

19-Psalms-09-Transcript

[Music]

[Applause]

well welcome back to another Wednesday night Bible study and we are up to Psalms chapter twenty-two I'm going to cover this evening God willing chapter twenty-two and chapter twenty-three and just before I start if there are any brethren from Kansas City I want to thank you so much for your kind hospitality and your invitation really enjoyed it very inspiring and pastor Murray is looking forward to visiting you in the fall so thank you very much for that let's open with a word of Prayer and then we'll get into the study for this evening our Heavenly Father we pause before studying just acknowledging you acknowledging Christ acknowledging the power and the depth of your word and asking you father to be merciful to us and to just help us understand help us to deepen our understanding our faith our conviction and help us to walk in your law to walk in the Torah and we just thank you Father for the Psalms the wisdom the prophecy in the Psalms and pray that you'll help us to better understand we ask this in Jesus Holy Name Amen so as I mentioned work to Psalm chapter 22 last week we did nineteen twenty and twenty-one and so we want to continue with twenty-two and twenty-three today and then after the study God willing pastor Murray will be available and both of us will go ahead and answer any questions or that you have or any or any comments you want to share from what we've studied so far so let's get into the study and we'll go to Psalm 22 and just before we do that actually what I want to do is just back

up a little bit and let's begin in the Gospel according to Mark and in the gospel here in chapter 15 and verse 32 mark writes let Christ the King of Israel so he's the king of Israel but they're and they're mocking him here they say let Christ the King of Israel descend now from the cross but they're acknowledging him that he his claim was he's the king of Israel let him descend now from the cross that we may see and believe and they that were crucified with him reviled him so he's being mocked he's being scorned and when the sixth hour was come there was darkness over the whole land until the ninth hour so let's just Park that that there was darkness when the sixth hour came over the whole land until the ninth hour so there's these three hours of deep darkness and at the ninth hour Jesus cried with a loud voice saying Eli Eli lama sabachthani which is being interpreted my God my God why have you forsaken me and this is a scripture that causes a lot of controversy and a lot of questioning and and is this you know did Christ was he abandoned by the father did the father turned his back on Christ what does this mean and I think we need to be sensitive to the fact that we today have the benefit of having the Scriptures broken up for us in chapters and verses this was not always the case this is a fairly modern convenience and it is very convenient that we can quickly move from Scripture to Scripture and it's very helpful it's also very hurtful because we tend to ignore the context of scriptures because we can just swoop in and swoop out and then disregard the context of the verse and we end up using text as proof texts to support whatever it is that we already

believe

whereas what I'm trying to push here with these line by line studies is that every scripture that we want to quote has context and to really appreciate the context of that scripture we have to begin really at the beginning of the book and read the whole book with a flow and in context from the beginning straight through to whatever scripture we want to quote and beyond so we have the full context of it and then we can actually begin to comment and pull it apart and then really ideally it's the whole Bible that is the context for any one scripture because the whole Bible is inspired by God so as we grasp the Bible more and more

it's a full meta-narrative of the Bible the better we can interpret it in one scripture but that point that the Scriptures were not indexed in the past they were Scrolls and so whenever they were going to quote a scripture the way that they would know which scripture they're referring to especially with the Psalms is they would just quote the first line in the psalm and that that would be like for us test today saying take your Bibles and turn with me to Psalm chapter 22 verse 1 instead of in these days they couldn't say that that wouldn't mean anything to them instead they were just in in the Hebrew tongue just say the first line of the scripture and then everybody would know to turn to that scripture so he was actually by saying being on the cross and his disciples they're listening and hearing him say my God my God why have you forsaken me that would be like saying turn with me to Psalm chapter 22 and verse 1 which says my God my God why have you forsaken me so now when they go

and they study this scripture in the context of the crucifixion of Christ now the scripture takes on a whole new meaning that this is a psalm that was penned by David and we see that here in the introduction that it's a psalm of David so David was obviously going through some type of experience to write this personal lamentation and yet we know from when Christ came to earth and was crucified and quoted this scripture like the disciples when we now go to the scripture that he's indexing and we go when we read it we're reading it with a whole new lens and so now let's go ahead and read this understanding that this is a personal lamentation of the king but at the same time it's prophetic and it is actually speaking of the Messiah so he says my God my God why have you forsaken me why are you so far from helping me and from the words of my roaring

now this lamentation as much as it's a personal lamentation it's a lamentation of Israel this that God forsaken Israel and Jesus Christ came as the V represent the faithful representative of Israel because Israel just kept failing in the covenant and so in order to ratify the relationship the Covenant relationship with God Christ himself came to earth as the representative of Israel to live faithfully and to mend the wound and then the tear between God and His people but that tear came as a result of their breaking of the Covenant and so God turned his back on them and he hid from them and in here in lamentations that you again this this lamentation from the people of God you O Lord remain forever you're thrown from generation to generation why do you forget us forever why are you so far from us why have you

forsaken us why do you forsake us why do
you why have you forgotten us forever
and for exact us so long time turn thou
us unto you O Lord and we shall be
turned renew our days as of old let's
let's go back to the relationship that
we had with you in Isaiah we see a
similar lamentation over here the
Prophet rights but Zion said the Lord
has forsaken me and my Lord has
forgotten me but then the answer can a
woman forget her suckling child that she
should not have compassion on the son of
her womb yes they may forget and in fact
the prophecy does say that in the end
time human beings will be without
natural affection and I was just hearing
they this week of a woman that dumped
her baby in a plastic bag in a garbage
heap and and people heard the cry of the
baby and went to recover her so it's
unnatural the natural order is that
there's a very deep bond between a
mother and her child
but even if that
is broken God says yeah they may forget
yet will I not forget you so it feels
like Israel has been forsaken it feels
like Israel has been forgotten but
because of Christ he says here can can a
woman forget her suckling child yeah she
may forget but I will not forget you
listen to what he says behold I have
graven you upon the palms of my hands
your walls are continually before me
that is the walls of strewed of
Jerusalem that the stuff surrounding the
sacred city is it God has never
forgotten Jerusalem he's never forgotten
his people and so when he's crying out
my god my god why have you forsaken me
this is the voice of Israel and he's
pointing the people to the psalm that
prophecies of the Messiah the suffering

servant coming not forgetting his people
he has not forsaken them in fact he has
come to redeem them and he has graven
them upon the palms of his hands and as
they put these scriptures together
they're understanding this truly is the
Messiah he says your walls are
continually before me for a small moment
I forsaken I have have I forsaken you
but with great mercies will I gather you
this is the Word of God God has not
first forsaken his people he has not
forgotten his people he came to earth to
redeem his people and and although
they're going to go through this
collective lamentation of feeling
completely forsaken God is saying no
you're not forsaken yes you have to be
punished yes you have to be driven to
true repentance but I have graven you
upon the palms of my hands and with
great mercies will I gather you in a
little wrath I hid my face from you
for a moment so this is why you feel
forsaken because I was angry at your
stubbornness at your rebellion at your
iniquity that you're trampling all over
the covenant I was angry and so I
forsook you for a moment
but with everlasting kindness will I
have mercy on you says the Lord your
Redeemer and so there he is on the cross
nails pierced through the palms of his
hands for Israel that is the graving
Israel into the palms of his hand saying
I have not forsaken you
I'm your Redeemer continuing on now with
the psalm and again my God my God why
have you forsaken me
but it's my god so although it's a
moment of deep despair there is never
any question that you are my god and
there's a personal relationship with you
oh my god

