what was being said by Sanballat in Samaria (or possibly Syria), as the Holy Spirit showed him. This may be because the people had prayed an imprecatory prayer (Nehemiah 4:4), which is praying against somebody. In any case, the Holy Spirit shows him that Sanballat knows what the main purpose is behind the Jews rebuilding and fortifying that wall.

The Psalmist’s eyes are lifted up to God, as only God alone can help (Psalm 121:1). ‘our *God*’ (2) is the One who will have mercy on us. He dwells in heaven (Psalm 2:4). ‘*we*’ (3) are the Israelites. Israel, which is God's household, acknowledges its dependence on Him and looks to Him to relieve its present distress, just as ‘*servants*’ (2) depend on their master. The ‘*hand*’ (2) is a symbol of strength. The hand of God is certainly strong (Exodus 13:14-16).

*‘Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the LORD our God, until that he have mercy upon us.’* (2) – The Psalmist looks to God like a servant looked to the hand of his master or her mistress. A master or mistress would use their hand to tell a servant what to do. As the servants or slaves of a household are dependent on the master and mistress of the household and look to them for the supply of all their needs, so Israel, which is God's household, acknowledges its dependence on Him and looks to Him to relieve its present distress. Israel is certainly waiting on God in the Tribulation, as a servant, completely at His mercy. A slave looks to his master’s ‘*hand*’ (2) for what the master wants done, what the master will give him and how the master will punish him. Devotionally, a man looks up at the point he wants to see God or he looks up to the things of this world instead.

*‘Have mercy upon us, O LORD, have mercy upon us: for we are exceedingly filled with contempt.’* (3) ‘*contempt*’ – Lamentations 3:15. *‘Our soul is exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud.’* (4) - ‘*ease*’ - Those who live in careless confident security, regardless of the judgments of God and the sufferings of men. Proud people think that they are more important than they actually are. When powerful people make poor people work for little or no money this is called “oppression” - powerful people are oppressing the poor people.

## Psalm 124

Historically, this “degree” Psalm supposedly deals with the thanksgiving of the returned exiles for deliverance from the Babylonian Captivity. Israel's enemies had threatened them and if God hadn't helped them, Israel might easily have been defeated. Such a danger threatened the restored community when Nehemiah was rebuilding the walls of Jerusalem. In Nehemiah 4:7-23 Sanballat, Tobiah, the Arabians, the Ammonites and the Ashdodites were upset that the repairs of the walls of Jerusalem were succeeding. They became wroth and they conspired to fight against Jerusalem. But Israel prayed to the Lord for help and Sanballat and his allies failed to take the Jews by surprise and apparently did not even attack them. Nehemiah evidently felt that the people had had a narrow escape and that if God Himself had not frustrated the plot, there would have been disaster. The Psalm then may best be regarded as a thanksgiving for this deliverance, saying *‘If [it had not been] the LORD who was on our side, now may Israel say;’* (1). This Psalm gives the clearest description of the restoration of Israel of any Psalm in the Psalter. The Jews are speaking and saying that if God had not taken their side they would have been *‘overwhelmed’*. (4) - The power of the enemy had been fully unleashed against them. But they had escaped only by God being on their side or they had been *‘overwhelmed’* (4) by the power of the enemy. *‘proud waters’* (5) - the "proud waves" of the sea suggests the insolence of the enemy (Job 38:11). *‘Blessed be the LORD, who hath not given us as a prey to their teeth.’* (6) – See Psalm 7:2.

The *‘snare’* (7) – (Ecclesiastes 9:12), where “snare” is another word for 'trap'. Once the trap closes one is trapped. *‘fowlers’* (7) – a snarer, one who ensnares. They are servants of the fowler (Psalm 91:3). Fowlers have many methods of taking small birds and Satan has many methods of entrapping souls. They are “decoyed” by this evil world. The defenseless bird is an appropriate type of a weak helpless men. *‘Our help is in the name of the LORD, who made heaven and earth.’* (8). See also Psalm 121:2. God is the provider of all our deliverances and therefore He must be given the glory. We rob him of this glory if we do not return thanks and praises to Him. They could not be a prey to their teeth (6) unless God gave them up and therefore they were rescued because God would not allow them to be ruined.

## Psalm 125

Prophetically, this Psalm deals with the beginning of the Millennium. Historically, this Psalm deals with the renewed confidence of God's people. The walls of Jerusalem seem to have been successfully restored. The historian Josephus explained how walls could protect a lot of people. The enemy would spend months and years when trying to besiege a walled people. The residents would pour hot oil down on those attempting to scale the walls or would bombard them with arrows and stones (See Josephus).

God had given His people an assurance that the cruel enemy that had dismantled Jerusalem and almost crushed the life out of the returned exiles (Nehemiah 1:3) would be stopped. Psalm 125 tells that wicked people were trying to rule Israel. The Psalmist believed that God would not let this happen. God was all round his people, as the

mountains were all round Jerusalem. Jerusalem was on a mountain called Zion. The Psalmist prays that God would not wait too long in delivering His people.

*'They that trust in the LORD [shall be] as mount Zion, [which] cannot be removed, [but] abideth for ever.'* (1): Mountains in general, as the most solid part of the Earth, were to the Israelite the symbol of all that was immovable and unchangeable (Isaiah 54:10). Mount Zion is here named in particular, partly because this Psalm concerns the inhabitants of Jerusalem and partly because it was so intimately connected with the Divine purpose here (Isaiah 14:32). It is the confidence of Israel, rather than its prosperity, which is as firm as the rock of Zion at this time. *'As the mountains are round about Jerusalem, so the LORD is round about his people from henceforth even for ever.'* (2): "All around Jerusalem are higher hills: on the east, the Mount of Olives; on the south, the Hill of Evil Counsel, so called, rising directly from the Vale of Hinnom; on the west the ground rises gently while on the north, a bend of the ridge connected with the Mount of Olives bounds the prospect at the distance of more than a mile." – (Robinson, Biblical Researches, Volume I. Page 259.) This girdle of mountains is an ever-present symbol of God's guardianship of His people to the dweller in Jerusalem. (Zechariah 2:5).

In the prophetic dealings, God will destroy *'the rod of the wicked'* (The Son of Perdition – 2 Thessalonians 2. Before the Second Coming and the Millennial reign of Jesus Christ there is Daniels 70th Week (the Tribulation), which takes place after the Church is removed. (See 1 Thessalonians 5). After Christians are raptured out the Man of Sin enters. He will work for a time and then be revealed as the Son of Perdition, Satan incarnate. Jesus was a Son of Righteousness. "perdition" means "destruction".

The *'wicked'* and the *'righteous'* (3) are both present in the Millennial Age. Millennial salvation is not simply grace through faith. There will be an element of works involved, as Christ will be bodily present. So the definition of faith must change to a degree. (4) – See Psalm 84:11. This prayer is for those that do good *with* the right motive. *'As for such as turn aside unto their crooked ways, the LORD shall lead them forth with the workers of iniquity: but peace shall be upon Israel.'* (5) – Doctrinally, this refers to Luke 12:46. The context of this is dealing with the Jews. In the context of that servant being a Jew, this talks about the fact that his portion is going to be with the Gentiles. The Jews talk about the Gentiles as being dogs. They just totally look down on the Gentiles completely. The actual reference to that - Jesus said it. They would be cast out and there would be weeping and wailing and nashing of teeth. But the application, in this sense, is He's telling those Jews they are going to be cast out with the Gentiles. Not only is it just going to be unbelievers, in the sense of the Jews, but the Gentiles will be there too. (See Proverbs also). *'As for such as turn aside unto their crooked ways, the LORD shall lead them forth with the workers of iniquity: but peace shall be upon Israel.'* (5) - Their *'crooked ways'* (5) proceed from *their own* hearts. The true Israel is distinguished here from the false.

## Psalm 126

The restoration of Israel from exile in Babylon was a like a dream to Israel (Isaiah 29:8). When king Cyrus published his decree in favor of the Jews it gave them liberty to return to their own land and rebuild their city and temple. Thus, this Psalm belongs to the post-exilic period. It may have been written during the troubles that hindered the rebuilding of the Temple in the first twenty years after the Return. But more probably it belongs to the early part of the Ezra-Nehemiah period, when the sense of failure and disappointment was felt in the hearts of the people once again (1-3).

Prophetically, this appears to take place somewhere in Daniel's Seventieth Week. *'then said they among the heathen'* (2) doesn't fit the time frame of Ezra or Nehemiah. The Lord had returned the Jews from their Captivity in Babylon. This deliverance of the captives, though it was by Cyrus as an instrument, was the Lord's work. Prophetically, this pictures the conversion of the Jews in the latter day and their deliverance from their present captivity, which is expressed sometimes by the Lord's again returning the Captivity of the Jews. This may be applied spiritually through their eternal redemption by Christ, of which the deliverance from Babylon was a type.

When the proclamation by Cyrus was first heard of by the Jews and they had their independence, they could hardly tell whether it was a real thing or a vision and could scarcely believe it for it seemed too good to be true. This will be the case of the Jews when they are converted and will be recovered out of the sick state in which they now are in and they will have all their sins forgiven. (Romans 11:15). *'The LORD hath done great things for us; whereof we are glad.'* (3) - The people recall the joy of that wonderful time: God did great things for them and they were glad. While the people of Israel were captives in Babylon their harps were hung upon the willow trees, for at that time God had called them to weep and mourn. But now that their Captivity has ended they can resume playing their harps.

