**Christ**

**in the**

**Psalms**

**William L. Pettingill**

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*To my wife*

Phebe D. Pettingill

*My true yokefellow in the Gospel*

*This volume is affectionately dedicated.*

**All Psalm chapters are in Memory see Page 3**

**INTRODUCTION**

Christ is the theme of the Bible (**John 5:39**; **Heb.10:7**).

He is the Word of God (**John 1:1-18**; **Rev. 19:13**), and it is the Word of God (**Heb. 4:13**). He is the Word incarnate, and it is the Word written.

He is the theme of the whole Bible. In the New Testament not only, but in the Old Testament as well, He is the central figure. Throughout the Book, "the testimony of Jesus is the spirit of prophecy" (**Rev. 19:10**).

He Himself claimed to have been the subject of the Old Testament Scriptures when He rebuked the discouraged Emmaus disciples, saying, "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and enter into His glory? And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself" (**Luke 24:25-27**). To the same effect is the teaching of First **Peter 1:10**, **11**, where it is declared that the sufferings' of Christ and the glory that shall follow constitute the theme of the Old Testament writers.

He is, then, the theme of the Psalms. Indeed, the Psalms are especially mentioned in His words to His apostles after His resurrection: "These are the words, which I spoke unto you, while I was yet with you that all things must be fulfilled, which were written:

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**THE SECOND PSALM**

*The Son of God to be enthroned as it the Blessed and Only Potentate, the King of kings, and Lord of lords" (****1 Timothy 6:15****).*

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

**2** The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, *saying,*

**3** Let us break their bands asunder, and cast away their cords from us.

**4** He that sits in the heavens shall laugh: the Lord shall have them in derision.

**5** Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

**6** Yet have I set my king upon my holy hill of Zion.

**7** I will declare the decree: the LORD has said unto me, Thou *are* my Son; this day have I begotten thee.

**8** Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession.

**9**Thou shall break them with a rod of iron; thou shall dash them in pieces like a potter's vessel.

**10** Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

**11**Serve the LORD with fear, and rejoice with trembling.

**12** Kiss the Son, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little. Blessed *are* all they that put their trust in him.

There are many references to the Second Psalm in the New Testament, and their application to our Lord is clear.

1. Read carefully verses 1-3 of the Psalm, and then turn to **Acts 4** and read the same language in verses 23-26, and the application to Christ in verses 27, 28.

2. Now turn back to the Psalm and read verse 7, and then read the same words in **Acts 13:33**, where they are applied to Christ. "Thou are my Son; this day have I begotten thee."

3. Look at **Heb. 1:5**, where the same verse is quoted and applied to Christ.

4. And again at **Heb. 5:5**, where it is applied to Christ.

5 Now look again at the Psalm, and note the language of verses 8, 9. Then go to **Rev. 2:26**, **27**., where the risen and glorified Christ claims the words for Himself and bases upon them a wonderful promise to him "that overcomes. "

6. Again, at **Rev. 12:5**, reference is made to verse 9 of the Psalm and Christ is seen as the Man-Child born of Israel "to rule the nations with a rod of iron."

7. And, finally, in **Rev. 19**, where our Lord's glorious appearing is pictured, He is again spoken of as smiting the nations and ruling them with the "rod of iron" of **Psalm 2:9**. Note, also, the wrath of **Psalm 2:5**, **12** and in **Rev. 19:15**.

Thus we have seen no less than seven New Testament identifications of Psalm 2 as truly Messianic; they refer to Christ; He is in the Psalm.

Going back now to the Psalm itself, we find it falls apart quite naturally into four parts of three verses, and in each part a different voice is heard. This makes a working analysis easy:

 **I.** THE VOICE OF THE NATIONS (**1-3**).

 **II.** THE VOSE OF' GOD THE FATHER (**4-6**).

 **III.** THE VOICE OF THE SON (**7-9**).

 **IV.** THE VOICE OF THE HOLY SPIRIT (**10-12**).

**The Voice OF The NATIONS**

*"Why d*o *the nati*ons rage*"* (v. 1, R.V.). The word heathen is a worn-out word, and the Revisers have done well to change the translation, *"And th*e *people* *imagine a vain thing"* (v, 1)."peoples is better than "people"; It’s a collective plural noun.

*"The kings of the earth set themselves, and the rulers take counsel together, against Jehovah"* (v. 2, R.V.). Whenever in the Old Testament the word LORD or GOD is found printed altogether in capital letters, you may know that in either case it stands for the name Jehovah. It is one of the tragedies of the commonly used Authorized Version that this name of Deity, occurring more than seven thousand times in the Hebrew Scriptures, is preserved to the English reader instances (**Gen. 22:14**; **Ex. 6:3**; **17**; **15**; **Judg. 6:24**; **Psa. 83**: **Isa. 12:2**; **26:4**).

"*And against his Anointed"* (v. 2). "Anointed" in the Hebrew is "Messiah" and its Greek equivalent is "Christ." In Old Testament times, prophets, priests, and kings were inducted into office by having the holy oil poured upon them; and thus they were called the Lord's anointed ones. Our Lord is the Anointed One, the Messiah, the Christ, par excellence, for He is Prophet, Priest, and King. In His first advent nineteen centuries ago He was the Prophet, speaking for God to men; in His present session in heaven He is functioning as the Priest, appearing before God for men; and when He comes to earth again He will take up His office as King, reigning for God over men.

*"Let* us *break their bands asunde*r, *and cast away their cords from us"* (v. 3). Here we have pictured a League of Nations in solemn conclave asserting their independence of God and His Christ and declaring their purpose to throw overboard their authority and dominion. That this spirit of rebellion had already begun the time of our Lord's crucifixion is shown by Peter's quotation from theSecond Psalm in **Acts 4:23-28**; but the picture revealed in the Psalm must find its full realization in the end-time. When we reflect upon what has already been done along this line in the single nation of Russia, and of similar manifestations in Germany and elsewhere, it is not difficult to visualize the scene depicted in the Psalm when the nations of the world will unite in an effort to drive God and His Christ out of the world.

**THE VOICE OF THE FATHER (vs. 4-6)**

"He *that sits in the heavens shall laugh"* (v. 4). Setting aside for the moment the tragedy of it, there is real comedy here. How ridiculous it is for these creatures of God, who owe to Him their very lives, to assert independence of God and seek to overthrow His dominion!

*"The* Lord *shall have them in derision"* (v. 4). Here the name is not Jehovah but Adonai, which really means "Lord." He is the Ruler over all; and He has them in derision. In all their rebellion He looks upon them and laughs. But all the time He goes on feeding them and clothing them. Behold the patience of God!

*"Then shall he speak unto them in his wrath"* (v. 5). Not since the flood of Noah has the Lord spoken in wrath to the human race, but one day He will speak in judgment.

*"And vex them in* his sore *displeasure"* (v. 5). Here is an intimation of the Great Tribulation. It is "the wrath to come" from which we believers are to be delivered, "For God has not appointed us to wrath" (**1 Thess. 1:9**, **10**; **5:9**).

"Yet *have* I *set my King upon my holy hill* of *Zion"* (v. 6). Here is God's reply to the rebellious nations. They vainly imagine that His eternal purpose may be thwarted and that they may be able to prevent Him from seating His Son upon the throne of universal empire as King of kings and Lord of lords. But, though the rulers may rage and the peoples imagine a vain thing, in His own good time God will fulfill His promise and give to His Son "the throne of his father David," from which throne the Son will "reign over the house of Jacob forever; and of his kingdom there will be no end" (**Lk. 1:31-33**).

**THE VOICE OF THE SON (vs.7-9)**

He will tell of the decree: *Jehovah said unto me, Thou are my son"* (v. 7, R.V.). That the Lord Jesus is the Speaker here is shown by the New Testament references to this verse. In **Hebrews 1:4**, **5**, His superiority to the angels is deduced from the fact that to none of the angels did God ever say, "Thou are my Son"; and in **Hebrews 5:5**, it is declared specifically that the words of this seventh verse of the Second Psalm refer to Christ.

*"This day have* I *begotten thee"* (v. 7). The day here referred to is the day of His resurrection, as is shown by Paul's words in **Acts 13:32**, **33**, declaring the "glad ti­dings, how that the promise which was made unto the fathers, God has fulfilled the same unto us their children, in that he has raised up Jesus again; as it is also written in the second psalm, Thou are my Son, this day have I begotten thee." On that day He became the first-begotten from the dead. Others before Him had been raised from the dead, but in their case it was only resuscitation of the natural body; He was the first to come forth with an immortal and glorified body. On the morning of His resurrection, after forbidding Mary of Magdala to touch Him, He ascended into His Father's presence and was greeted with the words here recorded a thousand years beforehand by the Holy Spirit through the Psalmist.

*"Ask of* *me, and I will give thee the nations for thine inheritance, And the uttermost parts* of *the earth for thy possession"* (v. 8, R.V.). There is the promise, and, though it has stood there for three thousand years, it is not outlawed; and in due time it will be fulfilled. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: ... Of the increase of his government and of peace there shall be no end, upon the throne of David, ... The zeal of Jehovah of hosts will perform this" (**Isa. 9:6**, **7**). He will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth, ... and this is his name ....THE Lord [R.V. Jehovah] our "RIGHTOUSNESS" (**Jer. 23:5**, **6**). This can refer to none other than our Lord, who is human as David's Son, and divine as Jehovah our Righteousness. So it will one day come to pass that He "shall be King over all the earth" (**Zech.14:9**).

*"Thou shall break them with a rod of iron; thou shall clash them* in *pieces like a potter's vessel"* (v. 9). So it is not the "converted world" of postmillennialism that Christ will find awaiting His return, but rather a rebellious world which must be dealt with in judgment (**Acts 17:31**). The kingdoms of this world must be utterly destroyed, and then the kingdom of heaven will be established upon earth (**Dan. 2:34**, **35**, **44**, **45**). Reference to this verse of our Psalm is found in **Revelation 2:26**, **27**, again in **Revelation 12:5**; and yet again in **Revelation 19:15**.

**THE VOICE OF THE HOLY SPIRIT (vs.10-12)**

*"Be wise now therefore, ye kings: be instructed, ye judges of the earth"* (v. 10). These words of exhortation are addressed to the "kings of the earth" and "rulers" seen in the opening verses of the Psalm.

*"Serve* [or, worship] *Jehovah with fear, and rejoice* *with trembling"* (v. 11, R.V.). How much better to do this than to rebel against Him!

*"Kiss the Son"* (v. 12). Here is perhaps the sweetest invitation in all the Bible, addressed as it is to those in active rebellion against Jehovah and His Christ.

*"Lest he* be *angry"* (v. 12) So the Son can become angry! Yes, indeed, He is always angry against sin, though He loves the sinner.

*"And ye perish from the way"* (v. 12) He died that the sinner might not perish (**John 3:16**; **10:28-30**), but those who will not receive His salvation must suffer His righteous judgment (**John 5:22-27**).

*"When his wrath is kindled but* a *little"* (v. 12). This is better rendered in the Revision, "For his wrath will soon [or, in a little time] be kindled." As there is no sweeter word in Scripture than "Kiss the Son," so there is no word more terrible than "the wrath of the Lamb" (**Rev. 6:16**, **17**)

*"Blessed are all they that put their trust in him")* (v. 12). To this we may all say Amen! How good it is to be saved with such a salvation and to have such a Savior! Blessed be His holy name forever.

**PSALM 8**

*The Son of God becomes The Son of Man to bring “many sons unto glory (Heb. 2:10)*

**1** **To the chief Musician upon Gittith, A Psalm of David.** O LORD our Lord, how excellent *is* thy name in all the earth! who has set thy glory above the heavens.

**2** Out of the mouth of babes and sucklings has thou ordained strength because of thine enemies, that thou might still the enemy and the avenger.

**3** When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou have ordained;

**4** What is man, that thou are mindful of him? and the son of man, that thou visit him?

**5** For thou have made him a little lower than the angels, and have crowned him with glory and honor.

**6** Thou made him to have dominion over the works of thy hands; thou have put all *things* under his feet:

**7** All sheep and oxen, yea, and the beasts of the field;

**8** The fowl of the air, and the fish of the sea, *and whatsoever* passes through the paths of the seas.

**9** O LORD our Lord, how excellent *is* thy name in all the earth

Let me remind my readers that these are studies, rather than lectures. There is not much profit in merely reading what someone has written about the references to Christ that appear in the Psalms; it is more profitable that we study the subject individually, obtaining help from such writing as pertains to this theme.

The title-line of the Psalm is a part of the inspired record; therefore it deserves attention. Literally it reads, "For the Chief Musician: set to the Gittith." The word "Gittith" means "wine presses," and is a term used to designate the autumn festival, the Feast of Tabernacles. It is probable that this title-line belongs to Psalm 7 rather than to Psalm 8. Over thirty years ago an English writer, James William Thirtle, wrote a book, *The Titles* to *the Psalms,* in which he pointed out that whenever the "Chief Musician" line appears at the head of a Psalm, it should be considered as referring to the preceding Psalm. Many enlightened writers agree with Mr. Thirtle, declaring that his key is a real discovery.

Of this Gittith festival, which is the Feast of Tabernacles, Mr. Thirtle says: "This feast was not only the autumn thanksgiving in Israel, but a commemoration of the goodness of God to the tribes during the wilderness journeyings. The Lord made the people to dwell in booths, and thus became the Keeper of the nation (**Lev. 23:43**; **Ps. 121:5-7**). In this Psalm (the seventh) the worshiper prays as conscious of Jehovah's care and solicitude (vs. **1**, **6-9**, **11**, **17**). Note in verse 5, the language of the vintage season, 'Let him tread my life down to earth, And lay my glory in the dust [R.V.]. The deliverance of Israel involved the judgment of their oppressors. Hence the Psalm anticipates the outpouring of divine wrath upon the heathen (vs. 6, 11-16). The other *Gittith* Psalms are 80 and 83."

This would leave us only "A Psalm of David" as a title-line at the head of Psalm 8; but on the other hand we have a sub-title at the end of the Psalm, which is generally applied to Psalm 9 but really belongs to Psalm 8, and which reads, "For the Chief Musician; Set to Muth-labben" (R. V.). The meaning of "Muth-labben" is *"the death of the champion,"* and the reference is supposed to be to Goliath, whose slaying by David was the occasion of the Psalm. Psalm 144 in the Septuagint Version has a title-line reading, "A Psalm of David concerning Goliath."

On Psalm 8 Mr. Thirtle says: "The subscript title It should read, 'Concerning, or relating to, *Muth-labben'* 'Death of the Champion,' i.e., Goliath, spoken of in **1 Samuel 17:4**, **51** as *'ish habbenaim,* 'the man who came out between the camps' for single combat-the champion. Having advanced to the giant in the name of the Lord God of hosts, and achieved a great victory, David now sings, 'How excellent is thy name in all the earth!' The stripling who challenged 'this uncircumcised Philistine' with the words, 'The battle is the Lord's,' here says: 'Thou have set thy glory above the heavens,' or 'made thy majesty to be exalted beyond all expression'; the weak had been made strong to 'still the enemy and the avenger.' "

The theme of the Psalm is Jehovah's greatness and His regard for man.

We are now ready to look into the New Testament for the proof of our Psalm's Messianic character.

Let my reader turn to **Matthew 21**. Here we have our Lord's entry into Jerusalem as "Messiah the Prince," as He is called in **Daniel 9:25**. He was greeted with great acclaim. Upon His arrival at the temple He cast out the traders; and then the blind and lame came to Him in the temple and He healed them all. The Jewish leaders protested against all this, and especially against the hosannas of the children; and they said unto Him, "Hear thou what these say?" His reply was:

"Yea; have ye not read, 'Out *of* the mouth *of* babes and suck-lings thou have perfected praise?'" The quotation differs from the language of the second verse of the Psalm as we have it, but that is because the quotation was from the Septuagint Version, rather than from the original Hebrew. I have called attention, to this reference to our Psalm, by the Lord Jesus, not as bearing directly upon the Messianic character of the Psalm, but rather for its indirect bearing in that direction when taken together with another and more positive mark of identification.

Let us now look at **Hebrews 2:5-10**. Here the Messianic character of the Eighth Psalm is fully established.

'For unto the angels has he not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying,

'What is man, that thou are mindful *of* him? or the son of man, That thou visit him? Thou made him a little lower than the angels; thou crowned him with glory and honor, and did set him over the works *of* thine hands: thou have put all things in subjection under his feet.'

"For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels forthe suffering ofdeath, crowned with glory and honor; that he by the grace of God should taste death for every man.

'For it became him, f*or* whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain *of* their salvation perfect through suffering,"

Reference to our Psalm is made in two other New Testament Scriptures, and in each case the reference to Messiah is unmistakable. Let us turn to **1 Cor. 15:25-28:**

'For he must reign, till he has put all enemies under his feet. The last enemy that shall be destroyed is death. For he has put all things under his feet:'

"But when he said 'all things are put under him:' it is manifested that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

I have arranged this extract typographically in order to show the clear reference to the Eighth Psalm as applying to our Lord.

The remaining passage is **Eph. 1:21-23**, which is equally clear in its application. The passage is speaking of the "exceeding greatness" of the power of God to believers, which is the same power by which He raised Christ from the dead, setting Him at His own right hand in the heavenly places- '':far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and 'hast put all things under his feet,' and gave him to be head over all things to the church, which is his body, the fullness of him that fills all in all."

Thus .we find in the New Testament a sure key to the true significance of the Eighth Psalm. It’s Messianic. David's famous battle with the Philistine champion may well have been the human occasion of the Psalm, but behind David and his human purpose there was the Holy Spirit and the divine purpose, and the words written down are not David's words, but God's; not "the words which man's wisdom teaches" (**1 Cor. 2:13**).. All the writings of David which have been preserved to us may be included in his own description as to method written in his old age:

"All this," said David, "Jehovah made me understand in writing by his hand upon me" (**1Chron, 28:19**).

Coming back now to the Psalm itself, let us note, first, that it begins and ends with the same words: "O Jehovah our Lord, how excellent is thy name in all the earth!" Of course, this language is predictive. It was not yet accomplished when the Psalm was written, nor is it yet accomplished; it points to a time yet future, when the name of Jehovah our Lord shall be known throughout the world, and His glory shall fill the earth as the waters cover the sea. An understanding of this predictive character of the opening and closing words of the Psalm will help us greatly in our study.