I cry in the daytime but you hear not
and in the night season and am not
silent and so this is speaking David's
personal experience that he's painting
this Psalm it is also Christ crying out
to the Father but it's also Christ as a
representative of Israel and Israel will
be so afflicted that they will be crying
out in the daytime in the nighttime at
any time and all the time and they're
not getting an answer and they're going
to come feel completely forsaken and
this will be a collective lamentation
and then he says but you are holy so
yeah I feel despair I feel forsaken but
what do I know

this is what I know you are holy and
listen to how he describes him oh you
that inhabits the praises of Israel God
is eternal and this eternal God lives in
the praises of Israel he says he will be
glorified in Israel forever he says he
is the God of Israel forever therefore
Israel must be forever so although God
has step
back from Israel although he has
forsaken Israel it's for a moment but
he's going to gather Israel with
everlasting love and mercy and kindness
and loving-kindness and tender mercy so
that he can inhabit the praises of
Israel forever and so there is a
recognition here and a confidence in the
saving power of God because of the name
of Israel that he has made a eternal
promise to Israel and he is the God of
Israel and so God you are holy it's
impossible for you to lie and you have
said that you will dwell in the praises
of Israel forever and there and if this
is the Redeemer of Israel therefore God
has to act to save the Redeemer of
Israel if Christ is dead or he if he
died and and is never resurrected all

Israel is lost because there is not one faithful to the Covenant in Israel completely faithful to it that that according to the Covenant agreement they can inherit the promises and that's why Christ had to come so Christ came he lived completely faithfully to the Covenant to the agreement so that he could rightfully on behalf of Israel inherit the promises so that as they accept him as their Savior they now have a legal right and claim to the promises and and if he did not if he did not do this then God is not holy because he's found a liar and he's found to be one that breaks his promises but he is holy and he has promised to dwell in the praises of Israel forever so we can have confidence that the Redeemer of Israel must be saved and then he goes on to argue now that the rationale for this trust in the Holy One of Israel our fathers trusted in you they trusted and you did deliver them because your name is on them and there must be an Israel who despite you know the Assyrians despite the Egyptians despite the Babylonians the the Greeks the Persians it doesn't matter all of these political powers have moved to exterminate and destroy and demoralize Israel and yet God has always been the God of Israel and when the fathers trusted in him he delivered them they cried unto you and were delivered they trusted in you and they were not confused they were not confounded they were not humiliated so you're the same God and you inhabit the praises of Israel and so we look back in history and we see how you have consistently been there for Israel and so this is where the confidence comes but he says at the same time but I am a

worm and no man a reproach of men and despised of the people all they that see me laughed me to scorn again this is David's personal lamentation it is put in a song that the whole nation can sing it because there's a collective lamentation that the nation goes through as they suffer subjugation from their enemies but it's also prophetic of the true king of Israel the Messiah all they that see me laughed me to scorn they shoot out the lip they shake the head saying he trusted on the Lord that he would deliver him let him deliver him seeing he delighted in him so God look at this complaint that they're laughing at me because I trusted in you and yet our fathers trusted in you and they were not confounded you delivered our fathers for that trust that they had in you I'm nobody I'm being laughed to scorn but I'm trusting in you and this is the message for Israel we must trust in the Lord now

this to prove that this is prophetic it's quoted in the Gospels listen to Matthew they quotes that he trusted in God let him deliver him now exactly the prophetic word of the psalm he trusted in God let him deliver him now if he will have him for he said I am the son of God and so there they're mocking that he trusted in God well let God deliver him now then despite the fact that I'm a worm I'm no man I'm despised I'm ridiculed I'm scorned he goes on to say but you are he that took me out of the womb you brought me into the earth you did make me hope when I was upon my mother's breasts I was cast upon you from the womb this is a very special person that from the womb he was cast upon Israel and when we were reading Isaiah this language is actually used to

describe all of Israel that Israel has
God has known Israel from the womb I was
cast upon you from the womb you are my
God from my mother's belly now again
this is prophetic of the Messiah listen
to what the what Luke writes in his
gospel verse 31 of chapter 1 and behold
you Shep speaking to Mary Gabriel
speaking to Mary you shall conceive in
your womb so from the womb Christ has
been known to God you shall conceive in
your womb and bring forth a son and
shall call his name Jesus he shall be
great and shall be called the son of the
highest this is defined and determined
and destined from the womb and the Lord
God shall give unto him the throne of
his father David so from the womb
there's a connection between the Lord
Jesus the Messiah and King David and so
these Psalms of David even though David
is going through his personal experience
God has said it so that David's personal
experience will actually be prophetic
of the experience of the Messiah his
seed and he shall reign over listen to
this language he shot this is Gabriel
speaking to Mary that Christ shall reign
over the house of Jacob forever there's
no gettin around this language that
means the house of Jacob must exist
forever despite men's agenda and
objectives and devilish desires they
cannot stamp out the house of Jacob
because God promises that he will dwell
in the praises of Jacob forever and he
will be the God of Jacob forever and he
will reign over the house of Jacob
forever and of his kingdom there shall
be no end back to Psalm 22 he says be
not far from me for trouble is near and
clearly on the cross this is trouble
he's being crucified being put to death
he's crying out to God for help but

again it's also representative of Israel
and there's a time coming just around
the corner we see the whole world
heating up and unraveling for this time
and it's called the time it is even the
time of Jacob's trouble that Jacob for a
moment is going to be forsaken of God
and according to the prophecy from Isaac
that he gave Jacob all the blessings and
Jacob will dwell in the fat of the land
and an Esau came for his blessing and
there was nothing it's like you would
Issac trembled with great fear like what
is going on here and Esau pleaded with
him for a blessing and he said I've got
nothing for you
I've given it all to your brother and he
begged for it for our blessing and what
did he get a curse that that you you've
got nothing
you're gonna dwell in the poorest parts
of the land you're just gonna be
impoverished and you're just gonna be a
wanderer you're gonna have nothing until
the time of the end
and there's gonna be a moment we'll get
the upper hand over your brother and and
so this is where this this defines our
world today that the lands of Jacob rich
with wealth that you know it's
exponentially wealthier than the third
world then the Middle East your own
countries except for the exception of
Israel that this is the time of their
trouble and Esau and those who come
under Esau they're going to be great in
the end time and they're gonna break the
yoke of Jacob and they're going to
punish Jacob it's going to be the time
of Jacob's trouble and Jacob is going to
lament and cry out to God and God is
looking for true repentance according to
Deuteronomy 30 the prophets the original
prophecy of Moses and so here it trouble

