Review of the Psalms – Chapters 61 – 72 (end of Exodus Book)

After studying through many chapters of the great book Psalms, one can certainly leave without remembering everything, for there is much spiritual meat in this great 'book of songs'. Therefore, this review is meant to help remind us what we've learned so far...

Chapter 61

In Psalms chapter sixty-one, part 1, we learned that this is another Psalm of David, likely written after his own son, Absalom, led an insurrection against him. When he, his family (that was still living with him) and a few faithful followers had to flee the city – clear over the Jordan River – just to find a safe place to stay. And this was all *very* painful for David. He wrote that he was at the 'end of the earth', which is simply an exaggerated figure of speech that means *very* far away from home, which showed *how* homesick he was. And he also spoke of how overwhelmed his heart was, even to the breaking point. Which is understandable after all the terrible things that had happened to him. But, as disheartened as he was, David was still very wise, for he *knew* <u>who</u> to turn to for help. After all, when he was (much) younger, he had already spent *many* years living 'on the run' from the first king of Israel, Saul. Who sought to kill him – not for any fault of his own – but because he was jealous of David. So, David knew that the best thing to do was to take his worries and fears to our Heavenly Father, and remain humbly *obedient* to Him. That's why he asked God to lead him to '*the* rock' *which is higher than he*. David wasn't *only* asking for a safe *physical* place to stay; he was also asking the Lord (YHVH) would strengthen his 'inner man' so He could know <u>what</u> to do and have the strength *to* <u>do</u> it. He was also asking for assurance that he, his family and faithful followers would be ok, even though he knew that Israel's army was going to be searching for them soon; and he knew they would be *specifically* looking for his 'head'. So, David showed his 'true colors' by *choosing* to <u>trust</u> in *God's* deliverance, instead of letting worry and fear overcome him. And that's why he said that our Heavenly Father has *always* been a shelter (refuge) for him – and a strong tower from the enemy… his entire life. When we trust in our Heavenly Father, He **is** our *spiritual* refuge. His promises (and Holy Spirit) comfort our heart and mind because He gives us assurance that - so long as we remain faithful to (trust and obey) Him, He'll *always* be faithful to protect, and help, us.

In part 2 we learned (again) how *David* truly trusted in the protective 'wings' (God's Word and Holy Spirit) of our Heavenly Father to help him out of the troubles he was (yet again) in. And he trusted in our Heavenly Father *because of* the many promises God has given us. Not only in a physical sense, but also spiritually. David knew that God promised Abraham, Isaac and Jacob their descendants the Promise Land as an inheritance. And God had also promised David that his descendants would continue to rule. And this promise also included the promised Messiah, Jesus Christ, who was indeed of David's lineage. So, David had faith that the Lord (YHVH) would prolong the king's life (i.e. his life *and* reign) and that the *rightful* heir (Solomon, *not* Absalom who rebelled against David) would rule after him. And God has been faithful to fulfil this promise, even to this very day. For even Great Britian's royalty is of the true tribe of Judah. Yet, the ultimate fulfillment of this God's promise to David (in 2 Sam 7) will be when Jesus Christ

(the true King of kings) returns to take over the world and rule *forevermore*. But, David also trusted that God would give him the internal strength (and understanding) to get through the hard times he was experiencing. And therefore, He promised to always give praise to God's Holy Name (Yehovah), which he was faithful to do – as the many Psalms he wrote (that we still have today) prove! David also promised to perform his vows, among which was that he would rule with mercy and truth, like our Heavenly Father does. And then he ended the Psalm with a subscription 'to the Chief Musician' which is Jesus Christ (He that has the victory and gives us the victory when we follow Him) and it was give to Jeduthun (one of three chief musicians appointed by David) to share this precious Psalm with the congregation, so they could learn from it as well. This Psalm, as well as Psalms 38 and 76 are the only three Psalms that have this subtitle, and the subject of 'vows' are in all three of these Psalms. This teaches us the importance of paying God our vows, which today should be simply to love, trust and serve (obey) Him our whole life.

Chapter 62

In chapter sixty-two, part 1, we learned that it was another Psalm written by David, likely written at the time his son, Absalom, rebelled against him (with most all of Israel) – just as chapter 61 was too. So, it was kind of like a 'sequel' to Ps 61. As such, David started off by declaring that 'of a truth' he would wait for God (#430, Elohim – our *Creator* who is the *Supreme* God) to save him (from the rebels who were seeking to kill him), because David trusted in our Heavenly Father's ability to save us from the wicked ones *when* we are faithfully trusting *and* obeying Him (which David was at this point in his life). While David was a *very* mighty warrior, he understood that there are times to fight and there are times to refrain from fighting; sometimes we must wait (patiently, of course) and let our Heavenly Father take vengeance. Absalom's rebellion was one such time that David realized it was not good to fight, in the city that is; for there were many innocent people in Jerusalem who would have been killed. So, he took his family (that which was living with him) and fled to the wilderness, clear across the river Jordan. And in doing so, he found out who was truly loyal to him and who was not.

And there were people who remained loyal to him - even men able to fight, many of whom were old comrades with David, and thus were also mighty men of war. The priesthood also remained loyal to David, but he requested they (and the Ark of the Covenant) stay in Jerusalem so they could spy on the rebels for him. There was also an older man who wanted to follow David but he requested the old man stay in Jerusalem and help the Levites spy for him too. And this worked out quite well; God blessed David's 'spy network'. As such, David and his family ended up having enough time to get away from the rebel's army and were able to get set up (find food and shelter) and organized for when they rebels *came to them* to fight (which David knew they would). So, David not only declared his fervent trust in our Heavenly Father, but also pointed out how he believed, wholeheartedly, that the rebels would be defeated. He likened them to a wall made of mortar that will inevitably fall down due to time and gravity. Thus, the rebels were bound to fall also – because they were truly rebelling *against God* and his anointed king (David). Our Heavenly Father simply doesn't bless those who rebel against Him, nor those who delight in

lies and speak kindly to people, while devising their destruction behind their back (as Absalom and Ahithophel did to David).

In part 2 we learned, again, how deeply David was committed to our Heavenly Father. He *sincerely* trusted in Him with his *whole heart,* and *knew* that our Heavenly Father is the *only* one who can help us out of *any* trouble that comes our way. And he also urged those who were with him (who also had fled from Absalom's rebellion) to trust in God, and to pour out their heart to Him, in prayer… and then *trust* that His help *would* come – and it did, *as it always does* when we keep our faith *firm* in Him and His Word. David also pointed out the uselessness of trusting in people. Even if they have a lot of money or power, they are still nothing compared to our Heavenly Father. That's because He is the Creator of heaven and earth and everything in it, us included. So, He knows better (and is much more able and powerful) than anyone to help us out of any trouble that comes along. David also pointed out that no matter how much money or power we have, our life in the flesh is truly quite temporary; and all the power and wealth we have here cannot 'buy' our way to eternal life, let along get us out of all troubles of this flesh life.