In the words, "Thou have set thy glory above the heavens," we may, in view of the key furnished by the New Testament, see the person of our Lord. As Mr. Grant says:

"It is not the glory of moon and stars, spread *over* the heavens, such as the Psalmist speaks of in the third verse, but a glory *above* all created things, however wondrous. Jehovah it is who is manifested in this Son of man, in whose lowly position just the order of his condescending love appears. Supreme in power, he is supreme in moral glory, and in Christ how does this shine out! Thus the 'Praise of earth ascends to him, owning his rightful rule: 'Jehovah our Lord, how excellent is thy name in all the earth!' "

The mention of "babes and sucklings" is extremely suggestive. It is very probable, as others have pointed out, that David may have used these words in view of his own extreme youth as he faced the giant champion Goliath. Doubtless also they speak to us of the children acclaiming Messiah the Prince upon His entry into Jerusalem. But in the thought of the Holy Spirit the primary reference was very likely to our Lord Himself, who in His first advent came to the earth as a babe and suckling and was "crucified through weakness," but who in His second coming will be manifested as the one to whom all power belongs, in whom all strength is ordained, in whom all praise is perfected, and who will in due time "still the enemy and the avenger."

Verses 3-8 point backward to the first man, and forward to the Second Man. In the beginning of creation God gave to man the place of dominion over all the works of God's hands. "And God said, 'Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth'" (**Gen. 1:26-28**). But, alas! sin soon came in, and with sin man lost his place of dominion and became Satan's slave. Was God's purpose, then, defeated? No. For three thousand years later God caused David to write the Eighth Psalm, and in that Psalm he pointed to a time when man should again occupy the place of dominion over God's works. Another thousand years rolled by, and in the Epistle to the Hebrews the Psalm is taken up and the promise repeated and confirmed. Two thousand years more have nearly run their course, and its full accomplishment still waits. Man is still in slavery, "sold under sin." "We see not yet all things put under him."

"But we see JESUS."

Jesus is our Lord's human name. When the eternal Son of God came down from heaven He had not yet borne the name of Jesus. It was not until He had become a man that He obtained a man's name-Jesus. And when He went up into heaven after His death and resurrection He went, not as He had come, but He went into the Father's house as a man. And it is as a man that He took His seat at the right hand of God. For the first time in the history of the ages a Man sits there-a man in his human rights as a man. And His session there at God's right hand is representative. Just as He died *for* us, and rose again *for us,* He now sits *for us* in heaven, as God's token to us that He will finally bring to that place all the "many sons" destined "to glory," The old hymn says, "Before the throne my surety stands." Not so. But rather let us say, *"Upon* the throne *God* surety *sits."* He is not our surety to God, but rather God's surety to us. And the fact that He sits there is God's token to us of our acceptance in Him-"accepted in the Beloved!"

Thus we see that in the Man Jesus is begun the fulfilment of the promise of the Eighth Psalm. All power is given unto him in heaven and in earth. This is not yet made manifest, but the day is surely coming when at the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth; and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father (**Phil. 2:9-11**). And when that time is come it will then be seen that the Man Jesus is the head of a new race, a race made up *of* all those who have found shelter under the shed blood of Calvary, and that to these the promise of the Eighth Psalm will be completely fulfilled, and they shall reign with Him in full dominion over the works of God's hands. Then, truly, the name of Jehovah our Lord shall be excellent in all the earth.

It ought to be pointed out that in quoting from the Eighth Psalm in **Hebrews 2** the Holy Spirit made a slight change in a word in order to fit to His purpose. The word is "little." In the Psalm it is stated that man has been made a little lower than the angels, meaning lower in degree; but in the Hebrews passage the word is one which means "for a little time," or "for a short while." This is exactly what our Lord was "made." For a brief period He humbled Himself, and though He had Himself created the angels He came away down to us, even going so far as to be made sin for us, that we might be made the righteousness of God in Him (**2 Cor. 5:21**).

The wonderful promise, then, of the Eighth Psalm will be fulfilled. We wait for it with confidence, for by faith "we see Jesus." In Him is our hope, and our joy. In due time He came to die for us, and in due time He will come again to bring us into the Father's presence and to make us sharers in His glory forever! Amen! Even so, come, Lord Jesus!

**THE SIXTEENTH PSALM**

*The Joyous March of the Son of God toward the Cross of Calvary*

**1** Michtam of David. Preserve me, O God: for in thee do I put my trust.

**2** *O my soul,* thou have said unto the LORD, Thou *are* my Lord: my goodness *extends* not to thee;

**3** *But* to the saints that *are* in the earth, and *to* the excellent, in whom *is* all my delight.

**4** Their sorrows shall be multiplied *that* hasten *after* another *god:* their drink offerings of blood will I not offer, nor take up their names into my lips.

**5** The LORD *is* the portion of mine inheritance and of my cup: thou maintain my lot.

**6** The lines are fallen unto me in pleasant *places;* yea, I have a goodly heritage.

**7** I will bless the LORD, who has given me counsel: my reins also instruct me in the night seasons.

**8** I have set the LORD always before me: because *he is* at my right hand, I shall not be moved.

**9** Therefore my heart is glad, and my glory rejoice: my flesh also shall rest in hope.

**10** For thou will not leave my soul in hell; neither will thou suffer thine Holy One to see corruption.

**11** Thou will show me the path of life: in thy presence *is* fullness of joy; at thy right hand *there are* pleasures for evermore.

The Holy Spirit's title for the Sixteenth Psalm is *"Michtam* of *David."* The word "Michtam" is found in the superscription of five other Psalms a group by themselves, the Fifty-sixth to the Sixtieth inclusive. *The Companion Bible* says:

"The word *Michtam* is from *Katam,* to cut in, or engrave, as in **Jer. 2:22**, 'thine iniquity is *graven* before me' (not 'marked,' as in A.V. and R.V.

"The Septuagint renders it *stelographia--a* sculptured writing. Hence, Stele--a *sepulchral* monument, on account of the inscription graven on it.

"The word, therefore, points to a *graven* and therefore a permanent writing; *graven* on account of its importance *(compare* **Job 19:24**). What that importance is can be gathered only from the *Michtam* Psalms themselves.

"The A.V. and R.V. derive the word from *Kethem,* gold, either from its precious, or hidden away.

"This meaning is not far out; but it lacks the *raison (d'etre* or this importance, which the other derivation gives in connection with *death* and *resurrection.*

"The *Michtam* Psalms are all pervaded by the common characteristic of being personal, direct, and more or less private.

"The reference is to David's Son and David's Lord; and especially to his death and resurrection; or to a deliverance from imminent danger, or death, or even from the grave itself. See **Psalms 16:10**, **11**; **56:13**; **57:3**; **58:10**, **11**; **59:16**; **60:5**, **12**. It is David who, 'being a prophet' (**Acts2:25-31**), knew that God 'would raise up Messiah to sit on his throne.' Hence this is the truth *engraven* in the first of these *Michtam* Psalms (16)*"*

But the title also mentions David: it is a *"Michtam* of *David."* This also is significant, especially in connection with a Psalm so clearly Messianic. We shall see presently that the speaker in the Psalm is none other than the Messiah Himself. Therefore we may see also that the name of David in the title-line refers to David's Son, and David's Lord, as doubtless do all the Davidic Psalms.

The Messianic character of the Sixteenth Psalm has already been abundantly indicated, but now for the direct proof. Let the reader turn to the second chapter of the book of The Acts, Peter is preaching his great this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."

The speaker throughout the Psalm is Christ. Written a thousand years beforehand, the Psalm yet describes the meditations of the Holy One as He trod the path .... onward the cross of Calvary.

The Revised Version is much to be preferred here. Let us follow it as we look at the Psalm in detail. In the opening verses we hear the Son of God saying: "Preserve me, O God; for in thee do I take refuge. O my soul, thou have said unto Jehovah, Thou are my Lord: I have no good beyond thee" (vs. 1, 2). He found full satisfaction in the Father. The language of **Psalm 73:25** might well have originated in His heart: "Whom have I in heaven but thee? And there is none upon earth that I desire besides thee."

Then His thoughts turn toward His redeemed ones: "As for the saints that are in the earth, They are the excellent in whom is all my delight" (v. 3). We cannot appreciate His love for us. "Yea, he loves the people; All his saints are in thy hand" (**Deut. 33:3**). "When Israel was a child, then I loved him" (**Hosea 11:1**). And we who were sometime Gentiles have been brought within the circle of His love. He is the One "in whom also we were made a heritage" (**Eph. 1:11**); and He longs for us to realize what is "the riches of the glory of his inheritance in the saints" (**Eph. 1:18**). Let us therefore join in praise "unto him that loves us, and loosed us from our sins by his blood" (**Rev. 1:5**).

The Son's devotion to His: Father is absolute. His dedication is complete. He says: "Their sorrows shall be multiplied that give gifts for another [god]: Their drink offerings of blood will I not offer, Nor take their names upon my lips. Jehovah is the portion of mine inheritance and of my cup: Thou maintain my lot" (**Ps. 16:4**, **5**). He was on His way to Gethsemane and Calvary, and He well knew the agonies awaiting Him there; yet He rested Himself upon His Father, and could therefore say: "My flesh and my heart fails; But God is the strength [or, the rock] of my heart and my portion forever" (**Ps. 73:26**); "Jehovah is my portion,... therefore will I hope in him" (**Lam. 3:24**). His enemies pressed on every hand, and He was perfectly aware of it, but He could say: "Thou prepare a table before me in the presence of mine enemies," and, "My cup runs over" (**Ps. 23:5**).

Now hear Him: "The lines are fallen unto me in pleasant places; Yea, I have a goodly heritage" (**Ps. 16:6**). Was He now thinking of us as His heritage? We saw a moment ago that we are His heritage and that: "His delight is in us. How wonderful it is that He, could say, while treading in the way of sorrows: "The lines are fallen unto me in pleasant places!" His pleasure and delight were in doing His Father's will. He said: "My meat is to do the will of him that sent me" and to accomplish his work" (**John 4:34**); "I delight to do thy will, O my God, Yea, thy law is within my heart" (**Ps. 40:8**). The sweetest, yea, the most enjoyable thing in the world, is to know and do the "good and acceptable and perfect will of God" (**Rom. 12:1**, **2**).

Hear Him further: "I will bless Jehovah, who has given me counsel; Yea, my heart instructs me in the night seasons" (**Ps. 16:7**). Happy is he whose heart's instruction agrees with the counsel of God. All too often the eyes of our hearts are unenlightened (**Eph. 1:18**, R.V.), and therefore our hearts may lie to us and contradict the counsel of God. I once listened to a precious Christian friend telling me that he believed he was deserted by the Holy Spirit, hopelessly lost and on the way to hell. I knew that this dear brother's heart was condemning him contrary to the Word of God, and I called his attention to the teaching of **1 John 3:20** that "if our heart condemn us, God is greater than our heart, and knows all things." God graciously used this scripture to rescue His child from the Slough of Despond into which he had fallen. Of course, it is far better to have our hearts agreeing with God, who, though He often chastises His children, will never condemn them, for "if our heart condemn us not, then have we confidence toward God, And whatsoever we ask, we receive of him" (**1 John 3:21**, **22**, A.V.).

In the Psalm under discussion, listen further to the meditations of our Lord as He goes on, His face set as a flint toward Jerusalem and Golgotha: "I have set Jehovah always before me: Because he is at my right hand, I shall not be moved" (**Ps. 16:8**). It was a scripture somewhat similar to this that Satan used in seeking to induce Christ to tempt the Lord His God. "If thou are the Son of God, cast thyself down that is, from the pinnacle of the temple]: for it is written, He shall give his angels charge concerning thee: and on their hands they shall bear thee up, Lest haply thou dash thy foot against a stone" (**Matt. 4:6**). The quotation was from Scripture, but it was a misuse of Scripture, for it omitted the very important condition preceding the promise. The Psalm says: "Because thou have made the Lord, which is my refuge, even the Most High, thy habitation; There shall no evil befall thee ... " (**Ps. 91:9-12**, A.V.). So here in **Psalm 16**, it is because the Son could say He had set Jehovah always before Him, and because Jehovah was at His right hand, that He should not be moved. The lesson for us is plain; let us carefully heed it.

"Therefore my heart is glad, and my glory rejoices" (**Ps. 16:9**). In the quotation of this verse in **Acts 2:26**, we find the word "tongue" instead of "glory." His tongue was His glory, for His words were always God's words. "My teaching," said He, "is not mine, but his that sent me. If any man wills to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself" (**John 7:16**, **17**). "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak ... whatsoever I speak therefore, even as the Father said unto me, so I speak" (**John 12:49**, **50**, A.V.). His tongue, therefore, was His glory, and His tongue could rejoice always. How different it is with us!

"My flesh also shall dwell in safety. For thou will not leave my soul to Sheol; Neither will thou suffer thy holy one to see corruption" (**Ps. 16:9**, **10**). "Sheol" is right, rather than "hell," and in the quotation in **Acts 2:27**, the Revisers are right in rendering it "Hades" instead of "hell." Our Lord did not descend "into hell," the so-called Apostles' Creed to the contrary notwithstanding. He descended into Sheol, which is the Hebrew way of saying Hades-the place of departed spirits, which we find described in **Luke 16:19-31**, where the word in verse 23 is not "hell" but "Hades." The saved are no longer in Hades, for at His ascension our Lord delivered them all and escorted them into the Father's presence, moving the Paradise section of Hades into "the third heaven" (cf. **Lk. 23:43**; **2 Cor. 12:2-4**). While our Lord's soul was in Hades, His body slept in Joseph's tomb, resting in hope (A.V.), dwelling in safety (R.V.), dwelling confidently (R.V. margin) , awaiting the moment when life should re-enter it and raise it in incorruptibility and glory. When that moment arrived, Christ did indeed rise from the dead and become the first fruits of them that slept (**1 Cor. 15:20**); and our own resurrection is assured because of His; because He lives, we shall live also. He said so (**John 14:29**; cf. **Rom. 8: 11**; **1 Thess. 4 14**).

"Thou will show me the path of life: In thy presence is fullness of joy; In thy right hand there are pleasures for evermore" (**Ps. 16:11**). There is an interesting alliteration suggested by five words of this Psalm all beginning with the same letter. They are (1) "portion," in verse 5; (2) "pleasant," in verse 6, and (3) "path," (4) "presence," and (5) "pleasures," in verse 11. These words outlined our Lord's life program, and they might well be adopted as our own program.

Jehovah was His portion; let Jehovah be our portion. Since Jehovah was His portion, the lines fell unto Him in pleasant places; there is no place so pleasant as in Jehovah's will.

If we be in Jehovah's will, He will surely show us the path of life; we shall not be left wondering where to go or what to do.

As we walk in the path He points out for us, we shall find we are not alone, for He is with us, and in His presence there is fullness of joy.

And at the end of the road we shall find our place beside Him in glory, and both at His right hand (A.V.) and in His right hand (R.V.) we shall find there are pleasures that endure, even "pleasures for evermore."

A chief lesson of the Psalm is the wonderful peace and joy of our Lord's heart as He set His face as a flint toward the cross and the grave. In the very shadow of Calvary He sang, "The lines have fallen unto me in pleasant places; yea, I have a goodly heritage." He was at once "a Man of sorrows and acquainted with grief," and the happiest Man in the world. And to those who walk in fellowship with Him He proves that He is able to give joy in the midst of sorrow; He is able to satisfy the heart's longings in all conditions and circumstances.

**THE TWENTY-SECOND PSALM**

*The Good Shepherd giving His life for His Sheep.*

**1** To the chief Musician upon Aijeleth Shahar, A Psalm of David. My God, my God, why have thou forsaken me? *why are thou so* far from helping me, *and from* the words of my roaring?

**2** O my God, I cry in the daytime, but thou hear not; and in the night season, and am not silent.

**3** But thou *are* holy, *O thou* that inhabit the praises of Israel.

**4** Our fathers trusted in thee: they trusted, and thou did deliver them.

**5** They cried unto thee, and were delivered: they trusted in thee, and were not confounded.

**6** But I *am* a worm, and no man; a reproach of men, and despised of the people.

**7** All they that see me laugh me to scorn: they shoot out the lip, they shake the head, *saying,*

**8** He trusted on the LORD *that* he would deliver him: let him deliver him, seeing he delights in him.

**9** But thou *are* he that took me out of the womb: thou did make me hope *when I was* upon my mother's breasts.

**10** I was cast upon thee from the womb: thou *are* my God from my mother's belly.

**11** Be not far from me; for trouble *is* near; for *there is* none to help.

**12** Many bulls have compassed me: strong *bulls* of Bashan have beset me round.

**13** They gaped upon me *with* their mouths, *as* a ravening and a roaring lion.

**14** I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels.

**15** My strength is dried up like a potsherd; and my tongue cleaves to my jaws; and thou have brought me into the dust of death.

**16** For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet.

**17** I may tell all my bones: they look *and* stare upon me.

**18** They part my garments among them, and cast lots upon my vesture.

**19** But be not thou far from me, O LORD: O my strength, haste thee to help me.

**20** Deliver my soul from the sword; my darling from the power of the dog.

**21** Save me from the lion's mouth: for thou have heard me from the horns of the unicorns.

**22** I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

**23** Ye that fear the LORD, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.

**24** For he has not despised nor abhorred the affliction of the afflicted; neither has he hid his face from him; but when he cried unto him, he heard.

**25** My praise *shall be* of thee in the great congregation: I will pay my vows before them that fear him.

**26** The meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart shall live forever.

**27** All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee.

**28** For the kingdom *is* the LORD'S: and he *is* the governor among the nations.

**29** All *they that be* fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul.

**30** A seed shall serve him; it shall be accounted to the Lord for a generation.

**31** They shall come, and shall declare his righteousness unto a people that shall be born, that he has done *this*

**Psalms 22**, **23**, and **24** should be considered together, for they are all Shepherd Psalms: In the New Testament our Lord is presented as a Shepherd in three ways. In John 10 He is the Good Shepherd, giving His life for the sheep (**John 10:11**). In **Hebrews 13:20** He is the Great Shepherd, "brought again from the dead ... through the blood of the everlasting covenant," who is now in resurrection power and glory caring for His flock. In **1 Peter 5:4** He is the Chief Shepherd who will one day appear to reward His under-shepherds and take immediate charge of His sheep.

All of these relationships are set forth in order in our three Shepherd Psalms. In **Psalm 22** the Good Shepherd lays down His life for His sheep. In **Psalm 23** the Great Shepherd is leading His sheep and caring for them. In **Psalm 24** He is the King of glory, in His appearing at the end of the age.