is near yes it is
the time of Jacob's trouble is near but
here worse so there's these different
levels there's the level of David the
personal experience of David
there's the prophetic pointing to Christ
and the experience of the Messiah and
then there's Christ as the
representative of Israel coming to save
Israel as Israel's Messiah but they have
to go through this period of trouble
followed by lamentation followed by true
deep repentance followed by redemption
be not far from me for trouble is near
for there is none to help many Bulls you
just if you ain't good I haven't been
close to a bull but you know these bull
fighters they big deal with these the
power and the force of these bulls so
these are very powerful people many
bulls have surrounded me strong Bulls of
Bashan have beset me round they gave to
pon me with their mouths as a ravening
and a roaring lion can you imagine this
to be subjected to this kind of terror
and this is the lot of jacob this this
is this is the time of jacob's trouble
they're going to be surrounded and
they're going to be in deep trouble and
they'll be none to help except the god
of israel i am poured out he goes on now
i am poured out like water and all my
bones are out of joint my heart is like
wax it is melted in the midst of my
so Christ on the cross says my God my
God why have you forsaken me he's not
saying God has forsaken him he's saying
turn to Psalm 22 and begin at verse 1
and read that prophecy and then you'll
understand he says my strength is dried
up like a potsherd and my tongue cleave
to my jaws and you have brought me into
the dust of death for dogs have
surrounded me the Assembly of the wicked

have inclosed me listen they pierced my hands and my feet so again they didn't have an index Bible where we say turn to Psalm 22 and verse 1 so they would just quote the first line of the psalm and everybody would know which scripture to look for so he says my God my God why have you forsaken me the disciples then can go to Psalm 22 and read the rest of the psalm or even if they had it memorized they could go they could recite the rest of the song and they're seeing the whole prophecy contained in this Psalm that you know some hundreds and thousand years later from David this is now happening certainly hundreds of years later the Assembly of the wicked have surrounded me they pierced my hands and my feet I may tell all my bones they look and stare upon me listen they part my garments among them and cast lots upon my vesture so you could just imagine when the disciples are looking at the situation with Christ and with their own eyes they saw when the wicked parted his garments and it's right there in the psalm it's been sitting there for hundreds of years and there it is mark 15 verse 24 and when they had crucified him they parted his garments the very thing that the psalm says they've pierced my hands and my feet and they parted my garments and here it is in it's in the psalm here it is now the the Gospel writers are saying this is exactly what happened when they had crucified him they parted his garments casting Lots upon them what every man should in Isaiah God says I'm the only God the only one that can predict the future and nobody can stop it it unfolds exactly as I say and this is the power of God's Word over everything else

philosophy false doctrine false religion
atheism agnosticism they got nothing
while we have with the Word of God is
prophecy to prove this is the true God
and so there's the prophecy lying
dormant in the Psalms and and now it
comes to pass and Christ what as he's
dying he says turn take your Bibles and
turn to Psalm 22 begin at verse 1 and
read the scripture and you will
understand I am Israel's Messiah he says
they parted his garments casting Lots
upon them what every man should take
listen to John then this is really
amazing John writes it this way in in
nineteen verse 24 they said therefore
among themselves
let us not rend it but cast lots for it
whose it shall be notice what John says
that the scripture might be fulfilled
which says in case were we which
scripture that the scripture might be
fulfilled which says they parted my
clothing among them and for my vesture
they did cast lots so it's very very
clear that the song is actually
prophetic and this is what you know
Psalms is the most quoted book in the
New Testament even above Isaiah that all
the New Testament writers are treating
the Psalms more than just this sort of
sing along sing along sing song nice to
praise God let's sing a song together
they're treating this as a very deep and
profound scripture and prophetic and
this Psalm 22 it's actually a prophecy
although it's David's personal
experience it's actually prophetic and
so Christ on the cross is saying turn to
Psalm 22 it's prophetic and they read
this in this what this is this is
happening that the scripture might be
fulfilled
these things therefore the soldiers did

back to Psalm 22 but be not you far from
me O Lord o my strength hast you to help
me so again these lamentations always
have this turn so they start out with
the psalmist crying out acknowledging
God but crying out and bringing his
complaints to God and so we have these
passages where he complains bitterly
about what the situation is and then
after pouring out his soul there's a
turning point where he acknowledges God
will save and so the lamentations always
have this pattern of who are we who are
we who are we addressing our complaint
to what is the complaint and then how
does God answer and so where's David is
now contemplating the answer be but be
not you far from me O Lord all my
strength hast you to help me deliver my
soul from the sword
my darling from the power of the dog
saved me from the lion's mouth for you
have heard me from the horns of the
unicorns and when Christ was on earth
just before he was crucified he in
Jerusalem he warned them you will not
see me again until you say blessed is he
who comes in the name of the Lord and so
the Jews are very familiar with the
Psalms and they're very familiar with
these lamentations they just don't
acknowledge God
but they're gonna come back to these
lamentations and they're going to cry
out with their whole heart and they're
going to beg for their Messiah and they
are going to acknowledge Christ and when
they acknowledge him they're gonna come
to him with their whole heart and as the
prophetic word says God is gonna pour
out his spirit upon them he has not
forsaken them and he will save them and
they're going to cry out according to
these lamentations and we as Christians

need to understand how to lament there's no guarantee that we will be spared from these times this time of suffering but we have to have the big picture and the vision and and you know our our forefathers they went into persecution wholeheartedly they were not afraid they were so filled with vision and faith that the person they they were actually honored that they should suffer like Christ and unless we are pouring ourselves into the Word of God we are going to lack this vision we are going to lack this faith and lacking the vision and faith we will become cowards and we will become betrayers so there's no working of courage to face this time this time of trouble the courage must come from God and it must come from within and it must come feeding from feeding on his word and understanding the prophetic word and seeing that the scripture must be fulfilled all of this is happening according to the word and so this is why we have to be hungry and thirsting for the Word of God he says save me from the lion's mouth for you have heard me from the horns of the unicorns I will declare your name unto my brethren so it's such confidence that you are the faithful God of Israel and I will declare your name the Holy One of Israel to Israel that they can have confidence in you because of your covenant faithfulness to Israel in Malachi God says through Malachi that he has loved Israel Jacob I have loved but Esau I've hated when they would a question you God you forsaken us don't don't you love us anymore so what do you mean of course I love you what's the proof that I have covenant love for you and no regard for Esau he rejected my covenant and this is the proof that I am

