

Part 3 – Favor the Dust and Take Pleasure in the Stones

In part 2 we continued to learn of the anguish the Psalmist was having, both inwardly and outwardly. And he continued to use analogies to explain his feelings *and* troubles. He spoke of how thin he was getting (dangerously close to starving), how unclean and lonely he felt, and how his enemies mercilessly slandered him (continuously) and even called him accursed (and possibly even made an oath together to destroy him). And we learned he was so grief stricken, from the hard times, that it was as if he wept so much his tears became his drink and the ashes people put on their heads (as an outward sign of mourning and grief) became his food. And we also learned the Psalmist felt as though the Lord (YHWH) was chastening him, even to the point that he was dying a *slow and painful* death. And we also looked at how these things truly were a good ‘type’ for what Jesus Christ went through. For He most definitely had enemies, who did mock and curse Him (even claiming He had a ‘devil’ several times). And, while Jesus Christ never had to be chastised by the Lord (YHWH) (because He *never* sinned), He did suffer terrible humiliation (mocking), beatings and the excruciating death (slow and painful, just as this Psalmist was describing) via the crucifixion on the cross. Yet, He did so to pay (atone) *for our sins* (as Isaiah 53 foretold of). But, just as this Psalmist described the kind of humiliation, pain and sufferings Jesus would go through, it also describes His “***Coming Glory as the Eternal***”, which is what we’ll begin to learn about this study...

Psalm 102

12 But thou, O LORD, shalt endure for ever; and thy remembrance unto all generations.

So, while the first part of this Psalm contained the Psalmist begging God to help him *quickly*, and then explaining *why* (the great troubles he was having inside and out), he now *turns his attention to* our Heavenly Father. And *this* is a vital lesson for us. For, while we do *have* to think about the situation we’re in, if we *only* focus on our troubles (or how sick we feel), then they we will only get more and more depressed. So, learning to re-direct our mind to God’s Word IS the ‘key’ to helping us overcome all of our troubles. As Paul so wisely advised us...

4 Rejoice in the Lord always: and again I say, Rejoice.

5 Let your moderation be known unto all men. The Lord is at hand.

6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

*8 Finally, brethren, **whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.***

*9 Those things, which ye have both learned, and received, and heard, and seen in me, **do:** and the God of peace shall be with you.*

Phil 4:4-9

Paul reminds us, not only to rejoice in the Lord (YHVH) – meaning to rejoice in *every kind* of circumstance – but also to and to be moderate (self-controlled) in all that we do. In 2 Thess 5:16 he also tells us to ‘rejoice evermore’. But he then goes on to say that we should also not be anxious about anything (the word ‘careful’ is #3309 and actually means to be *anxious* about). So, instead of being scared, worried or anxious about anything (or getting depressed about our circumstances), we should take our concerns, fears, worries and anxieties to God in prayer. But, an important part of that is to also make sure to give our Heavenly Father **praise and thanks** for all He has done for us. But, why is this? Because ***being thankful to God is a vital part of the spiritual warfare*** (Eph 6). Satan wants us to get distracted from God’s Word (reality) and he does this in several ways. Most of all, *he likes to plague us with ‘bad thoughts’ to get us stressed to the point that we desire some ‘relief’ from them.* And he does not want us turning our mind and heart to our Heavenly Father for help but rather, to our own selfish desires for a temporary ‘relief’. That’s why people love music, tv, food and all sorts of other entertainment *that lead our mind away from Christ Jesus.* But ***Paul tells us we must learn to counter all of the bad news (and our negative feelings) with information, knowledge and understanding of things that are true, noble, just, pure, lovely, virtuous and praiseworthy.***