A. J. Gordon used to say that **Psalm 23** is a suspension bridge, leading from the sufferings of Christ in **Psalm 22** to the glories that shall follow, described in **Psalm 24** (cf. **1 Pet. 1:11**).

Psalm 22 has been called "The Psalm of Sobs." If is a picture of our Lord's crucifixion, written a thousand years before the event. We shall find as we go on with this study that this Psalm is frequently referred to in the New Testament, and that it is unmistakably applied to Christ.

**HUMAN SIN AND DIVINE HOLINESS**

The Psalm opens with one of the seven words from the cross: "My God, my God, why have thou forsaken me?" In **Matthew 27:46** we read that "about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why have thou forsaken me "

In the consideration of these words, the question arises as to just why God did forsake His Son in that awful hour on the cross. The cry goes on: "Why are thou so far from helping me, and from the words of my groaning? O my God, I cry in the daytime, but thou answer not; and in the night season, and am not silent" (**Ps. 22:1**, **2**, R.V.).

The answer to this question may be found in the words of verses 3 to 6: "But thou are holy, O thou that inhabit the praises of Israel. Our fathers trusted in thee: *they* trusted, and thou did deliver *them. They* cried unto thee, and were delivered: *they* trusted in thee, and were not confounded. But I am a worm, and no man; a reproach of men, and despised of the people" (vs. 3-6).

The holiness of God forbade Him to hear the cry of the Sufferer on the cross. Though that Sufferer was· His own Son, and though the Son was doing the will of God in His suffering, yet the holy God could not look upon His own Lamb because that Lamb was there *as* a *sin offering,* and upon Him was laid the crushing burden of the sin of the world. The holy God cannot look upon sin with any degree of allowance, and on the cross the Son of God was made sin for us, though He knew no sin, that we might be made the righteousness of God in Him (**2 Cor. 5:21**).

This is a point that should be understood clearly. Jesus of Nazareth hung on the cross not as the Son of God, though of course He was the Son of God, and is. 'He hung there, however, as the embodiment of the; world's sin. He hung there as "a worm, and no man." It was from this embodiment of sin that the holy God turned away.

In that moment the problem of Bildad the Shuhite was being solved, as set forth in **Job 25:4-6**: "How then can man be justified with God? or how can he be clean that is born of a woman? Behold even to the moon, and it shins not; yea, the stars are not pure in his sigh How much less man, that is a worm? and the son of man, which is a worm?" The answer to Bildad's question is that man is justified with God through the transaction of Calvary, where the Lamb of God shed His precious blood in order to make it possible for the righteous God to remain righteous while justifying the believing sinner. It is the marvel of the Gospel that God found a way by which "he might be just, and the justifier of him which believeth in Jesus" (**Rom. 3:26**).

The sacrifice of Calvary does not appeal to the natural man. "All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him" (**Ps. 22:7**, **8**). In Matthew's account of the crucifixion we read that "they that passed by reviled him, wagging their heads, and saying, Thou that destroy the temple, and build it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth" (**Matt. 27:39-44**).

**THE STORY OF CALVARY ONE THOUSAND YEARS IN ADVANCE**

In verses 9 and 10 the Sufferer rolls Himself upon Jehovah in His agony, and in verses 11 to 13 cries unto Him out of the turmoil surrounding Him on the cross. And then in verses 14 and 15 He gives expression to His physical sufferings. All this, as Dr. Scofield points out, "is a graphic picture of death by crucifixion. The bones (of the hands, arms, shoulders, and pelvis) out of joint (v. 14); the profuse perspiration caused by intense suffering (v. 14); the action of the heart affected (v. 14); strength exhausted, and extreme thirst (v. 15); the hands and feet pierced (v. 16); partial nudity with, the hurt to modesty (v. 17), are all incidental to that mode of death. The accompanying circumstances are'" precisely those fulfilled in the crucifixion Christ. The desolate cry of verse 1 (**Matt. 27:46**); the period of light and darkness of verse 2 (**Matt. 27:45**); the contumely of verses 6-8, 12, 13 (**Matt. 27:39-43**); the casting lots of verse 18 (**Matt. 27:35**), all were literally fulfilled. When it is remembered that crucifixion was a Roman, not Jewish, form of execution, the proof of inspiration is irresistible" *(Scofield Reference Bible).*

In verse 16 we hear Him saying: "They pierced my hands and my feet." Of course David could not have known that his Root and Offspring, the Christ of God, would be put to death by crucifixion; and even if he had known it, he could not have predicted the method of that crucifixion. Crucifixion was not always done the same way. Sometimes only the hands were pierced, leaving the feet to be tied to the cross, and sometimes neither hands nor feet were pierced, and the victim was tied to the cross by his hands and his feet, and left to die of exhaustion. But in this case the real writer of the Psalm, the Holy Spirit of Truth, put it down minutely and circumstantially. So it was prophesied and so it was fulfilled!

Another striking fulfillment illustrating the minute accuracy of the Scriptures is found in the words of verse 18: "They part my garments among them, and cast lots upon my vesture." Now listen to the testimony "of an eyewitness, as recorded in **John 19:23**, **24**:

"Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which said, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did."

There were at least twenty-five just such accurate, fulfillments of Scripture in those last twenty-four hours preceding the death of the Lord Jesus, including the hours of the crucifixion. It is an irrefutable proof that the Scriptures are indeed the Word of God.

In verse 20 the Sufferer prays for one He calls His "darling." This, we cannot doubt, is a reference to the church which is His bride for it was in her behalf that He was suffering there.

"The church's one foundation

Is Jesus Christ her Lord;

She is His new creation

By Spirit and the Word:

From heaven He came and sought her

To be His holy bride;

With His own blood He bought her,

And for her life He died."

**MESSIAH'S SONG OF TRIUMPH**

A startling change takes place in the midst of verse 21. Down to that point the Psalm is filled with suffering and sorrow and agony. Only the minor chord is heard from the beginning of the Psalm until we come to the middle of verse 21; and then the minor chord gives place to the major chord. Read it in the Revised Version. Just after saying, "Save me from the lion's mouth," He cries in triumph, "Yea, from the horns of the wild-oxen thou hast answered me." And straight through to the end of the Psalm there is only joyous acclaim and triumphant shouting.

Why this sudden change? The answer is that at that point in the Psalm He yields up His spirit and passes out from the sufferings of the cross, and in His freedom from that suffering He begins to sing. Listen to Him, reading through from 31 inclusive, and your own heart will sing as you hear Him singing.

In verse 22 we have language that is taken up in **Hebrews 2:11** and **12** and is there identified as coming from' the mouth of the Son of God: "I will declare thy name, unto my brethren, in the midst of the church will I sing' praise unto thee." Think of Him "in the midst of the church"--for, according to His own promise, wherever two or three are gathered in His name, He is in the midst--think of Him leading in the singing of the church, and declaring unto His brethren God's new name as Father!

Remember His word to Mary Magdalene, the first person to whom He showed Himself alive after His resurrection. He said to her: "Touch me not; for I am not yet ascended to my Father: but go to my brethren [He is not ashamed to call them brethren' (**Heb. 2:11**)] and say unto them, I ascend unto my Father, and your Father; and to my God, and your God" (**John 20:17**). How wonderful it is to be reminded by Him that God is now our Father, that we are now brethren in the family of God, with the risen and glorified Son of God at the head of that family!

Let us treasure the promise of verses 27 and 28 of our Psalm: "All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the, nations shall worship before thee. For the kingdom is the Lord's: and he is the governor among the nations."

Now look at verse 30. Here we have the answer to the question raised in **Isaiah 53:8**, "Who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken"; therefore He left no family, no descendants, no offspring, no generation. But here in **Psalm 22:30** we read:

"A seed shall serve him; it shall be accounted to the Lord for a generation." That is, these whom He now greets as His brethren constitute the new family, the family of God.

"They shall come, and shall declare his righteousness unto a people that shall be born, that he has done this" (v. 31). "Done" is the same thing as "finished." Thus the Psalm ends as it began, with a word from the cross, the triumphant shout of our glorious Lord: "It is finished."

**THE THIRTY-FIRST PSALM**

*“Who, for the joy that was set before Him, endured the cross, despising the shame” (Heb.12:2)*

**1 To the chief Musician, A Psalm of David.** In thee, O LORD, do I put my trust; let me never be ashamed: deliver me in thy righteousness.

**2** Bow down thine ear to me; deliver me speedily: be thou my strong rock, for an house of defense to save me.

**3** For thou *are* my rock and my fortress; therefore for thy name's sake lead me, and guide me.

**4** Pull me out of the net that they have laid private for me: for thou *are* my strength.

**5** Into thine hand I commit my spirit: thou hast redeemed me, O LORD God of truth.

**6** I have hated them that regard lying vanities: but I trust in the LORD.

**7** I will be glad and rejoice in thy mercy: for thou hast considered my trouble; thou have known my soul in adversities

**8** And have not shut me up into the hand of the enemy: thou have set my feet in a large room.

**9** Have mercy upon me, O LORD, for I am in trouble: mine eye is consumed with grief, *yea,* my soul and my belly.

**10** For my life is spent with grief, and my years with sighing: my strength fails because of mine iniquity, and my bones are consumed.

**11** I was a reproach among all mine enemies, but especially among my neighbors, and a fear to mine acquaintance: they that did see me without fled from me.

**12** I am forgotten as a dead man out of mind: I am like a broken vessel.

**13** For I have heard the slander of many: fear *was* on every side: while they took counsel together against me, they devised to take away my life.

**14** But I trusted in thee, O LORD: I said, Thou *are* my God.

**15** My times *are* in thy hand: deliver me from the hand of mine enemies, and from them that persecute me.

**16** Make thy face to shine upon thy servant: save me for thy mercies' sake.

**17** Let me not be ashamed, O LORD; for I have called upon thee: let the wicked be ashamed, *and* let them be silent in the grave.

**18** Let the lying lips be put to silence; which speak grievous things proudly and contemptuously against the righteous.

**19** *Oh* how great *is* thy goodness, which thou have laid up for them that fear thee; *which* thou have wrought for them that trust in thee before the sons of men!

**20** Thou shall hide them in the secret of thy presence from the pride of man: thou shall keep them secretly in a pavilion from the strife of tongues.

**21** Blessed *be* the LORD: for he has showed me his marvelous kindness in a strong city.

**22** For I said in my haste, I am cut off from before thine eyes: nevertheless thou heard the voice of my supplications when I cried unto thee.

**23** O love the LORD, all ye his saints: *for* the LORD preserves the faithful, and plentifully rewards the proud doer.

**24** Be of good courage, and he shall strengthen your heart, all ye that hope in the LORD.

The New Testament identification of the Thirty-first Psalm as Messianic is shown by the quotation of a part of the fifth verse [**Luke 23:46**]. In the King James Version the words as found in **Psalm 31:5**, "Into thine hand I commit my spirit," but the Revised Version has changed the verb and so it reads, Into thine hand I commend my spirit," the exact words of our Lord from the cross in **Luke 23:46**.

The Psalm brings before us our Lord's exercise of soul in connection with the grief and shame characterizing His earthly life. We have thought too little of this as we have considered the pathway from Bethlehem to Calvary, which was in all its length "a way of sorrows." There was not only a cross at the end of the way, but there was shame all the way (**Heb. 12:2**).

Have you ever tried to visualize the life of Jesus of Nazareth before the days of His public ministry? Nazareth was a little town, whose neighbors said that nothing good could come out of it (**John 1:46**). In this little despised village there was a carpenter named Joseph with his wife Mary and a family of sons and daughters. The eldest of these children, named Jesus, was also a carpenter (**Mark 6:3**).

But this Jesus the carpenter had been born out of wedlock. His mother Mary acknowledged this, and declared that her son had been born while she was a virgin, and that he had no human father whatsoever. Joseph, Mary's husband, confirmed this testimony, declaring that he himself was not the boy's father, and that by divine revelation he had been assured that the boy had no human father (**Matt. 1:18-25**). Both Joseph and Mary testified that Jesus was the Messiah of Israel, of whom it had been predicted in **Isaiah 7:14** that He should be born of a virgin.

This was the testimony of both Joseph and Mary, but no one believed it. We read in the Word of God that not even His own brethren believed on Him (**John 7:5**). Even they refused to credit the testimony of their father and mother concerning the virgin birth of the Firstborn in the family.

It is easy to see then what they did believe. They believed what the neighbors believed, and what everybody in Nazareth believed, apart from Joseph and Mary and Jesus Himself. They believed that Jesus was the illegitimate son of a man and woman who denied the fact.

This was the atmosphere surrounding the young man named Jesus of Nazareth. The language of our Psalm gives us a vivid picture of the circumstances in which He grew up. He was thrust upon God by these circumstances and had sweet communion continuously with Him (verses 1-8).

But His was a sensitive spirit, and His life was spent with grief, and His years with sighing (verse 10).

A difficulty confronts us in the tenth verse, as we read, "My strength fails because of mine iniquity, and my bones are consumed." How could He thus speak to God when He had no iniquity of His own?

Some readers of the Psalm will turn from it and say that it is not Messianic because of this confession of sin. But there are other Psalms, whose Messianic character cannot be controverted, in which the same difficulty presents itself. We find in the Messianic Psalms our Lord frequently confessing sin. This truly presents a problem, but the solution of the problem is in the fact that He identified Himself throughout His life, as well as in His death, with us sinners, and confessed our sins as His own.

It is true that atonement for our sins was wrought out on the cross of Calvary alone. But it is also true that the suffering He endured on the way to the cross would never have been His had He not been travelling in that way. He had become incarnate in order that He might die for our sins, and this incarnation brought Him into such fellowship with man and man's sin that it can well be said, not only that He bore our sins *in* His own body on the tree, but that also He bore them in His own body *unto* the tree. Let it be said again, that atonement for sin was only while He hung on the cross, but there was much suffering before the atonement, and this suffering was because He had come into the world to save sinners.

May our hearts go out to Him in a new way as we read the language of verses 11-13:

"I was a reproach among all mine enemies, but especially among my neighbors, and a fear to mine acquaintance: they that did see me without fled from me. I am forgotten as a dead man out of mind: I am like a broken vessel. For I have heard the slander of many: fear was on every side: while they took counsel together against me, they devised to take away my life."

In verses 14-18 He again rolls Himself upon God in perfect trust, and in verses 19-24 He rejoices in His Father's goodness, and exhorts the saints to love Jehovah who "preserves the faithful, and plentifully rewards the proud doer. Be of good courage, and he shall strengthen your heart, all ye that hope in Jehovah" (23, 24).

It is true that in **Luke 2:52**, it is written that "Jesus increased in wisdom and stature, and in favor with God and man." His favor of God, of course, continued, but His favor with man was short-lived, and when at the beginning of His public ministry He returned to His home town and preached to His old neighbors, they were so enraged with Him that they "rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built that they might cast him down headlong" (**Luke 4:29**). They sought in their rage to put Him to death.

None of us can fully appreciate the terrible things endured by our Lord during the thirty-three years of the days of His flesh.

Of course none of us knows anything about his personal appearance. Many artists have attempted to depict His features for us, but they do not agree among themselves as to what He looked like, and none of us can tell. In **Isaiah 52:14**, in the midst of a passage manifestly applying to our Lord, it is written that "His visage was so marred more than any man, and his form more than the sons of men." And while it may be true, as Dr. Scofield suggests, that this marred visage was "the effect of the brutalities described in **Matt. 26:67**, **68;** **27:27-30**" (Scofield Reference Bible), we cannot be sure even of that. Let us go into the fifty-third chapter of Isaiah and let us examine again this graphic picture of the Christ of God, written by the Holy Spirit of Truth, seven hundred years before the Son of God became the Son of man. Here we find Him described as "a tender plant, and as a root out of a dry ground: he has no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not" (2, 3). This Man from heaven was so despised and rejected of His fellowmen that they hid their faces from Him. They esteemed "him stricken, smitten of God, and afflicted," and did not know that all this suffering was in their behalf (vs. 4-6).

Surely, it ought to make us love Him more when we are reminded of all these things He bore that He might finally take away our sins! His enemies flung into His face the suggestion that He was "born of fornication" (**John 8:41**). And men wearing the livery of heaven today and masquerading as ministers of righteousness are flinging the same slander into His face. We have come to know Him as the One who, for the joy that was set before Him in bringing many sons unto glory, was willing to endure the cross and to despise the shame, and that He is now seated at the right hand of the Majesty on high, able to save to the end all who come to God by Him, since He ever lives to make intercession for them! Blessed, indeed, are all they that put their trust in Him!

**THE THIRTY-FORTH PSALM**

*“We are members of His body, His flesh, and his bones” (Eph. 5:30)*

**1** I will bless the LORD at all times: his praise *shall* continually be in my mouth.

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

**3** So magnify the LORD with me, and let us exalt his name together.

**4** The LORD, and he heard me, and delivered me from all my fears.

**5** They looked unto him, and were lightened; and their faces were not ashamed.

**6** This poor man cried, and the LORD heard *him,* and saved him out of all his troubles.

**7** The angel of the LORD encamps round about them that fear him, and delivers them.

**8** O taste and see that the LORD is good: blessed is the man *that* trusts in him.

**9** O fear the LORD, ye his saints for there is no want to them that fear him.

**10** The young lions do lack, and suffer hunger: but they that seek the LORD shall not want any good *thing.*

**11** Come, ye children, hearken unto me; I will teach you the *tear* of the LORD.

**12** What man if *he that* desires life, *and* loves *many* days, that he may see good?

**13** Keep thy tongue f*rom* evil, and thy lips fromspeaking guile.

**14** Depart from evil, and do good; seek peace, and pursue it.

**15** The eyes of the LORD *are* upon the righteous, and his ears *are open* unto their cry.

**16** The face of the LORD *is* against them that do evil, to cut off the remembrance of them from the earth.

**17** *The righteous* cry, and the LORD hears, and delivers them out of all their troubles.

**18** The LORD is nigh unto them that are of a broken heart; and saves Such as be of a contrite spirit.

**19** Many *are* the afflictions of the righteous: but the LORD delivers him out of them all.

**20** He keeps all his bones: not one of them is broken.

**21** Evil shall slay the wicked; and they that hate the righteous shall be desolate.

**22** The LORD redeems the soul of his servants; and none of them that trust in him shall be desolate.

In the Thirty-fourth Psalm, at the 20th verse, we read, "He keeps all his bones: not one of them is broken." This identifies the Psalm as Messianic.

