

# UPLOOK

JAN-FEB 2008

Assess the Need • Catch the Vision • Take the Challenge

Psalm 2—  
KISS THE SON  
Rex Trogdon

Psalm 45—  
LOVE SONG  
Gary McBride

Psalm 69—  
HE DESPISED  
THE SHAME  
Malcolm Horlock

## Messiah's Song

[www.uplook.org](http://www.uplook.org)





**We sing about Him because we love Him. In this, we're not alone. From cover to cover, the Bible is replete with songs about the Son of God.**

## Messiah's Song

Who has the most to sing about?

I remember being at a youth conference once and hearing the speaker say, “By and large, Christians are the only people who gather together to sing.” You can, of course, find the odd exception. But the point remains: singing—not listening to music, but actually singing—is far more a part of the Christian’s life than it is of the unbeliever’s life.

It really shouldn’t be a surprise. We have the most to sing about: a Saviour whose love is so vast that He voluntarily endured the torment and shame of the cross for the sake of His enemies!

But think of this. What if Jesus of Nazareth—the humble carpenter—had announced to the people of His day, “One day, there will be more songs written about Me than about any other person in history”? For that matter, what if He had claimed there would be even one song written about Him? They’d have laughed Him to scorn! Yet here we are. Two millennia later and hundreds of thousands—perhaps millions—of songs have been written about Him. Songs in every tongue and from every tribe. And not only is He pre-eminent in quantity. He has been the inspiration of the finest musicians and the greatest music in history. These facts ought to astound us, yet we take them for granted. Because everyone—even the unsaved—has come to expect the transcendence of Christ. A Man so magnificent that even unbelievers write songs about Him.

There’s no close second. And the gap grows greater every day. Count the number of songs you know about Krishna, or Mohammad, or Buddha, or Confucius, or Shiva (and you’d think you’d want to keep the god of destruction happy!). But there is a far greater motivator than fear. We sing about Him because we love Him. In this, we’re not alone. From cover to cover, the Bible is replete with songs about the Son of God: the Messianic Psalms, hymns, the Song of Moses and of the Lamb. Moreover, believers around the world are united in the object of our songs, and, one day, when we get to glory, our voices will be gathered together with the hosts of heaven and the faithful from across time in one great theme (Rev. 5:9; 14:3; 15:3). The real Hallelujah Chorus will shake heaven and earth.

But, as incredible as that will be, the Scriptures tell us of songs that will make all other music pale in comparison. For we are promised that, one day, we will hear Christ Himself sing. His singing, too, will be motivated by love: love for His Father (Heb. 2:12) and love for His people (Zeph. 3:17). Just as He, staggeringly, sang out of love for both as He made His way to Calvary (Mk. 14:26).

We’ve all tasted the power of music. Who of us hasn’t been thrilled or shaken to the core by the wondrous mixture of lyrics and music? And that at the songs of a fallen world! We’re told that angels sing (Job 38:7). I have no doubt they will take our breath away. But, for all the glory of the morning stars, we won’t know what real music is until the day we hear Messiah’s song.

# U P L O O K

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UPLOOK magazine is intended to encourage the people of God in fidelity to His Word, fervency in intercessory prayer, labors more abundant, and love to the Lord. Believing in the practical Headship of Christ and the local autonomy of each assembly, this is not intended to be an official organ of any group or federation of local churches. The editor and authors take responsibility for materials published. For any blessing which accrues, to God be the glory.

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### Submissions

Please enclose a self-addressed, stamped envelope with all unsolicited material. News items must be submitted at least two months in advance of issue requested. Selected news items will be carried for two issues (if time permits). The editor reserves the right to determine those items best suited for the magazine. Editorial decisions are final. Photos accepted. Please enclose a self-addressed, stamped envelope for photos you wish returned. Send news items to [frontlines@uplook.org](mailto:frontlines@uplook.org)

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- 1) by using the reminder envelope sent to facilitate your renewal;
- 2) by using the form on our website at:

<http://www.uplook.org/subscribe.html>

3) by contacting our office at any time, by phone, fax, mail or e-mail. Please advise us of any address changes at least six weeks in advance and include your customer number from your mailing label.

