

The  
Praises  
of Israel

Lessons on the  
**Psalms of David**

By S. F. Wishard

*“David, the son of Jesse, said, and the man who was raised  
up on high, the anointed of the God of Jacob and the sweet  
Psalmist of Israel, said: The Spirit of Jehovah spake by me  
and His word was in my tongue.”*

**1Sa.23:1-2**

## PREFACE

The following reflections are an abstract of a series of addresses given by Brother S. F. Wishard at the Camp Meeting and Bible School in Topeka, Kansas in August, 1919. With delight for Jesus' sake, we offer them to the saints for their instruction and comfort.

The lessons proved exceedingly helpful to the hearers. We bespeak for them the same to the readers. Special attention is given to the Psalms in view of the near end of the age, and of the one to come, when we shall sing with all the redeemed the high praises of Him whose right it is to reign.

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### REFERENCES USED IN THIS PUBLICATION

- **American Standard Version** (ASV or AV) is a version of the Bible that was released in 1901. It soon came to have other names, such as the American Revised Version, the American Standard Revision, the American Standard Revised Bible, and the American Standard Edition. By the time its copyright was renewed in 1929, it had come to be known by its present name, the American Standard Version.
- **Diaglott** is a two-language polyglot translation, of the New Testament by Benjamin Wilson, first published in 1864. It is an interlinear translation with the original Greek text and a word-for-word English translation in the left column, and a full English translation in the right column.
- **King James Version** (KJV) references are used throughout this publication unless otherwise noted.
- **Revised Version** (RV) (or English Revised Version) of the Bible is a late 19th-century British revision of the King James Version of 1611. It was the first and remains the only officially authorized and recognized revision of the King James Bible.
- **Wuest**: Kenneth Samuel Wuest (1893–1962) was a noted New Testament Greek (Κοινή) scholar of the mid-20<sup>th</sup> century...produced his own English translation of the New Testament (the Wuest Expanded Translation – abbreviated WET) based on Nestle's critical text.

**Note:** *Definitions of references pulled from WikipediA, The Free Encyclopedia, January 2013.*

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## INTRODUCTION

*"And He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in The Law of Moses and in the Prophets and in the Psalms, concerning me." [Luk.24:44]*

In these words of Jesus, which He uttered on the day of His resurrection, are found the 3-fold division of the Old Testament. Here in the Psalms we have the 3<sup>rd</sup> Division.

The Psalms of David, as arranged by Divine Direction, are in 5 books, which correspond in a remarkable way with the 5 books of Moses, the first 5 books of the Bible. These books are easily seen even in our King James Version, as each one ends in a doxology and benediction; for example,

*"Blessed be the Lord God of Israel from everlasting to everlasting, Amen and Amen." [Psa.41:13]*

This burst of praise closes the first of the 5 books.

Each Psalm is complete in itself. It is incorrect to say: "The 23<sup>rd</sup> chapter of the Psalms," it is correct to say "The 23<sup>rd</sup> Psalm." The division of our English Bible into chapters and verses is by man; but the Psalms are divinely divided. The titles of the Psalms are also inspired. The chapter headings in our English versions are not inspired, but are by man, often arbitrary and even misleading; but the Psalm titles are inspired and are full of spiritual meaning.

The theme of the Psalms is Christ suffering and glorified [Luk.24:26, 1Pe.1:10-11]. Because Christ is identified with His people, their sufferings and glory are also portrayed, especially the believing remnant of Israel in the Great Tribulation, so near at hand.

All the truths of the Gospel are in the Psalms, in type and shadow, but there these truths are set forth in the well-understood language of human experience rather than in abstract statements. This fact has made the Psalms of David the comfort of saints in all ages.

The key word of this praise and prayer book is **Hallelujah!** This word is Hebrew for "*Praise the Lord!*"

There are 18 Psalms which refer so definitely to the promised Messiah, the Anointed One, that they are called Messianic, by Bible students. These Messianic Psalms are:

Psalm 2, 8, 16, 22, 23, 24, 40, 41, 45, 68, 69, 72, 87, 89, 97, 102, 110, and 118

The so-called imprecatory Psalms will have a special fulfillment in the cry of the Jewish remnant in the Great Tribulation (see Rev.6:9-11). These

Psalms cry for judgment rather than forgiveness; they are the expression of law rather than of grace, and hence, are not suited as prayers for The Church in this age. Contrast these cries with the prayer of Stephen [Act.7:60], also with the Savior's cry from the Cross [Luk.23:34].

Besides the main theme of the humiliation and exaltation of Christ, the Psalms treat of many other related themes, such as:

- Psa.8 with Heb.2:6-8, the old and new creation;
- Psa.45, The Bride;
- Psa.46, universal peace;
- Psa.72, Christ as King;
- Psa.110, Christ as High Priest; and
- many other topics.

## BOOK ONE [PSA. 1:1–41:13]

### SECTION 1 [PSA. 1-8]

This division of the Psalms is the Genesis of the Psalter. This is also true of the very first Psalm. The 1<sup>st</sup> book itself falls very beautifully into 5 Sections, the first comprising Psalms 1-8, inclusive. How wonderful is the Word of God! Whether we look at it with the telescope or microscope of faith, whether we gaze at its sublime heights of truth, or examine its most minute statements, it thrills us with its Divine Perfection and enraptures us with its marvelous loveliness!

**PSALM 1** begins by presenting the **blessed man**, just as Genesis of the Pentateuch brings before us a man, fresh from the hands of the Creator and said by that same Creator to be “*very good*” [Gen.1:31].

*“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: but his delight is in the law of Jehovah and in His law doth he meditate day and night.” [Psa.1:1-2]*

This is a negative and positive description, not merely of a good man, but of the good Man, and points us at once to the Lord Jesus Christ, Who alone perfectly fulfilled this description and that of the verses which follow. Thus, in the beginning of the Psalms, we are shown the Lord Jesus as the Blessed Man. We will find Him all through the heart of the Psalter and our last view of the **Praises of Israel** will be “*this very same Jesus*”, the **Alpha and Omega, the Beginning and the Finisher** of our faith! Hallelujah!

In contrast with this frontispiece, this photograph of the author of the Psalms, we read in Psalm 1:4: “*The ungodly are not so, but are like the chaff, which the wind driveth away.*” In this psalm, the old and new creations are contrasted.

Here is, no doubt, a hidden reference not only to all the ungodly, but to the Antichrist, the coming head of the “*mystery of lawlessness*” [2Th.2:17].

Thus in a few words does the Holy Spirit sketch the battle of the ages, the conflict between God and Satan, between righteousness and sin, between light and darkness [Gen.1:4]; between the Seed of the Woman and the seed of the serpent [Gen.3:1]; and there is no uncertainty as to the outcome! Satan, and the man of sin with all other forces of evil are swept from the scene as chaff from the summer threshing-floor [Psa.1:4]. The Blessed Man, the Son of God, humanity's only hope, is seen completing “*the work which His goodness began*,” until not a vestige of evil is left!

In **PSALM 2**, we read, “*Why do the heathen rage?*” That is the nations, the Gentiles. Here, humanity is shown as fallen, the entire old creation in ruins and arrayed against the government of God. Also in Psalm 2, the Messiah, the Anointed, is explained to be the resurrected Man, Christ Jesus, but especially in His kingly character, as presented in Matthew's gospel, “*The Lion of the tribe of Judah*” [Rev.5:5]. In this brief Psalm of 12 verses is presented this entire age, and on into the next, or Kingdom Age. The “*laugh of Jehovah*” at the puerile, foolish array of world powers; the “*vexing*” of Verse 5, referring to the Great Tribulation of Matthew 24:21; the “*asking*” of Verse 8, all give us the story in a distinct, divinely brief and graphic way that stamps the picture as having been given by God. No other artist could produce such a portrait! The time of the answer to the prayer, “*Thy kingdom come*,” is thus fixed and the certainty of its fulfillment assured.

In **PSALM 3 TO 7**, the history of man is portrayed, between the resurrection of the King of Psalm 2 and the time when the Son will ask of the Father and receive “*the nations for His inheritance and the uttermost part of the earth for His possession*” [Psa.2:8]. Their general character during this parenthesis is stated in Psalm 5:9 and Romans 3:13. The man of sin is seen in Psalm 7:15-16.

**PSALM 8** brings to view the new creation; the number 8 being the number of the new beginning of things. Here is portrayed a new Man, a new Head with dominion over all nature. [Psa.8:4-8]. That this refers to the Lord Jesus is clear from Hebrews 2:5-9. This Psalm should be read in the light of Romans 5:12-21. In the preceding Psalms, the failure of sinful man, the darkness of this old creation, is told in detail, and the story is sad enough. But in Psalm 8 God's way of deliverance is in view. The failure of Christendom to patch up the wreckage of this old creation is foretold in Scripture. All effort along that line is foredoomed to failure, the work of the Holy Spirit is to get men to leave the poor, old stranded wreck, and come out “*on the Lord's side*” [Exo.32:26], and to line up with a rejected David, the Lord Jesus, Who alone can restore order out of chaos, straighten out the tangle and defeat the work of Satan. Dear soul, you are either in Adam, or in Christ [Rom.5:19]; and thus, you are on the sure road to defeat or victory. Everything depends on our Head, as to the final outcome. By nature, we are in Adam; by grace, we are in Christ, which fixes the destiny of each. The 2 heads, Adam and Christ, determine the standing of the 2 races (the 2 creations). There these 2 heads are both compared and contrasted in

Scripture. Adam was a figure (type) of Christ [Rom.5:14], in his power to decide the fate of his seed. The result of Adam's trial was defeat, failure, death. "*In Adam all die,*" is the sentence which cannot be revoked. But life in Christ is as fixed, as sure, as certain, as death is in Adam. This is the meaning of 1 Corinthians 15:22, "*As in Adam all die, even so in Christ shall all be made alive.*" To be in Adam is to die, to be in Christ is to live and live forever; because of the Head, our Lord Jesus Christ.

Psalms 8 is also prophetic of the deliverance of nature from the effects of the curse, into the liberty of the "*glory of the Sons of God*" [Rom.8:21]. The groan of creation [Rom.8:22], will be turned into a shout of joy; the very trees will rejoice and the waves of the sea will clap their hands at the lifting of the curse from nature [Psa.96:12 and 98:8].

No book is as optimistic over the final outcome of God's effort to redeem the earth as is the Bible. No one who has seen the truth, who has grasped the purposes of God's grace for the whole earth can be but joyful.

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## SECTION 2 [PSA.9–16]

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Following Psalm 8, the new creation, **PSALM 9** portrays the wonders of salvation, thus fulfilling its redemption character, its Exodus likeness.

*"I will praise Thee, O, Jehovah, with my whole heart; I will show forth Thy marvelous works. I will be glad and rejoice in Thee, I will sing praise to Thy Name, O Thou Most High." [Psa.9:1-2]*

Salvation always finds expression in song. On the shore of the Red Sea, Israel sang. Redemption is always accompanied with praise. In heaven, John heard the redeemed praising the Lord in a new song. Every revival since Pentecost has produced gems of music and words that will never die. So this salvation Section of the 1<sup>st</sup> book of Psalms opens with the burst of praise quoted...this is a key to the entire Section. The remainder of Psalm 9 describes in detail the wonders of this salvation and magnifies its Author, Jehovah. To read the verses one can easily imagine Israel at the Red Sea, singing their song of deliverance, led by Miriam, the prophetess, as recorded in Exodus 15. In both Scriptures is prefigured the future deliverance of Israel from their foes, the combined armies of apostate Christendom, led by the man of sin, described in Joel 2 and in Zechariah 14.

*"The Lord will be a refuge for the oppressed in times of trouble. Sing praises to the Lord which dwelleth in Zion." [Psalm 9:9-11]*

These and similar expressions clearly are prophetic of The Tribulation. The bright light of God's salvation is set over against the Egyptian darkness of the enemies of Israel. In this Psalm it is recorded: "*The wicked shall be turned into hell, and all the nations that forget God*" [Psa.9:17]. Redemption only makes sin more hideous by contrast. No such thing as universalism, restorationism, or the many attempts to evade the dreadful doom of sin, can be found in Scripture.

In **PSALM 10**, the utter ruin of man in his natural state is shown. Note the description of man under the most favorable circumstances, as given in Verses 2-11. That this description is true to life is proved today in the greed, the selfishness, the oppression, the grasping, the profiteering going on all about us. Read these verses and then think of what is actually occurring in our own country; no truer description of present day conditions could be given. Yet, this was recorded centuries ago, by the pen of inspiration. Man is unchanged by nature, the evolution theory falls down again and again, and the absolute ruin of the old creation demonstrated over and over. This shows the need of God's way—the only way of deliverance, namely: by the sacrifice of His Son—by grace, through faith alone, apart from all works of righteousness which we have done. Psalm 10 is also a perfect description of that spirit which will find its full development in the Man of Sin, soon to appear.

In **PSALM 11**, the soul of the redeemed one is kept in the midst of the storm: *"In Jehovah put I my trust" [Psa.11:1]. "Stayed upon Jehovah, hearts are fully blest,"* though all around, the waters roar and are troubled. Here, a picture of The Tribulation is given:

*"For lo, the wicked bend their bow; they make ready their arrow upon the string that they may privily shoot at the upright in heart." [Psa.11:2]*

But the faith of the believing remnant fails not, and they are purified by the same trials that destroy their foes.

