

19-Psalms-04-Transcript

but welcome to another Wednesday night Bible study
no audio and I'm looking it looks like it should be fine let me just check so I'm getting no audio mm-hmm all right let's see can you just just confirm for me whether or not you can hear from what I can see the audio should be fine I just need confirmation that you can hear me before I continue further with the study still no audio okay let's see what's going on here well it's back now so so there is audio
I'll just confirm I'll just join the chat here so I just wanna make sure that everybody can hear me from what I can see it is fine okay good so it's probably done on my end okay so we are up to some number 10 and before I go into the psalm what I wanted to do is just reinforce why it's so important for us to study this this book it's an intriguing book and I just did a search in my Bible software and when I when I look at the Bible software and I just I just searched the cross references in the New Testament to the Old Testament and and this is what I saw so Psalms is quoted just throughout the New Testament you can see through all the four Gospels Jesus Christ is constantly quoting the Psalms in the book of Acts the disciples are quoting the Psalms and throughout the epistles and even in Revelation Psalms are directly quoted and where you see these two big spikes where the frequency really spikes it's in Romans where Paul is dealing with real doctrinal defense and also in Hebrews where again Paul is really dealing with deep doctrine and and calling on and using Psalms as a resource so this is a

very very interesting book and I think it's typically a book that is neglected and we that's this is why we want to make sure that we are studying it line by line the other thing as well is when we look at the Scriptures we see that Christ here he said unto them this is after his resurrection these are the words which I spoke unto you while I was yet with you so he was teaching them while he was on earth and he's saying this is what I told you while I was with you that all things must be fulfilled which were written in the book of Moses and in the prophets and noticed this and in the Psalms concerning me so there's a lot in the Psalms concerning Christ and when he was on earth this is what he was teaching his disciples though the things that are in the Psalms must be fulfilled so we have the Torah we have the prophets and we have the Psalms and so the Psalms have very very high regard from Christ and you saw the frequency of how much he quoted them and how much the Apostles quoted them as well and then finally I just want to call out this verse in Colossians where Paul says let the word of Christ dwell in you richly in all wisdom and they noticed this teaching and admonishing one another in Psalms and hymns and spiritual songs singing with grace in your hearts unto the Lord so there's quite a bit of support for the Psalms in the in the scriptures and I think often the Psalms or it's a book that we neglect we don't fully understand it and so we're just gonna go ahead and work through it I want to continue with Psalm number 10 tonight and the reason for that is it's really a continuation of Psalm 9 so Psalm 9 and 10 go together and I should

mention as well it's gonna be ugly I'm just gonna cover a psalm 10 and then I'm going to have pastor Murray's gonna call in and then we'll have a Q&A so it's just an opportunity for us just to catch our breath we've covered 10 Psalms if there are any questions or concerns that you have any thoughts or comments you'd like to share we'll look at the chat will also look at Facebook and let me just load that up from now I will also look at Facebook and so any comments or questions and I apologize on Facebook so if I don't look at it right away if the question is gone I don't see until the recording is posted so if you did ask a question on Facebook and I haven't raised it please just ask it again in case I missed it so let's get into some ten but as I mentioned in Psalm 9 and 10 go together and we'll just finish Psalm 9 and then we'll read Psalm 10 so the tail-end of Psalm 9 we read that the wicked shall be turned into this is Sheol and all the nations that forget God for the needy shall not always be forgotten the expectation of the poor shall not perish forever and then he ends this song by saying arise O Lord let no man prevail let the heathen be judged in your sight put them in fear o Lord that the nations may know themselves to be but men and then he says Selah which is a pause it's like a pause for reflection but it indicates that the psalm is not over it doesn't say Amen it doesn't conclude the song it's a pause and then Psalm 10 does not begin with the usual introduction it's just a continuation and so events see then bemoans and this is the type of Psalm Psalm 10 is this is another personal lamentation so we've seen different types of songs we've seen

personal lamentations we've seen wisdom songs we've seen royal Psalms or a royal song and we've seen a creation song and as we go through we're gonna see yet a few other types of Psalms as well but what's unique about Psalm 10 is that it is linked to Psalm 9 and it falls into another category called an acrostic Psalm so so by acrostic if we look at the Hebrew I'll just call it the Hebrew text here