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## Forensic Universe

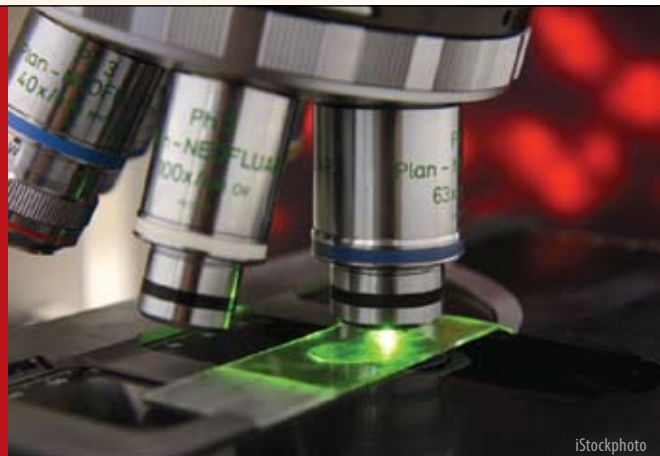
A cosmic whodunit

The Hardy Boys mystery books were a favorite of mine in my pre-teen years. By close observation and deductive reasoning from fragmented facts, Joe and Frank always solved the mystery and caught the bad guy. Their real life equivalents are forensic pathologists who analyze blood, hair, or fiber evidence from a crime scene which, when combined with other forms of evidence, can help identify the perpetrator. Detectives may also develop a partial profile of the personality and abilities of the suspect based on the information gathered from the scene. But is it possible to apply forensic reasoning to the universe as a whole? If there is a “Someone” responsible for the way the universe is, could we develop a partial profile of this Someone from our basic understanding of the universe? Engineer and inventor David Penny has suggested that, indeed, we can develop a profile of the Creator from what has been created.<sup>1</sup> Penny suggests that key observations about the universe in general, and human beings in particular, indicate that the agent responsible for creation must have had at least four characteristics. That is, the Creator would be personal, powerful, intelligent, and non-material (i.e. spiritual).

Every engineer, painter, or sculptor is at least as complex as the most complicated part of whatever they create. So, firstly, the Creator would be a person and have insight, reasoning, and emotions as do the most complex of living things: human beings. Secondly, the Creator would have access to, and control over, all the energy needed to start the universe in the beginning. Consider that when you wind up a rubber band-powered airplane, you actually transfer your energy to the rubber band. From the point when the plane is released, the energy in the rubber band is converted into the spinning of the propeller and the energy is spent. So, too, the universe started with a set amount of energy imparted to it by the Creator and has been running down ever since. Thirdly, the Creator would

have the intelligence to create consistent physical laws that govern the interactions of matter, as well as the intelligence to design and build complex biochemical motors and living systems. And, fourthly, to accomplish all this, the Creator would need access to all parts of the very large universe simultaneously and therefore could not be made of matter as He would need to travel faster

Is it possible to apply forensic reasoning to the universe as a whole?



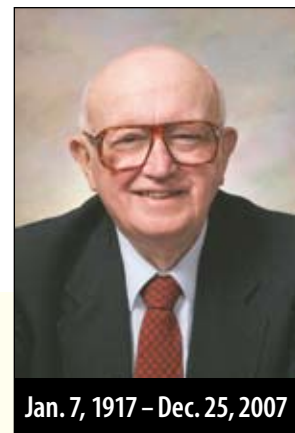
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than the speed of light. Nor could a Creator made of matter survive the intense temperatures some predict were present at the moment of creation. So, whether the universe was large or small, the agent of creation could not have been made of physical matter.

What we leave behind always reveals something about us. But it can also be incomplete. The same is true of the forensic universe. It reveals in part the transcendent, powerful, personal God of creation. But it is the further revelation in the Bible of the death of Jesus Christ on the cross that more completely reveals His love for each of us. ☮

—MICHAEL G. WINDHEUSER, PH.D.

<sup>1</sup> David Penny, *Scientific Implications About Origins*, <http://www.gravitationalrelativity.com>



Jan. 7, 1917 – Dec. 25, 2007

## William MacDonald

*"As unknown and yet well known..." (2 Cor. 6:9)*

**W**illiam MacDonald was born into a God-fearing Scottish family, and remarkably rescued from death as a child. Saved at an early age, as a young man he committed himself fully to the service of the Lord, leaving a promising career in banking at the foot of the Cross. For more than seventy years, he addressed the key issues of Christianity in clear and simple terms. His more than eighty works are characterized by a brisk and bold presentation of the truth.