Devotionally (5+6) are soul-winning verses. Historically, the efforts of the returned exiles to re-establish the nation had been carried on in the midst of hindrances and disappointments, anxieties and tears. The tears of joy shed at the dedication of the walls (Nehemiah 12:27, 43) were only illustrations of a general truth. Those people were doing things that they should. They even got up on the wall and start praising God. The *'reap'*ing of (5) goes beyond the rejoicing one experiences when leading a soul to Christ. A *"crown of rejoicing"* (1 Thessalonians 2:19) is reserved for them at the Judgment Seat of Christ. *'He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.'* (6): Isaiah 35:10 - God wants to encourage people, as they will be going through some rough times and will be afraid. God is telling people to encourage other people. God wants to encourage people that things will be good for them in the long run.

## Psalm 127

The houses in Jerusalem needed to be rebuilt (Nehemiah 7:4) – *"the people [were] few therein, and the houses [were] not builded."* This had to be done in a spirit different from the selfish one of those who first returned from Babylon (Haggai 1:4). The city had

to be carefully guarded (Nehemiah 7:3), as well, by Israel's Watchman. The population of Jerusalem was scanty (Nehemiah 7:4) and the promises of the prophets (Jeremiah 3:19) had not yet been fulfilled. Additionally, this Psalm is appointed for use in the office for the thanksgiving of women after childbirth.

Man's labor is vain without God's blessing and His blessing comes to those whom He loves, although they know not how (1+2). The work of the builder and the vigilance of the watchman are in vain without God's cooperation. A man may build a house and never live in it (Deuteronomy 28:30). The watchman may patrol the city or keep his watch on the wall, but he cannot secure it from dangers such as fire or the assault of enemies.

*'It is vain for you to rise up early, to sit up late, and to eat the bread of sorrows: for so he giveth his beloved sleep.'* (2) – It is a waste of time to get up earlier than you should and it is a waste of time to stay up all night worrying about the future (Ecclesiastes 5:12). You can't buy sleep and peace of mind, but if you are doing right and making a decent living your sleep is sweet. A rich man without God in his life worries about his abundance. Additionally, he doesn't work or get any exercise, his body suffers because of all the pleasure and the way of life he has and he has a terrible time. *'Lo, children are an heritage of the LORD: and the fruit of the womb is his reward.'* (3): Just as God gave Israel the possession of Canaan (Exodus 15:17, Deuteronomy 4:21), not as an hereditary right, but of His own free will, in accordance with His promise, so of His free gift and Grace does He bestow the blessing of numerous children. The city needs to be populated at this time. Additionally, *'As arrows are in the hand of a mighty man; so are children of the youth.'* (4), children are likened to arrows, which a man can use to defend himself against his enemies. (5) – *'Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.'* – 'gate': The gate was the main place where a city's public business was carried out (Psalm 69:12). Inside the gateway a space was left without buildings. This space served as a communal area for meetings and public justice. So, in a Bible context, the gate of a city could serve as the public forum where community business was discussed and even where gossip was exchanged. In Amos 5:15 (*"establish judgment in the gate:"*) the gate is explicitly the place of justice.

### Psalm 128

Practically, this Psalm states that prosperity and domestic happiness will be the lot of him who fears God and obeys His laws (1-3). Such a man may hope to see Jerusalem prospering and will leave a great posterity to those who succeed him (4-6). This Psalm was probably intended to encourage the people of the Restoration at a time when there was much to discourage them. The scanty population of Jerusalem and the constant threat of attack presented a puzzling contrast to the prophetic promises of peace and plenty and a numerous population (Jeremiah 30:18). Here God is saying that the Jews will be going into Captivity, but He is going to bring them back and their city is going to be rebuilt on the same ruins of the city that it was previously built on before. The Jews today would find a town and start digging, because underneath a town is a whole new culture that has been



buried. So the Bible is exactly right. What the archeologists do has been spoken about in the Bible some 2000-plus years ago. This Psalm teaches that the welfare of the state depends upon virtuous family life and virtuous family life must be founded upon active religious principles. If Israel, family by family, will fear God, it shall realize the promises of the Law and the Prophets (Psalm 144:12-15).

Prophetically, this Psalm speaks of saved Jews living in Jerusalem during the Millennium. It also speaks of the futility of human effort without God's blessing upon it. One who is to be blessed in his endeavors is one who fears the Lord and walks in His ways (Galatians 5:16, Romans 8:4). Note that the words "faith" and "grace" don't appear in this Psalm. The '*olive plants*' (3) are the children sitting around the table. Olive oil is also a type of the Holy Spirit. The evergreen olive is also an emblem of vitality and vigor (Jeremiah 11:16). The "*tree of life*" (Genesis 3:22) was an olive tree. The picture is that of the young olive trees springing up around the parent stem, fresh and full of promise. Every plant has the potential of becoming a full-grown tree (Genesis 1:11-12). Olive plants are peculiarly luxuriant (Psalm 52:8).

'*Behold, that thus shall the man be blessed that feareth the LORD.*' (4): It is truth that those who are truly holy are truly happy. Those whose state is blessed fear the Lord and walk in His ways and have a deep reverence and fear of God that can be evidenced by the regular and constant conformity to His Will. '*The LORD shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life.*' (5) where He sits enthroned as King. This Psalm closes with a prayer for peace, with prosperity for God's people (6). This is also an extension of the idea that blessedness is connected with numerous prosperity, which was and still is an object of much interest to the Jewish people.

### Psalm 129

This Psalm is Messianic. It begins with a reference to Christ's death (1) - '*Many a time have they afflicted me from my youth, may Israel now say:*' (1). But the history of Israel is often compared to the life of an individual as well (Hosea 2:3). As a type of this suffering, the history of Israel too contains much affliction. Often Israel has been oppressed and afflicted by enemies. But just as her enemies have harassed Israel, through His faithfulness God has preserved His people from destruction. Israel's life began in Egypt (Hosea 2:15, Jeremiah 2:2). From the Egyptian bondage onward its enemies have repeatedly oppressed her. '*plowers plowed*' (3): This is a metaphor for cruel treatment. Israel is imagined as thrown on the ground, while the ruthless enemy drives the plow up and down over it (Compare Isaiah 51:23). The use of this metaphor may have been prompted by the identification of the people with the land and it may be intended to suggest the thought of the slave's back torn and bruised by beating it (Isaiah 1:6). '*Many a time have they afflicted me from my youth: yet they have not prevailed against me.*' (2) continues this idea (See 2 Corinthians 4:8-10). '*The plowers plowed upon my back: they made long their furrows.*' '*the cords*' (4) are what fastens the plow to the ox and the '*cut*' (4) denotes God's "cutting short" the persecution. '*The LORD is righteous: he hath cut asunder the cords of the wicked.*' (4): The same attribute of righteousness, which compels

God to punish (Nehemiah 9:33), binds Him to deliver (Isaiah 45:21), as it involves faithfulness to His covenant. (5+6) is an imprecatory prayer made during Daniel's Seventieth Week, apparently breaking the chronology of this Psalm.

*'Let them be as the grass upon the housetops, which withereth afore it groweth up:'* (6): - Grass on housetops can't really grow because it has no depth for roots. *'Wherewith the mower filleth not his hand; nor he that bindeth sheaves his bosom.'* (7): Because of the poor growth of the rooftop grass the mower can't fill his hands with it or bind it. *'Neither do they which go by say, The blessing of the LORD be upon you: we bless you in the name of the LORD.'* (8) – *'we bless you in the name of the Lord'* is the friendly greeting of the passers-by to the reapers at their work, however there is no blessing on withered grass (Matthew 6:30). It is burned in the oven (Matthew 6:30). Some grass has flowers. If the flesh is likened to grass then God will take care of you. He supplies the needs of lost folks, who He going to destroy, so He will take care of you. (*"[clothe] you, O ye of little faith"* - Matthew 6:30).

### Psalm 130

This Psalm is Penitential. In the mind of the Psalmist Israel's case appears desperate. Israel is suffering the punishment of its sins and humbly the Psalmist confesses that if God takes an "authoritarian" type of account of those sins, Israel's case will be found to be desperate. But God has revealed Himself as a God of forgiveness in order to gain Man's devotion (1-4). Therefore, He can wait in patience, but in eager expectation. He is a long-suffering God. He bids Israel wait, in confidence that the day of redemption will come at last (5-8). God has revealed Himself as a forgiving God. God forgives in order that men may fear Him. This reality still finds its place in the New Testament, as an element in the relation of Man to God (1 Peter 1. 17). If you call on God you can expect Him to examine your life and see if your prayers need to be answered or if you need remedial action. This verse also contains the word *'feared'* (4). You are to fear God, but He is a forgiving God.

This Psalm may be the prayer not of an individual but of the congregation. *'the depths'* (1) out of which the Psalmist calls are mainly calls of national not personal sufferings. Deep waters themselves are a type of distress and danger. (1) is also Messianic. A sense of national guilt weighed heavily on men like Nehemiah, whose prayer (Nehemiah 1:4-11) closely resembles this Psalm. So this Psalm may best be understood as the prayer of a godly Israelite, such as Nehemiah. But *'Out of the depths have I cried unto thee, O LORD.'* (1) also has a Messianic context, where the *'depths'* (1) refers to the "deep", which is located between the 2<sup>nd</sup> and 3<sup>rd</sup> heavens. An ordinary human being cannot cry out from there.