a loyal to Israel and so Christ is
saying I'm going to declare your name
unto my brethren why because he has to
save Christ without Christ
there's no Israel in fact without Christ
there's no mankind and so he came on
this personal mission to redeem his wife
to redeem Israel and he's confident now
that he will be he himself will be saved
he himself will be restored he himself
will be resurrected as Israel's Messiah
and in his resurrected power he will
redeem he will gather Israel and so he
will having gathered Israel he will
declare
the Holy One of Israel to Israel I will
declare your name unto my brethren in
the midst of the congregation will I
praise you and there is no Gentile
congregation sorry there's no
relationship with Gentiles only with
Israel and then Hebrews quotes this so
the Gentiles have to be grafted into
Israel and and come to God through
Israel there's no other way this is why
there must be in Israel forever he says
in Hebrews saying I will declare your
name unto my brethren so Hebrews now
Paul is quoting the psalm in the midst
of the church or in the midst of the
congregation will I sing praise unto you
meaning the Messiah must be saved in
order for there to be in Israel you that
fear the Lord praise him who should
praise him all you the seed of Jacob
something miraculous has happened from
this beginning complained of despair and
very deep lamentation we come to this
hey you seed of Jacob glorify him and
fear him all you seed of Israel why
because he dwells he inhabits the
praises of Israel forever therefore
there must be a messiah there must be a
savior of Israel and although you see

him crucified although you're watching
the life leave him it's not over at the
very lowest point of despair this is the
high point of victory that that low
point of despair was only achieved
because of the depth of his love for
Israel

so while Satan and Satan's puppets are
throwing the full weight of hatred
against the Messiah the Messiah is
filled with the full weight of love for
Israel and for all mankind so that that
intense hatred only manifests and proves
and makes obvious God's deep love for
Israel so at the height of hate
conquers the true love conquers and the
seed of Jacob will be redeemed and God
will inhabit and dwell in the praises of
Israel forever and he will be glorified
in Jacob forever so this is how he can
praise God's name in the midst of the
congregation and now he tells the
congregation he tells the seed of Jacob
glorify Him and the seed of Israel honor
and fear him in Luke - Luke writes verse
25 and behold remember this is a Simeon
there was a man in Jerusalem whose name
was Simeon and the same man was Justin
devout waiting for the consolation of
Israel so this is no fool this is not
somebody who is mistaken this is
somebody who was well versed in the
scriptures for many many decades and now
he's an old man he's got one foot in the
grave and he still has hope and he's
looking for the comfort of Israel but he
knows from the Scriptures yes Israel
must be afflicted yes Israel must suffer
Israel must be punished in order to
conform
but once they conform they will be
comforted so he's looking for the
comforter for Israel the consolation of
Israel and notice listen to this the

Holy Spirit was upon him so he's informed by the Holy Spirit and he's acting out of wisdom he says the Holy Spirit was upon him and it was revealed unto him by the Holy Spirit that he should not see death before he had seen the Lord's Messiah and he came by the spirit into the temple and when the parents brought in the Child Jesus to do for him after the custom of the law that is to have him circumcised then took he him up in his arms and blessed God and said Lord now let your servant depart in peace according to your word you promised me that I wouldn't die until I see the consolation of Israel now I can die according to your word why for my eyes have seen your salvation which is the consolation of Israel which you have prepared before the face of all people so all people are going to see the consolation of Israel a light to the Gentiles and the glory of your people Israel he's not the glory of the Gentiles he's a light to the Gentiles so the gentiles know where to come but he's the glory of his people Israel and so he declares to Israel the seed of Jacob glorify God o you seed of Israel honor God because he's your God and that that will be a light to the Gentiles we'll know where to come back to Psalm 22 for he has not despised nor abhorred the affliction of the afflicted and so again there's three levels here and David is afflicted and he's saying God has not aboard his affliction Christ is afflicted or was afflicted and he's saying the Messiah's affliction has not been ignored that God is very much aware of it he has not forsaken Christ but also Israel is afflicted and Christ has returned or Christ our Christ has come to earth and he's going to return but he

has to come the first time in order to
relieve Israel of this affliction here
you have not abhorred the affliction of
the affliction none of the afflicted
neither has he hid his face from him but
when he cried unto Him he heard and you
Lord and though the Lord
asari Isaiah 30 now in terms of the
affliction the prophecy in Isaiah and
though the Lord gives you Israel the
bread of adversity and the water of
affliction you're going to be afflicted
but he is not of ignored or abhorred the
affliction of the afflicted so yeah
you're going to be afflicted but God has
not forsaken you and he's not forgotten
you he says and though the Lord give you
the bread of adversity and the water of
affliction yet shall not your teachers
be removed into a corner anymore and
that's us who are being trained to
become these teachers but your eye shall
see your teachers in all their
affliction he was afflicted so far from
ignoring and uh pouring their affliction
he's afflicted with
reflection so he does not afford their
affliction and the angel of his presence
saved them in his love and in his pity
he redeemed them and he bared them and
carried them all the days of old back to
Psalm 22 verse 25 my praise shall be of
you in the great congregation this is
the congregation of Israel and Christ is
going to praise and in fact David as
well is going to praise the God of
Israel in the midst of Israel I will pay
my vows before them that fear him the
meek shall eat and be satisfied they
shall praise the Lord that seek him your
heart shall live forever now he's gonna
be a light to the Gentiles all the ends
of the world shall remember and turn
unto the Lord and all the Kindred's of

the nations shall worship before you
that means they're going to acknowledge
Israel they're going to see the light in
Israel and they're going to come to
Israel in order all the nations think
that the deception is going to be lifted
and everybody's gonna see clearly and
they're going to know that the God of
the universe the Creator is the God of
Israel for the kingdom is the Lord's and
he is the governor among the nations all
they that be fat upon the earth shall
eat and worship all they that go down to
the dust shall bow before him and none
can keep alive his own soul so they
either conform to the pattern laid down
by Israel and worship with Israel or
they will be cursed and there's nothing
no matter what how powerful they think
they are there's nothing they can do to
keep themselves alive when God withholds
the rain the rain is withheld and that's
that a seed shall serve Him it shall be
accounted to the Lord for a generation
they shall come and shall declare his
righteousness unto a people that shall
be born that he has done this so that
there's going to be this praise in
Israel this acknowledgement of what he
has
and and what is you know that that he
has done this when Christ was on the
cross he says it is finished it is done
fete accompli
it's done so generations that are unborn
are going to hear the story of
how God Himself left the heavens and
came down on this puny planet where he
had made man according to his image and
man failed him and he then acted through
Abraham to redeem man and and that that
covenant promise with Abraham was
carried out in his grandson Israel and
God became the God of Israel forever and