In **PSALM 12** the cry of the remnant for help is the result of the fiery furnace of affliction through which they are passing: *"Help Lord, for the godly Man ceaseth, for the faithful fail from the children of men" [Psa.12:1].* That cry brings the response: *"For the oppression of the poor, for the sighing of the needy, now will I arise, saith Jehovah" [Psa.12:6].* The Lord Jesus, now seated at the right hand of God, the Father, will soon arise, will soon leave the place of silent waiting and come back to earth, not in weakness and humility, as He once appeared, but with power and great glory. But before He thus comes to earth, He will pause *"in the air" [1Th.4:17]* and receive unto Himself His Bride, out of both Jew and Gentile nations. *"Jacob's trouble" [Jer.30:7],* will take place on earth, in Palestine, while the Bridegroom is in the air, celebrating His nuptials with His Bride. Then, at the close of the 7 years of the last week of Daniel, the Lord Jesus will return to earth, with His Bride, to deliver His earthly people, the godly Jewish remnant, and to set up His Davidic Kingdom. All this is plainly stated in Paul's epistles and was given him in special revelation, as the apostle of the Gentiles.

In **PSALM 13** the persecution of the Jews continues, but the remnant cry: *"But I have trusted in Thy Mercy; my heart shall rejoice in Thy salvation. I will sing unto Jehovah, because He hath dealt bountifully with me" [Psa.13:1-6].*

**PSALM 14** is a description of the folly of the spirit of this present age; *"The fool hath said in his heart, there is no God" [Psa.14:1].* A part of this Psalm is quoted in Romans 3:11-12 to show the complete depravity of the natural heart, and consequently the foolishness of all sin. The last verse contains the

prophetic cry of the remnant: *“O that the salvation of God were come out of Zion.”* This aspect of the earthly deliverance of the Oppressed remnant is referred to by Paul in Romans 11:26.

**PSALM 15** is a lovely description of the inward character of the new Jewish nation, born at once, born in a day, when they shall have repented and shall have received their Messiah. The Lord will write his law *“in their hearts and in their minds”* [Heb.8:10].

**PSALM 16** closes with a prophetic reference to the resurrection of the Lord Jesus:

*“Therefore my heart is glad and my glory rejoiceth; my flesh also shall rest in hope. For thou wilt not leave my soul in sheol, neither wilt Thou suffer thine Holy One to see corruption.”* [Psa.16:9-10]

So this 2<sup>nd</sup> Section of Book 1 closes with the triumphant shout of the resurrected Son of God. This is a fitting climax to this division and rounds out the gospel declaration concerning him *“Who was delivered for our offences and raised again for our justification”* [Rom.4:25].

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### SECTION 3 [PSA. 17:1–24:10]

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This Section answers to Leviticus. Here the Messiah-Priest is beheld in the most holy place, *“making reconciliation for the sins of the people”* [Heb.2:17]. This is the meaning of **PSALM 22**, where the inmost exercises of the Anointed-Priest are revealed as He was *“made sin for us”* at Calvary [2Co.5:21]. This Psalm, so seldom read, is perhaps the deepest in meaning of any in the Psalms. It is the antitype of the Day of Atonement of Leviticus 16, and to the Spirit-taught child of God is one of the most profound revelations of the heart of the Son of God, given in Scripture. It should be read and pondered alone with Him Who said; *“My God, my God, why hast Thou forsaken me?”* [Psa.22:1]. Here, in the presence of the suffering Savior, entering into the fellowship of that suffering, it is easy to hear again that word which was spoken at the burning bush: *“Put off thy shoes from off thy feet; for the place whereon thou standest is holy ground”* [Exo.3:5]. The answer to the cry of agony wrung from the soul of God’s Son is found in Psalm 22:3, *“But Thou art holy, O Thou that inhabitest the praises of Israel.”* The humiliation of Christ is brought to view in Verse 6, But I am a worm and no man. The scorn, the contumely, the mocking of the soldiers is mentioned in Verse 7. In Verses 14-15 is described in detail the dying agonies of the beloved Son, the crucified Redeemer. The draining of the cup of shame to the dregs is told in Verses 17-18. Then in Verse 22, the triumphant resurrection message, in which He calls His disciples “brethren,” followed by the proclamation of the gospel in the “great congregation”; doubtless referring to Israel first, then to the Gentiles. This wonderful Psalm closes with a reference to Abraham’s “seed,” which takes in all believers in Christ, also to the new birth [Psa.22:30-31], and the finished work of the cross.

**PSALM 23** presents the Anointed One as the Shepherd of His flock; the relation He sustains to His Body today. All the phases of the work of



Christ as High Priest, as Intercessor and as Advocate of His own, are set forth in this tender, loving Psalm. The best exposition of the 23<sup>rd</sup> Psalm is not in the many, many attempts to bring out its beauty in words, but in the countless multitude of hearts comforted, of souls refreshed, of spirits uplifted, by its wondrous message. Its language so simple, yet so profound is at once suited to feed the youngest child and the most mature saint. Every phase of Christian experience is covered in this brief anthem of praise. The entire path of the saint from grace to glory is clearly traced in its provision made for the pilgrim. It is complete in itself, so interwoven with its own perfect form that its beauty is best seen, not by attempting to analyze it, but by feeding in its green pastures, by resting "*beside the still waters,*" by leaning on the staff of its promises, by eating the rich food at the table spread "before me in the presence of mine enemies," and by abiding in the house of the Lord forever.

It will be noticed that the sheep is last seen safe in the sheepfold, the house of the Lord, and that he is there to abide forever. It is a glance backward over the path he has been brought. The Good Shepherd never lost a sheep. Some of the goats who had started on the way may have lost out, may have strayed away never to return; but no sheep ever did or ever will. The sheep may have strayed also for a time, but that straying did not make the sheep into a goat. It was and is still a sheep, and is bought and sought, and brought at last to glory.

Such a sheep ever sings:

"My soul He doth restore again,  
And me to walk doth make  
Within the paths of righteousness  
E'en for His own Name's sake."

The anointing with oil [Psa.23:5] brings to mind the sealing of the Holy Spirit, which we are told in Ephesians 4:30 is "*unto the day of redemption.*" The child of God in this age is born "*an heir of God*" [Rom.8:17]. The "*anointing*" (sealing) of the Holy Spirit brings the son into the realization of that to which he is heir. In experience, this makes good the inheritance bought by the precious Blood of Christ bringing him practically into our Canaan.

**PSALM 24** is a picture of the Messiah, the anointed One, coming in "power and great glory" [Mat.24:30], as King over all the earth. It represents Christ as officially invested with His Kingly glory, "*sweeping through the gates,*" the object of the adoration of heaven, and "*admired in all them that believe*" [2Th.1:10]. It will have its fulfillment when the Lord Jesus shall come to earth, with (not for) His saints after the rapture and after the marriage supper of the Lamb [1Th.4:13-18 and Rev.19:7].

The rapture is not in view in the Scriptures of the Old Testament, as it was "*a mystery hidden from ages and generations*" [Eph.3:5], and revealed alone to Paul [1Th.4:13-18]. In the rapture, Christ comes as the Lord, the Bridegroom; in the Old Testament prophets He is seen coming in glory as King, and of course, as we know from New Testament Scriptures, will bring His

glorified Bride with Him. The 24<sup>th</sup> Psalm views His coming in the glory with His saints and as King, at the close of the Great Tribulation.

The 22<sup>nd</sup>, 23<sup>rd</sup>, and 24<sup>th</sup> Psalms are closely linked in meaning and form a trilogy. Taken together, they give an exposition of Hebrews 13:8, "*Jesus Christ, the same yesterday, and today, and forever*":

- In Psalm 22, we see our Lord "*yesterday*," suffering on the cross.  
In Psalm 23 we see Him "*today*," our Shepherd Priest.  
In Psalm 24, we see Him glorified "*forever*"; yet in all these aspects, "*this same Jesus*" [Act.1:11].
- In Psalm 22 He is the **Good Shepherd**, giving His life for the sheep [Joh.10:11].  
In Psalm 23, He is the **Great Shepherd**...brought again from the dead... through the blood of the everlasting covenant [Heb.13:20].  
In Psalm 24, He is the **Chief Shepherd**, coming to reward His faithful ministers [1Pe.5:4].

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#### SECTION 4 [PSA.25–32]

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The 4<sup>th</sup> Section of Book 1 is the Wilderness Division, and corresponds to the book of Numbers. The latter is the book of walk, warfare and worship. It speaks of Israel as pilgrims, on their way from Egypt to Canaan, journeying through the wilderness. Hence, we are met on the very threshold of this Section, **PSALM 25**, with the words, "*Unto thee, O Lord, do I lift up my soul*" [Psa.25:1]. Here the worshipper is in view, adoring Jehovah, offering unto Him the sacrifice of praise [Heb.13:15]. Worship is defined in the passage referred to in the epistle to the Hebrews as offering "*the sacrifice of praise to God*," and that is further described as "*the fruit of our lips, giving thanks unto his name*." In the worship of His blood-bought ones, God gets something. Nothing is more pleasing to Him than the offering of these "*spiritual sacrifices, acceptable to God by (through) Jesus Christ*" [1Pe.2:5].

Israel as a people, redeemed by blood and power, could thus worship. Worship is acceptable to God only through the merits of the Lord Jesus Christ. All so-called worship based on any other foundation is the offering of Cain and must be rejected by the Father. Another aspect of worship, not explained and emphasized as it deserves to be, is recorded in Hebrews 13:16: "*But to do good and to communicate forget not: for with such sacrifices God is well pleased*." The word **communicate** is the same word translated "*to have fellowship with*." In this Scripture it means to have fellowship in the expenses necessary to the carrying of the gospel message and the sustaining of the worship of the saints. It is very charming thus to see that God regards the material, the financial offerings of His saints as "*an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God*" [Phi.4:18].

*"Show me thy ways, O Lord; teach me thy paths."* [Psa.25:4]

Israel passing through the wilderness would naturally need to be shown **the way**.

*"Good and upright is the Lord: therefore will He teach sinners in the way. The meek will He guide in judgment: and the meek will He teach His way. All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies."*  
[Psa.25:8-10]

Thus, all through the wilderness of this world the saint is promised guidance. The children of Israel were not left to search out **a way** that might seem the best to their judgment or the judgment of their leaders. God looked after every detail of their journey; going on before them in the pillar of cloud by day and the pillar of fire by night to search out a way and to tell them when to journey and when to rest and where to encamp. All was provided for, to the least detail. So the way is marked out today for the believer in Christ. He is **our way**, for He has said: *"I am the way, the truth, and the life: no man cometh unto the Father, but by (through) me"* [Joh.14:6]. It is restful and comforting to know that our God has already provided for every detail of our journey through life. No perplexity can arise, no problem be presented, no decision be demanded that He has not foreseen and for which He has not arranged to the most minute detail. In Psalm 27:3, we read, *"Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident."*

This is all appropriate to the walk and warfare of the wilderness. The "host" encamping against the pilgrim company, "war" waged against Israel's progress—all carry us back to the book of Numbers. Their enemies were typical of our spiritual foes; their wars typical of our warfare against *"wicked spirits in the heavenlies"* [Eph.6:12].

The Christian is in 3 countries at once:

- He is in Egypt, as a testimony—witnessing to the world and against its corruption.
- He is in the wilderness as a pilgrim—passing on to his home in glory.
- He is in Canaan, as his inheritance—seated with his risen and glorified Head, the Lord Jesus Christ.

In Psalm 27:4-6, the *"temple,"* the *"pavilion,"* and the *"tabernacle"* are mentioned. Also, the offering of *"sacrifices of joy."* All this is in harmony with this 4<sup>th</sup> wilderness Section. The book of Numbers gives the account of the setting up of the tabernacle in the wilderness. The wonders of the Word are infinite; its beauties beyond the power of language to describe. Its construction is divinely scientific and absolutely perfect. The more critically it is examined the more amazing it appears! Its unity is seen on every page. A thousand proofs of its Divine Origin shine from every book revealing its source as God; its author, the Holy Spirit; its purpose, to unfold the heart of God in the person and work of our Lord Jesus Christ.

*"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."* [Psa.32:1-2]

**PSALM 32** gives the need, the way and the result of cleansing for the pilgrim passing through the wilderness. It begins by assuring him that wilderness defilement does not affect his standing before God, which is secure, eternal, unchanged; because it is based on the sacrifice of the Lamb of God. These verses are quoted by Paul as a proof that the believer is justified by faith alone, apart from all works [Rom.4:5-8]. The wilderness pilgrim is assured that God does not impute sin to the saint, who believes in Christ, the One Sacrifice. But walking through this world the saint becomes defiled; hence, the need of cleansing—not to keep justified, but in order to fellowship. A holy God cannot have fellowship with sin, any more in a saint than in an unbeliever. The defiled saint is still a saint, but loses that blessed communion through the Holy Spirit. Of course, such a one is unhappy, spiritually **sick** and **out of sorts**.

So, we read in Psalm 32:3 of his “*roaring*” and of his “*bones waxing old*.” The secret of that is that he kept silence. The “*roaring*” inside increases as God’s hand is heavy upon him [Psa.32:4]. Everything is upside down. Business goes wrong; he snarls at his fellowmen, scolds his family and is the most wretched, the most miserable man on earth. This in itself proves that he is still a sheep, but in a mud hole, in a sewer and struggling to find a way out.