(2-4) can be applied almost anywhere. They can be cry of penitence from the depths of trouble to the God of forgiveness. *'If thou, LORD, shouldest mark iniquities, O Lord, who shall stand?'* (3) – Similar words can be found in Job 10:14. (3) implies nobody would stand. God forgives in order that men may fear Him. This was true in the Old Testament (Deuteronomy 5:29) and is true in the New Testament (1 Peter 1:17). With the confidence that God is a God of forgiveness the Psalmist can wait with patience

and hope and bid Israel wait for the redemption that will surely come (5-8). In (5+6) the Psalmist is not just waiting on God, but hoping on His Word (Psalm 27:14). Waiting and hoping are closely connected. The Psalmist was comparing waiting expectantly on the Lord to the night guards of the city, who watched the passage of time in anticipation of the coming dawn when they would be released from their duty. The coming of the dawn was certain, but not without the passage of time. So waiting on the Lord and the watchman waiting for the end of his shift both involve the passage of time. However, the Psalmist waits on God and hopes on His Word. Without knowledge and trust, we simply won't wait, at least not without a great deal of anxiety and usually not without taking matters into our own hands.

The Psalmist in (5) is waiting *and* hoping in God's Word. Again, waiting and hoping are closely related. In the Tribulation the waiting and hoping is for the Sun of Righteousness (Christ the Messiah) to appear and the watchmen in (6) is waiting for the Sun (which the Earth orbits around) to appear. The watchman waits for the Sun because he knows it is reliable. The Psalmist waits for the Lord even more strongly because he knows the Lord is more reliable than the rising of the Sun and that waiting on God is fundamentally wrapped up with knowing, trusting and believing in the Lord and His Person and in His promises.

*'Let Israel hope in the LORD: for with the LORD [there is] mercy, and with him [is] plenteous redemption.'* (7): The Psalmist exhorts the people or if the preceding verses are taken as the words of the congregation, Israel exhorts itself to wait in hope. (5-7) can apply to saved Gentiles, for there Israel is addressed in the third person, as though the speaker were instructing Israelites. *'And he shall redeem Israel from all his iniquities.'* (8): a future reference to the Messiah, which fulfills Romans 11:26. "Redeem" means to "buy back". When Jesus died at Calvary, he purchased us "back" (He redeemed us).

### Psalm 131

This Psalm is mainly devotional. '*<<A Song of degrees of David.>>*' – (Title). The title of David is found in the Masoretic text. This Psalm appears to illustrate the spirit of David's life (see especially 2 Samuel 6:21), where he told Michal he'd do whatever God wanted him to do. Many think Israel is the speaker.

This Psalm seems to belong to the same period as the preceding Psalm. The prophets had seemed to promise great triumphs for Israel in the Restoration. Now the actual condition of Israel demanded self-discipline for the individual and for the community, to enable them to accept their current lowly, despised position. It was humility not natural to Israel. It is one element that this period contributed to the formation of the Christian character (James 4:6).

*'LORD, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me.'* (1) – A spiritual man doesn't place his eyes, his heart or his mind on 'high' things. A proud mind finds expression in haughty looks and ambitious schemes (Proverbs 16:5). 'lofty' (1) is a sign of pride (Psalm 18:27). This Psalm does describe David's pious feelings on assuming the royal office, but it also

teaches the humble, submissive state of mind of a true child of God. *‘Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child.’* (2) - As the child that has gone through the troublesome process of weaning can lie happily and contentedly in its mother's arms, so the Psalmist's soul, weaned from worldly ambition, can lie still without crying or being fearful. Submission is denoted, in type, by the figure of a weaned child. When the child is weaned by his mother, the feelings of pride in him diminish. (Matthew 18:3-4). *‘Let Israel hope in the LORD from henceforth and for ever.’* (3) This Psalm closes prophetically with an admonition to Israel, at the end of the Tribulation, to hope on God. Our hope is in Jesus Christ (1 John 3:1-3). This hope is the *“blessed hope”* of Titus 2:13. Israel must patiently wait for the development of God's purposes. Our hope is built on nothing less than Jesus' blood and His righteousness. *‘Let Israel hope in the LORD’* (3) - Israel will eventually hope in the Lord Jesus Christ.

### Psalm 132

Prophetically, most of this Psalm references the Millennium. Everything in (11, 13-18) is a Millennial reference, which is to be taken literally. Historically, Israel had been restored from the Exile, the Temple had been rebuilt and God had returned to dwell in Zion according to His promise. *‘LORD, remember David, and all his afflictions:’* (1): a plea by possibly the congregation to remember David and all he has gone through. Historically, Psalm 132 deals with the restoration of the Ark of the Covenant to its resting-place. This Psalm discusses David's bringing the Ark up to Zion. The Ark had gone into captivity. It had been taken in battle by the Philistines (1 Samuel 4:3-8) and then returned to the house of Abinadab in Kirjath-jearim, where it remained for 20 years before Saul was anointed king (1 Samuel 9). So when David attempted to bring it up it had been in Kirjath-jearim for 60 years.

*‘A Song of degrees. LORD, remember David, and all his afflictions:’* (1): is also a plea for God to remember someone else so that a prayer will be answered. *‘How he sware unto the LORD, and vowed unto the mighty God of Jacob’* (2): *‘sware’* - a poetical style of expressing the earnestness of his resolution. David makes some kind of a vow or resolution. The fact of David's taking of the Ark to Zion is recorded in 2 Samuel 6. His desire to build a Temple is recorded in 2 Samuel 7. It was to God that David owed his victories (2 Samuel 12:7). In any case, David brings the Ark up to the Tabernacle (2 Samuel 6:17) and calls the new house and palace he built for himself, which was made of cedar (2 Samuel 5:11) *‘the tabernacle of my house’* (3). *‘I will not give sleep to mine eyes, or slumber to mine eyelids’* (4) - A Proverbial expression (Proverbs 6:4). David could not enjoy sleep till he had done his best to provide a place for the Ark. *‘Lo, we heard of it at Ephrathah: we found it in the fields of the wood.’* (6) - Bethlehem, David's home town, is in Ephrathah (Genesis 35:19). The Ark was found in *‘in the fields of the wood’* (7) (*‘Kirjath-jearim’* means “city of the woods”). This is the mutual exhortation of the Israelites to come and worship in the *‘place’* (5), which David had resolved to prepare before the Ark. *‘We will go into his tabernacles: we will worship at his footstool.’* (7) - This is the people's prayer that God will occupy the resting-place (1 Chronicles 28:2)

prepared for Him. The first line is an adaptation of the word used when the Ark started to find a resting-place for the Israelites in their wanderings. (See Numbers 10:33, 35). In 2 Chronicles 6:41-42 the words of this Psalm are quoted at the close of Solomon's prayer at the dedication of the Temple. But the context of this Psalm is not that period. The connection is apparently made to assist in the describing of David's carrying the Ark to Zion. '*Let thy priests*' (9) are real priests in a real temple (Ezekiel 44-46).

Solomon's Temple was dedicated in 1019BC. This temple is called "the tabernacle of David". This tabernacle will be rebuilt to the exact specifications found in Ezekiel 40-44. It will then be the Millennial Temple. Thus, Solomon's reign is a type of the Millennial reign of Jesus Christ. There was peace during Solomon's reign, as there will be in the Millennium. However, both reigns end in revolt.

'*thine anointed*' (10) historically would be the kings who follow David. The people pray for a blessing on each successive king for David's sake. '*thine anointed*' is not David only, but David and his successors. '*thine anointed*' was originally the seed of the woman (Genesis 3:15), *not* the male seed of David. God's anointed king for the time being - for him the people pray that God will not turn away his face or banish this king. (11-18) are God's answer to the prayer with which the Psalm begins. The answer to the prayer of (1) is given by recalling the promise to David, which God has solemnly pledged Himself to fulfill.

'*Of the fruit of thy body will I set upon thy throne.*' (11) - The narrative of 2 Samuel 7 does not speak of God's promise to David, but it is the poet's mode of emphasizing the solemnity and unchangeableness of the Divine promise. David will sit on his throne in earthly Jerusalem in the future. '*For the LORD hath chosen Zion*' (13) - Christ will literally dwell on Mount Zion. He is not removed from Zion when Gog and Magog arrive. The permanence of the Davidic kingdom is based upon the Divine choice of Zion. '*This is my rest for ever: here will I dwell; for I have desired it.*' (14) - David was fulfilling God's purpose. This verse corresponds to the prayer of (8). (16) is literal (future). Christ is the '*anointed*' of (17). '*His enemies will I clothe with shame: but upon himself shall his crown flourish.*' (18) - '*shame*' is the opposite of salvation. His '*crown*' (18) is the "special hat that he wears". The light of the Messiah will never go out because Jesus will always be the "*light of the world*" (John 9:5). '*himself*' (18) is a direct reference to David, but the Lord is intended, as He is the anointed of (17).