In other words, ***we must purposely work to counterbalance all of the bad news (and our negative feelings) with the truth.*** We can’t let all of the discouraging news from the world (or our own personal problems) go into our minds and hearts *unchallenged and unbalanced.* It must be deliberately counterbalanced. Of course, it takes **discipline** to do this. So, we must learn to *discipline* our heart and mind to **stay focused** on what we’re charged with doing for Jesus Christ, with what is going on in the world, and even (as in the case of this Psalmist) on what’s going on in our own life. That’s why the Word of God tells us to ‘remember the days of old’ (Deut 32:7, Ps 77:5, 145:5, 119:52; Isa 46:9) so we can remember all that God has done for His children in the past. And we’re also supposed to remember His promises (Heb 6:12, Rom 8:25). As Rom 15:4 says, *for whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.* Therefore, **studying and remembering God’s Word IS what comforts and strengthens us through all our hard times, which makes us patience.** And we *should* have patience, as Heb 10:36, 12:1, James 5:7-11 and Rev 14:12 tell us. In short, learning to put God at the forefront of our mind (and not ‘self’) gives us a rejoicing and thankful attitude, which is what enables us to persevere through all the hard times. And that is exactly what this Psalmist is now beginning to do.

So then, the Psalmist says (in this verse 12) that *thou, O LORD, shalt endure for ever; and thy remembrance unto all generations.* The word ‘**LORD**’ is God’s sacred (and covenantal) name

Yehovah [<https://t.me/BibleStudyTruth/946>] which means (the) *self-Existent* or *Eternal* (#3068). So, His name *reveals* that our Heavenly Father (Yehovah) is the *only* one who has *always* existed and *always* will, which is why He is *eternal* (Rev 1:8, 4:9, 11:17, 16:5, 22:13). The *Companion Bible* has a note on the words ‘**but Thou**’ which explain that this is *emphasizing* the *great* consolation that comes from what he says in this (and the next few) verses. And then the word ‘**endure**’ means (in the context of this verse) to *dwell, remain* and even to *sit down in judgment* (#3427), which points out that our Heavenly Father has always existed (and always will) *and* that He’s *always* been (and *always will be*) the *Supreme God and judge* of both heaven and earth (as Ps 11:4 and 113:4 also point out). And then the words ‘**for ever**’ mean (in the context of this verse) *eternity* or *always*. And the word ‘**remembrance**’ means *a memento, a recollection* and, by implication, *commemoration* (#2143) while the words ‘**all generations**’ means not just *an age or generation* (a revolution of time) but also *a dwelling* (#1755).

So, the Psalmist begins to comfort himself (and praise the Lord, YHVH) by speaking of some basic facts about our Heavenly Father. He has always existed and always will. And even though many generations have gone by, since the time the Psalmist wrote this Psalm, our Heavenly Father is *still* remembered by many of His children, i.e. *His fame endures* (as *Moffet* renders it). So, when hard times come upon us (spiritually and/or physically) we should remember to *not get obsessed with them*. We’ve *got* to learn to *discipline our heart* (desires, emotions, intention, motivations) *and mind* (thoughts) to **think about** ‘things that are ‘true, honest, just, pure, acceptable, a good report and courageous’ (Phil 4:8), which essentially means thinking about our Heavenly Father and His written Word (the Bible) that He has so generously given us. *Why?* Because **that’s** what helps us through the hard times! When we remember that, while our life in the flesh is short (temporary), our Heavenly Father is *eternal*. And He’s also *merciful and gracious, longsuffering, and abundant in goodness and truth* (Ex 34:6) to those who seek Him wholeheartedly (Ps 103:11-17). And, as Ps 145:18-20 declares, *the LORD is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfil the desire of them that fear him: he also will hear their cry, and will save them. The LORD preserveth all them that love him: but all the wicked will he destroy.*