In **John 19:31-37** we read: "The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, (for that Sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knows that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced."

The Spirit of Truth throughout the Bible has been extremely careful to preserve in type and symbol, as well as in plain teaching, "the unity of the Spirit in bond of peace," and to show that "there is one body" and only one, and that this is "the church which is his body, the fullness of him that fills all in all" (**Eph.** **1:22**, **23**; **4:3**, **4**). This body of Christ consists of all those and only those who are born again, and these are "members of his body, of his flesh, and of his bones" (**Eph. 5:30**). They become members of His body by the baptism of the Holy Spirit which comes to all of them at the moment of their new birth (**1 Cor. 12:12**, **13**). It is wonderful to think of ourselves as owned of Christ, and then to read the assurance that "He keeps all his bones, not one of them is broken."

The carcass of the passover lamb in **Exodus 12** was, of course, a type of the body of Christ, who is our Passover, slain for us (**1 Cor. 5:7**). This carcass of the lamb, after the blood had been shed, and the firstborn had been redeemed, was to be eaten, "roast with fire, and unleavened bread; and with bitter herbs they shall eat it." If the house was too little for the lamb, then the lamb might be divided with the neighbors; but it must not be cut into parts, and one part taken over to the neighbors, rather the neighbors must come to it. "In one house shall it be eaten; thou shall not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof" (**Ex. 12:9**, **46**).

 Here it is seen in this passover that the body of Christ must always be considered as one and indivisible. It must not be divided. Not a bone of it should be broken.

We find the same thing repeated with emphasis in **Numbers 9:12**: "They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it."

Coming to our Psalm with this key from the New Testament and from the Pentateuch, we find that we have here not only, as indicated by the headlines, "A Psalm of David, when he changed his behavior before Abimelech; who drove him away, and he departed" (compare **1 Sam. 21:10-15**); but we have a Psalm with Christ in its heart, and we are to think of Him" rather than of David as the Speaker throughout the Psalm.

Let the Psalm be read with this in view, and it takes on a new beauty which cannot be seen, apart from the light derived from our knowledge of its Messianic character. It is Christ who says: "I will bless Jehovah at all times: His praise shall continually be in my mouth." It is His soul that boasts in Jehovah, and of this the humble shall hear, and be glad." It is He who calls upon us to magnify Jehovah with Him, and to let us exalt His name together. It is He who declares that He sought Jehovah, and that Jehovah heard Him, and delivered Him from all His fears.

There is a change made in the Revision in the 5th verse, where instead of the word "lightened," We read, "radiant": “they looked unto him, and were radiant: and their faces shall never be confounded."

It is our Lord who speaks of Himself as "this poor man" who cried, and Jehovah heard Him, and saved Him out of all His troubles. This is the One who though He was rich, yet for our sakes He became poor, that we through His poverty might be rich (**2 Cor. 8:9**). It is He who assures us in verse 7 that the angel of Jehovah encamps round about them that fear him, and delivers them." This is always true, for although He does not always deliver in the same way, yet He always delivers. He delivered Peter from prison, but He delivered John the Baptist by means of the sword of Herod. John the Baptist was beheaded for his faithful testimony, and when he was put to death, no doubt Herodias thought she had triumphed over her enemy, but as a matter of fact he was the victorious one, for while she was left here to face the consequences of her awful sin, he was delivered instantly into the presence of his Lord. In **Philippians 1:29** it is written that, "it is given unto us in behalf of Christ, not only to believe on him, but also to suffer for his sake." And, however great the sufferings may be, we may depend upon it that they are not worthy to be compared with the glory that shall be revealed (**Rom. 8:18**), and that God is always faithful to His promise to deliver His people.

Hear our Lord in the passage beginning with verse 8 as He says: "O taste and see that Jehovah is good: blessed is the man who takes refuge in him. O fear Jehovah, ye his saints: for there is no want to them that fear him. The young lions do lack, and suffer hunger: but they that seek Jehovah shall not want any good thing.”

Then observe the tenderness of His exhortation, "Come, ye children, hearken unto me: I will teach you the fear of Jehovah. What man is he that desires life, and loves many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it. The eyes of Jehovah are toward the righteous, and his ears are open unto their cry*."*

And then there is the warning: The Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cried, and Jehovah heard, and delivered them out of all their troubles. Jehovah is nigh unto them that are of a broken heart, and saves such as are of a contrite spirit. Many are the afflictions of the righteous: but Jehovah delivers him out of them all."

And now comes our verse, the one with which we began, and which provided us with a key to the beauties of this Psalm: "He keeps all his bones: not one of them is broken" (vs. 20). In **Ephesians 5**, where we are assured that "we are members of his body, of his flesh, and of his bones," we are also reminded that "no man ever yet hated his own flesh; but nourishes and cherishes it, even as the Lord the church" (vs. 29, 30). Do not let us forget that our Lord's interest in us can never flag, for without us He Himself is incomplete (**1 Cor. 12:21**). The Church is the fullness of Him (**Eph. 1:22**, **23**).

The Psalm closes with the words: "Evil shall slay the wicked: and they that hate the righteous shall be condemned. Jehovah redeems the soul of his servants: and none of them that take refuge in him shall be condemned." This language from the Revised Version has in it the same teaching as that of Romans 8, where we are assured that there is no condemnation to them that are in Christ Jesus, and that nothing can separate us from the love of God which is in Christ Jesus our Lord.

**THE FORTIETH PSALM**

*“Lo, I come (in the volume of the book it is written of me,) to do thy will, O God”* (*Heb*.10:7).

**1** I waited patiently for the LORD; and he inclined unto me, and heard my cry.

**2** He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, *and* established my goings.

**3** And he has put a new song in my mouth, *even* praise unto our God: many shall see *it,* and fear, and shall trust in the LORD.

**4** Blessed *is* that man that makes the LORD his trust, and respects not the proud, nor such as turn aside to lies,

**5** Many, 0 LORD my God, *are* thy wonderful works *which* thou have done, and thy thoughts *which are* to us-ward: they cannot be reckoned up in order unto thee: If I would declare and speak *of them,* they are more than can be numbered.

**6** Sacrifice and offering thou did not desire; mine ears have thou opened: burnt offering and sin offering have thou not required.

**7** Then said I, Lo, I come: in the volume of the book written of me.

**8** I delight to do thy will, O my God: yea, thy law *is* within my heart.

**9** I have preached righteousness in the great congregation: Lo I have not refrained my lips, O LORD, thou know.

**10** I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation.

**11** Withhold not thou thy tender mercies from me, O LORD: let thy lovingkindness and thy truth continually preserve me.

**12** For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up: they are more than the hairs of mine head; therefore my heart fails me.

**13** Be pleased, O LORD, to deliver me: O LORD, make hast to help me.

**14** Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward, and put it to shame, that wish me evil

**15** Let them be desolate for a reward of their shame, that say unto me, Aha, aha!

**16** Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The LORD be magnified.

**17** But I *am* poor and needy; *yet* the Lord thinks upon me: thou *are* my help and my deliverer; make no tarrying, O my God.

The language of the opening verses of the Fortieth Psalm are often appropriated by the believer as describing his own experience, and in a measure the language is appropriate for such an application. But the first verse does not describe the believer's experience. He did not wait patiently for Jehovah before he got saved. He was no doubt running away from Jehovah, and it was Jehovah who was waiting on him.

The key to the language of these verses is found in verses 6 to 8, which are taken up by the Holy Spirit and quoted in the 10th chapter of Hebrews and shown to be the language of the Lord Jesus Christ Himself (compare **Heb. 10:5-7**).

Dr. Scofield says that "the Fortieth Psalm speaks of Messiah, Jehovah's Servant, obedient unto death. The Psalm begins with the joy of Christ in resurrection' (vs. 1, 2). He has been in the horrible pit of the grave, but has been brought up. Verses 3-5 are His resurrection testimony, His 'new song.' Verses 6 and 7 are retrospective. When sacrifice and offering had become abominable because of the wickedness of the people (**Isa. 1:10-15**), then the obedient Servant came to make the pure offering (vs. 7-17; **Heb. 10:15-17**)."

Consider those three days and three nights between the death and resurrection of the Son of God as described in verses 1-3: "I waited patiently for Jehovah; and he inclined unto me, and heard my cry. He brought me up also out of a horrible pit, out of the miry clay, .and set my feet upon a rock, and established my goings, and he has put a new song in my mouth, even praise unto our God."

Observe the change from "my" to "our." For as He came forth out of the tomb, He came forth not alone. In the reckoning of God we ourselves who had been crucified with Him and buried with Him were now quickened together with Him, and raised up together with Him, and when He began to sing, we began to sing with Him. The song is in His mouth, even praise unto our God: “many shall see and fear, and shall trust in Jehovah.”

The new song begins strictly with verse 4: “Blessed is that man that makes Jehovah his trust, and respects not the proud, nor such as turn aside to lies. Many, O Jehovah my God, are thy wonderful works which thou have done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered” (4, 5).

“The doctrine of verses 6 – 8 is of the highest importance, but for the exposition of it we need to go to the 10th chapter of Hebrews and this we shall do directly.

Observe the language beginning with verse 9 of our Psalm: “I have preached righteousness sin the great congregation: lo, I have not refrained my lips, O Jehovah, thou know. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy loving kindness and thy truth from the great congregation: (vs. 9, 10). Oh, that every one of us might be able to say all that with reference to ourselves! How often have we concealed His lovingkindness and His truth from the great congregation! May God deliver us from so sinning against Him as to go on in this way! May He open our mouths that we may give that testimony for Him that will bring salvation unto our fellow men!

In verses 11 – 12 there is a heartbreaking cry unto God, and in the 12th verse we come again upon the difficulty spoken of in connection with Psalm 31. Here we have Him again confessing sins: “For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart fails me: (v. 12). The mystery presented by this language is solved when we think of Him as identifying Himself with us and confessing our sins as His own.

Now let us go to the Epistle to the Hebrews for the Holy Spirit’s own exposition of verses 6-8 of our Psalm. The 10th chapter of Hebrews opens with the declaration that the law which indeed had a shadow of good things to come, though not the very image of those things, could never with those sacrifices, which they offered year by year continually, make the comes thereunto perfect. That is to say, the law was unable to bring perfection of conscience, or rest, to the worshippers. If they had found rest in the offerings brought under the law they would have ceased to offer them, but the offerings themselves kept reminding them of sins. The blood of bulls and goats could never take away sins, and therefore could never bring rest and peace to the worshippers.

Until the sacrifice of Calvary the will of God concerning sacrifice had never been accomplished. “Wherefore when he comes into the world, he saith, Sacrifice and offering thou wouldst not, but a body has thou prepared me: in burnt-offerings and sacrifices for sin thou have had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me.) to do thy will, O God. Above when he said, Sacrifice and offering and burnt-offerings and offering for sin thou would not, neither had pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God" (**Heb. 10:5-9**). It was only when the blood of the Son of God poured forth from Calvary that God's righteousness was vindicated and the demands of a holy law fully satisfied.

And that was the end of the law. "He takes away the first, that he may establish the second" (**Heb. 10:9**). The first sacrifices, consisting of the offerings of the blood of bulls and goats, came to their end at Calvary, and were replaced by the second and only complete sacrifice presented by the sinless Son of God, who became sin for us that we might be made the righteousness of God in Him (**2 Cor. 5:21**). The law was only from Moses to Christ, having been added to the Abrahamic Covenant "till the seed should come to whom the promise was made" (**Gal. 3:19**). The law was Israel's schoolmaster to bring them unto Christ that they might be justified by faith. But after that faith is come, even they are no longer under a schoolmaster" (**Gal. 3:23**, **24**). Thus it is that sin can have no dominion over us, because we are not under the law, but under grace (**Rom. (5:14**). The sting of death is sin, and the strength of sin-that is, that which gave sin strength to sting to death-was the law, "But thanks be unto God, which gives us the victory through our Lord Jesus Christ," by removing the law and thus robbing sin of its strength to sting us to death (**1 Cor. 15:56**, **57**).

In **Hebrews 10** we are further told that by the will of God "we are sanctified through the offering of the body of Jesus Christ once" (v. 10).

Under the old covenant every priest stood day by day, "ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins forever, I sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he has perfected forever them that are sanctified" (**Heb. 10:11-14**).

Thus it is shown that the perfection, or ease of conscience, which was impossible under the law of Moses, is made available to us through the accomplished redemption on Calvary's cross, provided by the matchless grace of a righteous God.

"O the love that drew salvation's plan,

O the grace that brought it down to man,

O the mighty gulf that God did span

At Calvary"

**THE FORTY-FIRST PSALM**

*“He that eats bread with me has lifted up his heel against me”* (*John 13:18*)

**1** **To the chief Musician, A Psalm of David.** Blessed *is* he that considers the poor: the LORD will deliver him in time of trouble.

**2** The LORD will preserve him, and keep him alive; *and* he shall be blessed upon the earth: and thou will not deliver him unto the will of his enemies.

**3** The LORD will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness.

**4** I said, LORD, be merciful unto me: heal my soul; for I have sinned against thee.

**5** Mine enemies speak evil of me, When shall he die, and his name perish?

**6** And if he come to see *me,* he speaks vanity: his heart gathers iniquity to itself; *when* he goes abroad, he tells *it*

**7** All that hate me whisper together against me: against me do they devise my hurt.

**8** An evil disease, *say they,* cleaves fast unto him: and *now* that he lies he shall rise up no more.

**9** Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, have lifted up *his* heel against me.

**10** But thou, O LORD, be merciful unto me, and raise me up, that I may requite them.

**11** By this I know that thou favor me, because mine enemy doth not triumph over me.

**12** And as for me, thou uphold me in mine integrity, and sets me before thy face forever.

**13** Blessed *be* the LORD God of Israel from everlasting, and to everlasting. Amen, and Amen.

That the Forty-first Psalm is Messianic is beyond all doubt, for the Messiah Himself laid claim to it in the 13th chapter of John, where in verse 18, He said, "I know whom I have chosen: that the scripture may be fulfilled, He that eats bread with me has lifted up his heel against me." This is a direct quotation from the 9th verse of Psalm 41, and it gives us a key to the interpretation of the Psalm, without which key we should be helpless indeed to know the full meaning of it.

Was the Lord Jesus ever sick? That our Lord during; the days of His flesh ever experienced bodily sickness is a thought that perhaps has occurred to few of His people. This Psalm, however, seems to prove beyond a doubt that He knew what it was to be sick, and so sick that His enemies expected Him to die and rejoiced in the anticipation.

The New Testament teaches us that the Son of God became the Son of Man that He might save men: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself has suffered being tempted, he is able to succor them that are tempted" (**Heb. 2:14-18**). The word "tempted" here would be better understood by us if it were translated "tested." "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tested like as we are, apart from sin" (**Heb. 4:15**). He could not be tested by indwelling sin, because there was no sin in Him, but apart from that He was tested in all points like as we are.

Well, then, He must have been tested by sickness. Sickness is not sin. Although it is often the result of sin in itself, it is not a sinful thing to be sick. And, since our Lord was tested in all points like as we are, apart from sin, it therefore follows that He must have been tested by sickness.

In **Isa. 53:3** we read, "He is despised and rejected of men; a man of sorrows, and acquainted with brief: and we hid as it were our faces from him." The word for "grief," as shown by the Revisers Marginal rendering, is sickness-"He is ... acquainted with sickness."

In Dr. Isaac Leeser's translation, a standard among Jewish scholars, this passage reads: "He was despised and shunned by men; a man of pains, and acquainted with disease."

In the same translation the fourth verse reads: "But only our diseases did he bear himself, and our pains he carried; while we indeed esteemed him stricken, smitten of God, and afflicted."

And in the same translation the tenth verse reads: "But the LORD was pleased to crush him through disease."

David Baron, the well-known Hebrew Christian writer, translates, in **Isa. 53:4**: "But we regarded him as stricken (or plagued), smitten of God, and afflicted"; and in commenting on the passage Mr. Baron says: "Every one of the three expressions, N*agua,* one stricken, that is afflicted with a hateful shocking disease; *Mukeh Elohim,* one smitten of God; and *Munneh,* one bowed down by suffering; is intended to describe one suffering terrible punishment for sin. But for whose sins?"

Let us now look at the Psalm itself. The central figure in this Psalm is not David; the Psalm belongs to Him who is the Root and Offspring of David, even our Lord Jesus Christ Himself.

And this is true despite the confession of sins we find in the 4th verse. In our former studies of the Messianic Psalms we have seen our Lord so identifying Himself with His people that He confesses their sins as His own. How precious it is to know that He was thus so thoroughly touched with the feeling of our infirmities, that He reckoned our sins as His own, and confessed them as such!

In the first verse of the Psalm we read: "Blessed is he that considers the poor." The word translated "poor" is singular, and not plural, so that it is not poor people in general that are contemplated here, but rather some one person. The Authorized Version's marginal rendering is, "the weak or sick." It is the Son of God Himself in His humiliation who here appears as a weak or sick man, and the beatitude is pronounced upon those who consider Him: "Happy he that considers this weak, sick man." To such a man the promise is that "Jehovah will deliver him in time of trouble. Jehovah will preserve him, and keep him alive; and he shall be blessed upon the earth (or, in the land): and thou wilt' not deliver him unto the will of his enemies. Jehovah will strengthen him upon the bed of languishing: thou will make all his bed in his sickness." The Hebrew word translated "make" is a word which means to *turn* or *change* (see R. V. margin). How wonderful it is to think of God turning one's bed and changing it, or making it!

Hear our Lord speaking in the 4th verse: "I said, Jehovah, be merciful unto me: heal my soul; for I have, sinned against thee." He knew no sin (**2 Cor. 5:21**), and in Him was no sin (**1 John 3:5**). That is true. He was ever holy, harmless, undefiled, and separate from sinners (**Heb. 7:26**). But after all it was on account of our sins that He had come down from heaven to live among men, and finally to die for them. And in His journey to the cross He thought of Himself as one of us, and He identified Himself with us, and in this sense bore our sins in His own body *unto* the tree as He finally, in His atoning work on the cross, bore our sins in His own body *on* the tree.

In verse 5 He says: "Mine enemies speak evil of me." And what did they say of Him?

This is what they said: "When shall he die, and his name perish" He was sick and weak, and His enemies longed for His death. They wanted to be rid of Him.