Israel just failed over and over and over again and so Christ said I'll do it and so he came to earth as the representative of Israel to live according to the Covenant and to fulfill the demands of the Covenant and the agreement of the Covenant and then being totally innocent as a lamb to the slaughter he allowed himself to be crucified his blood to be shed in order to redeem Israel and he has not abhorred the affliction of the afflicted that now as they acknowledge him as their Savior they can be relieved of this affliction and they can come into the promises of the Covenant and so on the cross he says it is done and now the scripture is telling us that they shall come and shall declare his righteousness unto a people that shall be born that he has done this and that now brings us to Psalm 23 this perhaps is the most well known of the Psalms I think Psalm 22 and Psalm 23 because of the prophetic nature of Psalm 22 it's in this that the lamentation of Psalm 22 it's well known but Psalm 23 I think is the most well known Psalm I'm not going to go over the psalm in terms of the Lord is my shepherd this is something that is well known you know the nature of shepherds the nature of sheep the nature of the chef the relationship between the sheep and the Shepherd I think this has been done a lot in any commentary we'll talk about that what I want to talk about in Psalm 23 is a slightly different angle and I think it's an angle that we can only reach if we read the Psalms line by line from the beginning and so my angle or the perspective that I want us to have with Psalm 23 is not so much that the Lord is a shepherd and his sheep are

looked after by him but I want us to think about the position of the Assam in the psalter so so where does it fit in the psalter and we could go all the way back to the beginning but let's just look at where we were last week in chapter 19 and beginning in verse 1 it says the heavens declare the glory of God so the heavens are speaking and he says there is no language and there is no spoken word all over the earth that they cannot understand what the heavens are declaring and then at the end of that Psalm so it begins with the heavens have this declaration then it shifts to the the worth of God's the value of God's Word and and law that there's god of that that controls the heavens and created the heavens has actually spoken to man and given man the Torah and that there's great wisdom in the Torah and then it ends with the personal plea that he would not deviate from the Torah and then it ends with the phrase or the verse let the words of my mouth be acceptable unto you and the meditation of my heart my we na ends with my Redeemer so Psalm 19 is really about words that the heavens are speaking and if we understand that the god of the heavens has actually spoken to man and he's given us the Torah so that we can comply to this and we must guide our footsteps by this and then it ends with a personal plea that we not deviate I not help me not to deviate from your word and then let my words conform with what the heavens are saying so that I can be integrated between heaven and earth that there should be no conflict or no no disparity or misalignment between heaven and earth then we come into the fullness of creation through the Torah then in

Psalm 20 we shift to these royal Psalms in Psalm 20 and 21 where he says the Lord hear you in the day of trouble so a day of trouble is coming it is even the time of Jacob's trouble but certainly the when the Messiah comes to earth there's going to be a day of trouble and so not only that you know King David the Lord hear you in the day of trouble but these Psalms are prophetic around the Messiah so may the Lord hear the king the true king of Israel in the day of trouble and then notice it says the name of the God of Jacob defend you how can the name of the God of Jacob defend you unless you're the seed of Jacob and even more you're the Messiah you're the only one in the whole universe that is worthy to represent Israel faithfully and to redeem Israel faithfully that no one else can do this and so may the name and what's the name of the God of Jacob the Holy One of Israel so because he's put his name on Israel and you're the Israel depends upon you may God be faithful to his name in verse 6 of Psalm 20 now I know that the Lord saves his anointed so something happened and there's an awareness now that hey you know what the Lord will save the Messiah I know this he will hear him from his holy heaven so again when he say my God my God why have you forsaken me he's not saying that God has forsaken him he's saying turn to Psalm 22 verse 1 and we read the prophetic word but there's this knowledge and understanding that God hears him he will hear him but he has to go through this in order to redeem his he will hear him from his holy heaven with the saving strength of his right hand let's go to Psalm 21 and I'm just skipping here I mean let's just go back

and read Psalm 19 20 21 has introductory material to Psalm 22 and then Psalm 22 is introductory material to Psalm 23 so here in Psalm 21 and verse 6 for the King trusts in the Lord the Messiah trusts God he's not saying I don't trust you you forsaken me he's representing Israel in the affliction of Israel for the king trust in the Lord and through them and through the mercy of the Most High he shall not be moved mercy for the Messiah no mercy for Israel he's the God of Jacob he inhabits the praises of Israel he's the God of Jacob forever he will be glorified in Israel forever and so through the mercy towards Israel through the mercy to Israel of the Most High the Messiah shall not be moved

verse 11 of chapter 20 of Psalm 21 for they intended evil against you oh yes these powerful bulls these lions these hungry lions these dogs were surrounding him with all of their power and they just wanted to destroy him for they intended evil against you they imagined a mischievous device which they are not able to perform why because God is the God of Israel he's not the God of the Gentiles the Gentiles will come to Israel licking the dust and bowing down to Israel and acknowledging you are the Zion of God now we were just in Psalm 22 verses 2 to 3 oh my god I cry in the daytime but you hear not but you are holy you that inhabits the praises of Israel

so the Messiah must be saved must be resurrected must be brought back to life in order to redeem Israel because God is holy that it's impossible for him to lie and he says I will be glorified in Israel forever

and then verse 23 and 24 which we just

read all you seed of Jacob glorify him for he has not despised nor abhorred the affliction of the afflicted so you seed of Jacob that are going to go through tremendous turmoil that the whole world is being orchestrated for your destruction and humiliation and enslavement and impoverishment you seed of Jacob glorify him for he has not despised nor abhorred the affliction of the afflicted it's going to appear that way but although he gives you the bread of adversity and the water of affliction yet he's going to redeem you according to the prophetic word of Moses that Moses said from the very beginning you are the chosen people you are going to be disobedient you are going to suffer all the curses outlined in the Covenant but instead of you being destroyed God the God of mercy is going to have mercy on Jacob and you're going to be redeemed and you're going to be brought to a wholehearted repentance so that you in fact can become the Israel of God and that is what's going on in the earth today neither has he hid his face from him when he cried unto him he heard so the Messiah was never forsaken because the Messiah is the key to the redemption of Israel and all of this now we have to see Psalm 23 is intelligently located at the tail end of all of this because all of this has been introducing Psalm 23 that that turnaround in Psalm 22 where it looks like Israel is completely forsaken the Messiah is destroyed but then there's this turnaround and that turnaround is explained by Psalm 23 so now let's look at Psalm 23 a psalm of David now with all of that introductory material it's not just oh the Lord is my shepherd I shall not want what a pretty Psalm this is