So, if we’re sincerely seeking the Lord (praying to Him in earnest, seeking Him via His written Word, and sincerely striving to see, and kick out, our sins) then He **will** help us, *when the time is right*. Further, if we serve the Lord, He won’t let us die until it’s ‘our time to go’. And if it is your time to die (Heb 9:27) then truly, that’s something to look forward to IF you have made a good repentance and sincerely believe in Jesus Christ. As Paul wrote, in 2 Cor 5:1, *we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens*. So, we know when we die, our flesh body will decompose *but* our soul and spirit (our inner man) *will go back to* the heavenly/spiritual dimension where God dwells (Ecc 12:6-7 states this as well) [<https://t.me/BibleStudyDownload/323>]. And that’s truly more enjoyable than being on earth in a flesh body. As Paul said in Phil 1:21-24, to live in

the flesh body is good because we have the opportunity to serve Jesus Christ, but to die is ‘gain’, which means *far better*, because we’ll finally be with Christ Jesus *and* allowed to ‘rest from our labors’ (Rev 14:13). So, *we shouldn’t be afraid to die*; however, we also shouldn’t try to ‘hurry up’ our departure either. For we are sent here to *serve* Jesus Christ and *that* (serving Jesus Christ) should be our *main focus* in life, *not* serving our ‘fleshly desires’ (1 Pt 4:1-2). And (to reiterate), when you serve Jesus Christ, the Lord (YHWH) will not let you die until it’s ‘your time to go’. So, this part of the Psalmist prayer is also important to remember. For, while we should come to our Heavenly Father and ask Him to hear (and answer) our prayers (making sure we pray in Jesus’ name, which shows we believe in Him; John 14:13-14, John 15:17, John 16:23-26) and also explain *why* we need His help (Ps 102:1-11), we should *also* remember to praise Him for all His wonderful characteristics (Ps 145:17), which is what this Psalmist is beginning to do...

Psalm 102

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

Now, this is interesting because the Psalmist switches from praising the Lord (YHWH) to speaking (even prophetically) of what he is assured the Lord will do. As the outline of this chapter shows (in the *Companion Bible*, <https://t.me/BestStudyBible/6>), this verse (through 22) will speak about God’s ‘favor to His people’. So, essentially what this means is that, **the Psalmist is beginning to think of God’s mercy instead of his misery**. Now, the word ‘**arise**’ here means **to rise** (in various applications, literal, figurative, intensive and causative) (#6965), and what happens when God ‘rises up’? Well, where does He rise up from? His throne, of course, because that’s where He’s sitting (Ps 11:4). So, this tells us the Psalmist is speaking of the Lord (YHWH) taking *action* (Ps 3:7, 7:6, 9:19, 10:2, 44:26, etc.). And what will He do when He rises up? Have ‘mercy upon Zion’ as well as to ‘favour’ her. The word ‘**mercy**’ here means **to fondle** and, by implication, also means **to love**, and especially **to be compassionate** (#7355). And ‘**Zion**’ a part of Jerusalem (#6726) where David lived, and is thus **symbolic of Jerusalem**, and even of **God’s throne** (Temple) itself. And the word ‘**favour**’ means (in the context of this verse) **to bend or stoop in kindness to an inferior** or, **to favor** or **bestow** (#2603).

And then the Psalmist says something very interesting; he says that the ‘**set time**’ is come, and these words mean **an appointment**, i.e. **a fixed time** or **season** – which can be **a festival**, **a year**, an (by implication) **an assembly** (as convened for a definite purpose), **the congregation** or (by extension) **the place of meeting** and even **a signal** (as appointed *beforehand*) (#4150). The *Companion Bible* has a note explaining that this ‘fixed time’ possibly has two applications to it (i.e. it’s a *dual* prophesy, as many prophesies in God’s Word are). So, it could refer to the end of the seventy years of Israel’s captivity to Babylon (Dan 9:2; Neh 2:17-20; 3:1-32). But, for sure, it refers to the ‘set time’ when Jesus Christ will return. While we don’t know the *exact* time when Jesus will return (Mth 24:36), we can know the *season* because Jesus Christ has given us the

parable of the fig tree [<https://t.me/BibleStudyTruth/950>] to help us understand when His return is getting close. And it's a vital thing to understand because Jesus told us to 'learn it' (Mth 24:32; Mk 13:28) so that, when we see the things He taught us in Mth 24, Mk 13 and Lk 21 *happen*, we know that His return *is near*, even 'at the doors' (Matt 24:33). If you'd like to study more about how to know when the 'set time' is getting close, check out the studies below...