if we look at the Hebrew every second verse begins with the next letter in the Hebrew alphabet so we see here really is verse one because the first in English roots say that what they're calling verse 1 in the Hebrew we call 0 it's just the introduction and then what we call someone they call him own verse 1 they're calling verse 2 but they've been put a left which is the first alphabet and then two verses later it goes to Tibet and then two verses later yeah it goes to get mo and then two verses later we see Dalit and then two verses later we see a vow so it's just it's blowing is just an acrostic so every second verse going into chapter 10 we're seeing the next letter of the Hebrew alphabet which shows that 9 and 10 are really a unit not only that in the Septuagint so verse 9 has I believe it's let me just check 18 verses and/or 17 verses and verse chapter 10 has 17 verses so there's 39 verses and all and when we look in this Septuagint you'll notice here that check it just calls psalm 9 it gives it 39 verses but really what they call chapter nine verse 39 we say it's chapter 10 verse 18 so the verses in chapter 10 are just a concatenation to the it's 21 verses in chapter 9 plus the 18 verses in chapter 10 so 9 and 10 are a unit and this is

what they mean by or and we can see it's a unit because of this acrostic nature in the Hebrew which is good for memorization so if they were singing this or memorizing this because of the acrostic it's like a memory aid but it's also a way that they've organized that the psalmist David has organized the song so let's just now read chapter 10 and he says why do you stand afar off Oh Lord and

we don't know I've looked in the commentaries I cannot find the personal circumstances that David was suffering why he wrote this particular Psalm but we know that the Psalms are here for us and as we head into the future these these personal lamentations are going to be lamentations that we can use to understand how to cry out to God and we know from studying Isaiah that God declares himself as the God who hides himself from Israel so he hides himself from Jacob so we're going to see a time of calamity in the near future upon the nations of Jacob where God is hiding himself and and so the psalmist cries out why do you stand afar off Oh Lord so this is very painful why do you hide yourself in times of trouble the wicked in his pride does persecute the poor let them be taken in the devices that they have imagined and we're gonna see a type of Psalm later and I'm just forgetting the name of it it's an imprecatory you know the color precatory Psalm where David is actually cursing the wicked and if he just read it on the surface it feels like wow this is kind of awful why would David curse the wicked like this but he's actually just quoting or God cursing them according to Deuteronomy according to the Torah and we see an indication even though this is a psalm

of lamentation we'll see this more in the imprecatory psalms where he's saying let them be taken in the devices that they have imagined and this in fact is what God says will happen to the wicked for the wicked boasts of his heart's desire and blesses the covetous hmm the Lord of now I haven't made this a secret that in this endtime as far as I'm looking there are really two forces that are conspiring to destroy Christianity or the judeo-christian ethic in Western civilization one of course is Islam and the other is cultural Marxism which is the the the left the the communist socialist left and I include in that in the socialist left I include the Zionist Jews so there are there are an elite set of Jews in fact Karl Marx himself was a Jew and and much of the evil that has been perpetrated on Western civilization has come from these elite Jews and so these elite scientists Jews the Communists left and Islam are working to destroy God's people and they boast of their heart's desire and notice this they bless the covetous and we see that in both of these movements where where the covetous are blessed in the Koran it blesses them and certainly in leftist ideology it supports and promotes and and celebrates the covetous but God though the psalmist shows us here God abhors he abhors he abhors the covetous so we mustn't be fooled we mustn't be fooled and all their rhetoric aside if a man is a covetous man God abhors him and that's not changing the wicked through the pride of his countenance will not seek after God he just because of his pride he won't humble himself and seek God God is not in all his thoughts and let's go back to Psalm 1 where you know

blessed is the man that walks not in the counsel of the ungodly and and who meditates on the law of God day and night whereas the wicked are not so the God is not in their thoughts at all his ways are always Grievous so everything they do is Grievous to God your judgments are far above out of his sight as for all his enemies he puffs at them so there's this real arrogance that this type of individual has that God is watching and and the psalmist is crying out to God and in fact we don't know the exact circumstances but these would have been David's