let's all hold hands and sing this
lovely psalm together this is prophetic
there's a reason why they place it in
the position in the psalter that it's
in and we would never pick this up if we
did not read the psalter line by line
that lamentation after lamentation after
lamentation it almost feels tedious
why so much lamentation because Israel
has been forsaken but only for a moment
because the Messiah has come and now the
Messiah is saying the Lord Yahweh is my
shepherd and because the Messiah can say
this Israel can say this the Lord Yahweh
the God of Psalm 19 this universe which
the observable universe which is 93
billion light years in diameter and a
light year is some 1.8 trillion a
Lightyear are miles or kilometers that
this is this is just mind-boggling that
the god of Psalm 19 is my shepherd I
shall not want
despite what the Messiah is facing on
the cross in Psalm 22 there's this
confidence God has not forsaken me
he's my shepherd I shall not want all
the appearance is notwithstanding I
shall not want he makes me to lie down
in green pastures he leads me beside the
still waters he restores my soul
Here I am being crucified and what I can
tell you is this my God my shepherd is
going to restore my soul as much as you
see the life leave me right now come
back in three days and three nights and
I will be standing on my feet full of
life full of eternal life because the
Lord is my shepherd I don't know who
you're depending on you powerful Bulls
of Bashan
you Lions you dogs with all the power in
your favor who are coming to destroy the
Messiah
in three days three nights'

i'll be back on my feet because my shepherd is the God of Israel and he restores my soul he leads me in the paths of righteousness why why is he leading the Messiah in the paths of righteousness for his name's sake for his name's sake the very thing that we read in the introductory material to the psalm where he says here in Psalm 24 of 20 verse 1 the Lord hear you in the day of trouble the name of the God of Jacob defend you and so we see now very clearly that the Messiah is is is very he's not confused at all he's not thinking that God has forsaken him he's very very clear God has not forsaken him he says he restores my soul he leads me in the paths of righteousness why for the sake of Israel that he has put his name on Israel and so he's going to restore the Messiah because of his tender loving kindness to Israel in acts 13 Paul writes or Luke writes verse 28 and though they found no cause of death in him yet desired they pilot that he should be slain and when they had fulfilled all that was written of him so these prophecies Psalms are prophetic they took him down from the tree and laid him in a Sepulchre but God raised him from the dead God restored his soul why for the sake of the name of God his the name of God defends him Isaiah 42 says verse 5 thus says God the Lord he that created the heavens that the god of Psalm 19 and stretched them out he that spread forth the earth and any stretched them out and they vex the some 19 speaks of it as the expanse and there's no speech nor language where their voice is not heard man is without excuse everything we do we do on the earth we have no control over the heavens or the expanse of it

and it's constantly declaring the glory of God and God says that this is who I am
thus says God the Lord he that creates the heavens and stretched them out so they're expanding right now the observable universe is 93 billion light years and that's just the observable that the suspicion is the unobservable light universe is even greater that the observable universe is just a speck in the in the whole universe but the light from the distant parts of the universe will never reach us so we will never grasp how big the universe is well the creator of all of this order and beauty and glory he that spread forth the earth that and that which comes out of it he that gives breath unto the people upon it just in case we're confused about who's speaking this is the creator and spirit to them that walk therein I the LORD have called you in righteousness and will hold your hand and will keep you and give you for a covenant of the people for a light of the Gentiles so this is why he preserves the Messiah in the paths of righteousness because he's going to be given for a covenant of the people and when them that marriage between Christ and his people Israel takes place Israel will be a light to the Gentiles and the Gentiles will be able to glorify God forever to open the blind eyes so remember the curses upon Israel from Isaiah 6 that that seeing they will not see and hearing they will not hear and and their heart will be waxed dello less they should understand but now Christ has come to open the blind eyes to bring out the prisoners from prison and oh yes Jacob is going to be enslaved and imprisoned and taken captive and then that sit in darkness

out of the prison house so it's this
again this darkness I am the Lord that
is my name he's Yahweh and my glory will
I not give to another so so he's given
his glory to Israel he's the Holy One of
Israel

and he's not giving his glory to anybody
else no one else can have it because
he's faithful my glory will I not give
to another neither my praise to graven
images Islam notwithstanding as they bow
down five times a day to a black rock in
in Mecca God says he's not he's not
going to give his glory to a graven
image so this is just complete nonsense
this this pagan worship that is
spreading all over the earth and
certainly in the lands of Jacob and they
just have to kiss this black stone
because they believe that by kissing the
black stone and if they can't kiss that
they have to point at it that this black
stone has magical powers and it's going
to give them it's going to intercede for
them and give them the forgiveness of
sins and God says nonsense the god of
Psalm 19 says he will not give his
praise to graven images so this is just
a temporary vanity that will will this
paganism will be put to an end and it
will stop he says yea though I walk
through the valley of the shadow of
death I will fear no evil and in this
valley of the shadow of death that the
the Hebrew when you actually study the
Hebrew it is very clear that this what's
what's translated shadow of death is
actually deep darkness that though I
walk through the valley of deep darkness
I will fear no evil and that's why I
highlighted the darkness at the sixth
hour that there was a deep darkness in
the land very similar to at the time
with the plague of in Egypt there was

this deep darkness in the land and in crisis yea though I walk through the valley of deep darkness I will fear no evil so Christ was never saying God you've forsaken me why have you turned your back on me no no he's absolutely confident that even though he's going into this time of deep darkness at the sixth hour that though I walk through the valley of the shadow of death I will fear no evil though he's surrounded by these bulls and dogs and lion I will fear no evil why for you are with me you have not forsaken me he's the Messiah he's saying this to to to articulate the the the pain of Israel that he is coming to redeem that the the collective lamentation of Israel that he's coming to resolve but for him personally though he walks through the valley of deep darkness he will fear no evil for you are with me your rod and your staff they comfort me so despite the sixth hour the darkness that came upon the land and the pain and suffering he was in he was actually comforted by the rod and staff of his Shepherd and he understood you prepare a table before me in the presence of my enemies while Satan is infusing his enemies with deep hatred he is full of love and faithfulness and at that moment of crucifixion a table is being prepared for him because he said to his disciples I will not eat again or drink again of the vine and and have this meal with them until he returns that that he's gonna have this last Passover meal with them and when he returns he's going to have another meal with them and he's gonna drink wine with them again and so at the moment of crucifixion he understood God is preparing a table before him in the very presence of his