In part 3 we learned how unwise it is to trust in riches (wealth, money), *especially* when getting them through fraudulent and wicked means, such as oppression and robbery. But even if we get wealth by legal means (by means acceptable to God) we still should not set our heart upon wealth because *that's what corrupts our heart*! Our trust *should be in* our Heavenly Father and Him *alone*, because He is <u>all powerful</u> and the *Supreme* God over all that's in heaven and earth, simply because He's our Creator. Therefore, *all* power belongs to Him as well as the right to judge us all. And, because He is the ultimate (Supreme Judge), He's the only one who can spare our soul from spiritual death (give us mercy), which means to be blotted out of existence. And He *will* judge every one of us *according to our works*. If we have works produced by *true* faith in in Jesus Christ, we'll be rewarded with eternal life. But if our works are evil, and we've denied Jesus Christ (refusing to repent for our sins and turn back to God through faith in Jesus Christ), we'll still be accountable for <u>all</u> of our sins (2 Cor 5:10). And that's why it's unwise to trust in riches or anything else that's in this world. For this world, along with our flesh body, is very temporal (1 John 2:15-17). And we can't take *anything* of this world to the heavenly/spiritual dimension with us when we die (1 Tim 6:7) - only our works do follow us (Rev 14:13) … for the good or the bad!

Chapter 63

In chapter sixty-three, part 1, we learned that it was another Psalm written by David, when he was in the wilderness of Judah. However, there were several times recorded that David was in the wilderness of Judah. And there were only two reasons: one, he was fleeing from Saul – the first king of Israel who tried to kill him (for years) simply out of jealousy. And the other reason was due to Absalom's rebellion, which happened much later in David's life, when he had already been king of Israel for quite a while. Due to the context of the Psalm itself, we can conclude that it was most likely written during the time of Absalom's rebellion. We also learned how David used two 'titles' for our Heavenly Father (both translated in the English as 'God') to stress certain characteristics about our Heavenly Father, when calling upon him *for help*. And David

also pointed out that he would seek God early, which we learned, from the Hebrew, that this also meant he would seek God sincerely and diligently. David then went on to use an analogy – based on his own experience being in a dry wilderness (desert) with very little water – to explain how his soul longed for God. Just as dry land 'thirsts' for water, so too did his soul long for God. That's how much David longed to be *spiritually* close to our Heavenly Father; and we too should have that deep 'thirst' inside our soul to be close to God, because *that's* what keeps us studying His Word diligently and sincerely every day! We can only be close to our Heavenly Father when we put His Word (the truth) into our inner man and let His blessed Holy Spirit lead us every day.

In part 2 we learned that, while David was rather homesick, and wanted to be back in Jerusalem where God's physical Tabernacle (and the Ark of the Covenant) was, he still worshiped God 'in the spirit', which is truly how we are *supposed* to worship our Heavenly Father (John 4). And thus, we also learned just how deep David's love and loyalty was to our Heavenly Father. For he valued his relationship with our Heavenly Father much more than his physical life. And he likened the perfect peace and joy, he had when being close to God (in his heart and mind) to being as spiritually satisfied (peaceful and happy, even during hard times) as one feels satisfied after they've just had a really good meal. And David's love, loyalty and service to God was not part time. From early in the morning to when he was laying upon his bed at night, he kept God's Word in his heart and mind; it was *that* precious to him. For David well knew that our Heavenly Father is our only true source of life. Both in the flesh body and in the spirit. That's why he followed so 'hard' after God. And in response, our Heavenly Father upheld David both physically and spiritually. Not only by saving David (time and time again) from people who wanted to kill him, but also by giving David strength in his inner man to make it through all the hard times. And his past experiences being saved by God gave David the confidence that those who were rebelling against him (as being king of Israel) would also be destroyed so that they could not speak lies, nor do wickedly, anymore. And David therefore knew that, everyone who truly worships our Heavenly Father (and remains faithful to Him) will glory *in Him*, *because* He's our Savior. And, as it was back then, so it is today as well (Ecc 1:9). So long as we don't forsake our Heavenly Father, He'll never forsake us!

Chapter 64

In chapter sixty-four, part 1, we learned that it was another Psalm by David, likely written during the time that his own son, Absalom, led and insurrection against him. And even though the betrayal of his own son, and best friend, deeply hurt (and even frightened him), David wisely turned to our Heavenly Father for help. He asked that God would hear (and answer) his prayer and protect him from the secret counsel of the wicked rebels who were conspiring against him. And he used several graphic analogies to explain how terribly painful, and destructive, their lies were. And he also pointed out, to God, that their insurrection was incredibly well thought out, planned and executed; and their wicked conspiracy had been ongoing for some time. And truly, their slander and lies (and betrayal) hurt David more than if they had thrust him through with a physical sword.

In part 2 we learned just *how much* Absalom and the other rebels planned before executing the insurrection against David. They (especially Absalom and Ahithophel) worked for quite a while to get things set up for the 'power grab' - and this not only meant Absalom's working hard to steal the hearts of Israel away from David, but also gaining David's trust back. And Ahithophel had to *keep* David's trust, all the while planning his demise, *behind his back*. While David could not read their heart, he knew (from their actions) that it took *a lot* of work, on their part, in planning, and implementing such a thorough deception. So, this rebellion was not done out of simple spite, but *true hatred* for David, because it took *a lot* of evil devising, and deception, to pull off such a wicked 'psych op' that allowed them to overthrow such a powerful king as David.

Yet, despite being so terribly betrayed, we also saw David's strong faith in God that He would give those wicked rebels *exactly* what they deserve. David knew that, when people so brashly rebel against God, they will eventually get the due punishment they deserve. So, even though they used their tongues to destroy David's good name (and steal the hearts of Israel away from him), he was confident that the Lord would make sure their own wicked words, and works, would come back to 'fall upon' themselves. Which is truly the fate for all wicked doers, no matter what age we live in. And when our Heavenly Father brings this to pass (in the future), it will bring fear upon those who hate Him, and those who love Him will rejoice in His long-promised justice. It truly will be a relief (and a joy) to see all the wicked ones (who currently run the world) put down, *for good*. So, judgment day will be good for those who remain faithful to the true Jesus Christ.