Mark Chapter 13 - https://t.me/BibleStudyBooks_Mark/17

Luke 21 - https://t.me/BibleStudyBookof_Luke/450

Saga of the Disobedient Figs <https://t.me/BibleStudyDownload/295>

And When Ye Shall See <https://t.me/BibleStudyDownload/282>

#2 Ram and Goat <https://t.me/BibleStudyDownload/434>

The Apostasy – Part 1 <https://t.me/BibleStudyDownload/499>

You Will See Clouds and Wheels, Part 2 <https://t.me/BibleStudyDownload/393>

Psalm 102

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

The subject of this verse continues from the prior verse (13), which is Zion (Jerusalem). Now, the word '**servants**' does mean *a servant* (#5650) and the word '**stone**' does mean *a stone* (#68) and comes from a prim root that means *to build* (#1129). And the words '**take pleasure**' mean *to be pleased with*, or even *to satisfy a debt* (#7521). And then the word '**favour**' means *to bend or stoop in kindness to an inferior, to favor*, or *to bestow*; but (causatively) it can also mean *to implore* (i.e. *move to favor by petition*) (#2603). And the word '**dust**' here does mean *dust* (as powdered or gray); hence, it can also mean *clay*, *earth* or even *mud* (#6083). Now then, why would this Psalmist say that God's servants take pleasure (are pleased with) the stones of Zion? Well, the *Companion Bible* has a note explaining that the word 'stones' here is used as a figure of speech (*Synecdoche*, apx 6) which is when one idea (or word) is used (substituted) for another idea (or word). Thus, **the word 'stones' here is truly referring to the restored buildings in Zion, of which this prophesy looks forward to.** And this looks forward to (prophetically), not only the precious stones that the foundations of the wall of the city (Jerusalem/Zion) will be garnished with in eternity (Rev 21:19) but also the 'stones' of the Millennial Temple, which Peter explains (in 1 Peter 2:3-9) to be all those faithful servants of Jesus Christ who *don't* 'fall away' (apostatize) from Him when Satan comes to the earth *before* He does (pretending to be 'God' and 'the Christ', our 'Savior'). As Peter says, (in 1 Pt 2:3-9), Jesus Christ is the 'corner stone' (which Ps 118 also prophesies of) of that everlasting Temple, which simply means He's the King of all kings and thus heads the government in the Kingdom of God. And we who remain faithful servants to Him **are lively stones**, in that government and thus, *are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ* (vs 5).

But then the Psalmist then wrote that God's servants also 'favor the dust' of Zion... now, *why* would he write this? Well, it's could be using the same figure of speech to refer to the ground (earth) that these stones were built upon. But, remember, this Psalm is also prophetic. And do you remember what Jesus said would happen to all the stones of the Temple in Jerusalem?

1 And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple.

*2 And Jesus said unto them, See ye not all these things? verily I say unto you, **There shall not be left here one stone upon another, that shall not be thrown down.***

*3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, **when shall these things be? and what shall be the sign of thy coming, and of the end of the world?***

Matt 24:1-3

So, this chapter (along with Mk 13 and Lk 21, which record the same event) are *very* important chapters for us to learn *and remember*. For they teach us what things will happen shortly before Jesus Christ returns (i.e. His Second Advent). In other words, they teach us what the 'signs are' that Jesus Christ is close to returning. And, if you continue reading in this 24th chapter of Matthew (or Mk 13 or Lk 21) you'll see just what He told them. So, we know that Jesus *cannot* come 'at any time' (as some 'Pastors' erroneously teach); there **is** truly a 'set time' for His return, just as verse 13 (in this Ps 102) said. And, in 2 Thess 2, Paul sums up two of the most important things we should watch out for [https://t.me/BibleStudyBooks_Titus_1_2Thess/23], which are the 'falling away' (the great apostasy - <https://t.me/BibleStudyDownload/499>) *and* the arrival of 'that man of sin', who Paul also calls the 'son of perdition' (2 Thess 2:3) - who is none other than the 'antichrist', which is Satan himself [<https://t.me/BibleStudyDownload/345>].