He certainly is one of the least known best-selling authors in the world. His *"True Discipleship"* has impacted a whole generation of believers. His *"Believer's Bible Commentary"* has been translated into scores of languages; in some countries it is the only one-volume commentary available. He produced hundreds of tracts, some of them like *"I Must Tell You This"* becoming widely distributed. Recently he also produced two gospel CDs, *"Nothing Happens by Chance"* and *"The World's Biggest Lie."* Many thousands of these have also been distributed. See [www.goodnewsnow.info/audio](http://www.goodnewsnow.info/audio)

His oral ministry, still available on sites like [www.voicesforchrist.org](http://www.voicesforchrist.org), has had a telling impact on thousands worldwide. His preaching was appreciated by many, including his involvement with Emmaus Bible School (where he served as President), the Discipleship Intern Training Program, OM, New Tribes Mission, as well as at conferences, camps, and local churches. He visited many foreign fields, sometimes facing danger and hardship in the process. His ministry was magnanimous towards all believers, but uncompromising regarding the truth. He lived what he preached, and will be missed for his practical balance of grace and truth. To see a video of the memorial service, visit: [www.fremontcalvary.org](http://www.fremontcalvary.org)

### ANNUAL CONFERENCE IN HOLIDAY

The believers at Holiday Gospel Assembly in Holiday, FL announce their Bible Conference to be held on Friday and Saturday, Feb 15-16. Speakers expected are John Adams (ON) and Bill Gustafson (SC). The meeting times are Friday, 7:30 - 9:00 PM and Saturday, 10:00 AM - 3:00 PM. Dinner will be on Saturday at noon. **Contact:** Lee Cappiello 727-845-4572 [ecappiello@tampabayrr.com](mailto:ecappiello@tampabayrr.com)

### FARGO YOUTH CONFERENCE

The believers of Meadow Ridge Bible Chapel, 2198 2nd Avenue East, West Fargo, ND invite you to their annual Youth Conference for ages 14-21 plus to be held Feb 15-18. The speaker is Keith Trevolt (KS). There is no cost to attend but please register online at [www.meadowridgebiblechapel.org](http://www.meadowridgebiblechapel.org) or contact JoAnna Rockhold email: [jonan03@hotmail.com](mailto:jonan03@hotmail.com) ph: 701-730-3604

### FOCUS IN KANSAS

Northside Bible Chapel, 4510 E. 61st North, Wichita, KS will host their annual FOCUS Young Adult Conference Feb 15-17. The scheduled speaker is Mike Attwood (GA). **Contact:** Randy Horn 316-832-9756 or Tom Goodson 316-744-3977 email: [thmsgdsn@yahoo.com](mailto:thmsgdsn@yahoo.com)

### SOUTHEASTERN WORKERS CONF.

The conference will be held in Lincolnnton, GA Feb 18-20 at Lakeside Bible Chapel. Registration begins at 6:30 PM Monday and the conference will conclude at noon Wednesday. Speakers scheduled will be Mike Attwood (GA), Warren Henderson (WI) and Steve Price (KS) ministering on God's letters to the seven churches of Revelation. Registration and information can be viewed at [believersgospelchapel.org/sewcreg.htm](http://believersgospelchapel.org/sewcreg.htm) or received by mail: Ken Gross, 2328 Laurel Lane, Augusta, GA 30904.

### PHOENIX, AZ CONFERENCE

The Annual Phoenix Conference will be held Feb 29 - Mar 2. Rex Trogdon (NC) is the scheduled speaker. Everyone is invited for fellowship and ministry from God's Word. **Contact:** David Wright ph: 480-917-2771 email: [davidwendywright@gmail.com](mailto:davidwendywright@gmail.com)

### MEN'S RETREAT AT CAMP IROQUOINA

Visit the Endless mountains of Pennsylvania for the annual men's retreat at Camp Iroquoina on Saturday, Mar 1 with Len Brooks speaking. Accommodations available on Friday night. **Contact:** Mark Thomas ph: 570-967-2577 email: [camp\\_mgr@epix.net](mailto:camp_mgr@epix.net)

### YORK, PA BIBLE STUDY

Now in its 18th year, the study meets at the North York Gospel Chapel, York, PA on the 2nd Saturday of the month from 10:00 AM to 4:00 PM with lunch provided. Mar 8: *Aspects of Salvation* with John Gordon.