Chapter 65

In chapter sixty-five, part 1, we learned that it was another Psalm of David, that did not have the time frame specified. However, because the subject was *Zion* awaiting Israel's Redemption, it's likely that it was written (as the last few Psalms were) at the time David's son, Absalom, led an insurrection against him. We also learned that Zion was a hill in Jerusalem that David conquered after he became king over *all* of Israel. And he not only lived in a palace there, but also later brought the Ark of the Covenant to Zion, and put it in a Tabernacle he made for it. Thus, David made Jerusalem the capital of, and the center of worship for, Israel; and Zion became so closely connected to Jerusalem (because it was in the city) that it's often spoken of as the same place in the Scriptures. However, the prophets also use Zion in a symbolic way to speak of God's center of domain. And they do this because that's not only where His Ark of the Covenant (which was symbolic of His presence) was located in the days of David, but also because that's where righteousness ruled from during Israel's 'glory days' of David, and the first part of Solomon's rule. Thus, the prophets also refer to Zion at times when prophesying about the Christian Era - when Israel's strength and glory was restored after Christianity was brought to the 'scattered' tribes of Israel (in Europe and America). And sometimes, the prophesies concerning Zion even have dual fulfillments; sometimes speaking of the Christian Era but still prophesying of Jesus' return. And while we only covered the first verse in part 1, we learned that David spoke of the praise that awaited God (our Creator who is the Supreme God) in Zion. And that 'vows' (even of praise) would be performed there.

In part 2 we learned that our Heavenly Father desires *all* of His children to worship Him. That's why all of mankind, regardless of their race, were able to come to Zion to worship the Lord (YHVH) if they wanted to. And while, back in David's day, the Gentiles were not allowed to get as close to the Tabernacle of God as the Israelites were, today all people can be *very* close to our Heavenly Father when they accept, and follow, Jesus Christ. For, when the Holy Spirit of God is *within us*, there is no way to be closer to God than that! We also saw David show his faith that, even though harsh words were spoken against him, he knew God has the ability to purge our transgressions; and therefore, the Lord (YHVH) would not let the rebellion against him succeed. And David also pointed out that those who God chooses to approach Him (who have repented for their sins and are trying to obey Him) are truly very happy (blessed) indeed because they'll be filled with the goodness of God's house, which are His blessings, both physically and (better yet) spiritually.

In part 3 we learned that our Heavenly Father loves all His Creation and, therefore, He even takes care of the earth - even in places that mankind doesn't go to. And He also hears the prayers of all who love and revere Him, regardless of where they live or what race they are. And, His mighty works – which have been shown throughout the world – are a testimony that He has power over *all* His creation. And this will also be shown, in the mightiest of ways, when the true Savior (Jesus Christ) returns to the earth to restore law and order - by deposing the wicked and rewarding those who love, revere and obey Him.

In part 4 we learned how important it is to receive the 'rain in due season' that only our Heavenly Father can give us; and this applies spiritually (to truth) just as much as it does physically. It is the former (early/first) rains that make the soil soft enough to till the soil and plant the seeds; and the latter rain is just as critical, because it makes the plants bring forth fruit. And so, when our Heavenly Father sends abundant rain (the right amount and 'in due season') the grass flourishes and provides food for sheep, goats and the cattle - as well as abundant grain crops, which give an overflowing food supply for His children. And while the earth still has droughts (and desserts), this prophetically looks forward to the time when the Lord (YHVH) redeems Zion - when Jesus Christ returns to earth - for He will rule *from Zion*. But, He will rule *the entire world* (in righteousness) from Zion, and that's why the whole earth (and in heaven) will also be redeemed as well. And the beauty of that time is what this Psalm 65 looked forward to. Truly all of God's creation will 'shout for joy' when this time comes.

Chapter 66

In chapter sixty-six, part 1 we learned that this it was an unnamed (anonymous) Psalm and the subject was a bit different than what we had been studying. While it still spoke of '*Israel's Redemption'*, it was about '*Praise Promised. Trouble Remembered'*. Thus, the first part of it taught us how important it is to praise our Heavenly Father. Not only does He appreciate our being grateful to, loving and honoring Him but, what's just as important is that *His name is honored to many other people* when we praise Him. This means that others can hear what our Heavenly Father is truly like. There are many misconceptions about who 'God' is, and many people on earth worship false gods and idols. They are thus ignorant of who the *true* God

(YHVH) of all the earth is. They don't really understand who their own creator really is because they don't know His name (YHVH). That also means they don't know His characteristics nor *what He really wants from them*. As Jesus said in John 17:3, knowing the one and only true God (and His Son, Jesus Christ) *is what gives us eternal life*. So, knowing God's name *is a vital part of being able to live with Him forever*. For, if you don't know God's name (Yehovah = YHVH) then *you don't really know God*; thus, what you are worshiping is something/one other than the true God Almighty. So, that's why it's so important to praise God. And this doesn't always mean to sing to Him; we can (and should) also praise our Heavenly Father simply through our good words (planting seeds of truth) and works, which means obeying His Word the best we can and using the gift(s) He has given us.

We also saw the Psalmist declare that God's works are 'terrible,' but we learned that was a *really bad* translation. It really means that God's works are *fearful*. And that is because He is truly a terror *to those who do evil*. However, He is quite loving, gracious and merciful to those who do love, fear and obey *Him*, sincerely. And that's why He is such a terror to the wicked ones. It is God's punishing the wicked ones that saves the righteous and the innocent. And that's what makes Him so righteous and Holy in all His ways and works (Ps 145:17). We also began to learn how all of God's enemies will be forced to submit to Him, because of the greatness of His power. In other words, through God's mighty works, His power is shown. And that does cause, even His enemies to submit to Him. And this will be fulfilled, fully, when Jesus Christ returns to earth as King of kings and Lord of lords. For, at that time, His great and mighty power will cause *all* people to bow a knee to Him *and* cause them to confess that He is truly the King of kings and lord of lords, *and* that there is no other than Him (Isa 45:23, Rom 14:11, Phil 2:10).

In part 2 we learned why all the earth should (and will) worship our Heavenly Father and sing praise to His mighty (and Holy) Name (Yehovah). It is because of all His mighty works that He does, which are truly quite 'fearful', simply because they are so *awesome*. He does things that no man (or woman) can. And the Psalmist gave the example of how our Heavenly Father (twice) parted the waters for Israel, so they could walk over on dry land. The first time was, of course, when Israel had come out of Egypt and were being pursued by the Egyptians. Our Heavenly Father put His cloud behind Israel (instead of over them) to protect them from the Egyptians attacking them. And then He sent an east wind to literally part the waters, and dry the ground, so the millions of Israelites could go safely over, *on dry ground*. Then He lifted up the cloud and allowed the foolish Egyptians to chase Israel; and then He allowed the waters to come crashing down over them, drowning them all. The second time He parted the waters was when Israel was entering the Promise Land. And they had to go across the Jordan river to get to the Promise Land. And so, when the priests carrying the Ark of the Covenant (symbolic of God's presence) touched the waters, then the river Jordan stopped flowing and built up as a wall to their side. The Israelites then walked over it, again *on dry land*. And these are just *two* (of many) mighty (and fearful) works that our Heavenly Father did. [And there are still many more to come!] We also saw the Psalmist warn the people of the world not to be rebellious, or exalt themselves against the Most High God because, He truly rules the entire world and 'sees' all people and nations. So, He knows what they are up to… for the good or the bad! And He will thus hold *everyone*

accountable for their sins. So truly, we have nothing to be proud or boastful about, because no one has more power (or intelligence or righteousness) than our Heavenly Father!