And knowing the signs that lead up to the 'set time' of Jesus' return is vital for us to understand so we are not deceived into worshiping the *false* Christ [<https://t.me/BibleStudyDownload/235>], i.e. the *antichrist*, who is truly Satan (a.k.a. the devil, the serpent, Rev 12:9; 20:2). That's *why* Jesus told us to 'learn the parable of the fig tree' (in Mth 21:32, Mk 13:28 and Lk 21:29) *right after* He got done telling the disciples about the things that would happen shortly before He returns. Jesus *wants* us to watch out for these things so we are not deceived into worshiping the false Christ, who (to reiterate) is Satan. For Satan *will* come to the earth (as Rev 12 and 2 Thess warn) pretending to be the true 'God' and true 'Savior' (Christ) of the earth (Rev 13). And, because most people (including Christians) are *not* watching for the signs of Jesus' return (they are taught Jesus can come 'any moment now' instead of taught the 'parable of the fig tree') they will be *easily fooled* when the first supernatural being (Satan) comes to earth and claims to be 'Christ'.

But, the point to our study here is that Jesus warned His disciples not to be enamored at how the Temple *was adorned with goodly stones and gifts* (Luke 21:5) because *there shall not be left here one stone upon another; that shall not be thrown down* (Mth 24:2). In other words, the Temple that's standing when Jesus Christ returns will be 'thrown down'. In the Greek, the words '**thrown down**' means **to loosen down** (*disintegrate*), i.e. (by implication) **to demolish** (literally or figuratively) (#2647). And one of the Greek words it comes from is #3089, which means *to "loosen"* (literally or figuratively). Peter used this same word (#3089, rendered as 'loosened') in 2 Peter 3:10-13 to explain how the Temple (and all other filth in this world) will be *utterly destroyed* when Jesus Christ returns. And *why* will the Temple (and anything else evil) be destroyed when Jesus Christ returns? *Because* Satan will be standing in the Temple, calming to be 'God' (the 'Christ', our 'Savior'), shortly before Jesus Christ returns (Rev 13; 2 Thess 2).

So, that's *why* the Temple (and all surrounding areas) will be utterly destroyed (Zech 14:1-5; Rev 11:13; 16:19, etc.), to the point where *not a stone will be left standing* - they'll **all** be *thrown down* – i.e. destroyed, as in **pulverized to dust**. So, when this Psalmist (here in Ps 102:14) tells us that God's servants will 'favor' even the 'dust of Zion' (Jerusalem), that's *prophetically looking forward to* how Jesus Christ will return *and destroy that great city* (Jerusalem/Zion), along with the Temple, and *all other* wicked things therein. And while Satan won't be spiritually killed until *after* the Millennium, he will be arrested and put in 'a pit' (solitary confinement, in a prison no one can get to, Rev 20:1-3). And that's why we too should 'favor the dust' of Zion. Because when Jesus throws down the defiled Temple Satan dwells in (so not a stone is left standing), that means *He's returned* and is *cleansing the city* so He can rule there *forever*. So, it's not only important for us to look forward to 'take pleasure in the stones' of the buildings of 'New Jerusalem' (i.e. Rev 21:2) but also the destruction (favor the dust) that comes before that. For, in order for Jesus Christ to rule, He *must* make all His enemies His 'footstool' (Ps 110:1; Heb 10:12-13), which means He *must* take dominion over them... and He *will*!

*14 Wherefore, beloved, seeing that ye look for such things, **be diligent that ye may be found of him in peace, without spot, and blameless.***

15 And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

*17 Ye therefore, beloved, seeing ye know these things before, **beware lest ye** also, being led away with the error of the wicked, fall from your own steadfastness.*

*18 But **grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.** To him be glory both now and for ever. Amen.*

2 Peter 3:14-18

We'll pick this up in part 4...

AMEN.