people these would have been David's people that whether it's his son or widower or source all we don't know but these he would be crying out against fellow Jews here but it's it's canonized for us and it's for the end time and we can use these Psalms to understand the predicament that God's people are going to begin in the end time and so the characteristic of the wicked is that they're just they have no regard they have so much power that they just run roughshod over their enemies he has said in his heart I shall not be moved and we saw this in Isaiah where we see the daughter of the of Babylon is arrogant and she thinks if she sits in a throne and she can never be moved and this is this is the the attribute of this wickedness they feel that they are just secure they have so much wealth they have so much power they feel this will last forever for I shall never be in adversity and again through Isaiah we know this is gonna come upon her in one day

his mouth is full of cursing and deceit and fraud and when I read this I was just in fact looking at what's happening

in the UK with Tommy Robinson and his campaign and how he was I forget the town but it's just a small town that there are very few Muslim population there he chose that town purposely so as to not get into trouble and Muslims deliberately went out seeking Him and we're throwing rocks and and all cash scissors and all kinds of objects and there were women and children in the crowd and and and the the the foul-mouthed

that one was coming out of their mouths during the Holy month of Ramadan it was just amazing and so we see this here as well it's full of cursing and deceit and fraud and Christ tells us that out of the abundance of the heart the mouth speaks under his tongue is mischief and vanity he sits in the lurking places of the villages in the secret places does he murder the innocent and again I think of the UK where you have these young white British

girls who are you know in poor or working class and you have adult men Muslim men hiding and capturing them and kidnapping them and and abusing them and this fits perfectly with this but also you think of the left and what they're doing with abortion and and and how they're supporting open borders and and supporting human trafficking and much of this trafficking of a small small children so the wicked sits in the lurking places of the villages in the secret places does he murder the innocent his eyes are privately privately set against the poor and and God really hates this and the whole system is set up that the poor have no rights and as we move back into what previously was a two-tier system and we're going back into this one thing

that's wonderful about the West and based on judeo-christian values is the law applies equally to all in previous civilizations and where we're heading we're gonna have a two-tier system that the law does not apply equally to all that there's an elite or a certain class if you if you belong to this class you get treated one way and if you're not in this class you get you get treated by the courts in a different way whether these are Sharia Courts or leftist courts he lies in wait secretly and this is amazing he lies in wait secretly as a lion in his den he lies in wait to catch the poor he does catch the poor when he draws him into his net so this happened anciently is happening to today same thing I won't comment much more on this he crouches and humbles himself or hides himself and that the poor may fall by his strong ones he has said in his heart God has forgotten he hides his face he will never see it so he thinks that God is not aware horizon and the psalmist cries out now it isn't so the psalmist lays out his complaint so he lays out his complaint before God and now he appeals to God arise O Lord O God lift up your hand for a get not the humble where for or why does the wicked condemned condemned God he has said in his heart you will not require it or you will you won't do anything about it you have seen it for you behold mischief and spite to requite it or to do deal with it with your hand the pork commits himself unto you you are the helper of the fatherless and again I think of these young girls in the UK in Europe even in North America it's happening God is the helper of the fatherless and so people think these four fatherless

are vulnerable they can take advantage
of them

but God is watching and he will help
break you the arm of the wicked and the
evil man seek out his wickedness till
you find none the Lord is king for ever
and ever so even though the psalmist
understands the plight that he's in and
he's able very articulately to lay it
out before God and no time does he lose
his confidence in God and he now is
concluding by saying the Lord is king
for ever and ever the heathen are
perished out of his land and so a day is
coming when we will read this song and
it will be fulfilled that the heathen
will be perished out of the land will be
no such thing as a heathen that the
whole earth will be in submission to the
true God and there'll be no such thing
as anybody who denies Jesus Christ the
Lord is king forever and ever the
heathen are perished out of his land and
so again God has a specific piece of
real estate that he says is his land and
the heathen because of their animated by
the devil are trying to take over that
specific piece of real estate and God is
we saw this in Zechariah we saw it in
Isaiah we see it in Jeremiah God is
gonna remove the heathen from this land
Lord you have heard the desire of the
humble you will prepare their heart you
will cause your ear to hear to judge the
fatherless and the oppressed that the
men of the