And these enemies included His trusted friend, the same one referred to later in verse 9. "And if he comes to see me, he speaks vanity: his heart gathers iniquity to itself; when he goes abroad, he tells it."

The mystery of Judas Iscariot is beyond our ken. It is far easier to ask questions about him than to answer them. That our Lord was not deceived in him is perfectly evident, for He said in **John 6:70**, **71**, "Have not I chosen you twelve, and one of you is a devil?" This word "devil" is never applied in Scripture to anyone beside Satan and Judas. Whenever we read of it as applying to an unclean spirit it is always a mistranslation, and ought to be rendered "demon." Our Lord called Judas Iscariot a devil. "He spoke of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve." And again in **John 13:18**, as we have already seen, He said, "I know whom I have chosen: but that the scripture may be fulfilled, He that eats bread with me has lifted up his heel against me."

Judas was never a believer. He was never a saved man. It was Judas Iscariot at the supper at Bethany who complained against the act of Mary in anointing our Lord Jesus. He said: "Why was not this ointment sold for three hundred pence, and given to the poor?" But John explains to us that "This he said, not that he cared for the poor; but because he was a thief, and had the bag, and took away what was put therein" (**John 12:1-6**).

But why did the Lord Jesus trust Judas Iscariot when He knew all the time how crooked he was? That He did trust him is certain, as we shall see in our Psalm; for in the 9th verse He says, "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." These are the very words quoted in **John 13:18**, and in them He declares that Judas Iscariot was His own familiar friend in whom He trusted.

We may not know the answer to these questions, but we must believe what our Lord says about the matter. He trusted Judas Iscariot, and when Judas Iscariot be­trayed Him and joined with others in delivering Him to be crucified, while he and these others were fulfilling God's plan and purpose, nevertheless they acted wickedly in so doing (**Acts 2:23**). Judas acted wickedly as a free moral agent, and was held responsible for his sin, and "he by transgression fell, that he might go to his own place" (**Acts 1:25**). Our Lord Himself said: "The Son of man goes as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born" (**Matt. 26:24**).

Now returning to our Psalm let us listen to our Lord in words recorded a thousand years before His incarnation, saying, "But thou, O Jehovah, be merciful unto me, and raise me up, that I may requite them. By this I know that thou favor me, because mine enemy do not triumph over me. And as for me, thou uphold me in mine integrity, and sets me before thy face forever."

Of course this prayer was answered in His resurrection from the dead, and His exaltation to that place on the right hand of the Majesty on High where He now sits, expecting until the Day when His enemies shall become His footstool, and when He shall be manifested as the righteous Judge of all the earth, as King of kings, and Lord of lords!

The 13th verse is not, strictly speaking a part of Forty-first Psalm. It is rather a doxology to mark the end of the first book in the five books of the Psalter: "Blessed be Jehovah God of Israel from everlasting, and to everlasting. Amen, and Amen." Compare **Psalm 72:19**, **20** at the end of Book Two; **Psalm 89:52** at the end of Book Three; and **Psalm 106:48** at the end of Book Four.

**THE FORTY-FIFTH PSALM**

“Thy throne, O God, is forever

 and ever” (Heb. 1:8)

**1** 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.

**2** Thou are fairer than the children of men: grace is poured into thy lips: therefore God has blessed thee forever.

**3** Gird thy sword upon *thy* thigh, O *most* mighty, with thy glory and thy majesty.

**4** And in thy majesty ride prosperously because of truth and meekness *and* righteousness; and thy right hand shall teach thee terrible things.

**5** Thine arrows *are* sharp in the heart of the king's enemies; *whereby* the people fall under thee.

**6** Thy throne, O God, *is* for ever and ever: the scepter of thy kingdom *is* a right scepter.

**7** Thou love righteousness, and hate wickedness: therefore God, thy God, have anointed thee with the oil of gladness above thy fellows.

**8** All thy garments *smell* of myrrh, and aloes, *and* cassia, out of the ivory palaces, whereby they have made thee glad.

**9** Kings' daughters *were* among thy honorable women: upon thy right hand did stand the queen in gold of Ophir.

**10** Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house;

**11** So shall the king greatly desire thy beauty: for he *is* thy Lord; and worship thou him.

**12** And the daughter of Tyre *shall be there* with a gift; *even* the rich among the people shall intreat thy favor.

**13** The king's daughter *is* all glorious within: her clothing *is* of wrought gold.

**14** She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee.

**15** With gladness and rejoicing shall they be brought: they shall enter into the king's palace.

**16** Instead of thy fathers shall be thy children, whom thou may make princes in all the earth.

**17** I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.

If the Twenty-second Psalm may be appropriately designated as "The Psalm of Sobs," the Forty-fifth may well be called "The Psalm of Joy," or "The Psalm of Triumphant Rejoicing."

Of the Messianic character of this Psalm there can be no doubt, for the 6th and 7th verses are quoted in full in **Heb. 1:8**, **9**, and applied unmistakably to Christ.

Through the discovery of Mr. Thirtle concerning the musical titles of the Psalms, already referred to in these studies, it appears that the words, "To the chief Musician upon Shoshannim," belongs to the Forty fourth Psalm rather than the Forty-fifth, Shoshannim" is a Hebrew word meaning, "lilies," and suggesting the Spring, and the Shoshannim Psalms evidently related to the Passover season, and are written in celebration of Israel's redemption from bondage and her establishment as a nation under the Redeemer's care.

The proper heading for the Forty-fifth Psalm will be found in our ordinary version at the top of the Forty-sixth, "To (or, rather for) the Chief Musician. A Psalm for the sons of Korah set to Alamoth." Let this be combined with that part of the heading generally placed above the Forty-fifth Psalm and you have a repetition of the line, A Psalm of the Sons of Korah along with, "Maschil, a Song of Loves, set to Alamoth The words, For the Chief Musician," probably indicate that the Psalms thus designated were adopted by the precentor, or the leader of the music of the temple services and included in his repertory.

The word "Maschil" means *instruction,* and it is found in over thirteen Psalms, six by David-32, 52, 53, 54, 55 and 142; three by the sons of Korah-42, 44, 45; two by Asaph-74, 78; and one each by Heman the Ezrahite-88; and Ethan the Ezrabite-89. These Psalms have the character of a public homily and are really didactic poems, or Psalms of teaching or Doctrine in a peculiar sense.

The expression, "A Song of Loves," is quite intelligible as we read the Psalm in which the love of the Father and the Holy Spirit for the Son is so graphically set forth.

The word "Alamoth" is from Almah, *a virgin.* The Psalms thus designated were for the female choir in the temple singing antiphonally to the *Sheminith* or male choir. On this point Mr. Thirtle says: 'A Song of loves'-a nuptial ode-every line of this Psalm is characterized by delicacy and grace. The special justification of the titles is found in verses 9 to 15; but from first to last the Psalm is out of the question for male voices. The words are largely about females, and by females they could well be sung-moreover, be sung best. The women's choir in the temple precinct would appear to have been the special charge of skilled leaders whose names have come down to *us* in **1 Chron. 15:20**. Those placed over the damsels *(alamoth)* had psalteries, as distinguished from those over the *Sheminith* choir, who had harps. The word *Alamoth* is simple and commonplace; and, seeing that its plain meaning makes good sense, we should not be justified in looking afield for a technical signification."

Coming now to a study of the Psalm itself let us mark carefully the wording of the first verse: "My heart is indicting a good matter: I speak of the things which I have made touching the King: my tongue is the pen of a ready writer." It seems evident that this verse was written last instead of first, and that the Psalm really begins with the second verse. After finishing the Psalm the writer wrote the prefatory note and Placed, it where it belonged, at the top of the Psalm.

The writer is the Holy Spirit Himself. The word "indicting" is not particularly clear and the Revisers have changed it to "overflows." Its literal meaning: is to *bubble* up:-"My heart bubbles up in a goodly; matter."

Notice also that the theme of the Psalm is, "The King" Christ is the one in view of course, but He is, here as King rather than as Savior.

The words of the second verse, "Thou are fairer than the children of men: grace is poured into thy lips; therefore God has blessed thee forever," form the basis of one of our most beautiful English hymns:

"Majestic sweetness sits enthroned

Upon the Savior's brow;

His head with radiant glories crowned,

His lips with grace o'erflow.

No mortal can with Him compare

Among the sons of men;

Fairer is He than all the fair

That fill the heavenly train."

The scene presented by verses 3 to 5 is that of the second coming of Christ when He appears in His glory to judge the world in righteousness and subdue His enemies under Him:

"Gird thy sword upon thy thigh,

O mighty one,

Thy glory and thy majesty.

And in thy majesty ride on prosperously,

Because of truth and meekness and righteousness:

And thy right hand shall teach thee terrible things. Thine arrows are sharp;

The peoples fall under thee;

They are in the heart of the king'! enemies."

In verses 6 and 7 we have the language quoted in **Heb. 1:8**, **9**, and there shown to be addressed by the Father to His Son: "But unto the Son he saith, Thy throne, O God, is for ever and ever: a scepter of righteousness is the scepter of thy kingdom. Thou have loved righteousness, and hated iniquity; therefore God, even thy God, has anointed thee with the oil of gladness above thy fellows."

"The oil of gladness" is God's designation for the Holy Spirit; and what a designation it is! How true it is that wherever the Anointed One, that is, the Messiah the Christ, comes with the anointing of the Holy Spirit, the oil of gladness is poured forth. And not only the Messiah Himself is thus anointed, but He shares this anointing with "his fellows"; that is, with all those who are called into His fellowship. We, too, thus become with Him the anointed of the Lord. Compare **1** **John 2:20-27**.

The language of the 8th versehas given rise to another lovely song, entitled, "Out of the Ivory Palaces," by Harry Barraclough. It was after hearing a sermon by the late Dr. J. Wilbur Chapman that Mr. Barraclough, then Dr. Chapman's secretary, wrote the words and the music of his lovely song. What wonderful language we have here!

"All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad."

The Revised Version reads: "All thy garments smell of myrrh, and aloes, and cassia; out of ivory palaces stringed instruments have made thee glad."

Garments when spoken of symbolically in the Word of God are a type of conduct or behavior. Frequently in the New Testament we are told what to put off and what to put on. We are to lay aside such things as malice, and guile and hypocrisies, and envies, and evil speakings, and be clothed with humility, etc.

Now all the actions, the conduct, the behavior of the Lord Jesus Christ smelt of heaven. His spiritual garments, so to speak, had come out of heavenly wardrobes of the ivory palaces.

They smelled of myrrh. Myrrh was among the gifts brought by the wise men of the east to the infant Christ, and myrrh was among the spices in which His dead body was wrapped after Calvary. Thus from His birth to His death He was dedicated unto the sacrifice of Golgotha as the Lamb of God to take away the sin of the world.

His garments smelled of aloes. Aloes is a bitter herb, and here may signify to us the sufferings through which He passed on the way to Calvary and including Gethsemane and Calvary. And let us remember that we are appointed to partake of His sufferings,

His garments smelled of cassia, a beautiful fragrance, speaking of the glory which is to follow the sufferings, and with which the sufferings may not be compared. Let us remember again that as we share in His sufferings we are also to share in His glory.

Beginning with verse 9 we are ushered into the royal palace where kings' daughters are seen as matrons of honor, and where the queen stands at the King's right hand in gold of Ophir, sharing His glory. The queen, of course, is the Church of God, His bride (**Eph**. **5:25**, **32**).

In verses 10 and 11 the Father addresses the bride as His own daughter, and exhorts her to forget her own people and her Father's house; for she has come out of the house of Adam; and as she thus forgets the things which are behind, so shall the King greatly desire her beauty; and let her remember too that though the King is her Husband He is also her Lord and the object of her worship. Compare **Eph. 5:33**.

The Revised Version is probably to be preferred in verses 13 and 14, where the bride is seen in the glory one day to be revealed: "The king's daughter within the palace is all glorious: her clothing is inwrought with gold. She shall be led unto the king in broidered work."

In addition to the matrons of honor found in verse 9, there are also maids of honor accompanying the bride: "The virgins her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be led: they shall enter into the king's palace." This picture may indicate Israel's position in the kingdom in intimate nearness to the King and queen.

Still addressing the bride, the Father continues in verses 16, 17, saying: "Instead of thy fathers shall be thy children, whom thou shall make princes in all the earth." She is to forget her father's house and her own people in the world, but in place of them she has many children, and these are to be princes or rulers in the earth. In the natural world Eve is the mother of all living, and in the spiritual realm her antitype, the Church, is the mother of all living, and her children are appointed to reign with the King upon the earth.

The closing words are beautiful. The glorified Church, being the bride and the body of Christ, is to share His glory throughout all generations and be the cause of eternal thanksgiving. All this is included in "the mystery which from all ages have been hid in God who created all things; to the intent that now unto the principalities and the powers in the heavenly places might be made known through the Church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord" (**Eph. 3:9-11**).

**The SIXTY-EIGHTH PSALM**

*“When He ascended up on high, He led captivity captive, and gave gifts to men (Eph. 4:8).”*

**1** **To the chief Musician, A Psalm *or* Song of David.** Let God arise, let his enemies be scattered: let them also that hate him flee before him.

**2** As smoke is driven away, *so* drive *them* away: as wax melts before the fire, *so* let the wicked perish at the presence of God.

**3** But let the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice.

**4** Sing unto God, sing praises to his name: extol him that rides upon the heavens by his name JAH, and rejoice before him.

**5** A father of the fatherless, and a judge of the widows, *is* God in his holy habitation.

**6** God sets the solitary in families: he brings out those which are bound with chains: but the rebellious dwell in a dry *land.*

**7** O God, when thou went forth before thy people, when thou did march through the wilderness; Selah:

**8** The earth shook, the heavens also dropped at the presence of God: *even* Sinai itself *was moved* at the presence of God, the God of Israel.

**9** Thou, O God, did send a plentiful rain, whereby thou did confirm thine inheritance, when it was weary.

**10** Thy congregation has dwelt therein: thou, O God, have prepared of thy goodness for the poor.

**11** The Lord gave the word: great *was* the company of those that published *it.*

**12** Kings of armies did flee apace: and she that tarried at home divided the spoil.

**13** Though ye have lien among the pots, *yet shall ye be as* the wings of a dove covered with silver, and her feathers with yellow gold.

**14** When the Almighty scattered kings in it, it was *white* as snow in Salmon.

**15** The hill of God *is as* the hill of Bashan; an high hill *as* the hill of Bashan.

**16** Why leap ye, ye high hills? *this is* the hill *which* God desires to dwell in; yea, the LORD will dwell *in it* for ever.

**17** The chariots of God *are* twenty thousand, *even* thousands of angels: the Lord *is* among them, *as in* Sinai, in the holy *place.*

**18** Thou have ascended on high, thou have led captivity captive: thou have received gifts for men; yea, *for* the rebellious also, that the LORD God might dwell *among them.*

**19** Blessed *be* the Lord, *who* daily loads us *with benefits, even* the God of our salvation. Selah.

**20** *He that is* our God *is* the God of salvation; and unto GOD the Lord *belong* the issues from death.

**21** But God shall wound the head of his enemies, *and* the hairy scalp of such an one as goes on still in his trespasses.

**22** The Lord said, I will bring again from Bashan, I will bring *my people* again from the depths of the sea:

**23** That thy foot may be dipped in the blood of *thine* enemies, *and* the tongue of thy dogs in the same.

**24** They have seen thy goings, O God; *even* the goings of my God, my King, in the sanctuary.

**25** The singers went before, the players on instruments *followed* after; among *them were* the damsels playing with timbrels.

**26** Bless ye God in the congregations, *even* the Lord, from the fountain of Israel.

**27** There *is* little Benjamin *with* their ruler, the princes of Judah *and* their council, the princes of Zebulun, *and* the princes of Naphtali.

**28** Thy God has commanded thy strength: strengthen, O God, that which thou have wrought for us.

**29** Because of thy temple at Jerusalem shall kings bring presents unto thee.

**30** Rebuke the company of spearmen, the multitude of the bulls, with the calves of the people, *till every one* submit himself with pieces of silver: scatter thou the people *that* delight in war.

**31** Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God.

**32** Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord; Selah:

**33** To him that rides upon the heavens of heavens, *which were* of old; lo, he does send out his voice, *and that* a mighty voice.

**34** Ascribe ye strength unto God: his excellency *is* over Israel, and his strength *is* in the clouds.

**35** O God, *thou are* terrible out of thy holy places: the God of Israel *is* he that gives strength and power unto *his* people. Blessed *be* God.

The Sixty-eighth Psalm is Messianic as is shown by the quotation of a portion of verse 18 in the 4th chapter of Ephesians.

And since it is evident that this 18th verse refers to Christ's ascension ministry, we conclude that the seven-teen verses preceding it belong to the time preceding that ministry, and that the verses following it belong to the time consequent to that ministry.

As indicated in our preceding studies, the superscription found in our versions, at the top of this Psalm. "To (or, rather For) the Chief Musician, a Psalm Song of David," really belongs as a subscription to the Sixty-seventh Psalm.

But on the other hand, the superscription in our versions at the top of Psalm 59, "To (or, rather For) the Chief Musician upon Shoshannim (or, set to Shoshannim), A Psalm of David," belongs to our Sixty-eighth Psalm. "Shoshannim," as we saw in connection with the Forty-fifth Psalm, is a Hebrew word meaning "lilies," and suggesting the spring. And it is evident that the Shoshannim Psalms related to the Passover season, and were written in celebration of Israel's redemption from bondage, and her establishment as a nation under her Redeemer's care.

All of which seems appropriate to the Sixty-eighth Psalm in which throughout the first seventeen verses, David, in the Holy Spirit, is singing in joyous celebration of the wonderful works of God in redeeming His people Israel out of the hand of the enemy and dwelling among them as His sanctuary.

Verses 18-20 belong to the present age, beginning with the ascension of Christ, and going on to the time of our Lord's return in judgment. "Blessed be the Lord, who daily loads us with benefits, even the God of our salvation. Selah. He that is our God is the God of salvation: and unto God the Lord belong the issues from death” (vs. 19, 20).

The tense changes in verse 21 and points toward the future when our Lord shall come to subdue His enemies under His feet, to make bare His arm in behalf of His people Israel, and to fill the earth with the knowledge and the glory of Jehovah as the waters cover the sea. The Psalm closes with a wonderful paean of praise: “Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord; Selah: to him that rides upon the heavens of heavens, which were of old; lo, he does send out his voice, and that a mighty voice. Ascribe ye strength unto God; his excellency is over Israel, and his strength is in the clouds. O God, thou are terrible out of thy holy places: the God of Israel is he that giveth strength and power unto his people. Blessed be God: (32-35).