### Psalm 133

This Psalm is meant to describe the blessings that flowed from the meeting of the Israelites at Jerusalem at the great religious festivals. (1) even states a general truth Christians can adhere to. '*brethren*' (1) is usually the context of a New Testament Christian. They are Christ's brethren (Matthew 28:10). Unity is, according to (1), a good thing and a pleasant thing, especially among brethren - members of the same family, the same Christian community. Unity is very uncommon in the Church of today. Satan rides over the harlot system (Revelation 17), one in which the Church is "married" to the world. This is an entirely separate issue, however. But we can say that if we esteem other brethren as better than ourselves, unity among the brethren will prosper more fruitfully.

*'Behold, how good and how pleasant it is for brethren to dwell together in unity!'*

(1) – Brethren are more likely to be in harmony with each other, as they are generally like-minded. The beauty of brotherly harmony contributed to the writing of this Psalm. This type of enthusiasm propelled those who volunteered to dwell in Jerusalem when Nehemiah was restoring its civic and religious organization (Nehemiah 11:2). These men willingly offered their lives to live in Jerusalem at this time. So it seems like it was some kind of a sacrifice to stay in Jerusalem at this time. They didn't have any houses built. It may be a sacrifice, as if they went out and tilled the land they would be able to do things, as far as agriculture was concerned. *'It is like the precious ointment upon the head, that ran down upon the beard'* (2): this typifies the pouring out of the Holy Spirit, which takes place at the end of the Tribulation. Historically this is referenced in Exodus 30:23-25. *"And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil."* (Exodus 30:25). Aaron was to make this oil. It was not magical, but something that God chose. People want to try and make magical elements. There is a spirit behind *them*. For a Christian it typifies the anointing of 1 John 2:27. With this anointing you are dealing with the Holy Spirit – after this anointing you can't lose Him. We have the promise, the unction, the anointing, so we don't need a man to teach us. The Holy Ghost does. *'As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the LORD commanded the blessing, even life for evermore.'* (3) - Dew is a symbol for what is refreshing and invigorating. The dews of Syrian nights are excessive; on many mornings it looked as if there had been heavy rain. The Psalmist compares the influence of brotherly unity upon the nation to the effect of the dew upon vegetation. From such dwelling together individuals draw fresh energy. Life of the community, both social and religious, is revived and quickened. The life giving effects of pleasant unity upon the nation is as though the most plentiful dews fell upon the dry mountain of Zion.

#### Psalm 134

Doctrinally, this Psalm speaks of the Millennium. Historically, a call appears to be addressed by the worshippers in the Temple to the priests and Levites, whose duty it was to render the service of praise to God, which their leader responded to with a priestly blessing and a lifting up of *'your hands'* (2): - a gesture of prayer (1 Timothy 2:8). It may have been composed after the restoration of the Temple services by Nehemiah (Nehemiah 12:44-47), This is Scripture where one can learn that a great part of worship is singing praises and prayer and thanksgiving. In the Temple at that time a great part of worship *was* singing praises and prayer and thanksgiving. They had spent all this time on the wall and had finally gotten it fixed up. Its given them protection and what they desired. They have separated themselves from people of the Land now and entered into a pact to do the things that they should. They got up on the wall and started to rejoice, praising God.

The "call" of this Psalm appears to be addressed by the worshippers in the Temple to primarily the priests and Levites, whose duty it was to render the nightly service of praise to the Lord. Their leader responded to it with a priestly blessing. This Psalm may

have been composed after the restoration of the Temple services by Nehemiah (Nehemiah 12:44-47).

*'the house of the LORD'* (1) is a literal house that will be on this Earth again (Ezekiel 40-44) – the Millennial Temple. *'[ye] servants of the LORD'* (1) will serve in that house (Ezekiel 43-44). *'The LORD that made heaven and earth bless thee out of Zion.'* (3) is the response of the priests (Numbers 6:23-25).

### Psalm 135

Historically, this Psalm may have been written for use in the worship of the Second Temple. This Psalm is little more than a mosaic of fragments and reminiscences from the Law, the Prophets and other Psalms. It is an expansion of Psalm 134, so it should be compared with the blessing of the Levites in Nehemiah 9, though there the whole course of Israel's history is reviewed at length. The context of this Psalm speaks of God's creative powers – *'that did he in heaven, and in earth, in the seas, and all deep places'* (6). *'heaven'*, *'the seas'* and *'all deep places'* also denote universality. God is the universal being that controls all these "universal" elements. Supernaturally, the *'deep places'* exist between the 2<sup>nd</sup> and the 3<sup>rd</sup> heaven. In an earthly context they are "the waters under the Earth", the subterranean abyss of waters on which the Earth was thought to rest. Devotionally speaking, God's servants are to praise Him (1) in song (3) because He is *'good'* (3) and His name is *'pleasant'* (3) and He is *'great'* (5). He controls the condensation cycle and the weather, in general (7).

(8-12) recall events in Exodus, Numbers and Joshua. It pleased God (6) to choose a particular nation for His chosen people, one which served as a prototype for the other nations of the world. This nation, Israel, was given laws to follow that were separate from the requirements of those of the other nations. To the consternation of the world God is given credit in the Psalms for personally killing all the kings mentioned in Joshua 8-10. He is given credit for killing all the firstborn in Egypt (8) – animals and people. He is given credit for much destruction, through the use of plagues, for destroying crops and polluting the environment (9). Sihon and Og, "the two kings of the Amorites", are mentioned as the first and some of the most formidable enemies whom the Israelites met and God subsequently smote. But God is eternally the same and He will not forget His people, whereas the impotent gods of the heathen cannot protect their followers.

*'For the LORD will judge his people, and he will repent himself concerning his servants.'* (14): is taken verbatim from Deuteronomy 32:36. In virtue of His relation to Israel He will do them justice and will never abandon them. (15-18) are taken, with some alterations, from Psalm 115:4-8. The insignificance of the heathen gods is contrasted with the sovereignty of God. When God judges His people and takes vengeance on their enemies, the idols they serve will not be able to protect them and deliver them out of His hands. The idols of the heathen are the work of men's hands (15). They have eyes and ears, but they can't hear or see. They are not alive. (16+17). Yet people actually trust in them (18). *'Blessed be the LORD out of Zion'* (21): The context is Millennial at this point. From Zion, which is His earthly dwelling-place, God's blessing goes forth upon

His people. From Zion, where they meet to worship, His people's answer of adoring praise must be shouted and sung.

### Psalm 136

This Psalm was evidently sung as a response, either by a choir of priests and Levites, answering the choir, the singer who chanted the first line or by the whole congregation. At the laying of the foundation stone of the Second Temple the priests and Levites "answered" one another in praising and giving thanks to God, saying, "*For [he is] good; for his mercy [endureth] for ever*" (2), (2 Chronicles 7:3, 6). All 26 verses of this Psalm end with '*for his mercy [endureth] for ever*'. An analogy for the congregational response may be found in the statement that on certain occasions the people answered with "Amen" or "Amen, Hallelujah" (Deuteronomy 7:15). This Psalm was known in the liturgical language of the Jews as "the Great Hallel" ("the Hallel" Psalms are 113-118). But the term was also applied to Psalm 136. The Psalm is arranged in distinct groups of verses.

In (1+3) two members of the Trinity can be found:

1. God the Father, who is the '*LORD*' (1).
2. God the Son, who is '*Lord of lords*' (3) and King of kings (Revelation 17:14, 19:16).

*'To him who alone doeth great wonders'* (4): Man receives no credit here, as is proper. (5) - '*wisdom*' (Proverbs 3:19). (6) – Genesis 1:6. (7-9) – Genesis 1:14-16. The Earth preceded the stars (6+9). (10-15): The Creation is linked with Israel. Consider Genesis 2:7 – "*And the LORD God formed man [of] the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul*". "*formed*": Hebrew word #3335 - to form, to fashion, to frame, used of human activity, used of divine activity, *used of Israel as a people*. This illustration is only used as a type of the fact that Israel is a separate creation. Israel is a separate creation from the rest of the Universe, just as the body of Christ is a separate creation. '*With a strong hand, and with a stretched out arm: for his mercy endureth for ever.*' (12) – (Deuteronomy 12:34). (13) – The Red Sea was divided into two parts, so that the waters of it stood as a wall on the right and left hand of the Israelites, as they passed through. This was done by means of a strong east wind (Exodus 14:21). (17-21) – Mercy for Israel meant a future in hell for people like the Canaanites. (23+24) have a Millennial context, but also speak historically of the humility of the Exile.

### Psalm 137

This Psalm deals with the experiences of the Babylonian Captivity. This Psalm is generally thought to have been written soon after the Return from Babylon in approximately 537BC, while Babylon, though it had lost its independence, still enjoyed a large measure of liberty under the mild rule of Cyrus. The Jews were in captivity by the Tigris and Euphrates rivers, which are within forty miles of each other near Babylon. Babylonia was characteristically a land of streams and '*rivers*' (1) (Jeremiah 51:13), just as Palestine was a land of hills. The "*Chebar*" (Ezekiel 1:1) was another such river. It was this feature of the country that would impress itself upon the mind of the exiles. The



Euphrates was involved in the warfare of Babylon (Jeremiah 46:2). Consider that Babylon was a *kingdom*, not just a city. It included everything from Egypt to Ararat (Turkey) to west India.