Earth may know more or press and again a
day is coming you have to go through
this dark period first but a day is
coming that we won't have men on the
earth oppressing other men
and the psalmist is confident that this
day is coming and so through these
lamentations in book 1 there's there are

a lot of personal lamentations and it's just the way the psalmist and will as we finished each book we'll get a sense of how the book is structured but it does seem that in book 1 there are a lot of personal lamentations we will see other types of Psalms as well but as we move into book 2 and certainly books 3 4 and 5 we're gonna see different types of Psalms but I think these personal lamentations are important for us to study to understand to see the structure of the lamentation how he appeals to God how he lays out his complaint how he never loses confident confidence in the God of Israel and his promises and once he's laid out his complaint he's able then to reassure himself and ask God in the context of his promises to Israel so what we'll pause there and what I'm going to do is just get my brother Murray on the line and hopefully you'll be able to hear him and we can have this and I just I'm on the road so I don't have everything laid out exactly the way I would like it to but let's see what we can do here and in the meantime if you can think of any questions that you'd like to ask us there were a couple of questions that we did get so we will we'll deal with those and let's see if we can get Murray on the way and when when he does come on the line God willing if he comes on the line I might have to get him to call me if you can just let us know if you can hear him clearly and I think I'm gonna have to ask him to call me so just give me a moment here he's gonna okay so I'm gonna just in the meantime pardon me while I try to try to get into Facebook and if they on the chat you can go ahead and type your question so here's Marie now

hi there brother Marie okay good good so
I'll go ahead and just talk a little bit
while I see all right and well if you
can check the chat as well while I'm
setting up Facebook and see if they can
hear you so you're getting confirmation
there's a little bit of it there's a
little bit of a delay and I think you're
right I think we have will have a
different view having gone through these
other books to now go into songs and
just to understand the connections
between them and I was surprised when I
did the search on the New Testament
references to Psalms it's just
throughout the New Testament constantly
referring back to the Psalms did you
you get to come from
it looks like it's frozen okay quit
perfectly and the levels that I see here
look good okay so we did have a couple
of questions and I apologize mark
because I'm on the road but I did share
with you some of the questions I think
one was in John and it had to do with
where Christ breathe the spirit so let
me let me go ahead and read it Marie and
then you can go ahead and comment so the
question that came in is we'll just read
the passage then Jesus said unto them
peace be unto you as my father has sent
me even so send I you and when he had
said this he breathed on them and said
unto them receive you the Holy Spirit
who soever sins you remit they are
remitted unto them and whosoever sins
you retain they are retained and then he
goes on to say but Thomas one of the
twelve called didymus was not with them
when Jesus came
the other disciples therefore said unto
Him we have seen the Lord
but he said unto them except I shall see
in his hands the print of the nails and

put my finger into the print of the
nails and thrust my hand into his side I
will not believe so Marie the question
here was really around this verse in
verse 22

where Christ says to his disciples
receive you the Holy Spirit and and kind
of the sub question or the question
behind the question I think is that on
Pentecost in acts 2 is where we see the
Holy Spirit coming down if I don't I
just read that before you comment acts 2
so just as we are in the count now
towards Pentecost they were also in the
count and then finally when the day of
Pentecost was fully come so they counted
fully the fifty days they were all with
one Accord in one place and suddenly
there came a sound from heaven as as a
rushing Mighty Wind and it filled all
the house where they were sitting and
there appeared unto them cloven tongues
like as a fire and it sat upon each of
them and they were all filled with the
Holy Spirit and began to speak with
other languages as the spirit gave them
utterance

so I think the question here pastor
Murray is that on Pentecost is when they
received the Holy Spirit so what was
going on in John 20 when Christ breathed
on his disciples and said receive the
spirit it'll take me a few minutes walk
through this let's hold our place there
and let's go to Revelation chapter 21
yes and just for times sake we'll drop
rate in the first fourteen but as people
are turning to Revelation 21 and verse
14 the context is New Jerusalem coming
down out of heaven and there are twelve
gates through whom people will be able
to come into Israel to worship God and
on the twelve gates are the names of the
twelve tribes of Israel