Finally, seeing his foolishness, he takes the path described in Psalm 32:5,

*“I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin.”*

To **acknowledge** is to no longer hide; to **confess** is the way for a sinning (defiled) saint to get back to fellowship with God. Then he is restored to fellowship in experience, not to saintship, but to the “*joy of God’s salvation*” [Psa.51:12]. Note then, that the recently silent saint of Verse 3 is now a singing saint in Verse 7, and before he closes his testimony he is a shouting saint [Psa.32:11]. Hallelujah! He has taken the **THIRD DEGREE** in the joy of the Lord—has gone through the 3 degrees of **silence** on to **songs**, and finally to the **shout** of victory!

So the pilgrim, the Israelite, learned **the ways** of Jehovah, all of which was “*written for our admonition, upon whom the ends of the world (ages) are come*” [1Co.10:11].

All the way my Saviour leads me,  
What have I to ask beside?  
Can I doubt His tender mercy,  
Who through life has been my guide?

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## SECTION 5 [PSA.33–41]

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The 5<sup>th</sup> Section of Book 1, would remind us that we may expect “the Word” to be prominent throughout. In this we are not disappointed.

*“Sing unto him a new song; play skillfully with a loud noise. For the word of the Lord is right; and all his works are done in truth.” [Psa.33:3-4]*

*"By **the word** of the Lord were the heavens made; and all the host of them by the breath of his mouth." [Psa.33:6]*

*"For he **spake**, and it was done; he commanded, and it stood fast." [Psa.33:9]*

*"The **counsel of the Lord** standeth forever, the thoughts of his heart to all generations." [Psa.33:11]*

Here, as in Deuteronomy, the **Word of God** is the key to this 5<sup>th</sup> Section. The application of this to the present movement and to that phase of the Holy Spirit's work, now attracting the attention of the Spirit-taught students of the Scriptures, is very significant—very thrilling. Deuteronomy was given to Israel as the last touch of God's Holy Spirit to prepare His people to cross the Jordan and enter the promised land. Other mighty signs and wonders had been shown, such as...

- the smiting of the rock by Moses,
- the giving of the manna,
- the lifting up of the serpent of brass.

The entire journey through the wilderness had been one continued display of Divine Power in countless ways. But the last revelation, the last phase of preparation, in view of their entering Canaan, was the re-emphasizing of the new opening of the mind of God, through His Word. They were to remember all the way He led them. They were to recall all the tender mercies of their Jehovah God. They were to recount all His deliverances and rejoice in all. But, the new thing emphasized in the last Word given, on the eve of Canaan, was the Scriptures. Even The Law given from Sinai took a new meaning in view of the entering of the land just ahead of them. The one, necessary, important thing was to be guided, fashioned, and prepared for their new home, their new experience, by hearing and heeding the Scriptures.

### THE LATTER RAIN

Some years ago, a wonderful outpouring of the Holy Spirit took place, unheralded and through the sovereign grace of God, all over the world at about the same time. No human leader was at the head of this Pentecostal outpouring of the Holy Ghost. In America, in India, in Europe it came as the **latter rain** on thirsty ground. It was so sudden, so marked by special manifestations of the presence and power of the Holy Spirit, so accompanied by counterfeit signs and fleshly demonstrations that even God's saints were for the time being carried away either by defending the movement against the attacks of its foes or by seeking to know where the true ended and the false began. It spread like a prairie fire and the roar was like a mighty spiritual Niagara. As time went on, the Holy Spirit began gently, a little at a time, to draw attention to the Word of God. This grew, and now a remarkable hunger for the Scriptures, especially the epistles and teachings of Paul, is felt by those known as Pentecostal people.

This is not only significant, it is thrilling. To see the same people who a few years ago could not sit still long enough to read or hear God's Word, now come together and sit quietly day after day, listening to and drinking in the exposition of God's Word is nothing short of miraculous and magnifies the God of all grace in a wonderful way. It means, in brief, that the Holy Spirit, having deluged the ground with the **latter rain**, is now reaping the harvest. It means, no doubt, that the finishing touch of the preparation of The Bride, the Lamb's wife, for the rapture [1Th.4] is being given. This preparation is the new, deeper unfolding of the truths of **the mystery** revealed to Paul alone; and, by him set forth in the epistles to the 7 Gentile churches, beginning with Romans and ending with the Thessalonian epistles.

What a moment in the history of mankind! On the eve of the return of the Lord for His own, how crucial the hour, how momentous the outcome, both for The Church and the world! Israel, on the border of Canaan, is but a shadow, a faint figure of The Church on the eve of her departure from this scene! This then, is the meaning of the sudden, marvelous demand for Bible exposition among the saints, everywhere. How full of meaning! How solemn!

**PSA.37, THE SAINTS' EASY CHAIR:** It is very remarkable that Psalm 37 occurs in this part of Book 1. This Psalm is the **rest cure**, the **don't worry** message to Israel, but with a meaning to The Bride at this time, the depth of which Israel could not know in David's day, when he penned the words by inspiration of the Holy Spirit.

*"Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb." [Psa.37:1-2]*

This is the brief moment when the "evildoers," when the "workers of iniquity" seem to flourish. But, they shall soon be cut down! It may be ere tomorrow's sun rises, that the trumpet shall call away The Bride! Oh, the time is too near for one of the Lord's own to fret against the seeming success of the wicked!

*"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." [Psa.37:3]*

"The land" is Canaan. Our Canaan is with the risen, glorified Son of God. The effort of Satan and his hosts is to keep the saint from maintaining his place in the heavenlies. There is where the battle is raging just now. The foregoing Scripture suggests the way to "dwell in the land"—namely through faith. "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked (wicked one)" [Eph.6:15]. Faith reckons as God reckons, not as I feel. God says in His Word, that I am seated with Christ in the heavenlies. I say Amen to that statement of God. Believing this to be true, regardless of Satan's accusations, regardless of his own feelings, the saint walks in the **power of His resurrection** (Christ's resurrection), and so silences the **accuser of the brethren**.



*“Verily thou shalt be fed.”* The Word of God is the food of the new man. It is very wonderful that God is raising up Spirit-filled, Spirit-taught men who are expounding His Word, “things new and old,” feeding the “flock of God” with food “convenient for them”—that is, with just the message for the present need, in view of the return of our Lord.

*“The steps of a good man are ordered by the Lord; and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand.” [Psa.37:23-24]*

The saint, the believer is counted “good” because of his Head, the Lord Jesus. In Christ, he is reckoned not only as though he had never sinned, but is counted as righteous as the Lord Jesus Christ, Himself. The new man, born of the Holy Spirit, is sinless, cannot sin, because he “*is born of God*” [1Jo.3:9]. If the believer gets his eyes off of Christ, he **walks as men**, and men walk in the old creation. Thus the saint may **fall**. The Galatians **fell from grace** to law and Christians are warned to “take heed lest” they “fall” [1Co.10:12]. But there is no hint that the fallen saint will be finally lost. On the contrary, this verse says that “though he fall, he shall not be utterly cast down,” and the reason is given: “*for the Lord upholdeth him with his hand*” [Psa.37:24]. He may lose his crown, he may have his works burned, he may suffer eternal loss, “*but he himself shall be saved, so as by fire*” [1Co.3:15]. The Bible is perfectly consistent with itself in every part.

In Psalm 40, the Burnt-Offering aspect of the Lord Jesus is portrayed. In Verses 1-3 He is speaking of His resurrection, in Verses 6-8 of His perfect acceptance as God’s offering. In Verse 6, the expression “*mine ears hast thou opened*” (Margin, “*digged*” or “*bored*”) refers to the Hebrew custom of making a servant a bond-slave (see Exo.21:1-6). In Hebrews 10:5, where the Psalm is quoted, this expression is expounded by the author of the Scriptures, the Holy Spirit, and reads; “*a body hast thou prepared me.*” Here is an example of how the Holy Spirit alone can interpret the true meaning of Scripture. Also of how the Scriptures have a deeper and fuller meaning than the one apparent on the surface. These beauties of the Word are hidden from the wise and prudent, and...revealed...unto babes [Luk.10:21].

When Israel’s offerings and sacrifices had become hateful to Jehovah, because of formality, hypocrisy and unbelief, then the Anointed One, the Servant of Jehovah, stepped forward saying, “*Lo, I come, (in the volume of the book it is written of me) to do thy will, O God*” [Heb.10:7]. It is full of meaning that Christ is represented as thus stepping into the breach and offering Himself, when Israel had apostatized. So will it be at the close of this age—just as the professing church will have apostatized, just when the **falling away** is come to the full, the Lord will take charge of affairs. The first thing Scripture speaks of as then happening is the catching away of The Bride [1Th.4]. Then will follow the Great Tribulation and then the setting up of the kingdom. How this Divine Program completely refutes and disposes of the view that the world will be converted in this age! Just the opposite is the outline of future events as given in the Word of God. Therefore, the falling away of Christendom is one of the indications of the nearness of the Lord’s return.

The 1<sup>st</sup> Book of the Psalms closes with the doxology and truth of the New Covenant, the “*sure mercies of David*” [Isa.55:3]. In spite of the combined powers of earth and hell, God has undertaken his case and God will see that he is brought off “more than conquerors through him that loved us” [Rom.8:37]. The child of God’s safety and security lie in the fact that the unseen and ascended Lord in glory is there as the believer’s High Priest, and as such is able to save to the uttermost (forevermore) those who come unto God by Him, “seeing He ever liveth to make intercession for them” [Heb.7:25]. As surely as the Lord Jesus Christ intercedes, so surely will His prayer be answered.

The comforting, precious benediction of Psalm 41:13:

*“Blessed be the Lord God of Israel, from everlasting, and to everlasting. Amen, and Amen.”*

## BOOK 2 [PSA.42–72]

### SECTION 1 [PSA.42-44]

#### REDEMPTION

Following the Divine Outline of the Psalter, this 2<sup>nd</sup> Book must of necessity speak of the bondage of Jehovah’s people, their Deliverer and the results of that deliverance, thus answering to Exodus, the theme of which is Redemption by blood and power and the result of that Redemption, deliverance from Egypt. Hence, Psalm 42-44 describe in detail, the sufferings of Israel under bondage and oppression.

*“As the hart panteth after the water brooks, so panteth my soul after thee, O God. My tears have been my meat day and night, while they continually say unto me, Where is thy God? Deep calleth unto deep at the noise of thy water spouts: all thy waves and thy billows are gone over me. As a sword in my bones, mine enemies reproach me; while they say daily unto me, where is thy God?” [Psa.42:1, 3, 7, 11]*

Here then is Israel in the brick kilns of Egypt and also the cry of the Jewish remnant in the fiery furnace of the Great Tribulation. The prophecy of Daniel tells of this time of trouble and in Daniel 9:20-27, this era of unprecedented trial is explained. In that Scripture, the prophet describes the rise of a world ruler, the **prince**, and says he is of the “*people that shall come*,” i.e., the Roman nation. As the Roman Empire has disappeared centuries ago and the prophecy of Daniel is unfulfilled, it must be revived and again appear under the form of 10 kingdoms as described in the visions given Daniel in Daniel 7, especially Verses 19-27. The recent World War I has prepared the way for this change in the map of Europe, by overthrowing autocracy and by furthering democracy. From this newly constructed division of the territory of the ancient Roman Empire is to arise, according to the Scriptures, a world ruler with great power and magnificence.



## THE GREAT TRIBULATION

In his arrangement of the worldwide sway given him, this ruler makes a treaty or covenant with the Jews in Palestine, agreeing to guarantee them protection in their temple worship. This covenant is made for 7 years, called in Daniel 9:27 “*one week*,” i.e., a week of years. Like others who preceded him, this **prince** regards his word and the covenant a mere **scrap of paper** and when it suits his purpose he breaks his agreement and demands that the Jews worship his own image or statue, which he proceeds to set up in the temple at Jerusalem. This is 3½ years after the treaty of covenant is **confirmed**, called in Daniel 9:27 “*the midst of the week*.” A godly remnant of the Jewish people refuse to bow to the behest of this “*beast*”; therefore, then begins the darkest hour in Jewish history. The Savior refers to this time of trouble as “*such as was not since the beginning of the world (earth) to this time, no, nor ever shall be*” [Mat.24:21].

Jeremiah speaks of this time as a time of trembling, of fear and not of peace, and describes all faces as blanching or turning pale at the terror of the bloodshed and slaughter. Alas! For that day is great, so that there is none like it: it is even the time of Jacob’s trouble; but “*he shall be saved out of it*” [Jer.30:7].

The greater part of the book of Revelation is taken up with a detailed account of these 3½ years (42 months), of this Great Tribulation. It will end by the appearance of our Lord in glory; Who, coming from the sky with angels and risen and translated saints, will deliver the Jewish remnant and overthrow the wicked “*prince, the man of sin*,” the Antichrist, who will be dethroned and cast into the lake of fire [Rev.19:20].