The teaching point of greatest importance for us in connection with this Psalm is the use made of the 18th verse by the Holy Spirit of Truth through the Apostle Paul in the 4th chapter of Ephesians.

Let the reader turn to that chapter and notice the words of verses 7, 8: “But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.” Observe that this is not an exact quotation; rather it is an adaptation of the language of **Psalm 68:18**. In the Psalm we read: “Thou have ascended on high, thou have led captivity captive: thou have received gifts for men.” Thus we see that from the Psalm itself, and from the reference to it in Ephesians 4, we have both sides of the truth set before us. Before leaving His disciples our Lord commanded them to tarry in Jerusalem until the arrival of the Holy Spirit. Then he ascended up on high and received gifts for men in the person of the Holy Spirit, and then bestowed these gifts upon men in sending the Holy Spirit down to them, with all the gifts required for the upbuilding and comlp1etion of the Church of God.

Notice, too, that in the Psalm we are informed that these gifts were for the rebellious. That is what we were by nature; we were rebels against God. But the gift of salvation and all the other gifts are for the rebellious. God laid all their rebellion and all their sins upon His blessed Lamb, and then having not withheld His only Son from us He gave us also with Him freely all things.

Notice also, God's purpose in it all. It was in order that He, the Lord God Himself, might dwell among men. This is God's ultimate program. He will dwell among His people forever! What a wonderful prospect!

Now let us turn to the 4th chapter of Ephesians and study that chapter in the light of this quotation from our Psalm.

The chapter opens with an exhortation that we should walk worthy of the vocation wherewith we are called, "giving diligence to keep the unity of the Spirit in the bond of peace" (1-3, R. V.).

In verses 4, 5 this unity of the Spirit is analyzed and set forth in its seven elements, one body, one Spirit one hope, one Lord, one faith, one baptism, "one God and Father of all, who is over all, and through all, and in you all." All Christians are members of this one body, for in the one Spirit they have all been baptized by the one baptism into the body of Christ, and Christ is alone their Lord, they share the faith which was once and for all delivered unto the saints, and they have one God and Father (compare **Eph. 5:30**; **1 Cor. 12:12**, **13**; **Rom. 8:9**; **Gal. 3:27**).

The English word "unity" appears twice in this chapter and never elsewhere in the New Testament. In this chapter we have, "the unity of the Spirit" (v. 3), and "the unity of the faith" (v. 13). In the Old Testament the word occurs only once where we read, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" (**Ps. 133:1**). In each of these three cases the unity is the same; it is the unity of the Spirit. And this is the only unity in which God is interested. Men talk about unity, and imagine that by combinations and mergers they themselves are able to bring about unity, but this is impossible except as it is the work of God. It is for us to recognize the unity of the Spirit and the unity of faith, and do all we can to walk in it and to preserve it for ourselves and our brethren.

Beginning at verse 7 of Ephesians 4 we have a most illuminating discussion of the Church which is the body of Christ, and of how this Church is to be built up and finally completed.

"But unto everyone of us is given grace according to the measure of the gift of Christ" (v. 7). We are members of His body, and unto each member there is assigned a function. Just as in the human body there is something to be done in each part ofthis mystical body of Christ every member has a certain place to occupy and a certain work to do. It is a mischievous notion that all the work of the Church is to be left to the preachers, evangelists and teachers. The man or woman in the pew has just as truly a work to do as has the man in the pulpit.

"Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men."

(v. 8). Here is our quotation, or rather adaptation from the Sixty-eighth Psalm, as we have already seen. The risen Lord upon ascending into heaven received the promise of the Father in the person of the Holy Spirit, and sent Him forth unto the earth with all the necessary gifts for the building up and completion of the Church as Christ's body, the fullness of Him that fills all in all (**Eph. 1:23**).

"(Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things) (9, 10). What we have here is a reference to our Lord's descent into Hades from the cross and His subsequent ascension into heaven. "Hades, the unseen world", says Dr. Scofield, "is revealed as the place of departed human spirits between death and resurrection." The word occurs, **Matt 11:23**; **16:18**; **Luke 10:15**; **Acts 2:27**, **31**; **Rev. 1:18**; **6:8**; **20:13**, **14**, and is the equivalent of the Old Testament *Sheol.* The Septuagint invariably renders *Sheol* by *Hades.*

"Hades before the ascension of Christ. The passages in which the word occurs makes it clear that Hades was formerly in two divisions, the abodes respectively of the saved and of the lost. The former was called 'Paradise' and 'Abraham's bosom.' Both designations were Talmudic, but adopted by Christ in **Luke 16:22**; **23:43**. The blessed dead were with Abraham, they were conscious and were 'comforted' (**Luke 16:25**). The believing malefactor was to be, that day, with Christ in 'Paradise.' The lost were separated from the saved by a 'great gulf fixed' (**Luke 16:26**). The representative man of the lost who are now in Hades is the rich man of **Luke 16:19-31**. He was alive, conscious, in the full exercise of his faculties, memory, etc., and in torment.

"Hades since the ascension of Christ. So far as the unsaved dead are concerned, no change of their place or condition is revealed in Scripture. At the judgment of the great white throne. Hades will give them up, they will be judged, and will pass into the lake of fire (**Rev. 20:13**, **14**). But a change has taken place which affects Paradise. Paul was 'caught up to the third Heaven ... into Paradise' (**2 Cor. 12:1-4**). Paradise, therefore, is now in the immediate presence of God. It is believed that **Eph. 4:8-10** indicates the time of the change. 'When he ascended up on high he led a multitude of captives.' It is immediately added that He had previously 'descended first into the lower parts of the earth,' that is, the Paradise division of Hades. During the present church-age the saved who died are 'absent from the body, at home with the Lord.' The wicked dead in Hades, and the righteous dead 'at home with the Lord,' alike await the resurrection (**Job 19:25**; **1 Cor. 15:52**) *"-Scofield Reference Bible.*

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" (v. 11). The Revisers insert the verb "to be" before the word "apostles," and doubtless this is the correct sense of the passage. There is a contrast between this passage and the passage on the gifts in **1 Cor. 12**. In the Corinthian passage the gifts are spiritual enablement’s bestowed upon certain men for certain services, but here in Ephesians the gifts are these Spirit-endued men themselves who are bestowed upon the Church by the risen Christ, each with his own separate gift that the Church of God may be built up.

The gifts in Ephesians are apostles, prophets, evangelists, pastors and teachers. The apostles, though they have gone to Heaven, have never ceased functioning as apostles, particularly those who wrote books of the New Testament. Here in Ephesians we have Paul ministering to us as an apostle through his writings, and in other parts of the New Testament we have Matthew, John, Peter, etc., so there is no need of "apostolic succession." The apostles have not abdicated, but are still at work.

Prophets are those who are able to speak "unto men to edification, and exhortation, and comfort" (**1 Cor. 14:3**).

New Testament. Here in Ephesians we have Paul ministering to us as an apostle through his writings, and in other parts of the New Testament we have Matthew, John, Peter, etc., so there is no need of "apostolic succession." The apostles have not abdicated, but are still at work.

Evangelist are those who preach the evangel, that is, the Gospel, and their ministry is principally to the unsaved that they may believe.

Pastors are shepherds whose business it is to guide and feed the flock.'"

And teachers are those whose work it is to expound the Word of God to their brethren. It is for them to read in the Book of God distinctly, and give the sense, and cause the people to understand the reading (**Neh. 8:8**). Sometimes these gifts are found combined in one person. Paul himself was a great apostle, a great prophet, a great evangelist, a great pastor, and a great teacher. But this is not usually so. There are great evangelists who are not great pastors, and vice versa. The whole thing is arranged by the risen Christ through the Holy Spirit according to the will of God.

Just what is the purpose of these gifts? It is "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (12). In the Revised Version this verse reads, "for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ"; and in the 1911 Bible it reads, "for the perfecting of the saints unto the doing of service, unto the building up of the body of Christ." The point is that the saints themselves are to be trained by the apostles, prophets, evangelists, pastors and teachers, so that they may intelligently do Christian service in order that the body of Christ might be built up. According to God's plan every local Church should be a Bible training school, and it is the business of the pastors and teachers in such a church to train their brethren in order that they might effectively perform the work necessary to the building up of the body of Christ.

And how long is this work to go on? Here is the answer: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ" (v. 13). The Revision here reads, "Till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fullness of Christ." The doctrine of this passage is that God is now at work creating a body for Christ. This body is the Church of God. And when the body of Christ, which is the Church of God, is completed, then the full-grown Man here referred to will be perfected. It is then that the Man Child of **Rev. 12:5** will be fully born and caught up unto God and unto His throne. It is then that the body will be united with its Head, caught up to meet the Lord in the air, and to be thereafter forever with the Lord (**1 Th. 4:13-18**).

In verses 14-16 the exhortation begun in verses 1 to 3 is taken up and completed. Here we are exhorted to "be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head" even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplies, according to the effectual working in the measure of every part, makes increase of the body unto the building up of itself in love."

Thus we have in these verses of Ephesians 4 the Holy Spirit's own unfolding of the meaning of the mysterious word of **Psalm 68:18**. May God help us to heed and profit by the exhortation!

**THE SIXTY-NINTH PSALM**

*“And I was the Song of the drunkards” (Ps. 69:12)*

**1** To the chief Musician upon Shoshannim, *A Psalm* of David. Save me, O God; for the waters are come in unto *my* soul.

**2** I sink in deep mire, where *there is* no standing: I am come into deep waters, where the floods overflow me.

**3** I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God.

**4** They that hate me without a cause are more than the hairs of mine head: they that would destroy me, *being* mine enemies wrongfully, are mighty: then I restored *that* which I took not away.

**5** O God, thou know my foolishness; and my sins are not hid from thee.

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

**7** cause for thy sake I have borne reproach; shame has covered my face.

**8** I am become a stranger unto my brethren, and an alien unto my mother's children.

**9** For the zeal of thine house have eaten me up; and the reproaches of them that reproached thee are fallen upon me.

**10** When I wept, *and chastened* my soul with fasting, that was to my reproach.

**11** I made sackcloth also my garment; and I became a proverb to them.

**12** They that sit in the gate speak against me; and I *was* the song of the drunkards.

**13** But as for me, my prayer *is* unto thee, O LORD, *in* an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation.

**14** Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters.

**15** Let not the water-flood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me.

**16** Hear me, O LORD; for thy lovingkindness *is* good: turn unto me according to the multitude of thy tender mercies.

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

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

**19** Thou have known my reproach, and my shame, and my dishonor: mine adversaries *are* all before thee.

**20** Reproach has broken my heart; and I am full of heaviness: and I looked *for some* to take pity, but *there was* none; and for comforters, but I found none.

**21** They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.

**22** Let their table become a snare before them: and *that which should have been* for *their* welfare, *let it become* a trap.

**23** Let their eyes be darkened, that they see not; and make their loins continually to shake.

**24** Pour out thine indignation upon them, and let thy wrathful anger take hold of them.

**25** Let their habitation be desolate; *and* let none dwell in their tents.

**26** For they persecute *him* whom thou hast smitten; and they talk to the grief of those whom thou have wounded.

**27** Add iniquity unto their iniquity: and let them not come into thy righteousness.

**28** Let them be blotted out of the book of the living, and not be written with the righteous.

**29** But I *am* poor and sorrowful: let thy salvation, O God, set me up on high.

**30** I will praise the name of God with a song, and will magnify him with thanksgiving.

**31** *This* also shall please the LORD better than an ox *or* bullock that hath horns and hoofs.

**32** The humble shall see *this, and* be glad: and your heart shall live that seek God.

**33** For the LORD hears the poor, and despise not his prisoners.

**34** Let the heaven and earth praise him, the seas, and everything that move therein.

**35** For God will save Zion, and will build the cities of Judah: that they may dwell there, and have it in possession.

**36** The seed also of his servants shall inherit it: and they that love his name shall dwell therein.

The Messianic marks of the Sixty-ninth Psalm are unmistakable. The words of the 4th verse, "They ... hate me without cause," are quoted in **John 15:25** by our Lord Himself as applying to Himself.

The words of the 9th verse, "the zeal of thine house hath eaten me up," are quoted in **John 2:17** and applied to Him.

The remainder of that same 9th verse, "the reproaches of them that reproached thee are fallen upon me," are quoted in **Rom. 15:3** and applied to Christ.

In the words of the 21st verse, "They gave me also gall for my meat: and in my thirst they gave me vinegar to drink," found their fulfilment in **Matt. 27:4**, **48**; **John 19:28-30**, as we shall see.

As we have already pointed out, the superscription of this Psalm in our Version belongs to the Sixty-eighth Psalm rather than the Sixty-ninth, while the super­scription over the Seventieth Psalm belongs really to the Sixty-ninth as a subscription: "To the Chief Musician, A Psalm of David, to bring to remembrance." Surely this Psalm should serve to bring to our remembrance the humiliation and rejection of the Holy Son of God as He became sin for us, that we might be made the righteousness of God in Him.

The Speaker throughout is not David, but our Lord Himself, and He says: "Save me, O God; for the waters" are come in unto my soul. I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me. I am weary of my crying: my throat is dried; mine eyes fail while I wait for my God" (vs. 1-3). Here we have brought to our attention again the sadness of our Lord's earthly life. This we saw also in connection with our study of the Thirty-first Psalm. The Via Dolorosa, or Way of Sorrows, reached, all the way from Bethlehem to Calvary, and He was ever a Man of sorrows and acquainted with grief, despised and rejected of men.

"They that hate me without a cause are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty" (v. 4). In **John 15:22-25** our Lord said: If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hates me hates my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this comes to pass, that the word might be fulfilled that is written in their law, "They hated me without a cause."

"Then I restored that which I took not away" (v. 4). What can this mean, unless it means that our Lord was actually accused of stealing things, and instead of defending Himself He made restoration for that which He had not taken. The Revised Version reads: "that which I took not away, I had to restore"

O God, thou know my foolishness; and my sins are not hid from thee" (v. 5). The word for "sins" is "guiltiness’s." Here again we have our Lord so identifying Himself with us as that He confesses our sins as His own.

"Let not them that wait on thee, O Lord God of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel. Because for thy sake I have borne reproach; shame hath covered my face" (vs. 6, 7). The language here is very touching. In the Revision it reads: "Let not them that wait for thee be put to shame through me, O Lord Jehovah of hosts: Let not those that seek thee be brought to dishonor through me, O God of Israel. Because for thy sake I have borne reproach; shame has covered my face." We might well take this prayer upon our own lips, each one of us.

"I am become a stranger unto my brethren, and an alien unto my mother's children" (v. 8). This ought to settle the long disputed question as to whether Mary had other children beside her divine Son. It has been contended that Jesus was her only Child. When it is pointed out that His brethren and sisters are actually named in the New Testament as in **Matthew 13:55**, **56**, **Mark 6:3**, the answer is that the words translated "brothers" and "sisters" are words which might speak of any degree of relationship, as cousins, for example. But for those who are subject to the authority of the Word of God the matter is fully decided by the words of **Psalm 69:8**: "I am become a stranger unto my brethren, and an alien unto my mother's children." It is written in **John 7:5**, that "neither did his brethren believe in him."

Now try to imagine the situation in that home in Nazareth. Here dwelt the Son of God among those who were borne by his own mother, but He dwelt as a stranger among them, and an alien from them. And why? Look for the answer in the verses that follow.

"For the zealot thine house has eaten me up; and the reproaches of them that reproached thee are fallen upon me" (v. 9). We have already seen that the words of this verse are quoted in **John 2:17** and **Romans 15:3** and applied to Him. Because of His zeal for His Father's house, and because of the reproaches of them that reproached God were felt by Him as a real burden--for these causes He became a stranger to His brethren, and an alien to His mother's children. And that was not all. See what follows.

"When I wept, and chastened my soul with fasting, that was to my reproach" (10). They could not understand His mourning and His fasting in His zeal for the things of God, and therefore He could have no fellowship with them, nor they with Him.

"I made sackcloth also my garment; and I became a proverb to them" (11). The Revision reads: "When I made sackcloth my clothing, I became a byword unto them." Mind" these were His own brethren, and His own mother's children. They made light of these things which troubled Him. He was an enigma unto them. They could not understand Him. It was true then and it is equally true now, that "the natural man receives not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual discerns all things, yet he himself is discerned of no man" (**1 Cor. 2:14**, **15**). Our Lord was a spiritual man, and His brothers were natural men. The things of God were foolishness unto them. They could not know them because they are spiritually discerned. And even the Lord Jesus Himself, because He was spiritual, was not discerned by them or understood by them. They could not comprehend Him. He was beyond their ken.

And so it is today. No matter how brilliant the natural man may be, no matter how cultured, no matter how educated, no matter how devout, no matter how sincere, he is utterly unable to know the things of God. But when he is born again, and his eyes are opened, then he will understand spiritual things, and then also he will understand spiritual men.

"They that sit at the gate speak against me" (12). Does this refer to the town-loafers, sitting in the public plaza, ridiculing Him as He passed by? Surely, His was a life of shame and reproach!

"And I was the song of the drunkards" (12). Nazareth, like other towns, little and big, had its drunkards, its habitual drunkards and rowdies, who loved to make up ribald songs and ditties and to heap ridicule upon this Man who "claimed to be somebody." He "was the song of the drunkards."

This ought to break our hearts. It reveals His constant endurance of the contradiction of sinners against Him. And all this He bore that He might finally come to Calvary and pour out His blood for the very sinners who spoke against Him, and sang against Him, and contradicted Him! What a wonderful Savior!

In verses 13-20 He rolls Himself upon His Father. To whom else could He go? Reproach had broken His heart, and He was full of heaviness, and He said: "I looked for some to take pity, but there was none; and for comforters, but I found none" (20).

"They gave me also gall for my meat; and in my thirst they gave me vinegar to drink" (21). Here we have another instance of the remarkable accuracy of the prophetic Word. There were about twenty-five Old Testament predictions concerning His sufferings which found their fulfilment during the last twenty-four hours up to and including His death and burial. All had been fulfilled now except this 21st verse of the Sixty-ninth Psalm.