14 tells us now the wall of the city had twelve foundations so we had 12-gauge named after each of the twelve tribes of Israel now and we also now have twelve foundations and on them were the names of the Twelve Apostles of the Lamb now we know there were more than twelve we've got these the original 11 we have Matthias who was to join the group Barnabas was called an apostle I think a Polish was called an apostle I could be wrong on that there are many folks who were called apostles Paul then became an apostle and it worked the Greek word for apostle means one sent out much like the work the economy needs to serve and the word press materials or a custom post means to oversee these were regular Greek works so in addition to those being descriptive of people in each of those cases they became offices so they became a proper noun like proper noun so to speak - speak up specific offices now when we see here in Revelation 21 where they were a special group of folks called the Twelve Apostles of the Lamb and we go into Galatians and I believe it's Galatians 4 5 or 6 Galatians talks about sin first I thought those are first Corinthian person but maybe yeah so first thing constricting Christensen's 59 he says for I am the least of the Apostles and I'm not me to be called an apostle because I persecuted the Church of God three years yes in being taught by Christ historians rock verse 11 I make known to you brethren that the gospel which was preached to you not important and trying to receive it from man nor was I taught it by the kings or revelation of Jesus Christ I bring all that to be mindful say my

opinion is that the Twelve Apostles of the Lamb for the eleven that were in this room we know Thomas was later but what John did cover that Thomas was later and Matthias was 12 that were bring the pot here 10 plus later Thomas + Paul were specifically selected by Christ Paul for three years on his own and then the eleven after his resurrection

this goes to me this goes to say these especially with the Twelve Apostles of the Lamb are being the foundation of the church back to John 20 where I'm leaning to is Christ

I've linked to works he specifically gave dem Holy Spirit privately to set them apart but that does not contradict acts 2 where in acts 2 when we get to verse 4 it says and they were all filled with the Holy Spirit so that does not contradict the fact that these apostles may have already received the spirit prior to the rest of the disciples receiving the Holy Spirit so so I would agree that in John twenties you know Christ is not speaking

vainly god he's not using words just to fill up space if he says to them receive the Holy Spirit then he's giving them the Holy Spirit and yeah I think we have to take the scripture at its face and then on Pentecost

is there anything in the scripture Marie that would

negate or prevent or preclude Christ giving the spirit to these apostles before everyone else on Pentecost is it required by the scripture that they have to wait although the what I would say there is if he's speaking in the plural that all of you will receive yeah but that's a good scripture to say that's one reason to pause okay but I guess we

have a sense there that we cannot be categorical we can't be dogmatic but certainly something happened in John because I read on that when we did study Acts was that Peter was very impulsive and when he saw that there should be 12 but now they you know Judas had lost his office and saw in the Psalms that the office should be given to another that he then acted to say okay we've got to act in replace this office or replaced this this officer and so they chose Matthias and Luke makes it very clear he never mentions Matthias again he never calls Matthias an apostle never mentions him again and instead goes on to wax eloquently about the works of the Apostle Paul after Jesus Christ personally selected and sent Paul so and then we see in Revelation 12 where you just were that there are only twelve apostles recognized by Christ and the New Jerusalem will have their names as the foundations of the gates so Luke is making a very strong compelling argument that Paul is the twelfth Apostle Paul himself calls himself an apostle of Jesus Christ so I think Matthias was just human beings deciding let's choose Matthias Christ didn't select him in Christ didn't send him though he's obviously was a man of great character he was not selected and sent by Christ as Paul was and yeah so Luther's make me so he was numbered he Luke never says and so he was an apostle yes exactly and never speaks of Matthias again but goes on to speak volumes about the Apostle Paul okay so there's another question that came in more two more questions one is I'll just read it here I have a couple of questions with respect to the meaning of two scriptures that I cannot seem to

properly grasp and explain to a friend that is beginning to question his past beliefs based upon discussions that we have had regarding the gospel and a proper understanding of the scriptures so the first one is first Corinthians 6:12 where Paul is chastise Corinthian Christians for bringing Christian matters before the unjust stating that Christians should be able to judge their own issues as we will be judging angels he further expands in verse 10 to 11 that sinners shall not inherit the kingdom then in verse 12 he states all things are lawful unto him but not expedient it is contended that since Paul is talking about sin when he makes the statement about all things being lawful that Paul is saying that he can sin without losing salvation now I know that this isn't true and I've pushed back with Paul having suggested that he himself might be cast out for first Corinthians 9:27 so that was the first question

marade maybe we can just look at that but I think here was as brethren we are we should in our dealings with each other

above the law we report to a higher power we are not of this world we are the Holy Spirit that when used properly and in that respect