Many of the Psalms are the prophetic cry of the Jewish remnant in the Great Tribulation, as many of them are the prophetic cry of the suffering Messiah. **PSALM 42** is an example. “*All thy waves and thy billows are gone over me*” [Psa.42:7], was true of the prophet Jonah [Jon.2:3], and Jonah was a type of the Lord Jesus. That cry was true of our Lord on the cross and that cry will be true of the godly Jewish remnant in the Great Tribulation. The wonders of Scripture increase as they are examined by the Spirit-filled, Spirit-taught believer. The same Scriptures are a sealed book to the **worldly wise** and to the **fleshly prudent**. The Savior thanked the Father that this is the case and says that His Father had purposely so hidden these startling and tremendous truths [Luk.10:21].

**PSALM 43** continues to speak of the fiery furnace of affliction to which the Hebrew remnant will be cast as follows:

*“Judge me, O God, and plead my case against an ungodly nation.” [Psa.43:1]*

The great mass of the Jews will have accepted the Antichrist, as will Christendom as a whole. The remnant who reject the false claims of the Beast will be persecuted by their own nation, hence the prayer of verse 1. Yet, the faith of the believing remnant does not fail.

*"Why art thou cast down, O my soul? And why art thou disquieted within me? Hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God." [Psa.43:5]*

These godly Jews will turn to the promises of the Scriptures and read that Jacob shall be saved out of this time of trouble [Jer.30:7], and will "*stay upon Jehovah,*" in quiet faith and firm confidence.

In the following Psalm, the 44<sup>th</sup>, the persecution grows in ferocity. Not only are the faithful Jews "a reproach, a scorn and a derision" [Psa.44:13], but physical violence is resorted to by their enemies: "*Yea, for thy sake are we killed all the day long; we are accounted as sheep for the slaughter*" [Psa.44:22]. Paul quotes this verse as showing the depths of suffering the child of God may be called to undergo and then adds triumphantly: "*Nay, in all these things we are more than conquerors through him that loved us*" [Rom.8:37-38]. So these Jews are to be "*more than conquerors,*" because they will form the nucleus, the center of the new nation, which is to rule the world.

### SOULS UNDER THE ALTAR

Those Jews who are slain for their faith under the cruel reign of the man of sin, during the 3½ years of the Great Tribulation are pictured in Revelation 6:9-11, as the "*souls under the altar.*" The altar is the Lord Jesus Christ and these souls are sheltered and at rest, because of the shed blood of their Messiah, for Whose Name they will have been beheaded [Rev.13:15; 20:4]. They will be raised from the dead and be given resurrected (glorified) bodies at the close of The Tribulation [Rev.20:4]. They will not, however, form a part of that heavenly company called **The Bride**, the Lamb's wife of Revelation 19:7 and 21:9; but will have their special place in the coming kingdom.

Such then, is the Scriptural portrayal of the worse than Egyptian bondage from which Jehovah's earthly people are to be delivered. Very naturally then, there must be a Deliverer and this is the next theme. First, the bondage is described in Psalm 42-44; then the Savior of whom Moses was a type, is brought to view. This is the Redeemer, and the Redemption He brings to Israel forms the 2<sup>nd</sup> Section of Book 2.

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## SECTION 2 [PSA.45-49]

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### DELIVERER

The inspired title of **PSALM 45** is in itself a volume of deep and precious truth. It is one of the **lily** or Shoshannim Psalms and was sung during the spring, at the time of the Passover, when Israel would be reminded in the Passover feast of their redemption, by the sprinkling of the blood of the slain lamb, from the judgment of the destroying angel who, passing over Egypt (the world), slew all the firstborn (the old creation) not sheltered by blood on the door post and lintel. The Psalm was a **MASCHIL**, that is, "*instruction*" for the sons of Korah, who were saved by mere grace, when their father perished for his sin [Num.16:33 with 26:11]. It is also called a

**song of loves**, because it presents the lovely One, the Lord Jesus, and His Bride, the queen, with the guests and virgins at the marriage supper of the Lamb.

*"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." [Psa.45:1]*

Nothing starts the tongues of Spirit-filled saints to praising like the mention of the Name of the Lord Jesus. When all earthly language fails to express the thrill of joy at the mere mention of that Name, then the language of heaven is employed! Praising God in new tongues (languages), in the Holy Spirit, is a heavenly luxury best known to those who have thus found expression of the deep, sacred joy, when the King, the Bridegroom (Lord), is beheld by the eye of faith.

*"Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee forever." [Psa.45:2]*

"No mortal can with Him compare  
Among the sons of men.  
Fairer is He than all the fair  
That fill the heavenly train."

The pure, heavenly, holy joy that fills the redeemed, when in communion with their Lord, is far beyond any earthly, any human delight. The Lord Jesus received the worship of such, when on earth. The "*woman who was a sinner*," described in Luke 7:36-50, is an example. Redeemed, having passed from the old to the new creation, her very powers which had been enslaved and employed in sin now lifted her to the exalted place of a holy worshipper. No passing pleasure of her sinful life in the past could for an instant compare with the ecstasy, the thrill, the holy joy of that moment of worship when her tears fell upon His feet in a shower and were wiped away with her hair, in lieu of a towel! Oh, the delight of the worshipping, alabaster box-breaking saint! Earth's power is broken; the soul is already by faith in heaven.

*"Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty...thy right hand shall teach thee things." [Psa.45:3-4]*

That this picture is of the King coming to deliver His earthly people, at the close of The Tribulation, is confirmed by Revelation 19:11-16. This King is the Word of God, the living glorified Son of God! To us...who have been bought by His precious Blood, sought by the grace of God, brought by the Holy Spirit to Himself...this fearful, this awe-inspiring scene does not bring a shudder! Oh, no! This majestic, this Warrior-King is our loving Savior, our Beloved Bridegroom, our High Priest, our Intercessor! We have gone out to Him in this night of His rejection, "*without the camp, bearing his reproach*" [Heb.13:13]; and he is to us the Beloved One.

*Thy throne, O God, is forever and ever: the scepter of thy kingdom is a right scepter." [Psa.45:6]*

So, this King is God! Hallelujah! This beloved One, this unknown, despised, rejected, thorn-crowned, crucified, buried and resurrected One, is none other than one of the Godhead, equal in power and glory with the Father and with the Holy Spirit! What a revelation! In Psalm 45:7 He is anointed “*with the oil of gladness above*” His fellows. The Holy Spirit is the “*oil*,” and it is written that God gives the Spirit without measure [Joh.3:34]. Oh, the wealth to which we are joint-heirs!

*“All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad.” [Psa.45:8]*

This speaks of The Bride, who sits at the right hand of her Bridegroom, the majestic King. [Psa.45:9]:

- While rejected by his brethren, Joseph found a bride in Egypt.
- While in the desert, Moses was married and when he came forward as the savior of his nation, he had a wife.
- Our Lord, Israel’s King, rejected by His own, is now selecting a company from among the children of men, who are to reign with Him. These are called His Bride and will be caught away to be with Him before the revelation of the man of sin and before the last week of Daniel sets in, the last half of which, especially, will be the Great Tribulation period. Here The Bride appears with the King, because the King appears for Israel’s deliverance at the close of The Tribulation.

**Note:** *The last week of Daniel referred to is the week of Daniel 9:27 and NOT the 70<sup>th</sup> week.*

*“Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father’s house; So shall the King greatly desire thy beauty: for he is thy Lord; and worship thou him.” [Psa.45:10-11]*

Here is the call, not to be saved, not to forsake sin, not to be born from above; but to Bridehood. To those who have heard and who have accepted the invitation, this call is as clear and as distinct as was the call of the Spirit to Christ as the Savior. The call is to come out from much that is good, much that is in itself harmless, to that which is best. It includes separation from the old creation, of course. But it means an identification with, a separation unto, the living Head which strangely arouses the opposition, not of the unconverted, not of the world, but especially of carnal (fleshly) Christians. Strange, strange fact, but painfully true as every member of this company can testify.

The call is made, the race is open, the place is offered in a general way to every child of God. But to those who accept, it comes with a power they dare not refuse. Neither can they stop to discuss or parley over it. The time to take a train is when it is standing at the station. The time to close in with God’s offer is when His Spirit makes that offer. That call has

sounded in the souls of some and they are on their way. They sing, "Do not detain me, for I am going to where the fountains are ever flowing!" *"For he is thy Lord; and worship thou him"*; Sarah called Abraham, her husband, "lord" [1Pe.3:6]. The intimate relation of The Bride to her Affianced, the tender wooing of the Spirit, the whispering of love messages, produce in the soul a holy reverence, making rude familiarity impossible. Thus, the wife reverences her husband [Eph.5:33].

*"And the daughter of Tyre shall be there with a gift; even the rich among the people (the Jews) shall entreat thy favor" [Psa.45:12]*

Having a place next to the King, the favor of The Bride is sought alike by Jew and Gentile (Tyre). Here is a hint of power and influence in the Kingdom Age, the age to come.

*"The King's daughter is all glorious within: her clothing is of wrought gold." [Psa.45:13]*

Thus, her character is described. She was conformed to *"the image of his Son"* [Rom.8:29], by having the eye of faith fixed on her risen, glorified Bridegroom; and, by beholding His glory, her inmost thoughts were purified. This found expression in her outward life, so that her walk testified to the transforming power of her inward character. *"Wrought gold"* means *"beaten gold"* (gold heated and hammered by the goldsmith), and is a symbol of God's righteousness which clothes, by faith, The Bride.

*"Dressed in His righteousness alone,  
Faultless to sit upon His throne."*

*"She shall be brought unto the king in raiment of needlework." [Psa.45:14]*

The Oriental needlework is today the wonder of the world. The patience required, the skill necessary to stitch with golden thread is passing strange. So the finer traits of character in The Bride are being wrought in suffering so exquisite, in patience so trying, that only those who draw on the Infinite Source of Strength, the power of God, can endure the long, tedious strain. But at last, the garment is complete, the *"far more exceeding and eternal weight of glory"* of 2 Corinthians 4:17 is manifested, and she is *"brought unto the king."* This is a thrilling reference to the rapture [1Th.4:13-18].

*"...the virgins her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought; they shall enter into the king's palace." [Psa.45:14-15]*

Not only are the guests (*"the daughter of Tyre"*) present at the bridal nuptials, but the *"virgins,"* the companions of The Bride, are there. These virgins we read of in Matthew 24:1-13 and again in Revelation 14:1-5. They are *"before the throne,"* but not *"on the throne"*. They are described as *"faultless";* but are *"companions"* of The Bride, not a part of that rank.

*"Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth." [Psa.45:16]*

At last, at last, the stigma of seeming unfruitfulness is removed. All through her time of waiting “*for this Son from heaven*” [1Th.1:10], The Bride had been sneered at as **visionary**, as **impractical**. Her sisters, Miss Carnal Activity and Miss Social Uplift, had run far ahead of her in good works. They had many children, like Leah, while The Bride, like Rachel, was barren. She was despised in the eyes of these Hagers—these handmaids [Gen.16:4]. But now, the wisdom of her course is justified and not only is The Bride to be fruitful; but her children are to be of the royal family, to be rulers. It pays to **wait on the Lord**, to bide God’s time.

*“I will make thy name to be remembered in all generations: therefore shall the people” (Israel) “praise thee forever and ever.” [Psa.45:17]*

The woman who, in Mark 14:3-9, took the place of this sacred nearness to our Lord, was sneered at and rebuked, but she won the commendation of our Lord Jesus Who said that “*Whosoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.*”

The Philadelphian church of Revelation 3:7-13 had but “*little strength*,” could not boast of numbers, wealth or worldly prestige; but Philadelphia **kept God’s Word, did not deny His Name**, and the Lord says He will make the critics of that assembly to “*worship before thy feet, and to know that I have loved thee.*” Stay by the stuff! Stand by the guns! Victory is near at hand! Let the tempest of criticism roar; let the waves of opposition roll. “*The Lord knoweth them that are his.*” And, “*let every one that nameth the name of Christ depart from iniquity* (lawlessness or the spirit of Antichrist) [2Ti.2:19]. In the meantime, The Bride is “*looking unto Jesus, the author and finisher of faith*” [Heb.12:2], calmly going on to meet her Beloved.

“The Bride eyes, not her garments,  
But the dear Bridegroom’s face,  
I will not gaze at glory  
But at the King of Grace.”  
“Oh, the glory of the grace  
Shining in the Saviour’s face.”

### SONG OF THE VIRGINS

The inspired title of **PSALM 46** tells us that this Psalm is a song of “*alamoth*” (the “*virgins*”). The beauty and force of this Psalm is seen when it is recalled that Jerusalem is to be attacked by the combined armies of the beast at or near the end of the 3½ years of The Tribulation. This scene is described in Joel 1:5-7 and also in Zechariah 14:1-3. At that terrible moment when “*all faces shall be pale*,” the **virgins** are heard singing,

*“God is our refuge and strength, a very present help in trouble. Therefore will not we fear though the earth (the Jews) be removed, and though the mountains (Jewish power) be carried into the midst of the sea (the Gentile nations).” [Psa.46:1-2]*

“*There is a river* (a literal stream, a symbol of the outpouring of the Holy Spirit on Israel), *the streams whereof shall make glad the city of God, the holy place of the*

*tabernacles of the Most High...God shall help her, and that right early*" (Margin reads: "*in the morning*"; i.e. at sunrise, or the revelation of Christ) [Psa.46:4-5].