enemies you anoint my head with oil my
cup runs over
he was a God of vision he's human puny
human beings are not causing him to
think God has forsaken him he's looking
at these puny human beings and he's
understanding the mission and and it is
done that he's accomplished he's done it
and and this table is being prepared and
he's going to come back and he's going
to feast with his disciples and this is
what we see in Philippians who being in
the form of God thought it not robbery
to be equal with God verse 7 but made
himself of no reputation and took upon
himself the form of a slave and was made
in the likeness of men and being found
in fashion as a man he humbled himself
became obedient unto death knowing that
in that moment of deep darkness he had
nothing to fear because the Lord Yahweh
the God of Jacob the Holy One of Israel
is my shepherd even the death of the
cross therefore God also has highly
exalted him and given him a name which
is above every name that at the name of
Jesus every knee should bow of things in
heaven and things in earth and things
under the earth so again the heavens
declare God's glory the earth right now
does not but thy will be done on earth
as it is in heaven and soon there'll be
a full integration as there was in the
beginning before Adam sinned between
heaven and earth and everything will
declare God's glory and everything will
declare the glory of Christ and right
there in the midst of his enemies this
table this glorification was being
prepared for Christ and Christ never
doubted and that every tongue should
confess that Jesus Christ is Lord to the
glory of God the Father so by glorifying
the Lord

we actually glorify God the Father just conclude here in Psalm 23 surely goodness and mercy shall follow me all the days of my life surely the Messiah understood this and I will dwell in the house of the Lord forever so here he is being crucified and he knows he will dwell in the house of the Lord forever because of what he's accomplished and we see that fulfilled in Revelation 21 and verse 22 and I saw no temple therein for the Lord God Almighty and the lamb are the temple of it so the god of God and the lamb are dwelling together forever in verse 16 of 22 he says I Jesus have sent my angel to testify unto you these things in the churches I am the root and the offspring of David so the sure mercies of David are fulfilled in me and so I'm writing to the churches to say hey I'm the root and the offspring so I I'm the root of David but I'm also the offspring of David I'm the first in the and the bright and morning star so that my friends is Psalm 23 and again there's a lot that's written on the nature of shepherds and the nature of sheep and that's all that's all very valid I didn't want to just repeat that what I want to emphasize is the position of Psalm 23 adjacent to Psalm 22 the - 22 and 23 go together and in fact we can't really grasp the full meaning of 22 and 23 unless we read 19 20 21 all leading in to 22 and then 23 is the key it's the turn around why there's this confidence that we can have in the Messiah's Redemption and the confidence that he had in his own Redemption because God inhabits the praises of his rayul forever so that is Psalm 22 and 23 hopefully you have some questions out prepared and we'll look at Facebook and the chat and

what I'm gonna do now is just call in to the conference call so that we can join pastor Murray and let me do that right now

meanwhile while I'm doing this please go ahead and prepare your questions go ahead and post them I'd say on Facebook don't post them yet because I feel it with the way pace Facebook works if I don't see them right away then I completely miss it so it Scrolls and I don't see it

so let me just get pastor Marie on the line here or I think he's on I'll just join him and meanwhile let's see here okay so I'm on so hopefully pasta Murr if you if you here this is a little bit of a delay but hopefully he won't be long and he'll join us in the meantime okay says he is on but I'm not getting it

yes they're here sir hi there pastor Murray can you hear me and maybe yeah hi how you doing

perfect good how about you actually thanks so much for joining us tonight it's been a little while since we've been able to have one of these live Q&A s but they're always appreciated when we do have them and while you're doing that sir while you're doing that I'm just gonna go over to Facebook and see if I can get that working so sure go ahead yeah we're just gonna say definitely a an interesting as you as you can saying it's important to do these studies line by line and much more comes through and we do that the connection of 19 through 23 is fascinating over the last couple weeks very good and are you getting confirmation that brethren can hear you not yet not yet either way so brother if you're on the beach at you can just give us some confirmation that the coming

through loud and clear
yes excellent yes so they did hear what
you're saying there
yeah so yeah very good I'll go ahead and
just just go ahead and if you don't mind
just talking just go ahead and talk for
a little while while I just fiddle here
and try to integrate in Facebook sure
now one thing that I hadn't noticed
before just at the end there you had
gone to Philippians chapter 2 and it
talked about Christ being made in the
likeness of man what struck me for the
first time is that's almost goes right
back to Genesis 1 where man was made in
the image and likeness of God and
because of that failure in order for us
to have the opportunity to be maybe his
likeness Christ had to come in her
likeness yeah yeah very very good very
good
um so pastor Murray last time I think
there was an outstanding question that
we said we would come back
- do you do you have - yeah I do it was
from our brother Rick for and he asked
how is it possible for us to blaspheme
the holy spirit and if I recall in our
local congregation he gave a message
several years back on that subject I
couldn't I went looking today in the
archives and couldn't remember which one
that was
I'll continue to do that and they post
that link next week if we find it but
perhaps so you could sort of kick us off
with your thoughts on blaspheming the
holy spirit actually if you don't mind
let me just fiddle around some more with
the technology here and if you could go
ahead and just comment on that Mary sir
about that sure well it's the the the
phrase of the phrase comes from three
supreme in three of these synoptic

Gospels the three synoptic Gospels
Gospels covers it in Matthew 12 mark 312
referred to the fact that if anyone
blasphemes the Holy Spirit they will
have given up their eternal life and
that's really come to be known as the
the unpardonable sin and part and parcel
that impartment of sin is also linked to
Hebrews chapter 6 verses 4 to 6 I know
we covered that back in in Hebrew
studies and when we go to Hebrews
chapter 6 verses 4 to 6 it talks about
and I'm just going to turn there right
now and let me turn there with you
Hebrews 4 Hebrews set 6-4 2-6 Hebrews 6
4 to 6 okay the scripture is out there
now and it says for it is impossible for
those who were once enlightened and have
tasted the heavenly gift and have become
partakers of the Holy Spirit and have
tasted the good word of God and the
powers of the age to come and then in
your studies you mentioned this is not
if and
it's a 5th end and they fall away to
renew them again to repentance that's
they crucify again for themselves the
Son of God and put him to open shame so
this the the the linking here it's an
unpardonable sin here all sort of
expands on that a little bit here where
it's this series of five aunts means we
have to kind of we have to cover we
would have to me so deep into sin and to
the point of the iniquity that we
completely turn our back on God and
we've done all of these things almost
like a checklist to that that grievous
point that we simply can't turn back
right cumulative that all those things
are accumulating and then culminating in
that final turning away right and if I
recall your message regarding the
blasphemy of the Holy Spirit it see it