to be taking each other to court within the market these matters having our be judged by any court unrighteous people make a decision for two people who they should be to Jesus Christ is that they had the absolute legal right to take each other to court I think that was - by the letter of the law by God's law they could follow all of the legal requirements rather intercedes your the Caesars they fell under the confines of

a human law it doesn't go against God's law but by the letter they had a leg - but even and this was a great case because what it does is it doesn't show them mercy that Christ showed to each of these folks each other so what is legal right okay so if we just read that text then with that understanding um just very quickly he says now therefore there is utterly a fault among you because you go to law go to court one with another why do you not rather take wrong why do you not rather suffer yourselves to be defrauded no you do wrong and defraud and that your brethren and then he goes down to say so yea he makes it clear that you mean very clear here in verse nine no you not that the unrighteous shall not inherit the kingdom of God don't be deceived neither fornicators nor idolaters adulterers effeminate abusers of themselves with mankind nor thieves nor covetous nor drunkards nor revilers nor extortioners shall inherit the kingdom of God so that's very clear pastor Murray that clearly he's not in since in here when he's making it clear sinners will not be in the kingdom and such for some of you but you're washed you're sanctified you're justified in the name of the Lord Jesus and by the spirit of God then he says all things are lawful unto me but all things are not expedient all things are lawful for me but I will not be brought under the power of many so can you just very quickly just recap then flow of the scripture so that's very clear so so the the all things is talking to the behavior earlier yeah I could take people to court but it's not expedient to do that so I get that's very good okay the other question all right

is here let me just read this out
it's found in 2nd Corinthians 5 6 to 9
where Paul states that he'd rather be
absent from the body and present with
the Lord

again I know that this doesn't mean that
when we die that the faithful are
whisked immediately into heaven and the
unjust go to hell but I'm sorry and
embarrassed to admit that I don't have a
solid and accurate explanation as to
what this scripture means so that's
second Corinthians 5 6 to 9 where many
will be gonna argue that Paul is saying
that

is going to heaven based on this say
says therefore we are always confident
knowing that while we are at home in the
body we are absent from the Lord
before we walk by faith not by sight
Eric entren I say and willing rather to
be absent from the body and to be
present with the Lord

therefore we labour that whether present
or absent we may be accepted of him
thoughts our comments on that customer
for our light affliction which is but
for a moment it's working for us a far
more exceeding and eternal weight of
glory while we do not look at these
things which are seen but at the things
which are not seen for the things which
are seen are temporary of the things
which are not seen are eternal and then
frankly goes right back to verse 22 he
the resurrection chapter which talks
about the different the spiritual body
the physical body the physical body that
we are in now and this virtual body that
we will be given to us upon our
glorification and we see here in verses
6 5 is all ensuring that while we while
we have life rest in this life we
faithfully walk through this life

watching watching that next life
watching that spiritual body it is it is
the body we strive for
we will happily watch you this life into
whatever trials God puts us through
working for God appreciating this life
loving this flight
with the work that we can do for Christ
while we are in it all the while going
striving for that next that next life
the next week in spiritual life then you
will partake them so our bodies and we
should have the confidence that when
called upon this life when it is our
time to give up yes I guess that's the
key right that when he says present with
the Lord he understands that when he
goes to sleep the next waking moment
he'll be with the Lord
it's very good and I think that's
something that we are learning with
these studies is the importance of
reading in context and I think
particularly with the Apostle Paul
there's no way you can understand Paul
if you're just gonna go in and grab a
verse and say I think it means this the
way the Apostle Paul writes you need to
begin at the beginning of his writing
and stay with his line of thinking so if
you're gonna study the second
Corinthians chapter 5 you need to begin
at 2nd Corinthians chapter 1 and just
follow the thread of his thought the
line of his reasoning all the way to the
verse that you're trying to understand
and even beyond that and understand it
in the context of his whole writing so I
appreciate you going back and for the
sake of time you didn't go all the way
back but he went back to chapter 4 to
get the context
the question that's great I'm looking on
Facebook I don't see any questions but I

did see a comment from Elena Eames from Australia saying hello all God bless the church from Australia so thank you sister Elena wonderful that you're joining us well thanks the Church of God International would like to introduce the availability of a new app and design download it now