Babylon was not destroyed by Cyrus and its capture must have seemed a very imperfect measure of retribution to the Psalmist and to Israel. He must have been looking forward to the Temple music upon his return to Jerusalem, where there would be the laying of the foundation of the Temple after 70 years of deportation. But upon their return the people went right back to the same way of thinking they had before. They said it wasn't the time. But God said it *was* time (Haggai 1:2-7). So even after all the things the Lord put them through and tried to teach them, they still wouldn't listen. But the foundation *did* get laid (Ezra 3:10) and the people praised God. Our foundation is Jesus Christ (1 Corinthians 3:11).

*'We hanged our harps upon the willows in the midst thereof.'* (2) – So, they had to lay aside their musical instruments, those that David used for praising God. *'willows'* were found by *"water courses"* (Isaiah 44:4). *'For there they that carried us away captive required of us a song'* (3) – Their cruel captors caused them to put aside their harps that praised God, but they still demanded a song of the captives. That alone was cruel – the forcing of them to sing to their enemies in a strange land. But they didn't sing the Lord's song (4). Christians too are sojourners in a strange land, which is not our home, but we must sing the songs of the Lord, as we are under Grace. But for the exiles to have consented would have seemed an act of unfaithfulness to their nation. (5+6) is an oath that the people must remember their heritage, remember Jerusalem and never use their body members to praise anything other than their God and their nation. Here doing so would mean a loss of their ability to play the harp and to sing.

*'Remember, O LORD, the children of Edom in the day of Jerusalem; who said, Rase it, rase it, even to the foundation thereof.'* (7) – The Edomites were glad to see Nebuchadnezzar burn down Jerusalem (Lamentations 4:21). But they too will eventually be a desolation (Jeremiah 49:17). Edom will again be "glad" when they refuse to give the Jews supplies in Sela Petra (as they also did when the Jews attempted to enter into the Promised Land). But in the end Edom is turned into a lake of fire in the Millennium (Isaiah 34), in part because of their rejoicing that takes place here in the Psalm. The Edomites are now the Arabs, thus they are still major enemies of the Jews. *'O daughter of Babylon, who art to be destroyed'* (8) – Babylon will be destroyed (Jeremiah 25:9-14). God wills His servants Darius and Cyrus to accomplish this. *'dasheth thy little ones against the stones.'* (9) - The barbarous customs of Oriental warfare spared neither women nor children in a war of extermination. Retaliation demanded that Babylon should be treated as she had treated Jerusalem (Jeremiah 51:24).

### Psalm 138

This Psalm may best be understood as an expression of the gratitude of Israel after the Return from the Captivity. Speaking in the name of the people, the Psalmist praises God before the world for the fulfillment of His promises. *'<<[A Psalm] of David.>> I will praise thee'* (1) – There is no need to say "God" here. Only God is entitled to this

praise. *'I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.'* (2) – *'thy name'* means more than just "God" or "LORD". It means everything that God is. "lovingkindness" is a special Bible word meaning the love that God has for his people. *'before the gods'* (1) - The Psalmist stands before the might of the heathen world, but the sight does not shake his fidelity to God. because *'thou hast magnified thy word above all thy name.'* (2) - The written word takes precedence over the words God speaks from Heaven. The Bible is God's written oath. His Word is truth (John 17:17). *'In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul.'* (3) – Christ (Psalm 5:2). (4+5) have Millennial context. *'All the kings of the earth shall praise thee, O LORD'* (4) - *'the kings of the earth'* (4) (See Psalm 2:10 and other Psalms). The kings on the Earth are those leaders who lined up with Satan against God in the Millennium. The *'ways of the LORD'* (5) are mercy, truth, ways of pleasantness and paths of peace. *'thy right hand shall save me'* – *'thy right hand'* (7) refers to Jesus Christ. The entire nation of Israel – see Hosea 6:1-3 - The 2 days and the third day refer to the 3,000 years of known history after the crucifixion. The 2 days refer to the Church Age - 2,000 years - 2 days. The third day is a reference to the Millennium. He will raise them up and they shall live. This also fits an Israelite in Daniel's Seventieth Week. *'Though the LORD [be] high, yet hath he respect unto the lowly: but the proud he knoweth afar off.'* (6). The use of *'proud'* here is a rather bold use of the word, which almost everywhere else denotes pride in a bad sense. *'The LORD will perfect that which concerneth me'* (8) – He will accomplish His promises and purposes for the Christian (Philemon 1:6).

### Psalm 139

The omniscience, omnipresence and omnipotence of God are not just abstract philosophies, as far as the Psalmist is concerned. He realizes that God is the One Who knows all his thoughts and actions. God is the One from Whose universal Presence he cannot escape, He meditates on these truths in an address to God, seeking not to escape from God, but to yield himself more fully to His Will and guidance.

God knows every thought and action (1-6). God has *'search'*(1)ed the heart (the motives of a person) (Jeremiah 17:9-10). *'Thou knowest my downsitting and mine uprising, thou understandest my thought afar off.'* (2) – God knows the physical movements of a man as well (2-3). *"For there is not a word in my tongue, but, lo, O LORD, thou knowest it altogether."* (Matthew 12:36) (4) –God knows every word we say. *'Thou hast beset me behind and before'* (5) – God knows what is behind and in front if a person. *'Such knowledge is too wonderful for me; it is high, I cannot attain unto it.'* (6) – We can't comprehend this kind of knowledge. God has knowledge of us, which is vastly superior to what knowledgewe have of ourselves. *'If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.'* (8) – God's omnipresence (7-12). (7-8): David could not escape God's Presence, even in hell. (Hell, for an unsaved man is the Presence of God.)

(9) - The dawn swiftly spreading over the sky, is naturally represented as winged. (13) – Abortion is murder, as *'fearfully and wonderfully made: marvellous are thy works'* (14). The human body is a miracle that will never be duplicated by Man. *'My substance'* (15) – my frame. *'thy thoughts'* (17) – We can't really know God's thoughts except what is revealed to us through Divine revelation – spoken or written. (19-24) - The Psalmist will have no fellowship with wicked men, who blaspheme and *'hate'* (21) God. He wonders how the omniscient God can tolerate the existence of such men. He concludes with a prayer that God will purify his heart and will lead him in the right way. The Psalmist's indignation seems shocking to many who read this Psalm, yet it is through the filter of his limited and imperfect form through which he expresses his intense hatred of evil. He realizes this shortcoming and requests that God *'Search me, O God, and know my heart: try me, and know my thoughts:'* (23) and *'try'* (23) him. God has searched him and knows him (1), but he will welcome the continuance of that piercing scrutiny, not seek to avoid it (Psalm 26:2). He asks God to *'lead'* (24) him *'in the way everlasting'* (24). The Psalmist prays that God will not to give him over to the judgment of self-delusion, but to lay bare the true state of his soul. The fact that he has said *'Search me'* (23) is prompted by his thoughts at the beginning of the Psalm, where he recognizes the attributes of God. This leads to him asking God to *'Search me'* (24).

#### Psalm 140

Psalm 140 is an imprecatory Psalm. *'<<To the chief Musician, A Psalm of David.>>'* (Title) - The style of this Psalm resembles those of David in the form of the earlier Psalms. It is a prayer for deliverance from the scheming and plotting of his enemies. *'Selah'* (3) sets the prophetic time frame at the Second Coming/Tribulation. The *'evil man'* (1) and the *'violent man'* (1) are the Antichrist. *'They'* (3) indicates a plurality. *"the beast which I saw was like unto a leopard, and his feet were as [the feet] of a bear, and his mouth as the mouth of a lion"* (Revelation 13:2). The Antichrist is a composite beast, so *'they'* is a proper expression in (3). This violent man is connected with *'serpent's'* (3) and *'adders'* (3). *'The proud have hid a snare for me'* (5) – The hunter sets his snares in the “run” path of the animal he wishes to catch. The Psalmist's enemies are scheming to ruin him as he goes about his daily duties (Matthew 22:15). The violent man is Satan in the flesh. Practically speaking, every man speaks out of the abundance of his heart. Thus, the mouth is unruly. (James 3:8). *'burning coals fall upon them: let them be cast into the fire; into deep pits'* (10) – (Compare Proverbs 26:21). *'thou hast covered my head in the day of battle.'* (7) – Spiritually, the helmet God gives the believer to protect him in spiritual warfare is the *"helmet of salvation"* (Ephesians 6:17). Physically this helmet is used for soldier warfare (2Chronicles 26:14). *'Let not an evil speaker be established in the earth:.'* (11) – Such men, who are given to talk, lying and flattery - such people are abhorred by the wicked as well as by the good. Satan is such a liar and a flatterer. The Antichrist obtains control through his flatteries (Daniel 11:21). The prototype of the evil speaker is Herod (Acts 12:22-23). The theme of this Psalm, prophetically, is the Antichrist trying to destroy Israel just before the Second Coming.

(13) - The manifestation of God, which is destruction to the wicked, is security and happiness to the upright (Psalm 11:7).