In part 3 we learned that it is befitting for us to bless our Heavenly Father. And we do so by loving, trusting in and obeying Him *wholeheartedly*. Yet, we also do so by praising His mighty and holy name, which also means sharing the truth (even the Gospel) with others, as the opportunities arise. And we also learned that, when we love, trust and obey our Heavenly Father, He not only protects us, but also makes sure that we don't fall back to habitually sinning (rebelling against Him) again. Though we all fall short and sin at times, His chastisements (so long as we don't harden our hearts to them) will help us not to go back to Satan's rebellion. And that's why the Psalmist began to speak about God's chastisements. And he used a really good analogy to explain it. For just as sliver has to be heated up *really* hot (in fire) in order to get the 'slag' (i.e. 'dross') out (which is the useless junk), so too do we need to go through hard times in order to get the sin out of our heart and mind. And hard times not only clean us but also keeps us humble and helps our faith (and trust) in our Heavenly Father to grow. They also help us become stronger; teaching us how to be 'can do' type people – i.e. NOT wimps! And, this analogy of cleansing people as silver can also be applied to nations too. Which is why the Psalmist then went on to point out how God allowed Israel to be enslaved or subdued by heathen nations (at times) but He always liberated them once they'd had their 'dross' (or 'slag') cleansed.

In part 4 we learned how the Psalmist kept his vows to offer burnt sacrifices to God for answering his sincere prayer. He apparently was having some serious trouble(s) in his life and vowed to offer many animals, in thanks, if our Heavenly Father would help him. And while this was permissible in the days before Jesus Christ, we are not to offer blood sacrifices anymore, nor should we make vows to God. We have an intercessor, Jesus Christ, (Rom 8) who helps us when we need it (Rom 8:26-34). So long as our heart is right with our Heavenly Father (and we're not trying to 'secretly sin' against Him) then He'll always help us. But His help will be in the way (and the time) that's truly best for us, not necessarily what we want. And we should be ok with that if we really love and trust our Heavenly Father. He is, after all, much wiser than we are! And we also saw the Psalmist perform his vow to praise God too. And he essentially testified of God's faithfulness in helping those who love, fear and revere Him and strive to sincerely obey Him too. And we also learned that this Psalm was another 'Neginoth' Psalm, which means it speaks of being delivered from smiting's, usually personal smiting's. And that's why we saw the Psalmist speak of how God delivered him out of his troubles. And, our Heavenly Father will do so for us, too. So long as we don't forsake Him, He'll never forsake us!

Chapter 67

In chapter sixty-seven, part 1 we learned that it was another anonymous Psalm or Song and its subject was still 'praise promised and trouble remembered', just as the prior Psalm/Song was. But, in this chapter, the Psalmist began by calling upon God to cause His 'face to shine upon' them, which means to let His favor 'shine' upon them. That's why the Psalmist also asked that God be merciful and bless them. And the reason the Psalmist asks for this was so that the whole earth could know God's holy and righteous ways, which are truly what saves *all* nations. For it is

only our Heavenly Father who saves us from the wicked ones and shows us kindness, such as giving us mercy, grace and blessings. But, that is only ***if*** we strive hard to learn of 'His Way' (God's Word) and obey it, *from the heart*. Because it is the truth (God's Word) that gives us *spiritual* life. So, we must not only study God's Word to learn of Him (so we know how to obey God, so we can live forever) but we must also clean out our sinful desires so we *want* to obey God, instead of sin. And that's what God's 'way' teaches us how to do. Which, again, is why the Psalmist asks for God to shine face upon them so His Word could go forth to all the nations and be a blessing to them too.

In part 2 we learned that all people on earth will be forced to bow a knee to our Heavenly Father when He returns to earth through Jesus Christ. They'll also be forced to confess that He truly is King of kings and Lord of lords because all the wicked ones will be deposed and punished while the righteous will be rewarded for their faithfulness to Him. And this will cause the righteous to praise God, be glad and sing for joy because Jesus Christ will rule all people righteously as He governs the earth with the God's righteous Laws (the truth). At that time, truly all the people on earth will fear and revere our Heavenly Father, for the truth will finally be made known and God's righteous laws enforced *with perfection*.

Chapter 68

In chapter sixty-eight, part 1, we learned that this is another Psalm of David that's a Psalm *or* a Song, which means it's a form of meditating (like a poem) or a song that can be sung. We also learned that, while it's still concerning Israel's Redemption (as all chapters 61-72 are), it is "The Answer to Psalms 61-67". This means that Israel's (and Zion's, Ps 66) waiting for their redeemer *is about to be over*, as God will (in this 68th Psalm) give them an answer for their request for a Redeemer. We also learned it was originally written for the setting out of the procession of the Ark of the Covenant (symbolic of God, our Redeemer) going up to Zion (in Jerusalem) but later was used during Passover. And because it speaks of the procession of the Ark of the Covenant (symbolic of God's presence) going up to Zion - it, therefore, is also prophetic of the return of our Savior, Jesus Christ. And that's why David started off by asking God to arise and scatter His enemies, so that they would flee before Him as the wind blows the smoke and wax melts before the fire. Truly, this is *exactly* what will happen when our Lord and Savior, Jesus Christ, returns as the King of kings and Lord of lord over *all* that is in heaven *and* earth!

In part 2 we learned what David requested God do for the righteous ones, which are those who love, trust and obey Him. He asked that they be allowed to exceedingly rejoice before God and this looked forward to the time when the Ark was brought to Zion. Therefore, it's prophetical of the great joy God's *faithful* servants will have when Jesus Christ returns. And we also learned that our Heavenly Father (Yehovah, which was shortened to Yah in vs 4) rides upon the heavens, literally, in an awesome flying vehicle. And He does so, at times, to ensure that justice is done on earth. Sodom and Gomorrah is one good example of this (Gen 19) but there are others, such as Noah's flood. So, while our Heavenly Father has delegated governments on earth to enforce justice (they are *supposed* to punish the wicked and reward the righteous), when they fail to do this, our Heavenly Father will step in. And that's why David went on to say that God will allow

His faithful and obedient children to be established in the land *but* the rebellious ones will dwell in a 'dry land'. Again, we've seen many examples of this, even in David's time. David's enemies (such as Saul) were killed but he was made king of Israel and prospered. And, this will also happen when Jesus Christ returns. For the 'dry land' is also symbolic for the 'furnace of fire' the wicked ones will feel burning in their soul when they are shamed and humiliated by being arrested and imprisoned when Jesus Christ returns. But those who had been persecuted for serving Jesus Christ will be gathered out of all places of the earth, and brought to Jerusalem so they can reign with Him forever (and also be given eternal life). Thus, David reminds us here (yet again) that, even though it seems like the wicked get ahead, our Heavenly Father is still in control of all things in heaven and earth. And He also sees all that's going on (Ps 11). And, at the right time, He will put an end to the wicked ones ruling the earth, just as the parable in Mth 21:33-44 teaches us.