*"The heathen (Gentile nations) raged, the kingdoms were moved: he uttered his voice, the earth melted. The Lord of hosts is with us; the God of Jacob is our refuge." [Psa.46:6-7]*

It is the time of Jacob's Trouble; and the same God who delivered Jacob is with the believing remnant to save and to deliver them from the armies of Antichrist, now assembling about and surrounding Jerusalem. What a picture! True to all other Scriptures, consistent with every other portion of holy writ, the scene is vivid to the last detail.

*"Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the ends of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire." [Psa.46:8-9]*

Here at last, is word-wide, universal peace...the goal so longed for, the end sought by statesmen, the golden age sung by poets, the millennial rest predicted by the prophets!

But it is to come, not by legislation, not by combined leagues of nations, not by the gradual pervasive influence of education, not even by the preaching of the gospel, but by the judgment of God on the old creation!

"Come, behold...what desolation he hath made in the earth"—the desolations first, then follows the statement: "*He maketh wars to cease unto the end of the earth.*" How mistaken is Christendom as to God's way of bringing in universal peace! How true is Scripture to itself; and the Scriptures "*cannot be broken*" [Joh.10:35].

*"Be still, and know that I am God: I will be exalted among the heathen (the Gentile nations), I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge." [Psa.46:10-11]*

At the moment of Israel's greatest weakness, God will appear, in the person of His Son, Who descending from the skies, accompanied by the armies of heaven, will deliver the Hebrew nation, which will be converted, will be born again "*in a day*," the antitype of the conversion of Saul of Tarsus on the road to Damascus [Act.9: 1-19; 1Co.15:8].

In **PSALM 47**, the result of the overthrow of the Antichrist is given, "*O clap your hands, all ye people (Jews)*" [Psa.47:1]. There is rejoicing over the victory. It is not over an **armistice** (a temporary lull or truce), but a complete rout of the enemy. Great joy is the result.

In Psalm 47:2, Jehovah is presented as "*King over all the earth*" (see Zec.14:9). The remnant of Psalm 47:3 sees the subjection of "*the people*"; i.e., the Jews, and also of the Gentile nations to the beneficent sway of the King.

In **PSALM 48**, the beauty of Mount Zion, Jerusalem, is portrayed as "*the joy of the whole earth*" [Psa.48:2]. Jerusalem is to be the center of all earthly



blessings in the age to come. Over and over the prophets have plainly declared this to be the case. Zion in the Old Testament Scriptures never means The Church. It means just what it so plainly says, the city where God's Name, once dishonored, is yet to be glorified, Jerusalem, in Palestine; while the Jews are to be the "*head and not the tail*" of the nations of the earth.

So, the tremendous events of the days now upon us are pictured in the Scriptures! In all the scenes of The Tribulation, The Bride will be with her Lord, caught away before judgment falls, of which Enoch was a type [Heb.11:5-6]. Enoch was translated before a drop of the judgment flood of rain fell. Noah passing through the flood of judgment in the ark, is a type of the Jewish remnant, who will "endure to the end" [Mat.24:13] of The Tribulation and pass into the Kingdom (Millennial) Age.

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### SECTION 3 [PSA.50–59]

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#### PRIESTLY MINISTRY

The glory cloud, the shekinah, which Ezekiel saw departing from sinful and idolatrous Israel [Eze.8:23], has returned. In **PSALM 50**, Jehovah calls to the heavens above (the glorified saints) and to the earth beneath (the believing Jews) that He may judge or deliver His people from the danger that will then threaten them—Gather my saints together unto me, those that have made a covenant with me by sacrifice" [Psa.50:4-5].

The Levitical aspect of this Section is seen in the quotation, "*Offer unto God thanksgiving; and pay thy vows unto the Most High*" [Psa.50:14]. Here the **OFFERING** of Leviticus is again in view. The invitation is for Israel to call: "*call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me*" [Psa.50:15]. Israel in her "*day of trouble*" will, no doubt, rest upon this Scripture as thousands of saints in past centuries have done, and find a literal fulfillment of it.

From Psalm 50:16-23, the doom of the Beast, the man of sin, is pronounced and with him all who "*receive his mark.*"

**PSALM 51** is the **Great Day of Atonement Psalm**, answering to Leviticus 16. In this psalm, however, it is the effect of the work of the High Priest upon Israel that is emphasized. Nathan the prophet, a type of the Holy Spirit, had convicted David of his double sin of adultery and murder. Israel, the wife of Jehovah, has not only committed adultery by taking other gods into her bosom, but is guilty of the cruel murder of her promised Messiah. Peter, on the day of Pentecost, was the Nathan sent to Israel and his accusations exactly that of the murder of God's Son. "*Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain*" [Act.2:23]. The 3,000 who were convicted under the preaching of Peter are a sample of the sorrow of the entire remnant of the Jews in The Tribulation.

*"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have*



*pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him, as one who is in bitterness for his firstborn." [Zec.12:10]*

First, the Holy Spirit will be poured upon **all flesh** and Israel will be under deep, pungent conviction for her treatment of her Messiah, God's Son.

Second, the Lord Jesus will appear, coming in the clouds of heaven, and Israel will mourn for him as Zechariah so graphically pictures in the verse quoted above. Psalm 51, the expression of David's repentance for his personal sin, will then be the language of the remnant of Jews, spared in the slaughter which the Beast will make. This is the meaning of Leviticus 16 as to the effect of the High Priest's work within the veil, his sprinkling of the blood and his confession of the sins of Israel over the head of the scapegoat. Enlightened by the Spirit of God as to the enormity of their sin in crucifying their Savior, the Lord Jesus Christ, the entire remnant, all that is left of the nation, will make this Psalm their own and will cry:

*Have mercy upon me, O God, according to thy lovingkindness: according to the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin." [Psa.51:1-2]*

Then follows confession, full and complete, acknowledging the verdict of murder against them to be just and throwing themselves on the grace of God alone for salvation. The complete ruin of the old creation is acknowledged and expressed in the words: "*Behold, I was shapen in iniquity; and in sin did my mother conceive me*" [Psa.51:5]. David was a sinning saint, and the entire Psalm has been a model for the return to the forgiveness of God and the restoration to fellowship, not only to David, but for sinning saints ever since David's time. As a model for Israel, in the hour of her repentance for the betrayal and murder of God's Son, it is remarkable. The Holy Spirit has provided even the very words necessary to use at that time:

*"Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow" [Psa.51:7]*

The hyssop was that with which the blood was sprinkled on the door at the Passover Feast and to enlightened Israel it will mean what it has meant to Spirit-taught saints all through this dispensation, namely, pleading the efficacy of the atoning blood of Christ. The **WASHING** means the "*washing of water by the word*" [Eph.5:26].

*"Deliver me from bloodguiltiness, O God, thou God of my salvation." [Psa.51:14]*

Recognizing their guilt as a nation in the crucifixion of their Messiah, Israel here confesses, and pleads for deliverance from that guilt. They will recall the time that as a nation, they cried: "*Away with this man!*" [Luk.23:18]. "*Not this man, but Barabbas!*" [Joh.18:40]. They will remember how, as a nation, they closed the door of mercy against themselves when they rejected the testimony of the Holy Ghost, in the sermon of Stephen, and stoned God's messenger [Acts 7]. Then will Stephen's prayer, "*Lord, lay not this sin to their*

*charge,*” be answered, as will also the prayer of the Lord Jesus on the cross: “*Father, forgive them; for they know not what they do*” [Luk.23:34].

Israel is guilty of a 3-fold rejection of God’s testimony:

1. They rejected the testimony of the Father, through the prophets [Heb.1:1];
2. they rejected the testimony of the Son, in His own Person [Mat.21:38]; and
3. they rejected the testimony of the Holy Ghost, through the Apostles, after Pentecost.

What love God shows, that in spite of this 3-fold rejection of Him, by His earthly people, He will yet pour upon them “*the Spirit of grace and supplications,*” and will yet bring them back to Himself. “The gifts and calling of God are without repentance,” that is, without change of mind on the part of God [Rom.11:29] “*and so all Israel shall be saved*” [Rom.11:26]. The nation, corporately, as a whole, shall yet repent and turn to God. Theirs was a national sin; hence, demands and will be followed by a national repentance. No wonder the apostle Paul exclaims in view of this fact, “*O, the depth of the riches, both of the wisdom and knowledge of God*” [Rom.11:33].

Israel nationally, brought to repentance, restored to fellowship with Jehovah, is a type of the individual believer in this age. When a believer sins the Lord Jesus in glory immediately becomes his Advocate and pleads his case before the Father; while the Holy Spirit, on earth, immediately becomes the advocate of the sinning saint on earth and sets Himself to work to bring the erring, wandering one to a sense of his sin and to lead him to confession and restoration. Both the Lord Jesus (in heaven) and the Holy Spirit (on earth) are combined to bring about this result and they never fail. Hallelujah! All the powers of darkness cannot defeat the purpose and plan of God. His children are saved with an **ETERNAL REDEMPTION**.

**PSALM 52** is the exposure of the weakness of the flesh, as seen in Doeg, the Edomite (see the title for Psalm 52). What is said of Doeg is true of all flesh, but will find its culmination in that one who, in Revelation 13:18, reaches the pinnacle of man’s achievement and whose number is 666 (never reaching 7, God’s number of completeness).

In **PSALM 53**, he is called “*the fool,*” because in him is found “*all foolishness,*” as in Christ is found “*all wisdom*” [Col.2:3].

The incense offering of prayer marks **PSALMS 54 TO 59** in harmony with the Levitical character of this Section. These prayers are calls for judgment on the foes of Israel and were written during the rejection of David, when pursued by Saul (the type of the great foe of the Jews, in The Tribulation). They will be understood and appropriated in that time by the remnant as they have never been in the past. Throughout, there is a

silver thread of redemption, faith, and expectancy; showing that the promise of Jehovah to come to their rescue is known and believed.

## SECTION 4 [PSA.60–65]

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### THE WILDERNESS

**PSALM 60** bears the marks of the warfare origin of the Psalm, and the title confirms this. Although Jehovah has shown His “*people hard things*,” and made them to “*drink the wine of astonishment*” [Psa.60:3], yet He has given a banner to His faithful ones, an emblem of victory:

*“That thy beloved may be delivered.” [Psa.60:5]*

Then follows a prophecy of the victory over the Moabites (the world), the Edomites (the flesh), and the Philistines (Satan in the guise of religion). This Psalm closes with the exultant prediction of complete triumph over the nations’ foes:

*“Through God we shall do valiantly; for he it is that shall tread down our enemies.”*  
[Psa.60:12]

**PSALM 61** speaks of the tabernacle and of the rock, 2 wilderness characteristics.

**PSALM 62** again emphasizes the rock, repeating the statement that “He only is my rock” [Psa.62:2, 6].

The title of **PSALM 63** says it was written when David was in “*the wilderness of Judah*.” It is a Hebrew poem evidently based upon the historical fact of David’s thirst in the desert and the giving of food and water in the miraculous manner described in the book of Numbers, the wilderness story. Here again is the [sanctuary](#).

In Psalm 63 (Verses 2 and 5), the heavenly food provided by Jehovah for His pilgrim people is pictured as “*marrow*” and “*fatness*.” The pilgrim energy is set forth in Psalm 63:8: “*My soul followeth hard after thee: thy right hand upholdeth me.*” This reminds one of Paul, who said, “*forgetting the things that are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus*” [Phi.3:13, 19]. In Philippians 3:8, Paul tells us what this prize is—namely, Christ. While David did not have that prize set before him; yet, the same Divine Energy enabled him to push on and finish his work [Act.13:36].

In the wilderness Israel had Canaan as their goal. The Bride of Christ has the throne as her goal. May it be said of us as of David: “*My soul followeth hard after thee.*” “*The night is far spent; the day is at hand*” [Rom.13:12]. The true pilgrim is the one who goes on in the Lord. The place where he camped yesterday is forgotten; he has gone on today in the knowledge of his Lord. He is following “*hard after*” God.

**PSALM 65** (Verse 4), speaks of the temple, a symbol of worship, and that worship in the power of the Holy Spirit, is under the figure of “*the river of God*” [Psa.65:9]. Worship is unto the Father, in the Name of His Son, our Lord Jesus Christ, and in the power of the Holy Ghost. The reference to God visiting the earth and watering it is another way of speaking of the outpouring of the Spirit yet awaiting Israel. This outpouring began at Pentecost, but was rejected by the Jewish nation. Judgment followed and the nation was scattered. In the near future, Israel will be brought to repentance, and the Pentecostal outpouring for the Jews will begin where it was broken off by their rejection of it and will be completed. In the meantime, the Holy Ghost is given to The Church; and the work of gathering out a Bride for the Son is nearing completion. The present dispensation is a parenthesis in the dealings of God with the Jews and with the world. That parenthesis will end with the rapture of 1 Thessalonians 4:13-18. Then, Jehovah will again undertake for His earthly people, Israel, and they will be brought to receive their once-rejected and now glorified Messiah.

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## SECTION 5 [PSA.66–72]

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### THE KINGDOM

The 5<sup>th</sup> Section of Book 2 concludes with a marvelous picture of the Kingdom set up, and the King reigning.

**PSALM 66** is a review of the wilderness history and journey. This accords with the Deuteronomy character of this section.