### Psalm 141

This Psalm is mostly practical, but there are small portions that are prophetic in nature. Historically, this prayer is a prayer for deliverance from sins to which affliction tempted the Psalmist and from the enemies who caused it. The Psalmist prays that his prayer may be accepted as an evening sacrifice (1-2) and that he may be preserved from sin in word, thought and deed (3-4). '<<A Psalm of David.>>' (Title). '*I cry unto thee: make haste*' (1) - The Psalmist has already been praying and now he pleads for a speedy answer. '*Let my prayer be set forth before thee as incense*' (2) - Incense is a type of prayer (Revelation 8:3). Incense was offered every morning and evening before the Lord on the golden altar, before the veil of the sanctuary (Exodus 3:7). This could also be the "sweet smoke" from the memorial portion of the meal offering, which was mixed with oil and frankincense and burnt upon the altar. Oil is a type of the Holy Spirit. Wheat flour was also used in the offerings (Exodus 29:2). The offerer took a handful of the flour and an equivalent part of the oil and this was offered on the altar as a memorial. The balance of the offering went to the priests. The priest was supplied for his own personal needs out of the people's offerings. If the offerer offered for a burnt sacrifice a lamb, as his meat offering (15:4) it was to include a tenth deal of flour and a quarter part of a hin of oil (Numbers 15:4). The flour and oil represent a man's work and his substance. So the meat offering is a type of you and your work and your service to God.

'*Set a watch, O LORD, before my mouth; keep the door of my lips.*' (3) - The special point of the person who prays is that he may be guarded from adopting the profane language of the ungodly men who surround him (Compare Psalm 73:8). A watch is needed to guard against the devil, who can use one's mouth at unexpected times for his own purposes.

From the prayer of (4) it is clear that the Psalmist had felt the seductiveness of worldly luxury and apparently godless men had been plotting to tempt him to cast in his lot with them. These men "*eat the bread of wickedness, and drink the wine of violence*" (Proverbs 4:17). These men actually thrive on this "meal". '*yet my prayer also shall be in their calamities*' (5) - These can't equate to the calamities of the righteous. He therefore prays that he is able to welcome correction as kindness and reproof as the '*oil*' (5), which "*rejoice the heart*" (Proverbs 27:9), probably alluding to the oil with which his head would have been anointed at the banquets of the wicked (Amos 6:6). These wicked people are not grieved that their country is in idolatry, worshipping false gods. They don't care about those things. All they know is they're getting by and everything is going well for them.

'*Our bones*' (7) - Historically, the Psalmist, when he uses the first person, '*our bones*', may be speaking on behalf of those with whom he is in sympathy, the godly who are the victims of persecution and oppression. But the Messianic reference here cannot be missed. In Leviticus 11 Moses lays the burnt offering, a lamb without blemish, on the fire, which had wood laid upon it (Leviticus 11:7). In the New Testament Jesus is

‘without blemish’, as He is a sinless man. In Genesis 22:3 – “*And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.*” – “two of his young men” is a partial picture of Calvary, as Christ was crucified with two thieves. More significantly to our context of Psalm 141 is “*clave the wood for the burnt offering*” (also in Genesis 22:3). Compare with ‘*cutteth and cleaveth wood upon the earth*’ (7). There is a significant association between ‘*cleaveth the wood*’ (7) and “*clave the wood for a burnt offering*” and “*two of his young men*” (Genesis 22:3) – This association forms a more complete picture of Calvary, as Christ was crucified (as an ‘*offering*’) on a wooden cross with 2 thieves. This all points towards (7) describing the crucifixion and thus being a Messianic verse. The dry bones of Israel in their graves in the valley of Ezekiel 37 are dry, as they have not yet been given life, but Christ *will* give them life. Ezekiel is preaching to a bunch of bones in a valley, but God told him to do it. But God will put His breath of life into these bones. A resurrection of them will take place at the Second Coming. (8-10) is a prayer for preservation and deliverance.

### Psalm 142

In Psalm 142 the Psalmist lays his trouble before God (1-2). These are all the circumstances of his life and the dangers, which beset him in his isolation and weaknesses (3, 4). This is a type of the sinner pleading for help and deliverance from his troubles. In this vein, Christ could be the subject. It could also fit the Tribulation saint in his agony caused by his fleeing the Antichrist. There are countless other applications that could also be made here. Spiritual applications can be found throughout the Psalm.

‘<<*Maschil of David; A Prayer when he was in the cave.*>>’ (Title) As previously mentioned, ‘*Maschil*’ literally means “giving instruction”. The Psalmist describes the blessings of His forgiveness and from his own experience is giving instruction and exhortation to others (Romans 4:6). The Psalm being composed in a cave speaks of the Psalmist’s isolation and his currently precarious life style. This fits David, who had been hanging out in the caves and the mountains when being pursued by Saul. Saul, a type of the Antichrist, wanted to go down and get David, but at the very last minute something intervened and kept him from going. That's what's going to happen in the Tribulation period. At that time the Jews will flee into the mountains -

*Matthew 24:16 Then let them which be in Judaea flee into the mountains:*

To repeat, David has been hanging out in the caves and the mountains.

‘*When my spirit was overwhelmed within me, then thou knewest my path.*’ (3): This is often the situation when an unsaved person realizes he is at “the end of his rope” and his ways failed him. ‘*In the way wherein I walked have they privily laid a snare for me.*’ (3) The proud have laid a snare to trap him. (Psalm 140:5). ‘*I looked on my right hand, and beheld, but there was no man that would know me*’ (4) – The right hand is the place of a protector (Psalm 110:5). ‘*Thou art my refuge and my portion in the land of the living.*’ (5) – See Psalm 31:14. ‘*the righteous shall compass me about*’ (7) – refers to Jesus Christ (Psalm 22:12).

### Psalm 143

The Psalmist recognizes that his sufferings are deserved as the punishment of his sin and he pleads for a merciful hearing. The recollection of the manifestations of God's lovingkindness in ancient times makes him long for some fresh exhibition of His goodness. He wants God to fulfill His promise because God is faithful, an attribute that makes it impossible that He should break from the covenant, which He has made with His servants.

*'in thy sight shall no man living be justified'* (2) – No man could be justified in God's sight if God had entered into judgment with that man (Job 9:32, Romans 3:20). God justified Job on the basis of Job's righteousness (Job 42:7). A lot of what Job and his friends said wasn't great, but by the end of the book Job is ashamed of himself for what he did. His friends should have been repenting too, but they were probably proud instead. Abraham was justified in God's sight when he offered up his only begotten son (James 2:21). Paul shows that Abraham was justified by faith alone in the sight of God. We couldn't see Abraham's faith, but we did see his work of offering up his son, which proved that he had the belief that God said he had in Genesis 15.

The justification here is before Man. Abraham was justified by works in *our* sight, but according to Romans 4:1-6 he was justified in God's sight when he just believed. We are justified in this age by believing on Christ. No man was ever justified by counting on his righteousness alone. Christ's blood is necessary today. Because of this none of Abraham's sins are mentioned in the New Testament. Christ looks through His blood when he looks upon them now. But these sins *are* mentioned in the Old Testament. Abraham's situation was a *type* of imputed righteousness, which exists in this age through Christ.

*'For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness'* (3) is the reason for the Psalmist's prayer. (3) is also Messianic, as it describes Christ's trials. (See also (6), Psalm 44:25). David is a type of Christ. So this can also be understood to be David's taking refuge in the caves and dens of the Earth to escape from his persecution from Saul or Absalom. *'Selah'* (6) shows that (1-6) have doctrinal application to the Jews in the Tribulation. (7): A prayer for a speedy hearing of his prayer, for guidance, for deliverance and for the destruction of his enemies.

*'Cause me to hear thy lovingkindness in the morning'* (8): Psalm 30:5. *'I flee unto thee to hide me.'* (9) – Hebrew: to cover or conceal, but not to hide. (11-12) - The Psalmist's confidence that God will deliver him is expressed. The Psalmist asked to be "quicken" from the condition of (3-4).

### Psalm 144

The whole Psalm prophetically describes the Tribulation (1-8) and the Millennium (9-15). Historically, the Psalmist praises God as his strength (1-2) and marvels that He Who is so great should condescend to care for Man who is so insignificant and vain (3, 4). He prays that God will appear and interpose on his behalf, and deliver him out of

'great waters' (5-8). This is the common prayer that he and his people will be delivered from their trials and tribulations. "144" is 12 x 12, possibly relating to the 12 tribes and the 12 apostles. But this is, of course, just conjecture.

'<<[A Psalm] of David.>>' (Title) – David is mentioned in (10). (1-2) –The same attributes as are expressed in Psalm 18:2 (Psalm 18 is the greatest Messianic Psalm). 'Blessed [be] the LORD my strength, which teacheth my hands to war, [and] my fingers to fight.' (1) – Psalm 18:34, 18:46. Possibly 'fingers' may refer to the use of the bow. 'My goodness, and my fortress; my high tower, and my deliverer; my shield, and he in whom I trust; who subdueth my people under me.' (2) – (2 Samuel 22:44-48) – There is Millennial context in (44-48). 2 Samuel 22 is nearly identical to Psalm 18 - it's like a song. As one goes through this chapter a type of the Tribulation period becomes evident, as the Old Testament looks forward to the day of the LORD (the aspect of Eternity future from a Jewish point of view). From this point of view one thinks of the time of Jacob's trouble, the Tribulation, the Millennium and then Eternity future. So, historically, this deliverance (in 2 Samuel) is going to be a picture of the battle of Armageddon and the troubles in the Tribulation period.