In part 3 we learned how our Heavenly Father took care of Israel when leading them out of Egypt. He led, and protected them, with a pillar of a cloud by day and of fire by night. And He also gave them manna, and water, to sustain them in the wilderness; and then we learned how Mount Sinai shook because He personally came down to give them His perfect Laws, which they needed to live prosperously in the Promise Land. And when they did finally inherit the Promise Land, God was faithful to send 'rain in due' season to bless their crops so there was plenty to eat for all, even the poorest amongst them (when they were *obeying* Him, of course). And we also saw David speak of how God gave Israel's armies the victory over the heathen nations; so much so that the women had much to 'sing about' when the men came back with bountiful spoils of war. So, even though Israel were slaves in Egypt, God made them free and prosperous men (and women) when they obeyed His righteous Laws. And then David metaphorically asked the high hills of the mountain range in Bashan (east of the Jordan) why they were 'jealous' of Zion, which was smaller in stature but *much larger in prestige* because Mount Zion is where God has chosen to dwell *forever*, as Ezek 16 tells us. So, David has been giving us quite the history lesson of how Israel came out of Egypt and was then led by God Himself into the Promise Land. And the only reason they were freed form bondage, and made free and prosperous people, was because the Lord (Yehovah) was *with them*.

In part 4 we learned how our Heavenly Father has thousands upon thousands of angels who ride with Him in amazing flying vehicles, with technology *far* superior to ours. They are His holy army who follows Him wherever He wants them to go. And, just as they were with Him on Mount Sinai, and with the Ark of the Covenant when going to Zion, and with the prophet Elisha, and Jesus Christ Himself too - so will they also be with us, when we are *faithful* servants of Jesus Christ. Even though we cannot see them, our faith lets us know they are there (Heb 11:1). And we also read of the Gospel message in this beautiful Psalm as well. For, just as God ascended on high to receive (and give) gifts on Mount Sinai, *and* Zion, so too did Jesus Christ ascend to heaven where He sits at God's right hand, making intercession for us to this very day (Rom 8:26-34). And He is still receiving our 'gifts' (spiritual sacrifices and prayers) as well as still giving them also (spiritual blessings and gifts from the Holy Spirit). And just as God dwelt among Israel on Mount Sinai (in the wilderness) and in the Promise Land (in Zion) – so too does He still dwell

with those who faithfully serve Him. In fact, He's even *closer* to us now than He was with Israel in years past. And this is simply because, having the Holy Spirit of God *within you*, is much closer than having the Ark of the Covenant nearby. In other words, you cannot be any closer to God than having His Holy Spirit *within you*! How blessed we are indeed. And that's why David also called on the faithful to bless God for all the benefits He loads us up with daily. And truly, Yehovah is the *only* true God and the *only* true Savior. And He loved us *so much* He came to earth, incarnated as Jesus Christ, to pay for *our* sins. That is *true* love. For there truly is no greater love than giving your life for others. That's why Jesus expects us to 'crucify' our 'old man' (the carnal part of us that wants to sin) *daily* **if** we truly love Him (Lk 9:23, Gal 5:24). And when we do so, faithfully and wholeheartedly, He'll always save us out of our troubles, both spiritually and physically. And He'll never let anything happen to us that we cannot overcome and/or endure (1 Cor 10:13). So, the last few verses we covered in part 4 were really a beautiful summary of the Gospel of Jesus Christ.

In part 5 we learned how our God saves us from the wicked ones. While He has punished the wicked ones on the earth for *thousands* of years, there will come a time when they are *all* gathered and punished *together* (as Ps 37:38 declares). David then began to explain what he saw in the procession of the Ark of the Covenant up to Zion. He saw the singers, the musicians and the young women who played with timbrels and danced. And he also saw the princes (rulers) of each tribe too. David himself also sang and danced to the Lord (YHVH), with all his heart, on this joyous day - which is prophetical for how, we too, will be when the King of kings (Jesus Christ) returns to earth to put down *all* the wicked ones *and* reward those who remained *faithful* to Him. And then David asked that, since God's Ark of the Covenant (which was symbolic for God's presence in those days) had come to Zion, that God display His strength and power to protect *and* bless Israel - and truly, to rule the whole world - for that was Israel's purpose (Gen 17:6, 35:11; Ps 72:11; Isa 49:23, 60:11; Dan 2:44; Lk 1:68-75; Rev 19:16).

In part 6 we saw David declare that, because God's Ark of the Covenant (which was symbolic of His presence) was being brought to Zion, in Jerusalem (the capital of Israel at the time), all kings would bring 'presents' to Him, which implied tribute money and gifts. David also used several analogies to explain why this would happen; because our Heavenly Father would (and does, and will continue to) rebuke those heathen nations who don't submit to Him. And this is because they act like wild beasts. Therefore, He *will* rebuke them and destroy those who continue to strive to make unjust wars. And we also learned how this was a type (prophesy of) how the kings of all nations will be ultimately subdued by our Heavenly Father, when Jesus Christ returns at His Second Advent. And only those who remained faithful to Him will be allowed to rule during the Millennium. And that's why David again called all kingdoms on the earth to sing and praise our Heavenly Father. David also spoke of (again) how our Heavenly Father rides 'upon the heavens' in His amazing flying vehicles (with His holy army of angels) and He's been doing so *for a very long time*.

David also called the loud noise that His army of flying vehicles made, His mighty 'voice', and explained that 'His strength is in the clouds' – and that's because His vehicle (and His armies)

often *hide in clouds*. And it's quite possible that's exactly what David saw hovering over them during this procession of Israel taking God's Ark of the Covenant to Zion. So indeed, our Heavenly Father (Yehovah) is to be feared, *and revered*, and He is the one who strengthens His servants on earth to be able to serve Him, so that His glory and truth is known throughout the *entire* world. So, this was a *beautiful* Psalm about the procession of the 'going up' of the Ark of the Covenant, to Zion, in the days of David; and it was later used for the Passover Feast as well, which is what the subtitle 'Shoshannim' referred to. Therefore, this Psalms makes a beautiful 'type' of the *true* 'going up' of Jesus Christ, to Mount Zion, when He *finally* returns to earth. And when Jesus Christ finally does return to earth (with thousands upon thousands of angels with Him) He will take *full* control over all that's in heaven, *and* earth, so that God's glory and righteous Word (Laws) *will be enforced*, and taught, to the entire earth *before* the final White Throne Judgment comes.