- The deliverance from Egypt and the crossing of the Red Sea is spoken of in Psalm 66:5-7.
- The trials of the wilderness way, portrayed as going through the fire and water, are in Psalm 66:12.
- The basis of their deliverance, the bloody sacrifices, are remembered in Psalm 66:13-15.
- The power (place) of prayer is described in Psalm 66:16-20, with the conditions of being heard and answered.

The entire Psalm is a beautiful resume of the path Israel had traveled through the wilderness. It will find its complete fulfillment in the coming Kingdom Age.

In **PSALM 67** is described the relation that Israel will bear to the blessing of the world in the kingdom.

*“God be merciful unto us, and bless us; and cause his face to shine upon us...That thy way may be known upon earth, thy saving health among all nations.”*  
[Psa.67:1-2]

The normal arrangement on earth is for the Jews to be in Palestine, restored to fellowship with Jehovah, as the center of God's testimony, the witness of which is to radiate through all the world. The present subjection of the Jews to Gentile supremacy is an abnormal condition, a condition brought about by the sins of the nation, especially the sin of idolatry. In Luke 21:24, this Gentile rule is called "*the times of the Gentiles*" by our Lord, who distinctly says that these Gentile "*times*" shall be "*fulfilled*" (come to a finish). Then, Jehovah will intervene again in behalf of His chosen people and the tables will be turned; the Jews again becoming the head of the nations of the world and the Gentiles being made subject to them. The result of this change is stated in Psalm 67:2 to be world blessing: "*that thy way may be known upon earth, thy saving health among all nations.*" God's "*way*" is His Son, our Lord Jesus [Joh.14:60]. Jesus will be owned as Lord over all the kingdoms of the world.

The next aspect of the result of the change is: "*thy saving health among all nations.*" At present, the earth is scourged with sickness—political sickness, commercial disease, religious corruption, social maladies, and physical disorders ending in death. All the concoctions of statesmen, all the nostrums of financiers, all the discoveries of science, the drugs, lances, scalpels, of social, religious and physical doctors cannot restore the health of the fallen race. At best, they are but surface remedies, palliatives, opiates. Never will humanity cease its groaning until the Great Physician is on the scene and God's order, nationally, is restored. This is so plain, so clear from Scripture, that the only wonder is that it has been lost sight of by those claiming to bear the name of Christians. It is lost sight, a proof of the judicial blinding of Christendom as foretold by Paul in Romans 11, and is a sign of the approach of the dissolution of Gentile world powers and the restoration of Jewish supremacy in the affairs of men.

Then will "*the people*" (the Jews) praise God [Psa.67:3], and then will the "*nations be glad and sing for joy*" [Psa.67:4]. For our Lord Jesus will administer a righteous government to both Jew and Gentile.

When the Jews shall give their Messiah, our Lord and Savior, His rightful place [Psa.67:5], then "*shall the earth yield her increase; and God, even our God, shall bless us*" [Psa.67:6]. The earth will have a fertility never before known. The world will be converted and own the sway of the rightful Sovereign, the Anointed Son of God, and want and woe will disappear from among the sons of men.

A beautiful description of the Lord's return in glory and the blessed result in the setting up of the kingdom is foretold in **PSALM 68**. His presence, as God, destroys His foes and those of Israel's (described in Verses 1-7). In Verse 8, the "*shaking*" of the earth and the "*dropping*" of the heavens speak of physical convulsion, earthquakes, etc., which immediately precede the revelation of the Lord from heaven. It began at Pentecost, when the place was "*shaken*" where the disciples were assembled. The shaking of the bodies of saints in the latter rain manifestations signifies that the circle is

well-nigh completed: that the time is near when heaven and earth will be shaken, and only the *“things which cannot be shaken will remain”* [Heb.12:26-27].

The *“plentiful”* rain spoken of in Psalm 68:9 is doubtless the Pentecostal outpouring for Israel, yet to be fulfilled [Joe.2:28-33].

*“The Lord gave the Word; great was the company of women that published it.” [Psa.68:11 RV]*

God's order is first the natural then the spiritual [1Co.15:46]. The coming of woman to the forefront in every part of the life of the world in these last days is full of significance. In herself, woman as well as man is doomed to failure. In Christ, subject to Him as the Head, woman has a beautiful, important place. Under the present disordered, abnormal state of the whole world, woman has as much right to go into any and all lines of useful vocation as man. For everything is in ruins as to the old creation; and, it is not merely a question of glorifying God in the new creation. In the new creation there is *“neither male nor female”* [Gal.3:28]; for in Christ women are sons of God and men are part of the mystical Bride of Christ. Certain regulations concerning the worship of saints are given regarding men and women, but that is chiefly for keeping the type or picture of Christ and His Bride before the saints and for the sake of order. *“The company of women”* who publish the Word in this present age comprise both men and women, and can only mean The Church, and especially The Bride of the Lamb.

But, in the coming age Israel is to be the restored wife of Jehovah. Israel is to be the custodian of God's message to the world. As the wife of Jehovah, she will be a *“great company.”* The hope of woman in this age through her self-efforts, however laudable to bring in the Millennium, is doomed to disappointment. The fact that she is proving herself man's equal in intellectual and executive ability (in the natural) is a significant omen of the end of the present order of things. In this, woman is a *“sign.”* The **natural** has come; next in order is the **spiritual**. Israel will follow The Church in being God's testimony in the world.

The 5<sup>th</sup> Section of Book 2 closes with **PSALM 72**, one of the most beautiful descriptions of the King reigning in His Kingdom established on eternal principles of right. One of the first characteristics of the King mentioned is His tender regard for the poor:

*“He shall judge thy people with righteousness and thy poor with judgment.”*  
[Psa.72:2]

*“Thy poor!”* God's poor! How gentle, how tender these words! God takes special pains to call the poor His own! Very different from the kings of earth in this dispensation!

*“He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.” [Psa.72:4]*

*"For he shall deliver the needy when he crieth, the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence; and precious shall their blood be in his sight." [Psa.72:12-14]*

At last, the oppressed of earth shall have a Protector who will have the power to enforce His promises and to guarantee their defense from the rapacious and cruel of earth! Oh, that the laboring, toiling, downtrodden of earth could understand Who is their Friend. How they would hasten His coming by the spread of the gospel message! Thank God, a day of deliverance is near!

Another aspect of the reign of Christ, as King, is that of universal dominion. *"He shall have dominion also from sea to sea, and from the river unto the ends of the earth"* [Psa.72:8]. Then, He is to show forth the Holy Spirit: *"He shall come down like rain upon the mown grass: as showers that water the earth"* [Psa.72:6]. Israel is the *"mown grass"* coming out of the furnace of the Great Tribulation, comparatively few in number, weak in prestige and power, poor and impoverished by the fiercest war ever known. But, the Lord will send a revival the like of which has never yet been seen, and of which Pentecost was a sample. *"This is that,"* said Peter. Pentecost was *"that"* in kind. Israel's latter rain will be *"that"* in both kind and extent.

The entire 72<sup>nd</sup> Psalm is wonderfully rich in suggestions of kingdom blessing. It closes with the outburst of praise contained in Verses 18-20. The prayers of David find all their fulfillment and answer in the establishment of the King in His Davidic throne and in the Millennial Kingdom. Hence the closing words: *"The prayers of David the son of Jesse are ended."* In Psalm 72, the King is seen as seated and reigning; hence, David's prayers are ended in that they are answered.

## BOOK 3 [PSA.73–89]

### THE HOLY SPIRIT

The 3<sup>rd</sup> book of the Psalter is the Leviticus of the Psalms and it corresponds with the Corinthian Epistles and Hebrews in the New Testament. It suggests the work of the Holy Spirit in the believer. There are 16 Psalms in this book (8 times 2; 8 being the number of the new creation and 2 the number of redemption and of testimony).

There are 3 subjects especially prominent in Book 3, namely:

- The Sanctuary or holy place,
- the priesthood and their offerings, and
- the Covenants, old and new.

The first mention of the sanctuary in the 3<sup>rd</sup> book of Psalms is:

*"When I thought to know this, it was too painful for me; Until I went into the sanctuary of God, then understood I their end. Surely thou didst set them in slippery places: thou castest them down in to destruction." [Psa.73:16-18]*

David has been wrestling with the problem of "why the wicked prosper." In the preceding verses, the ungodly and the seeming failure of God are set forth in vivid terms.

*"For there are no bands in their death; but their strength is firm. They are not in trouble as other men; neither are they plagued like other men. Their eyes stand out with fatness: they have more than heart could wish." [Psa.73:4-7]*

On the other hand, the Lord's own are in deep affliction:

*"Waters of a full cup are wrung out to them." [Psa.73:10]*

The effect of this is to perplex and discourage the righteous, who allow their gaze to be fixed upon "the ungodly, who prosper in the world" [Psa.73:12]. Under the chastening hand of God, the dismayed soul cries out to know why this is the case. The problem is too deep for solution by the natural reason:

*"When I thought to know this, it was too painful for me; Until I went into the sanctuary of God; then understood I their end." [Psa.73:16-17]*

Then, the riddle is made plain and the Psalmist sees their end from the viewpoint of Jehovah. He sees how God is dealing in grace with the enemies of His government, giving them every chance to accept offered amnesty and pardon. When no pleading will avail, when the ungodly have deliberately and finally rejected all offers of forgiveness, then there is nothing left but Divine Judgment. Then the grim reaper puts in his sickle and the harvest of the earth is reaped [Rev.14:14-20].

The principle set forth in these verses has been true and has been carried out all the way down the centuries, but will have a complete climax and final fulfillment in the battle of Armageddon, the last half of the last week of Daniel, when the believing remnant of the Jews will be cruelly oppressed and miraculously delivered by the revelation of their Messiah, the Lord Jesus Christ. Wonderful, wonderful Word of God! The past, the present, the future, sketched in one brief sentence, compressed in a few plain, easily understood words. What book can compare with the book of Books? Not one, not one!

The Psalmist entering the sanctuary, the holy place, is a type of the believer-priest of this age—who has "*boldness to enter into the holiest by the blood of Jesus*" [Heb.10:19], the veil having been rent and the way of access having been opened through the finished work of Calvary. The babe in Christ is in the presence of God, by virtue of eternal redemption wrought by his High Priest and Savior on the cross. This is a fact, so stated in the Scriptures, not dependent on any state or frame of mind, not dependent on his feelings. It is because of the value of the blood of the Son of God and for no other reason. Praise the Lord! When this revelation of the



ways of God with the wicked is given to David, he confesses how foolish he had been, how he had misunderstood Jehovah and how ignorant he was of the ways of the Lord [Psa.73:21-22]. Nevertheless, his newly revived spirit exercises faith and he beautifully comes into victory praising Jehovah [Psa.73:27-28].

The sanctuary defiled and destroyed is seen in **PSALM 74**. The remnant complain of this before God [Psa.74:7-11]. The first sanctuary was under The Law of Moses and could not stand, for The Law made nothing perfect [Heb.10:1-4]. The temple worship, to be again established in Jerusalem, will be first under this same law, hence, will be permitted to be defiled by Antichrist, as stated by Paul in 2 Thessalonians 2:4. The defilement of the Jews' temple by Antiochus Epiphanes, who offered a sow on the sacred altar, 175 years before Christ, was a type of the Man of Sin, who will defile the temple of the restored Jews, in Jerusalem, in the middle of the last week of Daniel. Psalm 74 records the sorrow, the anguish of the godly Jewish remnant in view of this defilement and their cry to God to intervene in their behalf. This cry will be finally answered by the revelation of the Son of Man, coming in the clouds of heaven, with power and great glory, for the deliverance of His earthly people [Mat.24:30, Zec.14:1-3].

The victory of Jehovah, the overthrow of the armies of the Beast, described in Revelation 19:11-19, cause the rejoicing of **PSALM 75**, which celebrates that victory and overthrow with an anthem of praise:

*Unto thee, O God, do we give thanks, unto thee do we give thanks: for that thy name is near thy wondrous works declare." [Psa.75:1]*

In **PSALM 76** the celebration of the Divine Deliverance is continued: "*In Judah (praise) is God known; his name is great in Israel*" [Psa.76:1]. The dwelling place of Jehovah is still in His chosen city: "*In Salem also is his tabernacle, and his dwelling place in Zion*" [Psa.76:2]. The Divine Miracle of the deliverance of the handful of godly Jews from complete destruction by the overwhelming numbers of the combined armies of the Beast is extolled in the following language:

*"There brake he the arrows of the bow, the shield, and the sword, and the battle." [Psa.76:3]*

The new sanctuary, the temple described in detail by Ezekiel (in chapters 41—48 of that prophecy), begins to come into view. The temple site is Salem (Jerusalem). The description of Armageddon is continued in Psalm 76:4-6 telling how the destruction of the armies that came against Jerusalem was the antitype of the overthrow of Sennacherib and his host [Isa.37:36-38].

A wonderful review of all the dealings of God with Israel is recorded in **PSALM 78**. The entire history is condensed and given in that Psalm. At the close, the new tabernacle or sanctuary is in view [Psa.78:67-72]. The present temple of God is the whole body of believers, the mystical body of Christ. That temple has taken the place of the ancient temple at

Jerusalem, which was destroyed and rebuilt so many times and finally destroyed by Titus in 70 A.D. The bodies of believers are now the temples of the Holy Spirit [1Co.6:19-20]. In this age, the whole company of the saved form the temple of God, and individual Christians are “*living stones*” [1Pe.2:5]. When this temple shall have been completed, it will be caught away to glory at the coming of the Lord [1Th.4:13-18].