Mark well the language of the verse: "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink." Now turn to **Matthew 27:33**, **34**, which tells us that when they were come unto a place called Golgotha, that is to say a place of a skull, they gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink." It was customary to give to men about to be crucified this draught which was a semi-anaesthetic, and which would help to lessen their sufferings. But our Lord refused it. He was there to drink the cup which His Father had prepared for Him, and He was ready to ; suffer all that was due, even to bear the crushing load ': of humanity's sin. He was indeed the Lamb of God ' which taketh away the sin of the world (**John 1:29**).

What would you say about **Psalm 69:21**? Would you say that it was fulfilled in **Matthew 27:34** when He was, given vinegar to drink mingled with gall? He knew , it was not fulfilled, for the verse in the Psalm reads, "And in my thirst they gave me vinegar to drink." There is no record of thirst in connection with **Matthew 27:33**, **34**. But after He had hung on that cross for six hours, from 9 A.M. to 3 P.M., He was indeed athirst, and Matthew declares that someone "took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink" (**Matt. 27:48**).

But let us go to John 19 where we shall find a fuller account of this wonderful occurrence. In verses 28 to 30 of **John 19** we read: "After this, Jesus knowing that all things were now accomplished, that the scripture I might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth." When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost." The Holy Spirit was writing history a thousand years before the event when He wrote the words of **Psalm 69:21**.

Verses 22 to 28 of our Psalm are imprecatory, and have to do with the partial hardness now resting upon the nation of Israel. This is shown by the language of **Romans 11:9**, **10** which is quoted from **Psalm 69:22**, **23**.

The words of **Psalm 69:25** have reference to Judas, as is shown by **Acts 1:20**.

The Psalm closes with a song of victory (verses 29 to 36), looking forward to the time when "God will, save Zion, and will build the cities of Judah: that they may dwell there, and have it in possession. The seed also of his servants shall inherit it: and they that love his name shall dwell therein" (35, 36).

May the Lord hasten it in His time! Amen and Amen!

**THE ONE-HUNDRED-AND-SECOND PSALM**

*“Jesus Christ the same yesterday, today, and forever ” (Heb. 13:8)*

**1** A Prayer of the afflicted, when he is overwhelmed, and pours out his complaint before the LORD. Hear my prayer, O LORD, and let my cry come unto thee.

**2** Hide not thy face from me in the day *when* I am in trouble; incline thine ear unto me: in the day *when* I call answer me speedily.

**3** For my days are consumed like smoke, and my bones are burned as an hearth.

**4** My heart is smitten, and withered like grass; so that I forget to eat my bread.

**5** By reason of the voice of my groaning my bones cleave to my skin.

**6** I am like a pelican of the wilderness: I am like an owl of the desert.

**7** I watch, and am as a sparrow alone upon the house top.

**8** Mine enemies reproach me all the day; and they that are mad against me are sworn against me.

**9** For I have eaten ashes like bread, and mingled my drink with weeping,

**10** Because of thine indignation and thy wrath: for thou have lifted me up, and cast me down.

**11** My days *are* like a shadow that declines; and I am withered like grass.

**12** But thou, O LORD, shall endure forever; and thy remembrance unto all generations.

**13** Thou shall arise, *and* have mercy upon Zion: for the time to favor her, yea, the set time, is come.

**14** For thy servants take pleasure in her stones, and favor the dust thereof.

**15** So the heathen shall fear the name of the LORD, and all the kings of the earth thy glory.

**16** When the LORD shall build up Zion, he shall appear in his glory.

**17** He will regard the prayer of the destitute, and not despise their prayer.

**18** This shall be written for the generation to come: and the people which shall be created shall praise the LORD.

**19** For he has looked down from the height of his sanctuary; from heaven did the LORD behold the earth;

**20** To hear the groaning of the prisoner; to loose those that are appointed to death;

**21** To declare the name of the LORD in Zion, and his praise in Jerusalem;

**22** When the people are gathered together, and the kingdoms, to serve the LORD.

**23** He weakened my strength in the way he shortened my days.

**24** I said, O my God, take me not away in the midst of my days: thy years *are* throughout all generations.

**25** Of old have thou laid the foundation of the earth: and the heavens *are* the work of thy hands.

**26** They shall perish, but thou shall endure: yea, all of them shall wax old like a garment; as a vesture shall thou change them, and they shall be changed:

**27** But thou *are* the same, and thy years shall have no end.

**28** The children of thy servants shall continue, and their seed shall be established before thee.

In this series of studies we pass over the Seventy-second and the Eighty-ninth Psalms, both of which are confessedly Messianic, but neither of which is actually taken up in the New Testament and quoted there and applied to our Lord the Messiah. In passing, however, we may look briefly at these two Psalms.

The Seventy-second Psalm is a vivid description of the Kingdom of Messiah when it shall have been set up on the earth, with Messiah Himself occupying the throne of His Father David. In many respects it is similar to the 11th chapter of Isaiah, and if the reader will read that chapter along with this Psalm this similarity will be apparent to them. The words of the closing verse, "The prayers of David the son of Jesse are ended," should rather read, "are to be ended"; for, as the Psalm indicates, the prayers of David for the future Kingdom will find their complete answer in that Kingdom.

The Eighty-ninth Psalm should be read in connection with the Davidic covenant of **2 Samuel 7:9-14**, of which covenant it is an exposition.

The Seventy-second Psalm closes Book II of the salter, and the Eighty-ninth Psalm closes Book III.

Coming now to the One-hundred-and-Second Psalm, we find a truly Messianic Psalm, identified for us as such in the quotation from verses 24 to 26 in **Hebrews 1:10-12**. Let the reader turn to Hebrews and carefully read it, from the first verse of the first chapter through the fourth verse of the second chapter. There will be found in that passage many quotations from the Old Testament Scriptures, showing that the Scriptures thus quoted from have the Messiah Himself at their heart.

From **Hebrews 1:10-12** we learn that the words beginning with, "thy years are throughout all generations" of **Psalm 102:24**, and going on through verses

25-27, are words addressed by the Father to His Son. To get the whole of the passage quoted in **Hebrews 1:10-12** we must begin with the 12th verse of the Psalm, using the first four words of that verse, and joining those words with the latter part of the 24th verse, and then reading on through the 27th. Thus we would have it:

"But thou, O Jehovah, ... thy years are throughout all generations. Of old have thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shall thou change them, *and* thy shall be changed. But thou are the same, and thy years shall have no end."

With this key in our hands, we shall find ourselves able to solve the mysteries concerning this wonderful Psalm which could not otherwise be solved.

What we have in the Psalm is a dialogue carried on between the Father and the Son, and it is evident that the scene of this dialogue is laid, for the most part, in the Garden of Gethsemane.

The New Testament accounts do not give us much detail as to what was said between the Father and His Son in that garden of agony. But here in the Psalm we find ourselves treading on holy ground as we are introduced into the solemn scene.

The Psalm really opens with the note preceding the first verse, for that note is a part of the inspired record: "A Prayer of the afflicted, when he is overwhelmed, and pours out his complaint before Jehovah." Then as the Psalm proceeds we hear His prayer, reaching from the first verse to the eleventh inclusive.

"Hear my prayer, O Jehovah, and let my cry come unto thee. Hide not thy face from me in the day when I am in trouble; incline thine ear unto me: in the day when I call answer me speedily. For my days are consumed like smoke, and my bones are burned as an hearth. My heart is smitten, and withered like grass; so that I forget to eat my bread. By reason of the voice of my groaning my bones cleave to my skin. I am like a pelican of the wilderness: I am like an owl of the desert. I watch, and am as a sparrow alone upon the house top" (1-7).

It would be impossible to imagine a more graphic picture of the utter loneliness of the Son of God as He had moved among men, the object of their hatred and derision. "He was despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not" (**Isa. 53:3**).

"Mine enemies reproach me all the day; and they that are mad against me are sworn against me. For I have eaten ashes like bread, and mingled my drink with weeping, because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down" (8-10). It was not the Father's indignation and wrath for His beloved Son as such, but rather His indignation and wrath against our sins, which had brought this suffering upon His holy Son. Here again, as in other Messianic Psalms, we find the Lord Jesus identifying Himself with us, and confessing our sins as His own.

"My days are like a shadow that declines; and I am withered like grass" (11).

He was old before His time. Artists have frequently sought to paint His portrait, but of course none of us can tell what He looked like. We may only know that His terrible sufferings, even before the cross, had left their mark upon Him. His enemies said, "Thou are not yet fifty years old" (**John 8:57**), when He was only a little past thirty; and in the Word of prophecy it is written that, "His visage was so marred more than any man, and his form more than the sons of men" (**Isa. 52:14**).

Down to this point we have had only the minor chord in our Psalm as the suffering Son of God poured out His complaints before His Father. But now there comes a great change as the Father replies to His Son, beginning at verse 12:

"But thou, O Jehovah, shalt endure forever; and thy remembrance unto all generations" (12). Let us observe here that just as the Son addressed His Father by the title Jehovah in verse 1, so now the Father addresses His Son by the same title in verse 12.

"Thou shall arise, and have mercy upon Zion: for the time to favor her, yea, the set time, is come" (13).

The Son of God was about to die, but He was also to arise out of that death; and by His death and resurrection He was surely having mercy upon Zion, and favoring her in the set time, the time appointed of the Father. The sacrifice of Calvary was primarily for Israel, "to the Jew first, and also to the Greek" (**Rom. 1:16**). The Lord Jesus was first of all, "a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers" (**Rom. 15:8**). That is to say, God had made certain promises to Israel through the Father, and in order to fulfil these promises it was necessary that the Lord Jesus should come and die on the cross of Calvary. It was to vindicate the truth, or, the truthfulness of God. Of course He died for us Gentiles also, but this was in order "that the Gentiles might glorify God for his mercy" (**Rom. 15:9**). To Israel it was a matter of righteousness in the fulfilment of promises; to the Gentiles it was a matter of pure mercy, since no promises had been made to the Gentiles. The time to favor Zion had truly come.

"For thy servants take pleasure in her stones, and favor the dust thereof" (14).

Where is there another city in the world whose very stones are the object of interest on the part of God's people, and who examine with such fervor "the dust thereof"?

"So the heathen shall fear the name of Jehovah, and all the kings of the earth thy glory" (15).

The word "heathen" has lost its meaning to us, and therefore we should read as with the Revised Version, "nations." The nations of the earth and their kings and rulers are to be brought into universal blessing through Zion, that is, Jerusalem, Israel's holy city.

"When Jehovah shall build up Zion, he shall appear in his glory" (16). This is indeed a significant word in view of the present rebuilding of Jerusalem. Zion is being built up and prepared for the return of her King in all His glory.

"He will regard the prayer of the destitute, and not despise their prayer" (17).

When He is on the throne the prayer of the destitute will be heard, for "with righteousness shall he judge the poor, and reprove with equity for the meek of the earth" (**Isa. 11:4**).

"This shall be written for the generation to come: and the people which shall be created shall praise Jehovah" (18). Are we not glad that it was written for a generation to come, and that we ourselves are that generation, we who have been, by regeneration, created anew that we might praise Jehovah?

"For he has looked down from the height of his sanctuary; from heaven did Jehovah behold the earth: to hear the groaning of the prisoner; to loose those that are appointed to death; to declare the name of Jehovah in Zion, and his praise Jerusalem?; when the people are gathered together, and the kingdoms, to serve Jehovah" (19:22).

The word "people" in verse 22 should read "peoples In that day the peoples of the earth will be gathered together and the kingdoms to serve Him.

Here again we come to a change in the Psalm. The Father has been addressing His Son in reply to that J. Son's petition, and now the Son for a moment speaks again, saying, "He weakened my strength in the way; he shortened my days. I said, O my God, take me not:" away in the midst of my days" (23, 24).

Here we may find an answer to the much discussed question as to what our Lord meant, when in the garden He cried out, saying, "O my Father, if it be possible, let this cup pass from me" (**Matt 26:39**). To what cup did He refer? By many it is held that our Lord was praying to be delivered from dying on the cross. Others who reject this theory teach that our Lord was praying to be delivered from having His Father hide His face from Him while on the cross. Our own conviction is that our Lord was praying to be delivered from dying in the garden, and thus failing to reach the cross. To us it is evident that in Gethsemane Satan made an attack upon the Son of God and sought to kill Him there and thus prevent the fulfillment of the prophetic Word that the Lamb of God should die on the cross. The Twenty-second Psalm predicts and depicts His death by crucifixion, and He Himself prophesied concerning the manner of death He should die, in being lifted up from the earth (**John 3:14**,**15**; **8:28**; **12:32-34**). When He was arraigned before Pilate, that ruler said, "Take ye him, and judge him according to your law" (**John 18:31**). If they had done this they would have stoned Him to it still remains that His prayer was "heard," that is to say, it was granted. Whatever He was asking for was given to Him.

What did He ask for? He asked that a certain cup might pass from Him. In His utter self-abnegation and meekness He was willing even to drink the cup if that should be His Father's will; but He said, "if it be possible, let this cup pass from me." It was possible, and therefore the prayer was granted, and He was delivered from drinking of that particular cup. He drank instead of another cup, the cup which His Father gave Him (**Matt. 20:22**; **John 18:11**). But from His Father's cup He did not pray to be delivered. He prayed to be delivered from death in the garden.

It is also clear that the cup from which He prayed to be delivered was not the hiding of His Father's face at Calvary, for His Father's face was hidden from Him at Calvary, and thus we see that this was not the cup from which He was delivered.

He prayed that He might not die in the garden, that He might be saved from death. "With strong crying and tears," He prayed "unto him that was able to save him from death" (**Heb. 5:7**). To us the conclusion is inevitable that He prayed to be delivered from dying at the hands of Satan in Gethsemane. He said to His Father in His agony, "O my God, take me not away in the midst of my days" (**Ps. 102:24**). It was for these days that He had been born. Up to this time He had been saying, "Mine hour is not yet come," but now it had come, and His threatened death in the garden within so short a distance from the cross overwhelmed Him with fear.

It is much easier to ask hard questions about this matter than to answer them. How could the Lord of glory fear the prince of darkness, after meeting him repeatedly and overcoming him? We may not be able to answer such a question, but there are other questions equally difficult of solution. In **Mark 14:33**,**34** we read that in Gethsemane our Lord was "sore amazed," and "very heavy," and that He said, "My soul is exceeding sorrowful unto death." How could He thus be overtaken by amazement? Then in verse 35, "He went forward a little, and fell on the ground" in His utter weakness. How could that be? Then in **Luke 22:44** we read that "being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground." The word for "drops" is really "clots"-great clots of blood pouring through His skin falling to the ground. Mystery of mysteries! How could such things be? And yet, such things were! No one has ever yet solved the mystery of the incarnation in which the glorious Son of God emptied Himself, and for thirty-three long years suffered as a man under self-imposed humiliation and limitation that He might be a faithful Mediator and an effectual High Priest being touched with the feeling of our infirmities.

Coming back now to the Psalm we have the Father again replying to the Son in the latter part of the 24th verse. The Son had said, "O my God, take me not away in the midst of my days," and the Father replied, saying, "Thy years are throughout all generations. Of old have thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shall endure: yea, all of them shall wax old like a garment; as a vesture shall thou change them, and they shall be changed. But thou are the same, and thy years shall have no end. The children of thy servants shall continue, and their seed shall be established before thee" (24-28).

Here we see the Son of God as the Creator and Preserver of all things, and we see also that He who made all things, and without whom nothing was made that was made (**John 1:3**), He who created all things that are in heaven and that are in earth, He by whom and for whom all things were created, and who is before all things, and in whom all things consist (**Col. 1:16**, **17**), He who upholds all things by the Word of His power (**Heb. 1:3**) -that He will continue even after the works of His hands have perished and been replaced by the renewed heaven and the new earth which also shall be created by Him, that when they have all passed away He will still continue, for He is the same, yesterday, today and forever (**Heb. 13:8**).

He changes not! From everlasting to everlasting is our Lord and our God!

By others it has been pointed out that the word translated "the same" is really a proper name. Mr. Darby translates it, "the Same," using the capital letter S, and explaining in a footnote that the word represented by this descriptive phrase is really a name of deity. The same word occurs in **Deut. 32:39**; **2 Sam. 7:28**; **2 Kings 19:15**; **Neh. 9:6**, and elsewhere, and always describes the One who is ever the same, in the past, in the present, and in the future.

Helen Spurrell, in her translation of the Old Testament, uses the word HUA, and declares that its meaning is, "The self-existent One who changes not!"

Dr. Max Wertheimer, in a personal letter to the writer, says that this Hebrew word "is used as a mark of' identification, which when referring to Jehovah means' the unchangeable Eternal One, explaining His unending being or existence. For instance, in **Deut. 32:39**, **40** it is written, 'See now that I, I, Hoo, (He, the all-acting One in life and death) am He; ... for I lift up my hand to heaven and say, *Chaionochi-l' olo'm-*Ilive, I, forever (in other words, the Absolute Sovereign) and there is no Elohim (God) beside me.'

How good it is to know Him who ever abides, who one day loved us enough to die for us, who loves us today just like He loved us then, who would die for us again if He needed to, who would die for us a thousand times if it were necessary, and who a million years from now will love us just like He loves us now.

"Change and decay in all around I see;

 O Thou who changes not, abide with me"

**THE ONE-HUNDRED- AND-TENTH PSALM**

*“Sit on my right hand, until I make*

 *thine enemies thy footstool”*

 *(Heb.* 1:13).

**Ps 110:1** **A Psalm of David.** The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

**2** The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

**3** Thy people *shall be* willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

**4** The LORD has sworn, and will not repent, Thou *are* a priest for ever after the order of Melchizedek.

**5** The Lord at thy right hand shall strike through kings in the day of his wrath.

**6** He shall judge among the heathen, he shall fill *the places* with the dead bodies; he shall wound the heads over many countries.

**7** He shall drink of the brook in the way: therefore shall he lift up the head.

The Messianic character of the One-hundred-and-Tenth Psalm is shown by the remarkable prominence given it in the New Testament. Our Lord Himself frequently referred to the Psalm as applying to Him. In our study of the Second Psalm we found seven references to that Psalm in the New Testament, but there are at least fifteen such references in the New Testament to the One-hundred-and-Tenth Psalm. Here we shall find the deity of the Lord Jesus and His eternal priesthood, following His coming in glory to subdue His enemies and set up the Kingdom promised unto the fathers by the prophets.