The Trinity can be found in 2 Samuel 22:2 –

2 Samuel 22:2 *And he said, The LORD [is] my rock, and my fortress, and my deliverer;*  
- the "rock" - God the Father - He's the one that establishes your goings in and your comings out.

- my "fortress" - is what saves you - that's a type of Jesus Christ

- my "deliverer" - type of the Holy Spirit - He calls that Christian out, He delivers him out of this world. He seals him till the day of redemption.

In Psalm 144:2 the subject is the Lord (the rock) (2 Samuel 22:47). He is referred to as both 'deliverer' and 'fortress' in this verse.

*Psalms 144:2 My goodness, and my fortress; my high tower, and my deliverer; my shield, and [he] in whom I trust; who subdueth my people under me.*

Putting this all together:

1) The Trinity is contained in Psalm 144:1-2.

2) Psalm 144 parallels 2 Samuel 2 in that both have a Tribulation context.

3) The deliverance in 2 Samuel pictures the battle of Armageddon and the troubles in the Tribulation/Millennium period.

The conclusion is that, prophetically, Psalm 144:1-2 speaks of the Second Coming of Jesus Christ. Historically Psalm 144 speaks of David's enemies being subdued.

(3) – reference Psalm 8:4-5. 'I will sing a new song' (9) – In this context possibly the number "144" is related to the 144,000 in Revelation 7:4-8 and Revelation 14:3.

*Revelation 14:3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred [and] forty [and] four thousand, which were redeemed from the earth.*

There are 12,000 people from each of the 12 Tribes. These 144,000 sing (Revelation 14:1-3). This could also relate to the singing there will be in the Millennial Temple. (9-15) have a Millennial context. Historically, they are a promise to give thanks for the victories and they describe the prosperity of Israel under God's protection. (12) –

“*That our sons [may be] as plants grown up in their youth; [that] our daughters [may be] as corner stones, polished [after] the similitude of a palace:*” (12). Psalm 128:3, where there are “*olive plants*” spoken of can be connected with (12). These plants are the children sitting around the table. Olive oil is also a type of the Holy Spirit. The evergreen olive is also an emblem of vitality and vigor (Jeremiah 11:16). ‘*plants*’ (12) denote freshly planted saplings sending up their young shoots (Job 14:9). The word for “well grown”, which maybe used either of children (Isaiah 1:2 – “*nourished*”) or of trees (Isaiah 44:14), is connected with plants in their youth, as it is also connected with young sons.

(13-14) - Most probably, this speaks of the people as being “well laden” with the produce of the fields, which they bring home in carts and that there was a good supply of cattle, as well. This gives a sense that if the leaders of the community are strong and their storehouses are filled, the community will be able to better withstand the attacks of the enemy.

### Psalm 145

Psalm 145 is addressed to God as the supreme King, whose Kingdom is universal and Eternal and it celebrates His majesty, greatness, and goodness. David is praising God and prophesying. David will praise His name ‘*for ever and ever*’ (1) in the sense of his Eternal life and his future role as a prince. He speaks for Israel in (1-4), as he so completely identifies himself with the whole nation. ‘<<*David's [Psalm] of praise.*>>’ (Title) - This is the only Psalm which bears the title ‘*praise*’. Psalm 145 is an acrostic Psalm with each of its 21 verses beginning with a different letter of the Hebrew Alphabet. Since this Alphabet has 22 letters while Psalm 145 only has 21 verses - the letter Nun (נ) is omitted. But the Sages say this is because Nun begins the word “nefilla” or “falling”, a negative trait, while this Psalm contains a more positive and uplifting message of praise.

(3) - ‘*Great*’ is displayed in His works. There can be no worthier object of praise than the Lord (Job 11:7). Job thought he knew everything about God but he couldn’t begin to comprehend His greatness. ‘*I will speak of the glorious honour of thy majesty, and of thy wondrous works.*’ (5, see also 6+7) Splendor, glory and majesty are the attributes of God as King. The world knows of these attributes, as is evidenced in historical records worldwide. ‘*shall sing of thy righteousness*’ (7): Christians sing of His righteousness today. ‘*memory*’ (7) - remembrance. (11-13) are Millennial. ‘*Thy kingdom is an everlasting kingdom*’ (13) – Daniel 4:3. This is Nebuchadnezzar’s testimony. It is one thing for a king to get saved. It is another thing for him to tell the whole world about it. ‘*majesty*’ (5) is applied to a king, but it isn’t used to refer to Christ until the Transfiguration. But the attributes of God (5) transcend either the Second Coming or the Millennium. (15) – Psalm 104:27. (16) – This ‘*hand*’ holds what can satisfy every being in the Universe. ‘*The LORD is nigh unto all them that call upon him*’ (18) – This is true. We should call on the Lord and praise His name. However, one must *believe* on God. This is especially necessary to obtain one’s salvation today.



### Psalm 146

Practically, this Psalm is "the praise of God as the one we should turn to when in need". Prophetically, the whole Psalm is in the context of the Tribulation. Israel is warned against putting its trust in men. In that this Psalm is also a celebration of God's power. The warning seems out of place here, but the times when this was written were also a consideration. Psalm 146 is suitable to be a companion to the Scripture concerning Elijah from 1 Kings 17. It not only mentions the plight of the orphan and widow at the end, but also it is concerned with a hope centered in God. Spiritually, 1 Kings 17 is a picture of the Providence of God. He is aware of Elijah's physical needs and He will provide for them through both ordinary (brook water) and extraordinary means (special delivery bread). Elijah's response was a response of faith. He trusted God's promise (and not in 'princes' (3)) by obeying His command. (1 Kings 17:5). In 17:6 the result is that God supplied his physical needs, just as He had promised.

*'Put not your trust in princes, nor in the son of man, in whom there is no help rust (in) someone'* (3) means to trust in only someone will do as they have promised. In the Psalmist's time, *'princes'* (3) meant kings and rulers. Many leaders do what they have promised. But some do not. Thus, the Psalmist writes *'Happy is he that hath the God of Jacob for his help, whose hope is in the LORD his God:'* (5). This is the only source where everlasting help can come from. *'made heaven, and earth, the sea, and all that therein'* (6): If God can accomplish all these things He is certainly capable of helping us. - *'giveth food to the hungry'* (7) – He will supply all our needs (Philippians 4:19). *'The LORD openeth [the eyes of] the blind: the LORD raiseth them that are bowed down: the LORD loveth the righteous:'* (8) – doctrinally this is to a Jewish saint, but blindness is a figure for moral and spiritual ignorance and helplessness in general. God will help in the future (Isaiah 29:18). *'he relieveth the fatherless and widow'* (9) - Orphans, and widows are a type of the defenseless. They are therefore especially under God's protection. Fortunately for all, *'The LORD shall reign for ever'* (10). His reign is Eternal, not transitory, like the dominion of earthly princes is.

### Psalm 147

This Psalm of praise is for the restoration of Jerusalem. God's special goodness to Israel, His power, as is manifested in Nature and in His moral government, are all closely related themes throughout the Psalms. Prophetically, (1-3) has a Millennial context. Historically, this and the remaining Psalms celebrate the rebuilding of Jerusalem. Historically, He gathers Jerusalem together (2). But God *literally* builds up Jerusalem in the Millennium. The covenant promises to Israel are all realized at the time of the Millennium. The promise of future blessings made to Israel in the Old Testament in the Abrahamic, Davidic and Palestinic covenants will all be fulfilled in the Millennium. The New Testament amplifies some of these blessings. This and the remaining Psalms have been represented as specially designed to celebrate the rebuilding of Jerusalem.

*'He healeth the broken in heart, and bindeth up their wounds.'* (3) – Historically true, also true in the Tribulation, but in the Millennium there is no program of individual salvation for Israel. Individual Jews must still be justified dispensationally. *'He telleth*

*the number of the stars; he calleth them all by their names.*' (4) - God's omniscience and omnipotence are one reason for praise and are an encouragement to trust in Him. '*Great is our Lord, and of great power: his understanding is infinite.*' (5): These words are similar to those in Isaiah 40:26.

(7-11) is a renewed call to praise God for His beneficence. He should be praised with song and harp (7). →

- He controls the hydraulic cycle, which allows the plants to grow. He controls the plentiful supply of grass growing upon the mountains, by the rain falling from the clouds of heaven (8).
- His Providence supplies bountifully the wild animals in their mountain homes (9).

God's delight is not in physical strength, but in respectful trustfulness (10). Israel might look back to its ancient military power or envy the forces of neighboring nations; but it is by spiritual strength that its victories were and will be won. The '*horse*' (10) is the warhorse (Job 39:19). The man is the warrior, for whom strength and swiftness of foot were necessary.

(12-20) - Zion is summoned to praise God for the blessings of peace and prosperity. The Lord has endowed Israel with unique privileges. '*For he hath strengthened the bars of thy gates*' (13) – See Nehemiah 3:4. '*He maketh peace in thy borders, and filleth thee with the finest of the wheat.*' (14) – God '*filleth*' (14) His ancient promises. These '*borders*' (14) are usually most infested with enemies.

'*snow*' (16) must always have been rare in Central and Southern Palestine and frost is very rare at Jerusalem. But God's Word is "pure as snow". The Word of God is likened to snow and wind (Isaiah 55:10-11, (18)). Snow can clean you (Job 9:30). (19-20): The Lord, whose Word all of Nature obeys, has given Israel His Word in the Law, a blessing, which distinguishes Israel from every other nation. '*He hath not dealt so with any nation: and as for his judgments, they have not known them.*' (20) – No other nation has the statutes and the judgments given to Israel (Deuteronomy 4:7-8).