Then, Jehovah will again take up the Jews and will bring about their conversion nationally [Eze.36:24-38]. In the Kingdom Age to follow, God will “*build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up*” [Act.15:16]. This is so clearly stated that there is no evading the conclusion...

- That the Jews will again be placed in their own land, Palestine,
- that Jehovah will again bless them as His earthly people, and
- that the rich, full, predictive prophecies and promises made to Israel will all be fulfilled to the letter, in Christ, following their acceptance of their promised Messiah.

The priesthood is another subject especially prominent in Book 3. This is in harmony with the place of the book of Leviticus (3<sup>rd</sup> in order). They were under The Law in the Mosaic age: “*Thou leddest thy people like a flock by the hand of Moses and Aaron*” [Psa.77:20].

The whole temple service was legal, hence, imperfect. It is remarkable that in all the temple there was no seat, no place for the ministering priest to pause, no place for one to sit down. The reason is clear: namely, because The Law could never lead a soul into rest. The cry of law is “work and then more work!” To pause for a moment under The Law means judgment, no matter how weary the worker. Hence, the temple had no place of rest in all the service.

Only in Christ is found rest. He Who said, “*I will give you rest,*” represented grace and through grace alone is rest offered. In every respect is grace contrasted with The Law as set over against it. Hence in Psalm 78:64 we read: “*Their priests fell by the sword and their widows made no lamentation.*” The Law curses and kills. Under The Law, even the priests fell by the sword. The last word in the Old Testament is a **curse**. The last word in the New Testament is a **blessing**: “*Even so, come Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen*” [Rev.22:20-21]. The Law ends in a curse; whereas, grace ends in a prayer for the return of the Lord Jesus. Law and grace cannot be mixed. It is one or the other. How precious that the believer is not under The Law, but under grace! Under grace is the new, the royal priesthood: “*But ye are a chosen generation, a royal priesthood*” [1Pe.2:9].

Every believer in Christ is a priest, chosen of God to “*offer up spiritual sacrifices, acceptable to God by (through) Jesus Christ*” [1Pe.2:5]. The wonders of grace never cease. Throughout eternity will be heard the praises of those who, redeemed from earth’s sin and death are made “*kings and priests*” unto

their God and the Father. Beautiful it is that these wondrous truths are seen in shadow and type in the Scriptures of the Old Testament.

The old and new covenants are brought into view in this Book 3 of Psalms. Psalm 78:10 says that Israel kept not the first covenant, made under The Law. In Hebrews 8:7-13, this whole subject is gone into at length. And, in Romans 8:3 it is stated why the old covenant was not kept. That first covenant was “*weak through the flesh*” [Rom.8:3]. This explains why in Hebrews 8:7 the first covenant is declared to be “*faulty*.” It was faulty because it was under Law; and the carnal (fleshly) mind “*is not subject to the law of God, neither indeed can be*” [Rom.8:7]. The new covenant, established on unconditional promises, will be the next thing Israel will receive. In the meantime, believers in this age have all the enjoyment of the same principles of Grace. The new covenant (described in Heb.8:7-13) will not be any better as to the spiritual tone (character) in itself, than the first or old covenant. Its excellence over the old is its character of grace; its promises are made without conditions. Grace knows no conditions. Its entire character and work is based upon the unchanging nature of God and the efficacy of the work of Christ on the cross.

In **PSALM 89**, Verses 19-37 expound the principles and methods of the workings of the new covenant. These verses constitute what Isaiah [Isa.55:3] and Paul [Act.13:34] call, “*the sure mercies of David*.” A concrete example of these mercies is David himself. Guilty of deep heinous sin, of crime, under the old covenant (The Law) he would be deemed worthy of death and no escape from the execution of the penalty would have been possible. But, grace could find a way to save, even in Old Testament times, and David is a type of the believer in this age. Sin in any age, under The Law or grace, is worthy of death—eternal death. However, grace characterizes God’s dealings especially in this dispensation. The sinner, no matter who, can be forgiven; but only on the ground that the sin has been punished. This makes grace so powerful. God has punished sin in the Person of His Son, and the sinner goes free.

If a believer sins, he is restored, not because God passes over his sin, but because all our iniquities were laid on the blessed Lamb of God on Calvary. No one sorrows over sin, either the sins of himself or others, like the saint of God. No one hates or loathes sin like the child of God.

The closing of Book 3 is in marked contrast with the closing of the book of Genesis. The last 5 words in Genesis are “*In a coffin in Egypt*,” where the old creation is in view and there is nothing else for it, but ruin and death. Hence, man in Genesis is seen coming forth from the hands of God as “*very good*.” But, under the attacks of Satan he fell and the whole creation fell with Adam, the first man. Hence, the fitness of the words: “*in a coffin in Egypt*.” But in the Psalms, the new creation in Christ is presented and the book closes with an ascription of praise to the God of Israel. It is a shout of victory, because of redemption through Israel’s Messiah, or Lord Jesus Christ. How wonderful is the Word of God!

**THE 3RD BOOK CLOSES** with the benediction: “*Blessed be the Lord for evermore. Amen and Amen*” [Psa.89:52]. Jehovah, the covenant name of Israel’s God, will fulfill each promise of chastening and restoration of that nation, Israel, who will yet repent and receive their long-rejected Messiah. The conversion of the world to Christ will follow as one glorious result.

## BOOK 4 [PSA.90–106]

### OUR PILGRIMAGE

Book 4 of the Psalms constitutes the Wilderness Division, and corresponds to the book of Numbers in the Old Testament, and to the 2 epistles to the Corinthians and to 1 Peter in the New Testament.

In the Corinthian epistles we see the tabernacle erected and the priests ministering. In 1 Peter 2:11, the Holy Spirit beseeches us “*as strangers and pilgrims.*” All through this division of the Psalter, the pilgrim character is prominent as is that of the warrior and the worshipper. The book yields to a topical analysis as follows:

- The wilderness prayer [Psa.90]
- The wilderness promise [Psa.91]
- The wilderness provision [Psa.92-105]
- The wilderness path [Psa.106]

Following this analysis, the wilderness prayer is really “*the prayer of Moses, the man of God,*” as the title states. This prayer of Moses, preserved by the care of Jehovah, was incorporated into the Psalms, no doubt, by David, guided by the Holy Spirit. Its fitness for the place it occupies is very marked. The very wording of this prayer would stamp it as uttered by Moses, at the close of his 80 years of preparation to be Israel’s deliverer. For the life of Moses is divided into 3 distinct portions, the whole covering the 120 years of his life: namely...

- 40 years in the schools of Egypt [Act.7:22-23];
- 40 years in the desert, in the school of God’s discipline [Act.7:30]; and
- 40 years as leader of the nation in the wilderness [Act.7:36].

Looked at from this viewpoint, the Psalm glows with a light and beauty that is heavenly and is full of warning to the pilgrim passing through this wilderness scene of the world about us.

In **PSALM 90** (Verses 1-7), the man of God sees vanity and worthlessness of all the old creation and it is easy to infer that he had in mind his own Egyptian learning and experience. “*For we are consumed by thine anger, and by thy wrath are we troubled.*” Under the chastening hand of God, out in the desert with his flock of sheep for 40 years, it is plain that this verse refers to his desert life. “*We spend our years as a tale that is told.*” The word **tale** is an old English word for “*measure*” and we get the word **tally** from it. That this is

its meaning is clear from the use of the same word in Exodus 5:8. God was beginning to shed light upon the meaning of Moses' long, hard schooling in the desert. Moses was beginning to understand that 2 "tales" (measures) of his life had been completed. In Psalm 90:10, this is brought out by the reference to the fact that he was approaching the end of the 2<sup>nd</sup> measure (division) of his life, the fourscore tale. In view of this light that was given him, Moses then prays: "*Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil*" [Psa.90:15]. He had been "afflicted" in the desert 40 years. He requests that he may have an equal number of years of gladness. His prayer was answered and he had his life prolonged to the age of 120 years.

The 90<sup>th</sup> Psalm is very rich in instruction for the Christian who desires to be used of God.

*"So teach us to number our days, that we may apply our hearts unto wisdom."*  
[Psa.90:12]

The time element does enter into the preparation of those whom God is training for positions of trust and responsibility. The lesson set before us to solve is:

Find in what grade of God's school you are now, that you may waste no precious time and energy trying to do something, or take some place for which you know you have been chosen of God, but for which you are not yet prepared.

If this prayer were offered sincerely by each of us, it would save many "misfits" in the Lord's service. In the book of Numbers, each person had his place and service assigned—there was nothing left to self-choosing or self-will. That was a type of The Church, where each member of the Body has a place and a gift. To find that place and that gift is, indeed, "*wisdom*."

As Psalm 90 is the wilderness prayer, so **PSALM 91** is the wilderness promise.

*"He that dwelleth in the secret place of the Most High, shall abide under the shadow of the almighty."* [Psa.91:1]

This is the pilgrim's promise of shelter, of a place to abide during his journey. "*I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust*" [Psa.91:2]. This is the promise of security, the safety of the believer. No one shall "*pluck them out of my Father's hand*" [Joh.10:28-29].

*"With long life will I satisfy him, and shew him my salvation."* [Psa.91:16]

The entire 91<sup>st</sup> Psalm refers to our Lord Jesus Christ first, then to the believer as being identified with Him. He has "*long life*." How long? Blessed be God, forever and forever. So the believer will live just as long as his Lord; in other words, the believer has **eternal life**. Hallelujah! The duration of the believer's life is measured by the length of the life of his Lord and Savior, the eternal Son of God. This life originates in God and is

maintained by virtue of the high Priesthood of Christ, and not by the faithfulness or unfaithfulness of the believer. The enjoyment of that life is dependent on the faithfulness of the child of God; but not the life itself. Fellowship is broken by sin and restored by confession and forgiveness. But life abides because it is "hid with Christ in God" [Col.3:3].

The wilderness provision comprises God's guidance and God's food and drink. God's presence was guaranteed and is mentioned in Psalm 99:1, "*he sitteth between the cherubims.*" How could an infinitely holy God go on with a failing, murmuring, sinful people? The answer is, that the dwelling place of Jehovah "*between the cherubims*" was where His eye ever rested on the lid of the ark, called the Mercy Seat. Here on this lid (Mercy Seat) was the blood sprinkled by the high priest on the day of atonement. Under the Mercy Seat, within the ark, were the tables of The Law. The eye of Jehovah fell now upon the Mercy Seat, and he accepted the sacrifice of the slain animal as typical of Christ and in behalf of or instead of the nation of Israel. Wonderful! The blood, then, was why a holy God could abide an unholy people. The people were sanctified, typically, by the blood of the sacrifice. Beautiful type and shadow! The believer is "*accepted in the beloved*" [Eph.1:6]. In God's estimation, the babe in Christ is as blameless as His own Son, because of the value of the precious blood of Christ [1Pe.1:19].

"So near, so very near to God,  
I could not nearer be.  
For in the Person of His Son  
I am as near as He."

In **PSALM 105** another wilderness provision was guidance:

*"He sent Moses his servant; and Aaron whom he had chosen." [Psa.105:26]*

The visible presence of Jehovah, in the pillar of cloud by day and of fire by night, also directed their way. But Israel was an earthly people, with an earthly inheritance, passing through an earthly wilderness. In all things, they were only a type of The Church of God today.

The Body of Christ has heavenly guidance, even the Holy Spirit, as she walks through this world (wilderness). Instead of Moses, is the heavenly Bridegroom; and in the place of Aaron is the blessed Anointed High Priest, our Lord Jesus. The type fades away and the shadow gives place to the Substance.

*"He spread a cloud for a covering; and fire to give light in the night." [Psa.105:39]*

This type of the Holy Spirit as our Guide, is more than fulfilled in the reality of God's Holy Spirit, Who has come to abide forever in the body of the believer, which is the "*temple of the Holy Ghost*" [1Co.6:19]. The Holy Spirit has come to "*guide you into all truth*" [Joh.16:13]. He guided the writers of the New Testament and chose Paul the apostle of the Gentiles as the one through whom He would unfold the wondrous "*mystery...hid from ages and*

*generations...which is Christ in you, the hope of glory*" [Col.1:26-27]. Having guided the writers to the completion of New Testament truth, it is now the work of this same Holy Spirit to guide the believer into the apprehension of this wondrous fact and into the appropriation of the same by faith. When the believer sees his position in Christ, when he appropriates the provision made for him and accepts by faith the fact that he is risen and seated with his glorified Head in the heavenlies, he has then practically crossed over Jordan and entered into Canaan. To bring the children of God there is the great work of the Holy Spirit in this age. Israel refused to enter in, and died in the wilderness. Their case is given as both a warning and an example to us: *"Today if you will hear his voice, harden not your hearts"* [Psa.95:7b-8a].