The Psalm opens with our Lord's return into heaven at the close of His earthly ministry nineteen hundred years ago. As we saw from our study of Psalm 2, He entered into His Father's presence on the day of His resurrection, and then His Father said to Him, "Thou are my Son; this day have I begotten thee" (**Ps. 2:7**; **Acts 13:32**, **33**). He then came back to earth and through forty days, by many infallible proofs, He showed Himself alive after His passion. Then came the final day, of which we read in the first chapter of the Acts, when He bade farewell to His disciples, and entered into Heaven, taking with Him all the redeemed out of Hades, and removing Paradise from Hades into Heaven.

What a wonderful day was that when our Lord shot up through the heavens, far above all heavens, at the, head of the host of the redeemed, until He found Him '" self in His Father's presence! We may hear Him saying to His Father, "Behold I and the children which God has given me" (**Heb. 2:13**). And then the Father answers Him, in the words recorded in Psalm 110.

"Jehovah saith unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool" (1). Turning now to **Matt. 22:41-45** we find our Lord asking:

His enemies, "What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then does David in spirit call him Lord, saying, The LORD said unto my Lord, Sit thou on my right hand till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions."

In Mark's parallel account of this interview, **Mark 12:35-37**, our Lord declares that what David said was "said by the Holy Ghost" (v. 36).

Luke also reports the same interview in his 20th chapter, verses 41-44.

In Matthew **26:64** our Lord was referring again to this One-hundred-and-Tenth Psalm when He said to the high priest, "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

In **Eph. 1:20**, Paul is referring to **Psalm 110:1** when he says that God raised Christ "from the dead, and set him at his own right hand in the heavenly places."

Again in **Col. 3:1**, the Apostle is referring to this Psalm when he writes, "Christ sits on the right hand of God."

And it may be that Stephen, the first martyr, was thinking of **Psalm 110:1** when he said in **Acts 7:56**, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God." Our Lord had risen from His place at the Father's right hand in order to welcome His suffering servant as he ascended unto Him out of the murderous hands of his enemies.

**Psalm 110:1** is again referred to in **Heb. 1:3** where our Lord is pictured as having "sat down on the right hand of the Majesty on high"; and still again in the 13th verse of the same chapter where we read, "But to a which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?"

Again we have **Psalm 110:1** referred to in **Heb. 8:1** where it is written: "Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens."

Again, in **Heb. 10:11-13**, it is written: "And every priest stands daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool."

And yet again, in **Heb. 12:2**, we have **Psalm 110:1** referred to, where it is written of our Lord that having endured the cross, despising the shame, he is now "set down, a.t the right hand of the throne of God."

"Jehovah shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies" (2). In the marginal reading of the Revised Version this verse is rendered: "Jehovah shall stretch forth the scepter of thy strength out of Zion: rule thou in the midst of thine enemies." It is the Father's solemn promise that His Son who had offered Himself to His people as their King and had been rejected by them, will yet sit upon the throne of His Father David, reigning over the house of Jacob in a Kingdom that should have no end (**Luke 1:31-33**).

"Thy people shall be willing in the day of thy power" (3). Here is another significant promise. His people Israel are referred to, who in the days of His weakness had rejected Him, but who in the day of His power, when He comes again, will receive Him. "He was crucified through weakness, yet He lives by the power of God" (**2 Cor. 13:4**). In our Lord's lament over Jerusalem, recorded in **Matt. 23:37-39**, He said: "O Jerusalem, Jerusalem, thou that kill the prophets, and stone them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathers her chickens under her wings, and ye would not!" He was willing, and they were not willing. Therefore He said further, "Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say" Blessed is he that cometh in the name of the Lord." In that day, the day of His power, His people shall be willing!

The Revisers render the first clause of this third verse: "Thy people offer themselves willingly in the day of thy power." And in a marginal note they point out that the Hebrew literally signifies, "Thy people are freewill offerings in the day of thy power." The meaning of this is shown in **Judges 5:2** where Deborah and Barak sang, saying, "Praise ye Jehovah, for the avenging of Israel, when the people willingly offered themselves"; and again in **Nehemiah 11:2** where it is written: "And the people blessed all the men, that willingly offered themselves to dwell at Jerusalem." Of that day it is written in **Zechariah 12:10**: "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 thy have pierced, and they shall mourn for him, as one mourns for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn."

"In the beauties of holiness" (3). The Revised Version is probably to be preferred here: "Thy people offer themselves willingly in the day of thy power, in holy attire."

"From the womb of the morning: thou have the dew of thy youth" (3). The Revision reads: "Out of the womb of the morning, thou have the dew of thy youth." This doubtless refers to the everlasting youth, so to speak, of our Lord. There is no longer any weakness in Him. He is the same yesterday, and today, and forever. His strength never wanes, and therefore it is just as if He had just now sprung out of the womb of the morning in the fullness of His everlasting power. How good it is to know that though earth and heaven may pass away He ever abides, unchanging!

"Jehovah has sworn, and will not repent, Thou are a priest for ever after the order of Melchizedek" (4). This is the only reference to Melchizedek in the Old Testament apart from this strange record of him in **Genesis 14:17-24**:

"And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the king that were with him, at the valley of Shaveh, which is the king's dale. And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all. And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself. And Abram said to the king of Sodom, I have lift up mine hand unto Jehovah, the most high God, the possessor of heaven and earth, that I will not take from a thread even to a shoe-latchet, and that I will not take anything that is thine, lest thou should say, I have made Abram rich: save only that' which the young men have eaten, and the portion ofthe men which went with me, Aner, Eshcol, and Mamre, let them take their portion."

The next mention of Melchizedek after the One-hundred-and-Tenth Psalm is in the book of Hebrews, where we find frequent reference to him. In the 4th chapter of Hebrews the subject of priesthood is first introduced: in the 14th verse, and the paragraph on that subject." extends from that verse to the 10th verse of the 5th chapter:

"Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high "priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins. And no man takes this honor unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou are my Son, today have I begotten thee. As he saith also in another place, Thou are a priest for ever after the order of Melchisedek. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him; called of God an high priest after the order of Melchisedec."

Then at **Hebrews 6:13-20** we read:

"For when God made promise to Abraham, because he could swear by no greater, he sware by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so after he had patiently endured, he obtained the promise. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which enters into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec."

In the seventh chapter of Hebrews we have a detailed exposition of the doctrine of the Melchisedec priesthood. This chapter should be studied carefully. The key thought of the chapter is indicated by the words "continually" (v. 3), "endless" (v. 16), "forever" (vs. 17, 21), "unchangeable" (v. 24), "to the uttermost" and "ever" (v. 25), and "for evermore" (v. 28).

The great difference between the priesthood of Aaron and that of Melchisedec is that the Aaronic priesthood' was temporary, while the Melchisedec priesthood is permanent. The Aaronic priests were many "because they were not suffered to continue by reason of death: but this man. because he continues ever has an un­changeable priesthood, wherefore he is able also to save them unto the end that come unto God by him, seeing he ever lives to make intercession for them (23-25).

The name "Melchisedec" means "King of Righteousness." And the name "Salem" means "peace." Therefore Melchisedec was a good type of the Lord Jesus Christ who is King of righteousness and King of peace, and will be manifested as such at His second coming when He, like Melchisedec, will be a King and Priest, and His Kingship and Priesthood will be without end.

"The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the nations, he shall fill the places with the dead bodies: he shall wound the heads over many countries" (5, 6). Here is pictured the judgment work of our Lord when He "shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (**2 Thes. 1:7-9**). It is the day of His wrath referred to in **Psalm 2:12** where it is written: "Kiss the Son, lest he be angry, and ye perish from the way, for his wrath will soon be kindled" (R. V.). In that day men shall cry to the mountains and rocks to fall on them and hide them from the face of Him that sits on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand? (**Rev. 6:15-17**).

"He shall drink of the brook in the way: therefore shall he lift up the head" (7). This is doubtless a reference to Gideon's test in **Judges 7:4-6**. The men who bowed down upon their knees to drink, taking their time to refresh themselves, were set aside, and the others who lapped up the water as they ran, eager for the fray, though their numbers were small, only three hundred of them, were used to gain the victory over the enemy. Our Lord never sought to please Himself. He was always eager to be doing His Father's will.

There may also be a reference figuratively to the Word of God. When we read the Word of God we are dinking of the brook by the way. The Son of God lived by the Word of God, and sought always to do the will of God thus revealed to Him. Those who follow His example, putting God first, and seeking only His glory, will find that their heads shall be lifted up above their enemies round about them. And then they, too, will offer in His tabernacle sacrifices of joy, singing praises unto Jehovah (**Ps. 27:3-6**).

**THE ONE-HUNDERED-AND-EIGHTEENTH PSALM**

*“The stone which the builders*

 *rejected, the same became*

 *the corner” (Matt. 21:42)*

**Ps. 118:1** O give thanks unto the LORD; for *he is* good: because his mercy *endures* forever.

**2** Let Israel now say, that his mercy *endures* forever.

**3** Let the house of Aaron now say, that his mercy *endures* forever.

**4** Let them now that fear the LORD say, that his mercy *endures* forever.

**5** I called upon the LORD in distress: the LORD answered me, *and set me* in a large place.

**6** The LORD *is* on my side; I will not fear: what can man do unto me?

**7** The LORD takes my part with them that help me: therefore shall I see *my desire* upon them that hate me.

**8** *It is* better to trust in the LORD than to put confidence in man.

**9** *It is* better to trust in the LORD than to put confidence in princes.

**10** All nations compassed me about: but in the name of the LORD will I destroy them.

**11** They compassed me about; yea, they compassed me about: but in the name of the LORD I will destroy them.

**12** They compassed me about like bees; they are quenched as the fire of thorns: for in the name of the LORD I will destroy them.

**13** Thou hast thrust sore at me that I might fall: but the LORD helped me.

**14** The LORD *is* my strength and song, and is become my salvation.

**15** The voice of rejoicing and salvation *is* in the tabernacles of the righteous: the right hand of the LORD does valiantly.

**16** The right hand of the LORD is exalted: the right hand of the LORD does valiantly.

**17** I shall not die, but live, and declare the works of the LORD.

**18** The LORD has chastened me sore: but he has not given me over unto death.

**19** Open to me the gates of righteousness: I will go into them, *and* I will praise the LORD:

**20** This gate of the LORD, into which the righteous shall enter.

**21** I will praise thee: for thou have heard me, and are become my salvation.

**22** The stone *which* the builders refused is become the head *stone* of the corner.

**23** This is the LORD'S doing; it *is* marvellous in our eyes.

**24** This *is* the day *which* the LORD has made; we will rejoice and be glad in it.

**25** Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity.

**26** Blessed *be* he that comes in the name of the LORD: we have blessed you out of the house of the LORD.

**27** God *is* the LORD, which has showed us light: bind the sacrifice with cords, *even* unto the horns of the altar.

**28** Thou *are* my God, and I will praise thee: *thou are* my God, I will exalt thee.

**29** O give thanks unto the LORD; for *he is* good: for his mercy *endures* forever.

We now come to the last of the Messianic Psalms according to the test we have laid down in this series of studies. It is the last of the Psalms to be quoted in The New Testament and applied to our Lord Jesus the Messianic Psalms according to the test we have laid down in this series of studies.

It is also the last of the Hallel Psalms, of which there were six, and which are repeated by the Jews at their festivals. They are Psalms 113 to 118 inclusive. This Psalm also forms a part of the Haggadah, that is, the prayer for Passover night. It is more than likely that this is the hymn which was sung by our Lord Jesus and His disciples at the first Lord's Supper: "And when they had sung an hymn, they went out into the mount of Olives" (**Matt. 26:30**).

Nobody knows who wrote this Psalm or when it was written. Its authorship has been ascribed to David and to Hezekiah. Some writers believe that David wrote it when he became king over Israel and conquered the surrounding nations (**2 Sam. 7:1**, **8-10**). Others believe that Hezekiah wrote it at the time he was restored from sickness (**2 Kings 20:1-11**). It is supposed by some that it was sung at the first celebration of the Feast of Tabernacles after the return from Babylon (**Ezra 3:1-4**). Others believe that it was sung at the laying of the foundation of the second temple (**Ezra 3:8-13**); or, at the completion of the second temple (**Ezra 6:15-18**); or, at the celebration of the Feast of Tabernacles after the rebuilding of the second temple (**Neh. 8:13-18**). It seems very probable that in the celebration re­corded in Ezra 3 this Psalm was sung, for in that chapter we read that "when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the Lord, after the ordinance of David king of Israel. And they sang together by course in praising and giving thanks unto the Lord; because he is good, for his lovingkindness endures forever toward Israel" (**Ezra 3:10**, **11**). The clause, "they sang together by course," really refers to their singing responsively or antiphonally; and the One-hundred-and-Eighteenth Psalm seems to be indicated by the words, "giving thanks unto the Lord; because he is good, for his lovingkindness endures forever" (compare verses 1, 2, 3, 4, 25, 29). Again, the words, "after the ordinance of David king of Israel," remind us of **1 Chronicles 16:1**, **34-35**, and they may indicate that David wrote this Psalm and used it on the day when the ark of God was brought in the midst of the tent that David had pitched for it.

The Hallel Psalms are still used in the Haggadah, which is the order of service for the Passover night and the first two days of the Passover season, and also the Feast of Weeks or Pentecost, the Feast of Tabernacles, and the Feast of Chanuca, or Dedication. The Hallel is never used in a home of mourning, but is usually connected by the Jews with joy. During the Feast, which is called Hosanna Rabba, on the Great Hosanna Day, the Jews walk around the aisles of the synagogue bearing palm branches, myrtle twigs and willow sprigs, singing the 25th verse of this Psalm, "O Jehovah, save, I beseech thee," which in the Hebrew tongue is, *Hashiahna.* This was done in obedience to the command of **Leviticus 23:40**, "And ye shall take you on the first day the fruit of goodly trees, branches of palm trees, and boughs of thick trees, and willows of the brook; and ye shall rejoice before Jehovah your God seven days." It was a part of this Psalm which was sung by the multitude greeting the Lord Jesus on the day when He presented Himself as King of Israel. The people "spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that comes in the name of the Lord; Hosanna in the highest" (**Matt. 21:8**, **9**). The word for "Hosanna" reads in **Psalm 118:25**, "Save now," and "send now prosperity."

 We may well think of this Psalm as the song in our Lord's own heart as He set His face steadfastly toward the cross. His death on Calvary's tree might to others look like defeat, but He knew that it led to triumph. "I shall not die, but live, and declare the works of Jehovah. Jehovah has chastened me sore: but he has not given me over unto death" (vs. 17, 18).

He was opening the way into God's presence. Indeed, He Himself was the Way, and in order to be the Way, He must go to the cross as our Passover, to be sacrificed for us. How willingly He went! Hear Him sing: "Open to me the gates of righteousness: I will go into them, and I will praise Jehovah: this gate of Jehovah, into which the righteous shall enter" (vs. 19-20). He is the Gate, He is the Way, He is the Door. The cross was indeed the gate of Jehovah, and those who should take their place under the shed blood of Calvary should thus be constituted righteous, and they, too, should be conducted into God's presence.

"I will praise thee: for thou have heard me, and are become my salvation. The stone which the builders refused is become the head stone of the corner. This is Jehovah's doing; it is marvelous in our eyes" (21-23). In the parable of the vineyard recorded in **Mathew 21:33-46**; **Mark 12:1-12**, and **Luke 20:9-18**, our Lord claimed this 22nd verse as applying to Him. He is the Stone rejected of the builders which has become the Head of the corner.

There is a legend that in the building of the temple a peculiarly shaped stone came up from the quarry without any marks of identification upon it, and the builders did not know where to place it. Finally, they cast it aside and it was lost in a heap of rubbish. But when they came to the top stone at the top of the building they could find no stone to fit into that place until someone remembered the stone which' they had rejected. This was hunted up and brought forth from the heap of rubbish, and brought to the place where it fitted perfectly. So our Lord Jesus is rejected and despised of men, but chosen of God, and precious, and He is both the Foundation and the Headstone of the Church, which is the body of Christ and the habitation of God (**Eph. 1:22**, **23**; **2:19-22**). It is to this "living stone, disallowed indeed of men, but chosen of God, and precious," that we have come, and upon this Foundation we, "as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief cornerstone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed" (**1 Peter 2:4-8**).

Our Lord Jesus Christ is the Rock of Ages, and as someone has said, It is better to know the Rock of Ages than to know the age of the rocks. "Christ crucified is the Rock: (**1**) Smitten that the Spirit of life may flow from Him to all who will drink (**Ex. 17:6**; **1 Cor. 10:4**; **John 4:13**, **14**; **7:37-39**). (**2**) To the church the foundation and chief corner Stone (**Eph. 2:20**). (**3**) To the Jews at His first coming a 'stumbling stone' (**Rom. 9:32**, **33**; **1 Cor. 1:23**). (**4**) To Israel at His second coming the 'headstone of the corner' (**Zech. 4:7**). (**5**) To the Gentile world-power the smiting 'stone cut out without hands' (**Dan. 2:34**). (**6**) In the divine purpose the Stone which, after the destruction of Gentile world-power, is to grow and fill the earth. (**7**) To unbelievers the crushing Stone of judgment (**Matt. 21:44**)," *Scofield Reference* Bible.

In verse 27 our Lord is saying: "God is Jehovah, which has showed us light: bind the sacrifice with cords, even unto the horns of the altar." He willingly gave Himself to the altar of sacrifice that we might live. He did it willingly, He did it gladly, He did it with rejoicing! He said: "Thou are my God, and I will praise thee: thou are my God, I will exalt thee. O give thanks unto Jehovah; for he is good: for his mercy endures forever" (vs. 28, 29).

And all this was because of the great love wherewith He loved us when we were dead (**Eph. 2:1-5**). This was the joy that was set before Him, the joy of bringing many sons unto glory (**Heb. 2:10**), which made Him willing and eager to endure the cross, despising the shame (**Heb. 12:2**). By His death we were deliverance from death, and by His life we live! Blessed be holy name forever!

"FOR BY HIM WERE ALL THINGS CREATED, THAT ARE IN HEAVEN, AND THAT ARE IN EARTH, VISIBLE AND INVISIBLE, WHETHER THEY BE THRONES, OR DOMINIONS, OR PRINCIPALITIES, OR POWERS: ALL THINGS WERE CREATED BY HIM, AND FOR HIM: AND HE IS BEFORE ALL THINGS, AND IN HIM ALL THINGS CONSIST."

**COL. 1:18**, **17**