Chapter 69

In chapter sixty-nine, part 1, we learned that David wrote this Psalm when he was being wrongfully persecuted. Though he was not without sin, people hated him due to lies and rumors that were untrue and that likely was due to Saul's false claims that David was a traitor and a rebel. We also learned that, when this Psalm was written, David had been persecuted for quite a while. And he had also been crying out to God to help him for some time. So, by now he felt pretty overwhelmed by the persecutions. So much so that he felt like he was sinking into deep mud he couldn't get out of and being drown with waters that would not stop gushing at him. He also felt like those who hated him 'without a cause' were more than the hairs on his head. Which was also what happened to Jesus Christ (which is why Jesus quoted verse 4), as well as the apostles, and truly will happen to all those who love and serve Jesus Christ. In fact, *all that will live godly in Christ Jesus shall suffer persecution* (2 Tim 3:12), as Jesus warned us in John 15:20. But, David provided an excellent example for what we are to do in times like this. We must continue to take our troubles to our Heavenly Father in prayer, no matter how long it takes to get an answer. Jesus also taught us a parable about how we should *not* faint in prayer, in Luke 18. And sometimes, having to endure hard times, for a long time, is needed to help us grow spiritually stronger *and* more mature, as well as to purify our inner man. David's many years of hardship are what made him such a good king of Israel. And likewise, our hard times help to prepare us to serve Jesus Christ in the Millennium. So, while it's good to pour out our heart to God, like David did in this prayer, we should always remember that *the world passeth away, and the lust thereof: but* ***he that doeth the will of God abideth for ever*** (1 John 2:17).

In part 2 we learned (again) how, even though David was not without sin, he was being persecuted *wrongfully*. Those who hated him, did so 'without a cause', just as happened to Jesus Christ. And David showed how much he cared about others by asking that God would not allow anyone who 'waits' on Him (seeks God sincerely) to be ashamed, disappointed or hurt, especially for helping him. And he then went on to explain that he well knew what it was like to be reproached, which means to be spoken badly of, insulted, slandered, lied about and so forth. Even some of David's own family (siblings) didn't want to have anything to do with him, likely because the king of Israel (Saul at that time) considered David a traitor. And all this happened to

David because we're in a *spiritual* war. And he, being an anointed servant (the next king of Israel) was thus targeted for persecution by Satan. That's why evil spirits caused Saul to hate David *so much* that he tried to *kill* David *for years*. Saul only stopped chasing after David *when he died*. So, because David was anointed by God, he did suffer reproach and was even 'eaten up' with zeal (jealously) for the Lord *because* he was a faithful servant who *truly* loved God. It angered him there were so many people who didn't worship the Lord (YHVH). Their idolatry, after all, is what caused them to do wicked things, like persecuting the righteous (as David was). And likewise (but with total perfection) Jesus Christ also suffered reproach because He (who was without sin) paid for our sins when He died for us. In other words, He died so we could have our sins atoned, which shows us truly how much our Heavenly Father loves us. And Jesus was also 'eaten up' with zeal (jealously) for the Lord, which He showed when chasing out (*with a whip*) the crooked money changers and those who sold substandard animals in the Temple. Further, all those who truly serve Jesus Christ (have His Holy Spirit within them and are loyally following Him) *will* also suffer reproach, for the sake of following Jesus Christ. But, just as God helped David, Jesus, the apostles (and so many more) through the hard times, so too will he help us through whatever hard times come our way.

In part 3 we learned more about the terribly difficult times David was going through when he wrote this Psalm. Even when he humbled himself sincerely, people still made fun of, and slandered, him. And his 'good name' was ruined (thanks to lies and gossip) *so badly* that his name even became a figure of speech for something very bad and was even used in songs by drunks who were making fun of him. Even those who were supposed to be respectable leaders in Israel made fun of and slandered him. And all because of lies and gossip. But, even with all this reproach, David still never let his heart turn away from God, as many people do when they let bitterness in their heart from hard times and being mocked and slandered. Instead, David continued to seek God and pray to Him for help, even though help had not been coming. He continued to humble himself (repenting for any sins he saw) and asked for God's mercy (over and over again) so that God would hear His prayer and finally help him. David well knew that God is truly the *only* one who can save us out of *any* situation, no matter how dire it is. And David then again explained the severity of his situation by using analogies he used earlier in the Psalm. He truly felt as though he was sinking into a mud pit he couldn't get out of; and that he was being overwhelmed by a strong flood of waters (which are symbolic of lies); and that he was slipping down into a slippery pit he couldn't get out of and that the earth would soon swallow him up.

In part 4 we learned how David *continued* to plead with God for help. He asked that God would hear (and answer) his prayers and show him mercy, grace as well as redeem his life from destruction. He also asked for comfort from the many reproaches that broke his heart; for the gossip and slander pained him so much his heart was very heavy. And this was a type for what Jesus Christ went through, for our sake – so He could redeem our soul from spiritual death. And also, just as David felt like there was no one who cared about his dire situation, so too did even Jesus' closest friends flee when He was arrested. Peter even denied Him *three* times. But, just as God did not forsake David, neither did He forsake Jesus Christ. For God raised Jesus Christ from

the dead and that's what gave us the blessed Comforter, which is the Holy Spirit, that comforts our heart and mind when we're having troubles; even ones that are so bad as what David has been writing about. And so, even though we will be greatly persecuted for serving Jesus Christ, our Heavenly Father will *always* help us through anything that comes and give comfort to our inner man (heart and mind), just as He did for so many other faithful servants of His throughout the years. So long as we don't forsake Him, God won't forsake us!

In part 5 we learned how David spoke of his enemies giving him gall (poison) to eat and vinegar to drink; and this was an analogy to explain how they lied, slandered and gossiped about him. And we learned too that Jesus Christ literally fulfilled this verse (both parts of it) when He hung on the cross. And David, therefore, asked that God would let their 'table' be a trap (snare) to his enemies. Essentially, he asked that their lies would come back to trouble them and not do them any good. David also asked that their eyes would be darkened so they couldn't see the truth of how they were only digging their own grave, so that they would be surprised when God's wrath finally fell upon them. And that's why he also asked that their loins would shake continually when God did punish them. And Paul quoted from verses 22-23 to explain how Israel refused to believe that Jesus Christ was the Messiah and how that actually worked to the benefit of all mankind, even the Gentiles. For, Jesus Christ *had* to die on the cross to pay for the sins of *all* the world, not just those of Israel. And therefore, anyone who refused Jesus Christ does have their eyes darkened and their belief in lies *will* be a snare to them. For anyone who believes in Satan's lies, especially when he comes to earth pretending to be God, our 'Savior' – and worships him and his wicked 'beast' governing system – will indeed be taken in their own snares and traps when God's wrath is poured out upon them. They *will* be punished according to their own wicked words and works. But those who remain faithful servants to Jesus Christ will be *greatly* rewarded when Jesus Christ returns, just as David was rewarded for his loyalty to God.