Another provision for the wilderness way was food and water:

*"The people asked and he brought quails, and satisfied them with the bread of heaven. He opened the rock, and the waters gushed out; they ran in the dry places like a river."* [Psa.105:40-41]

Food and drink was all provided for the way; not one thing was lacking. So with the pilgrim of today. God does not redeem a soul and then leave His child to "shift for himself" in the important matters of food, raiment and shelter. He has provided the best of food and plenty of it. *"Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart"* [Jer.15:16]. Thus wrote Jeremiah at a time when there was plenty of critics, both lower and higher, who sneered at God's Word and despised the table He had prepared in the presence of Israel's enemies [Psa.23:5]. The Word of God is the Christian's food. There is **milk** for the young convert (the babe in Christ); and there is the **strong meat** for the full-grown (mature) sons of God. In the Word of God is found the roast Lamb and unleavened Bread, [1Co.5:7-8], and there is also the manna, [Joh.6:35]; and on the same table is the *"old corn of the land"* [Jos.5:11-12].

The proper food for babes is **milk**. The food for a soul who has not taken his place with his glorified Lord in the heavenlies is the **manna**. Such a soul needs to be led on in his knowledge of Christ. In experience, he is still in the wilderness. Eating the *"old corn of the land,"* is feeding by faith on the risen, glorified Son of God. This truth is found in the Pauline epistles, especially in Ephesians and Colossians. This truth is food for the Christian who knows the power of the Spirit of Sonship and rejoices in the knowledge of *"the power of his resurrection"* who has ascended into the 3<sup>rd</sup> heaven...the blessed Son of God.

The water furnished the pilgrim was from the smitten rock, *"and that Rock was Christ"* [1Co.10:4].

*"O come, let us sing unto the Lord: let us make a joyful noise unto the rock of our salvation."* [Psa.95:1]

Water, a symbol of the Spirit, the 3<sup>rd</sup> Person of the Trinity, quenched the thirst of the children of Israel as they passed through the wilderness. The abiding, indwelling Holy Spirit quenches the spiritual thirst of the Christian. Hallelujah! It never runs dry, thank God.

The wilderness path, which was such a failure under The Law [Psa.105:13-31], is one of victory through grace. As a nation, Israel will yet be brought to rejoice in the grace of God. The Law only condemns; it can do nothing else. Grace only blesses; it can only bring blessing. An example of grace is found in Psalm 103, which begins with worship based on the fact that sins have been forgiven [Psa.103:1-3]. Only grace could cry: *"He hath not dealt with us after our sins; nor rewarded us according to our iniquities" ... "As far as the east is from the west, so far hath he removed our transgressions from us"* [Psa.103:10, 12]. That statement about removing our sins "as far as the east is from the west," is incidentally a proof of the scientific accuracy of the Scriptures. The Holy Spirit knew that the earth is round, even if David did not. To have said "as far as the north is from the south," would have weakened the truth intended to have been taught. The north and south come together at the earth poles; but the east and west never come together. God means in this verse to say that the sinner once separated from his sins is separated forever and the Holy Spirit chose the right words in which to say it. Those who sneer at Scriptures as not being up-to-date, scientifically, would do well to note this passage as being right up-to-date, as every other Scripture is. The truth taught then, is that God separates the forgiven sinner forever from his sins and this because the sins have been punished in the Person of His own Son on the cross of Calvary.

"They're all taken away, away,  
My sins are all taken away."

And not only so, but the forgiven soul can sing: *"They're all taken away to stay, they're cast in the depths of the sea."* This is the **UP-TO-DATE** salvation that God provides in Christ.

Book 4 of the Psalter closes with the doxology:

*"Blessed be the Lord God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the Lord!" [Psa.106:48]*

He is the God of Israel. Israel is the Overcomer, the Prince of God. This change of name was true of Jacob, individually, so will it be true of the nation called by his name. They will have their Peniel, in The Tribulation; they will be brought to take the name **Jacob** (meaning "*Supplanter*"), and have their name changed to **Israel** (meaning "*prince of God*"). This doxology anticipates that time.

## BOOK 5 [PSA. 107–150]

### POWER OF THE WORD

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As would be expected, from the place it occupies, Book 5 is clearly the Deuteronomy of the Psalms. In it the history of Israel is reviewed and the emphasis is continually laid on the Word of God. In **PSALM 107** we read,



*"He sent his word, and healed them, and delivered them from their destructions."*  
[Psa.107:20]

The word **Deuteronomy** means "a second law" or rather a 2<sup>nd</sup> giving of The Law. It was given in view of the children of Israel having completed the wilderness journey and about to enter Canaan. History repeats itself and the entering of the earthly Canaan was a type of the heavenly people entering into their possessions in the heavenlies [Eph.2:6]. Only in recent years has this special truth been recovered and given its proper place in the proclamation of the gospel of the glory [2Co.4:4]. Indeed, as a whole, Christendom is yet blind to this marvelous inheritance of the saints.

The recovery of truth since the days of Luther and the other reformers has been gradual, a step at a time. One of the most precious aspects of truth brought to light has been that of Divine Healing. "*He sent his word, and healed them,*" has been true in these last days of the present age, as well as in the closing years of Israel's wilderness journey. Many have been healed of bodily infirmities through this very verse. There are still those who do not see this truth.

- One of the common objections to Divine Healing by honest, sincere Bible students is that it is a Kingdom blessing, designed for Israel and to be realized in the next or Millennial Age only. Such sincere souls are to be respected for their conscience sake; but they differ from Paul, the apostle to the Gentiles, who continually taught it and practiced the application of the truth of the Lord for the body.
- "Earthly blessings are not in the atonement for The Church, in this age," is another objection to Divine Healing often urged. To this it may be replied, "If Paul and Silas in the Philippian jail had believed that, they would have been there to this day as far as getting Divine Deliverance is concerned." Paul believed that earthquakes, the opening of prison doors and, in fact, anything and everything which glorifies God, is provided for in the atonement of Christ on Calvary. So, instead of doubting, he and Silas prayed and the proof that he was correct is seen in the result: the place was shaken, the prison doors opened, and everyone's bands loosed [Act.16:25-26].

But it is pretty late in the day now to bring objections to the fact of Divine Healing, with the testimony of thousands whose word cannot be doubted, giving God the glory, for miraculous healing from all manner of sickness and disease. The fact is proven beyond all doubt.

But the 2<sup>nd</sup> giving of the Word of God in this age (the recovery of truth buried during the dark ages), if the analogy of history means anything, is full of import as pointing to the end and The Bride of Christ. Because of unbelief, it has been a long journey of centuries; but now the end is near and again The Bride is making herself ready for translation and the blessed rapture, when the Lord Himself shall descend from heaven and His Bride shall rise to meet Him in the air [1Th.4:13-18].

In this Section, **PSALM 110** is significant.

*"The Lord (Jehovah) said unto my Lord (Adoni), Sit thou at my right hand until I make thine enemies thy footstool." [Psa.110:1]*

Here is what is called the session or sitting of our Lord Jesus at the right hand of the Father. While seated, He is our High Priest and Intercessor. When He shall rise up it will be to conquer His foes [Psa.110:4]. But before He does so, He will descend into the air and receive His Bride. This is not stated here, because it was a truth revealed to Paul alone. It is for the comfort of the members of that select company from the world, not now recognized by the world nor by Christendom. To them 1 Thessalonians 4:13-18 is one of the most precious passages of Scripture. After they are caught away in resurrection or by translation, the marriage of the Lamb will occur [Rev.19:7-8]. Then the Lord will be revealed from heaven and will "*rule in the midst of*" His "enemies" [Psa.110:2].

*"The Lord (Jehovah) hath sworn, and will not repent, thou art a priest forever after the order of Melchizedek. The Lord (Adoni) at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen (nations), he shall fill the places with the dead bodies; he shall wound the heads over many countries. He shall drink of the brook in the way; therefore shall he lift up the head." [Psa.110:4-7]*

The word **Adoni**, also translated **LORD**, always refers to the Lord Jesus as reigning; as seated on His own throne. Now, He is seated on His Father's throne [Rev.3:21]; but God has promised Him the throne of David, and the promise will be fulfilled in the Kingdom Age [Luk.1:31-33].

**PSALM 118** is one of the Messianic Psalms, referring to Christ rejected, then glorified. "*The stone which the builders refused is become the head stone of the corner.*" This is the Lord's doing; it is marvelous in our eyes. "*This is the day which the Lord hath made; we will rejoice and be glad in it*" [Psa.118:22-24]. The "*day*" referred to is that day when the Lord Jesus, the King of Israel, will have returned in glory and will have been received by the faithful remnant and the converted nation.

*"Blessed is he that cometh in the name of the Lord (Jehovah)." [Psa.118:26]*

This verse is the Scripture quoted by our Lord as He wept over Jerusalem and departed from the temple. He said, "*Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord*" [Mat.23:39]. He did not say that the nation of the Jews would never see Him again; but that they would not see Him until they had repented, had seen their need of a Savior and accepted Him Who suffered as their Messiah; they must feel their need of a Savior before they can have a king. They will then say, "*Blessed is he,*" etc. That moment awaits fulfillment and will take place when the Lord descends from the sky to deliver Jerusalem as foretold in Zechariah 14:3-4. That scene will end the 7 years of Daniel 9:27.

In Book 5 of Psalms is found that most remarkable acrostic Hebrew poem, **PSALM 119**.

- Divided into 22 parts, the number of the Hebrew alphabet, each verse begins in the Hebrew language with the same letter of the alphabet. These divisions are indicated in our English version by the key letter at the top of each division, as “*Aleph*,” “*Beth*,” “*Gimel*,” etc., meaning A, B, G etc., going right through the Hebrew Alphabet. Each verse contains 2 statements corresponding to each other—these are called Hebrew parallelisms.
- Psalm 119 contains 176 verses and each verse mentions the Word of God under some aspect as the “*Word*,” “*law*,” “*statutes*,” etc. It is a remarkable poem, magnifying the Scriptures and showing their power and beauty under 176 different aspects.

*“Blessed are the undefiled in the way, who walk in the law of the Lord.” [Psa.119:1]*

Thus the 119<sup>th</sup> Psalm begins by pointing out who are the happy or blessed; those who walk in the “*way*.” This “*way*,” we learn from John 14:6 is Christ Himself. To walk in Him by the power of the Holy Spirit is to have the righteousness of The Law fulfilled in us [Rom.8:4]. Of course, such are happy or blessed, not because they have the keeping of The Law before them, but because their eyes are on the Lord Jesus.

*“Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word.” [Psa.119:9]*

The young man spoken of refers to a babe in Christ, one who has not learned to walk in the Spirit. There are 2 washings for the child of God:

1. The washing of regeneration by the Blood, done once for all, never to be repeated.
2. The cleansing of the “*way*,” or from the wilderness dust and defilement. It is the latter cleansing that is spoken of in Verse 9.

The Word of God shows the Christian the ways of God, brings a sense of correction for failure to walk in them and brings in the power through the Holy Spirit to judge self and to walk in the ways of God unto all pleasing to Him.

*“The entrance of thy words giveth light; it giveth understanding to the simple.” [Psa.119:130]*

“*It giveth understanding*,” that is “*the entrance*” of the words of Scripture. The Word of God may be very familiar, may be memorized; but it is the entrance that brings in the light and gives the understanding to the simple. The entrance to the heart, to the inner being, is meant here. To all such it becomes the very Word of Life, indeed. So the entire 119<sup>th</sup> Psalm is filled with gems of truth which sparkle and charm far more than any coronet of diamonds on the head of any monarch of earth. Each verse should be mediated upon to get the full beauty and blessing intended.

**PSALMS 120-134** form a group called in the titles, “*A song of degrees*,” or literally a song of ascents. They are supposed to have been chanted as Israel came up to the feasts. But they will be understood and sung with new meaning when Israel, converted and restored to the land, shall again come up to Jerusalem to the feasts as foretold in Zechariah 14:16-21. Not only Israel, but all the nations of the earth shall be represented at the annual celebration of the Feast of the Tabernacles, especially a Millennial Memorial of God’s dealings with Israel and the nations in the then past, or now present age.

**PSALM 139** should be noted as having a hidden reference to The Church, the mystical body of Christ.

*“Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.” [Psa.139:16]*

This interpretation, of course was hidden from the Psalmist himself, and is given the child of God today; only because of the revelation of the mystery hid from Old Testament saints and revealed through Paul to The Church. It is wonderful to see how consistent with itself is the entire Bible.

**PSALMS 146-150** close Book 5 and close the Psalter. These last 5 Psalms are an epitome, a summing up of Books 1-5, answering to each in order as they are given. These psalms form a Pentateuch of themselves. Each begins and ends with the Hebrew word **hallelujah** (“*praise ye the Lord*”). So the Psalter ends in the cry of victory, a 5-fold hallelujah multiplied by 2. The hallelujah shout is raised 10 times in these closing Psalms; the praise ascending to the God of all grace Who has brought His own back to Himself. All this is but a hint, a shadow of the glad shout of victory that will soon be given: “*For the trumpet shall sound, and the dead shall be raised incorruptible and we (living saints) shall be changed*” [1Co.15:52]. The close of the Psalms reminds one of the last 2 chapters in the book of Revelation, where everything is brought out just right, where wrong is forever overthrown and where heaven and earth are again united in ascriptions of praise to our Redeemer, Who by His own Blood paid the awful price that has set us free.

**PSALM 150**, the closing Psalm, is one grand finale in the chorus of heavenly praise, the orchestra of glory joining in the harmony, and every creature in heaven and on earth coming in on the chorus of praise. The last words heard ringing back from earth and sky are:

*“Let everything that hath breath praise the Lord. Praise ye the Lord.” [Psa.150:6]*

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