### Psalm 148

Israel, rejoicing in the restoration of its national existence, calls upon heaven and Earth to join together in praise of God (1-4). Above this dark and sinful world of little light there is a world of angels and other spiritual beings. Some of them are always praising God. The Psalmist shows his desire that God may be praised in the best manner and that we have "communion" with the spiritual beings above, who are still praising Him. The heavens, with all contained in them, declare the glory of God (Psalm 19:1). The first part of Psalm 19 celebrates the revelation of the power and majesty of God in Nature and the universal and unceasing testimony of the heavens to their Creator. The invisible things in Nature can thus be clearly seen.

God is praised 12 times in this Psalm – the number of Israel (who consists of the 12 tribes). Psalm 144, which deals with the restoration of Israel to the land of Palestine under Jesus Christ, the Jewish Messiah, is 12 times 12. Twelve is a perfect number, signifying perfection of government or of governmental perfection. The measurement of the new Jerusalem will be 12,000 furlongs square, while the wall will be 144 (12 x 12)

cubits. The Temple of Solomon has the number twelve as the predominating factor, in contrast with the Tabernacle, which had the number five. There are many more examples of '12' in Bible numerology.

*'He hath also stablished them for ever and ever: he hath made a decree which shall not pass.'* (6): The original Creation and its perpetual maintenance is possible only through the powers of God. He will recreate the heavens and the Earth one day, but the original materials of the current heavens and Earth will be used, as the Earth itself was meant to last forever (Ecclesiastes 1:4). *'dragons, and all deeps'* (7) – The dragon is Satan typified. The dragon is in the deeps – An earthly dragon can typify a whale, as it does in this Psalm. It can also type Leviathan – Satan as the dragon. Earth, as opposed to heaven, includes seas or depths, some of whose inhabitants are whales. These are the “sea-monsters” of Genesis 1:21 and the depths of ocean were where they were supposed to inhabit.

*'He also exalteth the horn of his people, the praise of all his saints; even of the children of Israel, a people near unto him. Praise ye the LORD.'* (14) - is Israel's special grounds for praise. *'exalteth the horn'* (14) - He has once more given Israel power. The horn stands for strength in the Bible. Some of the altars had a horn on each corner of them. *'his people'* (14) are His saints, not Church Age Christians.

#### Psalm 149

Historically, Israel is once again exhorted to praise God as its Maker, who has restored it to a position of dignity and honor (1-4). It has been suggested that this Psalm was composed either for the rededication of the Temple or for the rejoicings on the surrender of the Acra. Acra was a land divided from Mount Moriah and Mount Moriah was again divided, by an artificial valley, from Bezetha.

Doctrinally the Psalm is Millennial. *'Let Israel rejoice in him that made him: let the children of Zion be joyful in their King.'* (2), who is now present on Mount Zion. The deliverance of Israel is accomplished through Jesus Christ. *'Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp.'* (3) - See Luke 15:24 – The Prodigal son was “dead and is alive again; he was lost, and is found.” (Luke 15:24) – clearly a type of Christ. In the same way Israel has been born again. Dancing and celebration with instruments accompany these events.

*'his people'* (4) is Israel. The deliverance, which they have experienced historically and the deliverance they will experience prophetically are the proof of the renewal of God's goodwill. *'twoedged sword in their hand'* (6) The Word of God is described in this way, so this can be spiritualized (Hebrews 4:12-13). But this sword could be a devouring sword in warfare. A literal judgment takes place at the Second Coming where sinners will be slain (Luke 19:27). *'vengeance'* (7) takes place at the Second Coming (2 Thessalonians 1:8, Hebrews 10:30). The punishments are literal (Isaiah 61:2). *'To bind their kings with chains'* (8) – Subjection of the nations to Israel is a Second Coming/Millennium reality. *'To execute upon them the judgment written'* (9). This is the judgment on the nations, not just of the kings and the nobles only. The sentence pronounced by God is recorded in Scripture for execution at the proper time.

## Psalm 150

The Book of Psalms fittingly ends with this full call to universal praise with jubilant rejoicing. It may have been composed as a closing Psalm for the whole 5 books. It is another Psalm of praise. The word 'praise' occurs 13 times. So, it is rebellious if one doesn't praise the Lord. God is to be praised 'according to his excellent greatness' and His 'mighty acts' (2). He is to be praised with song, dance with the accompaniment of musical instruments. He is to be praised according to his excellent greatness. He is to be praised in His Holy heaven, the firmament, which is His handiwork. This handiwork serves as a witness of His Creation and as a witness to His omnipotence. This Psalm is more than an artistic closing of the Psalter. It is a prophecy of the last result of the devout life and in its unclouded soundness, as well as in its universality. It proclaims the certain end of the weary years for the individual and for the world.

'Praise ye the LORD. Praise God in his sanctuary: praise him in the firmament of his power.' (1) - This may mean the Temple (compare Psalm 63:2). This verse will then be a call to men to praise God in His earthly dwelling place and to angels to praise Him in heaven above (Psalm 148). But it is better to understand it to mean heaven (Psalm 11:4). We must Praise the Holy God who dwells in His Holy heaven (Psalm 20:6) where the firmament is His handiwork and the witness to His omnipotence.

'Praise him for his mighty acts: praise him according to his excellent greatness.' (2), 1 Chronicles 29:11. Here David says "thine [is] the kingdom, O LORD". He sees that God is getting ready to establish the Kingdom of Heaven - the physical, visible, literal kingdom on this Earth. Man is a sinner and he couldn't do this, so the God-Man, Jesus Christ, is going to come and establish it and it will go forever then. See also Revelation 4:11.

The people of God have always praised him. In Exodus 15:1 it says "Then sang Moses and the children of Israel this song unto the LORD". This was after God led them out of Egypt. In Judges 5:1-2 it says "Then sang Deborah and Barak the son of Abinoam on that day, saying, Praise ye the LORD for the avenging of Israel, when the people willingly offered themselves." This was when God beat their enemies the Canaanites. David wrote in Psalm 18:3, "I will call upon the LORD, [who is worthy] to be praised:".

In Bible times, there were three groups of instruments:

- percussion instruments: examples are drums and cymbals.
- wind instruments: examples are horns and pipes.
- string instruments: examples are harps and guitars.

'Praise him with the sound of the trumpet: praise him with the psaltery and harp.' (3) –

The 'trumpet' was originally a ram's or cow's horn, perhaps in later times a metal instrument of the same shape. It was mainly employed for secular purposes, while the instrument generally used in religious ceremonies was the straight metal trumpet. It was

ordinarily the work of the priests to blow the trumpet (1 Chronicles 15:24, Nehemiah 12:35, 41). Levites are often described as playing psalteries, harps and cymbals (1 Chronicles 15:16, Nehemiah 12:27). Tambourines were beaten by women as they danced (Psalm 68:25). Since these instruments are nowhere else connected with religious ceremony, the call to praise is addressed to priests, Levites and people who could play these instruments, who were to be enlisted in the services.

*‘Praise him with the timbrel and dance: praise him with stringed instruments and organs.’* (4) – These may include string and wind instruments generally, such as "harp and organ" (Genesis 4:21).

*‘Praise him upon the loud cymbals: praise him upon the high sounding cymbals.’* (5) - Two kinds of cymbals are obviously meant. *‘high sounding cymbals’* (5) the clear sounding cymbals - the clanging cymbals. The *‘loud cymbals’* (5) may have been a smaller kind, producing a sharp, clear sound, possibly castanets, while the *‘sounding cymbals’* may have been a larger kind, producing a clanging, booming sound.

*‘Let every thing that hath breath praise the LORD. Praise ye the LORD.’* (6) - Not only priests and Levites, but all Israel, not only Israel but all Mankind, not only all Mankind but every living thing, must join in the chorus of praise. The Universe is God's Temple and all its inhabitants should be His worshippers. Amen.

## **Conclusions**

After studying the Psalms the interrelation of the whole Bible has become clearer. Initially God's character became clearer to me. Prophecy dealing with Jesus Christ was also abundant and through the typology, such as the typology that related Christ and David, a clearer picture of the Bible was made possible. The Psalms richly illustrated their historical, prophetic and practical teachings. They also clearly revealed the inspirational quality of Scripture.

I learned about the Hebrew poetry, which involves arranging thoughts in relation to each other without any concern as to whether certain words rhymed with each other. Additionally, Psalm 119 uses a technique of relating a given Hebrew letter to an event described in the Scripture it headed, with the goal being to help the Jews preserve their language even when they were far from home in a foreign land. I had always thought the Hebrew letters above each section of Psalm 119 were there just for “appearance” sake. This is different from the use of the Hebrew Alphabet in the acrostic Psalms.

Many Psalms were Messianic. They revealed Christ through typology, prophecy and even revealed Him as being God Himself. Many were historical, giving a recap of history to prove a point or improve one’s perspective. Some Psalms had men praying that God would avenge their enemies. Others were written just to praise God and His name. I tried to cover all these aspects of the Psalms (and some others as well) in this paper. I used much Bible Scripture besides the Psalms to support what was written in this document.

Thank You.