In part 6 we learned what the 'rewards' of the wicked (and workers of iniquity) will be; and it is not good! David was so convinced that the people oppressing him were *incorrigibly* corrupt that He asked God would pour out His righteous indignation upon them, so that they would be unable to harm anyone anymore. For, even though David was without sin, he knew these wicked ones were oppressing him *far more* than God's chastisements required. And he even asked that they be 'blotted out' of God's 'book of the living', which actually means being *blotted out of existence* and *ceasing to exist in any form anymore*; it's *spiritual* death. And truly, that will only happen after the Millenium; after God is done fully testing children, and giving them all the opportunities possible to help them repent and turn back to Him, through believing in (and obeying) Jesus Christ. But after that, the incorrigible wicked ones (including Satan, who is *already* sentenced to spiritual death) will *finally* be 'blotted out' of existence, so the rest of us can live in peace with our Heavenly Father, *forever more*.

In part 7 we learned how, even though David was afflicted and deeply pained inside his heart and mind, he still praised God and magnified (honored) His name. In fact, nearly every (if not all) of David's Psalms had praise and thanksgiving in them. And David did this because He knew that sincere (heartfelt) praise, honor and thanksgiving is more pleasing to our Heavenly Father than

sacrificing clean animals who are of the proper age. And of course, for us living today, our Heavenly Father does *not ever* want animal sacrifices because His Son, Jesus Christ has *already* paid for our sins by dying on the cross; and that fulfilled *all* animals sacrifices *for all times* (Heb 10:10). And David also knew that anyone who seeks God sincerely will be given eternal life, so long as they remain faithful to Him. And this is because our Heavenly Father is truly very gracious, loving, merciful and compassionate to all those who love, revere and serve (obey) our Him *regardless* of their status, or situation in life. David also called all of God's creation to praise Him; and ultimately, it will when it *flourishes* at Christ's return. For, when Jesus Christ returns, He will save Zion from Satan's desolating it (by his evil presence and lies) when he comes to earth (before the *real* Jesus Christ) and rules from Jerusalem. Satan's pretending to be God, and ruling the world with his wicked 'beast' governmental system, IS what desolates Jerusalem; and that's why even Zion (as well as those faithful to Jesus Christ) needs to be saved. And thus, when Jesus does return, all those who have remained faithful to Him will indeed dwell with Jesus Christ, in the holy city of Jerusalem and serve Him forevermore.

So, this beautiful Psalm – which presents Jesus Christ as the 'trespass offering'- not only spoke of a very difficult time in David's life, but it also *prophesied* of Jesus' sufferings. And it also spoke of things that *will* happen to the wicked, and the workers of iniquity, as well as the blessings that those who serve Jesus Christ will receive for remaining *faithful* to Him, as well as the blessing of the earth flourishing too. And this therefore serves as a good reminder for us that, even when times are tough, our Heavenly Father still deserves our praise, honor, love and gratitude for all He has done, *and* all that He will do, for us, His holy city and the earth itself.

Chapter 70

In chapter seventy we learned that it was another Psalm of David but also that it was a Psalm 'to bring to remembrance' what he had been asking God for in the last few verses of Psalm 40. Thus, it was nearly identical to verses 13-17 in Psalm 40, which was a Psalm where David not only praised God for helping him in times past, and prophesied of how Jesus Christ (the Messiah) would come and teach God's truth and then pay for our sins, but he also asked God for help from his current troubles, which were clearly quite terrible. And that's why, in Psalm 70, David asked that God would shame and disappoint those who were seeking to kill him and slandering him mercilessly. But he also asked that the Lord (YHVH) would give all those who seek Him sincerely a *reason* to rejoice, which means David was asking God that He would protect and deliver those who love Him and are sincerely trying to do what's right. And David ended the 'short but sweet' Psalm by asking God not to tarry but to hurry up and help him because the Lord (YHVH) was truly the *only* one who could help David out of the 'dire straight' he was in. And that's true for us all - the bottom line is that our Heavenly Father is the *only* one who can help us out of *all* our troubles; *but* we *must* <u>sincerely</u> seek Him and <u>sincerely</u> strive to *obey* Him, *from the heart*, **if** we want His help. So long as we don't forsake Him, He'll never forsake us!

Chapter 71

In chapter seventy-one, part 1 we learned that it was an anonymous Psalm but, due to the context, it's quite likely that it was written by David during the time when his son, Absalom, was

leading an insurrection against David. For there are many words, and phrases, in this chapter that are very similar to other Psalms of David. Even the first three verses of Psalm 31 (written by David) are nearly identical to the first three verses Psalm 71. And so, the Psalmist (likely David) reiterated what so many of the Psalms declare. That our Heavenly Father is the *only* one who can save us out of any trouble, trial or temptation we may be facing. 1 Cor 10:13 also tells us that we'll never experience anything that is not common to mankind (in the flesh), so we're not alone in the hard times, or temptations, we endure. It also tells us that our Heavenly Father won't let us be tested, or tempted, above what we can endure. He'll *always* give us the strength, and understanding, we need to get through our troubles *and* resist any temptations - so long as we keep our heart and mind *firmly* on Him. And the Psalmist also asked God to deliver him, because our Heavenly Father is *always* faithful (and is thus righteous in doing so) to save and protect all those who sincerely love and serve Him. The Psalmist even called God his 'strong habitation' as well as his 'Rock' and 'fortress'; and these are all words David uses frequently in his Psalms to explain how *he trusted in God for help*. For it is our *trusting in God* that puts our soul and spirit *at ease* and gives us the peace of mind (and strength) we need to endure the hard times. Trusting in God's promises (that He *will* protect and save us, so long as we remain faithful to Him) IS what the 'strong habitation', 'rock' and 'fortress' **is**. For when we keep our mind on His Word – and trust in it – we are spiritually saved from fear, lies and temptations to cave (give in) to our carnal inclinations, that always get us into trouble.

In part 2 we saw the Psalmist (quite likely David) again ask that God deliver him from the wicked ones, who were unrighteous and morally pungent (cruel) men. And he besought God for help because he truly had trusted in God from the time he was a youth. Thus, he had a lifetime of experiences that taught him that trusting in our Heavenly Father is truly *very* wise. For, God had protected the Psalmist throughout his entire life. And that's why the Psalmist promised to continue to praise and honor him. But he also asked that the Lord (YHVH) wouldn't abandon, or forsake, him in his old age, as others were apparently doing. For there truly was a conspiracy against him, and they were truly *out to kill him*.

In part 3 we saw the Psalmist continue to 'plead his case' to God, explaining that he *truly* loves our Heavenly Father and has been *faithfully* worshiping, trusting and trying to obey Him his *entire* life. But those who were persecuting him (with slander, and conspiring to kill him) were *not* seeking God. And *that's* why he asked that the Lord would turn their wicked plans around and bring shame and humiliation to those who were plotting (conspiring) against him. And he then again pleaded his case with God, promising to praise Him more and more, for the rest of his life. And he truly wasn't asking God to spare his own life (and punish his enemies) out of selfishness. For he promised to share the truth (manifest God's strength and power to them) with the younger generation, even generations *yet to come*. And truly, the Psalmist did this, because we *still* have this great Psalm with us today. And that's why it's important for us to *continually hope* in God's Word (the promises in it), just as this Psalmist did for his *entire* life.