seems odd that that theoretically based on a literal reading of that without any in-depth study we could blaspheme the father we could blaspheme the son and that would be that's not unpardonable but blaspheming the Holy Spirit I think that's what causes some confusion and if I recall correctly what neither pointed out was it's it's really using the holy s--t using as children of God with the Holy Spirit using that Holy Spirit to blaspheme God and the son and to bring dishonor the deep depth of the dishonor to to God to abuse brethren through the Holy Spirit through the use of the Holy Spirit misuse of the Holy Spirit if I recall going when you way back I think that was some of the connotation you had developed to regarding blaspheme the Holy Spirit yeah and I think I would just also add to that pastor Marie that in addition to that it really is a sense that you know Christ came as a man and so for people not to believe that he's the Messiah he's a human being but the Holy Spirit is the power of God and when the Holy Spirit acts for them to deny that God is actually working through Christ this is this is the blasphemy because now you're denying the power of God so Christ says you know all men are sin will be forgiven even even when you criticize Christ and this is sort of than the nature of Christianity is that Christ is open to criticism and and and so we have a code a tradition in the West where every idea every thought can be criticized but when there's absolute clear evidence that this is the power of God that a man that has been crippled from birth has been brought back to life according to the scriptures that

everything Christ did all the miracles
he did align themselves with the Word of
God it's not just out of the blue that
this is undeniable and to deny it now
it's your blaspheming the Holy Spirit is
to blaspheme the very clear evidence of
God yeah that's that's exactly what you
said yeah thanks for that reminder and
that makes complete sense and really
calls to my room it's one where we're
told we're we're without excuse if we
can't see the power of God in action
then we're absolutely without excuse
and this also speaks to just that the
Christian walk that none of us should be
following any man that claims to be a
prophet that claims to be somebody
special and follow me and you'll get
into the kingdom if Christ himself says
hey you can criticize me but don't
criticize the power of the Holy Spirit
be careful then then no man can - we
should not be falling for cult leaders
we should be holding everybody to the
Word of God because Christ himself kept
himself to the Word of God and all of
his miracles aligned with the Word of
God

absolutely and then a related question
from his brother Karl

he points to first John 5 verse 16 and
asks

is sin unto death the same thing as the
unpardonable sin and that's in first
John that reference is in 1st John 5
verse 16 do I bring that on so if you
bring that up John that say again Prince
John 5 first John 5 verse 16 and it's up
I mean he said John says if anyone sees
his brother sinning a sin which does not
lead to death he will ask and he will
give him life for those who commit sin
not leading to death there is sin
leading to death I do not say that he

should pray about that
all unrighteousness is sin and their sin
not leading to death and I would I would
have just a quick yes or no that sin
leading to death certainly would be the
unpardonable sin you know something that
we can't we can't come back from
I concur I totally agree with you yeah
and and Marie I can't I'm not seeing the
Facebook feed for some reason I don't
think it's broadcasting on Facebook so
it'll be posted thereafter so we'll just
go with the Q&A just go with the Q&A on
the on the chat sure and there are no
other questions at this point let me
just make sure my screen is refreshed
and make sure I've got my screen
refreshed I yeah at this point I don't
see any other questions are there any
other thoughts that you have
pastor Marie that you want to share and
just going back to I guess today back to
these songs I think the the they take on
Psalm 23 was certainly in in context of
Psalm 22 made a lot of sense and
certainly as you said the the shepherd
nests of Christ is something that's been
written and rewritten
a myriad of times but it does go back to
Psalm 22 and the use of the references
in the the the synoptic Gospels going
back to the first one about why have you
forsaken me and I know that gets a lot
of play back and forth in in scope with
scholars as to whether God forsook him
or not and quite often obviously people
focused on just that that one verse in
Matthew 27 and in mark and Luke what it
is was interesting as well that in
Matthew 27 that in the verses meet their
reverses before that all point back to
Psalm 22 as well as not just not just
that one verse right oh my God my God
why do forsaking me but all the way back

to verse 43 at Matthew 27 working talked
about trusting trusting in him let him
deliver him now he will have him free
said I am the son of God just
interesting that I really that that goes
without saying now that he was really
just pointing back to those songs yes
all those things were being fulfilled
and then he's telling them turn to the
scripture and see for yourself it's all
it's all there and then I think as well
when you look at songs like I would not
have seen this if we knew if we were not
reading the Psalms line by line but
reading in line by line is just
lamentation after lamentation after
lamentation then there's this
breakthrough around the God of creation
and that it's undeniable that his will
will prevail then we come to Psalm 22
and and we see this your reflection and
yet there's confidence that it's not the
end that he will be restored and when
you put Psalm 23 now that I mean there's
no way Psalm 23 is just david has this
enlightened view of God that even though
he goes into deep darkness God is still
with him how can David have that view
and Christ not have it so Psalm 23 is
clearly Christ's perspective of what's
going on in Psalm 22 and what was going
on
affection and so far be it from Christ
to doubt God that God has forsaken him
when he's on this mission
in fact he knows God is with him and God
is his shepherd and that that where it
says the valley of the shadow of death
the actual Hebrew says the valley of
deep darkness and so at the sixth hour
when this deep darkness came upon the
land
that's the darkness that he's in and
he's confident that he has no fear

because the Lord is his shepherd and with that that's actually what it was a pretty interesting takeaway the deep darkness and reference and that's in the sixth hour and just rereading Psalm 23 in light of the crucifixion of Christ makes complete complete sense for short yeah and again just I'm just really taken by this line by line reading and now treating the Psalms not just as a nice singsong nice you know let's praise God and sing the Psalms but it's actually a prophetic work and there's deep truth in there and I think when we just read it and we're patient and we just read it line by line and we put the dots on the board all of a sudden we start to see connections we might not have seen had we not treated the psalm as a proper scripture the way obviously the New Testament writers treats it yeah absolutely

the one other another point I wanted to mention was and we've been talking a little bit about locally in here with our ministry and especially in light of the politics in the Western world that is out there right now were to work the the goodness of walking through the Psalms here right now is really with the the apparent fatigue that can be inflicted upon the Brethren with all of the trials and the the fulfillment of the prophecy prophecies that we are seeing beginning to be fulfilled now it's really a an enlightening study here that we can get into the Psalms and cling to the Psalms and be encouraged by the Psalms so that we don't suffer from fatigue and being overwhelmed almost waterboarded so to speak all the world that's a really good point because the Psalms always have this sort of descent into lamentation and then

there's this pivot point where that comes out in praise and triumph and joy absolutely just referencing a Facebook we didn't get a note here from Chris we said that they didn't get a notification on Facebook for a study and it couldn't find the live broadcast either see there may have been something technical with the Facebook feed I'll have to check with Jeff because we did everything right on our end and the only problem so doesn't it may be fatal moments here any new questions I guess I should say but so definitely saw plenty of thanks for this studies and all that they're learning the line by late great praise God well thank you Pastor Marie for taking the time and just being with us as we go through this with your input and contribution and answers to the questions and God willing we'll continue next week with Psalm 24 nice and thank you for yeah thank you everyone Jesus Christ is Lord Savior the Holy One of Israel and God will be glorified in his real for