In part 4 we saw the Psalmist continue to praise our Heavenly Father, specifically for his faithful righteousness. The Psalmist even gave the Lord (YHVH) the 'ultimate praise' that can be uttered,

by declaring that *no one* is like our Heavenly Father (i.e. 'who is like unto Thee!). And truly, our Heavenly Father ***is*** *righteous in all his ways, and holy in all his works* (Ps 145:17) and this includes in the ways He chastises us also, as the Psalmist apparently was experiencing. Yet, he knew that the Lord (YHVH) would raise him out of his troubles, even from his feeling as though he was as low as the depths of the earth. He was also assured that God would comfort him and bring him up to his former greatness again. This was likely David's anticipation that he would be restored as king of Israel. And that's why he again promised to praise our Heavenly Father with psaltery and the harp, which David was so very good at doing. The Psalmist showed his steadfast and great faith in our Heavenly Father by expressing his confidence that our Heavenly Father would redeem (deliver him) while making sure his adversaries would be shamed and humiliated for conspiring against him. So, this Psalm is an excellent example of how we should humbly endure the hard times and keep our faith strong because, so long as we don't forsake our Heavenly Father, He'll never forsake us – no matter how old we get!

Chapter 72

In part 1 we learned that this is a Psalm written by David, for his son, Solomon. But, it's also *very prophetical* of David's 'greater Son', Jesus Christ. And David began the Psalm by asking that God would help Solomon rule, and judge, *with righteousness* - so that *no one* in Israel would be oppressed *and* so that the entire nation would be blessed by God *and* continue to flourish as it had when David was king. Truly, God did grant his request because Solmon himself asked for God to give him wisdom to rule and judge His people, Israel. Solomon was just a young man when he took the throne and knew he needed God's help to rule, and judge, righteously. And because he asked for such a thing, God not only blessed him with wisdom *far beyond* anyone else at the time, but He also blessed Solomon with wealth and power far beyond anything Israel had ever seen – even beyond anything they would ever experience again… that is, *until* the 'greater Son' of David (Jesus Christ) returns to rule the world *forever*, in *total* perfection *and* righteousness.

In part 2 we learned of some analogies that David used to express the kind of peace and prosperity that he asked God to give his son, Solomon. And this was truly *prophetical* of Jesus Christ's rein. For *true* peace and prosperity – that causes the entire earth to flourish – can only come with *true* righteous judgment being enforced; and that's the *only* thing that brings justice, which is the *only* thing that brings true peace. The wicked *must* be punished and the righteous *must* be rewarded for justice to prevail and peace to endure. And that's why David asked that God would help his son, Solomon, to be able to rule, and judge, *all* his people rightly (by God's Laws) so that *no one* would be oppressed (not even the poor or needy in society). And, in Solomon's younger years he did an excellent job at this. Which is why Israel was so incredibly prosperous that silver was as numerous as stones in Jerusalem (1 Kings 10:27) *and* kings (and queens) from all over the known world came to hear of the wisdom that Solomon had; which truly came from God himself. But this was simply a 'type' – even a small 'taste' of what peace and prosperity will come when the *true* King of kings (Jesus Christ) finally returns. And, just as the farmer (or gardener) has to wait for the crops to grow until he can receive the 'fruit of his labors', so too do we have to wait for this kind of prosperity to come to earth again. But, until

that time comes, we should wait patiently while continuing to serve our Heavenly Father by using the gifts He's given us and share the truth as the opportunities arise. For sharing the truth is like giving someone a drink of water or a meal of food; truth truly is life nourishing food and water for our soul.

In part 3 we learned more about what David requested for his son, Solomon, who was to reign after him. He asked that the righteous would be allowed to flourish and that peace would endure as long as the moon (i.e. forever) during his reign. And the only way that the righteous *can* flourish is if the wicked (who constantly try to oppress them) *are punished*. And that takes *righteous* judgment to do. So, these are more 'impacts' or 'effects' of kind of perfect (and righteous) judgement, and governing, that David hoped will come during Solmon's reign. David also asked that Solomon's kingdom would be expanded and that his enemies would be utterly subjugated to him. And he also asked that far away kings would come to him to pay homage and that all nations would serve him. This indeed happened, due to the great wisdom God gave Solomon. But, since he was not perfect, Solomon's reign did not endure as the moon. Thus, only the reign of David's 'greater Son', Jesus Christ, will perfectly fulfill this Psalm. For only Jesus Christ will judge, make war and rule with utter perfection, righteousness and fairness. And that indeed will cause the righteous to flourish, for the wicked ones *won't be allowed to do evil anymore*.

In part 4 we learned about more things that David asked God would do for his son, Solomon, when he became king of Israel. He asked that he would be faithful to deliver the poor and needy from all oppression; this means anyone who is unable to defend themselves from others afflicting them. And he also asked that Solomon would love the people so much that he would look upon judging them (even the most vulnerable in society) as important as redeeming his next of kin. David then asked for Solomon to have a long and prosperous life (and reign) and that he would be so loved that even precious gifts from far off would be brought to him; and that the citizens would love him so much that they would pray for, and praise him, continually. And while much of this prayer was fulfilled by Solmon, he was only a 'type' of David's 'greater Son', Jesus Christ, who will fulfill this beautiful Psalm *with perfection*. Because, as wise as Solomon was (thanks to God's gift), he did end up becoming corrupted in his later years. So, his praise and adoration were not everlasting as it will be for Jesus Christ. For our Lord and Savior, Jesus Christ, will return to earth and do an absolutely perfect job enforcing God's Laws with grace, mercy and compassion, but also great strength in punishing the wicked. And that's why Jesus Christ truly does (and always will) live forever, and why He'll give those who are found worthy to serve Him eternal life too. Justice won't always go unfilled on the earth; it will be revived when Jesus Christ finally returns.

In part 5 we learned more about what David asked the Lord God (YHVH) would do for his son who was to rule Israel. He asked that he would rule so justly that even the mountains would be filled with grain, so tall and full, that it 'waved' in the wind and that even the people would flourish as the grass of the earth. David also hoped his son's name would endure as long as the sun (forever), and that all nations would be blessed by his righteous governing. And while this

Psalm was written for David's son, Solomon, it is truly prophetical of his 'greater Son', Jesus Christ. And that's why David ended this beautiful Psalm blessing (praising) God's Holy Name, Yehovah, and asking that the whole earth be filled with His glory – which it will when Jesus Christ returns. And truly, as the 'epilogue' at the end of this chapter reveals, this entire chapter will be fulfilled perfectly, when Jesus Christ returns. In other words, Israel will be redeemed. But what is also great about that, is that it's not only Israel who will be redeemed, but all people of all races who believe in, and faithfully follow, Jesus Christ! That is why, and how, David's 'Son' (Jesus Christ) will be a blessing to all nations, for He truly is the Redeemer of *all* nations… whosoever calls upon His name, that is (Acts 2:21).

AMEN.