## FRONT LINES *continued*

Apr 12: *Assembly Distinctives* with Bob Gessner. May 10: *Judas Iscariot* with S. Hulshizer. *Lot* with S. Hulshizer. *Samson* with Bob Gessner. *Jonah* with Tom Irwin. **Contact:** Steve Hulshizer ph: 717-308-2829 email: [S.Hulshizer1@verizon.net](mailto:S.Hulshizer1@verizon.net)

### WORD ALIVE SE STUDY PROGRAM

Studies will be held at Washington Chapel, 808 E. Robert Toombs Ave, Washington, GA from 9:00 AM to 3:00 PM. Lunch provided. Mar 8: *The New Worship Center* with Sam Thorpe, Jr. Apr 12: *The New Life Lived by Faith* with Thomas Wheeler. May 10: *The Foundation of the Church* with Steve Price. **Contact:** Sam Thorpe ph: 706-359-6297

### DALLAS AREA CONFERENCE

The conference is scheduled for Mar 14-16, Lord willing, at Wheatland Bible Chapel, 1303 Wheatland Road, Duncanville, TX 75116. Harold Sommers (BC) and Mike Atwood (GA) will minister the Word. **Contact:** John Daniels 972-424-9889 email: [john\\_marilyn\\_daniels@verizon.net](mailto:john_marilyn_daniels@verizon.net)

### KENTUCKY RETREAT

The annual Believers' Challenge Young Adult Retreat will be held at the Country Lake Christian Retreat Center from Mar 14-16. The speaker will be Keith Trevolt (KS). Please register by Feb 29. **Contact:** Julio Rodriguez ph: 502-749-7723 email: [julio.rodriguez@insightbb.com](mailto:julio.rodriguez@insightbb.com)

### HOPE IN THE LORD

The Christians at Hope Bible Chapel, Birmingham, AL cordially seek your fellowship at their annual Spring Conference Mar 19-23. The invited speaker is Mike Attwood (GA). **Contact:**

Connecticut is  
the planned  
location for a  
serious gospel  
outreach in June.  
Can you be there  
to join with us?



istockphoto / Björn Kindler

Peter Rosborough ph: 205-833-2380  
email: [prosborough@juno.com](mailto:prosborough@juno.com)

### MISSIONS CONFERENCE IN FLORIDA

Land O' Lakes Bible Chapel and Cornerstone Bible Chapel announce a Missions Conference in the Tampa Bay area Mar 29 from 9:30 AM to 3:30 PM. Expected speakers are Sheldon Crutchfield (Hong Kong) and Hugh Beattie (Turkey), along with reports from area assemblies. The conference location will be at Cornerstone Bible Chapel, 190 Patricia Ave, Dunedin, FL 34698. **Contact:** Bill Davis ph: 727-466-0991  
David Dunlap ph: 813-996-1053  
email: [daviddunlap@earthlink.net](mailto:daviddunlap@earthlink.net)

### CONFERENCE IN BALDWIN CITY, KS

An open platform conference will be held Mar 29 at Gospel Chapel, 3rd and Chapel Streets, Baldwin City KS. The conference starts 2 PM Saturday and ends 5 PM Sunday.

### MARCH CONFERENCE IN MICHIGAN

The Northwest Gospel Hall, Grand Rapids conference will be held Mar 28-30 at Forest Hills Bible Chapel, 4637 Ada Drive SE, Ada, MI. Speakers are John Gordon (NC) and David Glock (IA). James Pizzulli (FL) will speak to the children. Session times are Friday at 7:00 PM, Saturday at 2:00 and 6:30 PM, Sunday at 3:00 and 6:00 PM. Supper will be served Saturday and Sunday. Nursery available. **Contact:** Bob Snow ph: 616-785-4096  
Tim Johnson ph: 616-791-4179

### SPRING CONFERENCE IN CONNECTICUT

The annual Spring Conference at Wellspring Bible Fellowship, Wells Road, Old Mystic, CT is planned for

Apr 4-6 beginning at 7:30 PM Friday. The expected speaker is Randy Amos (NY). There will be 4 sessions on Saturday with lunch provided. Brother Randy will also speak Sunday morning. **Contact:** John Clifford ph: 860-445-0622 email: [clifford.j@att.net](mailto:clifford.j@att.net)

### ALABAMA LADIES' CONFERENCE

Central Bible Chapel, Millbrook, AL is hosting the conference Apr 5 from 9:30 AM until 3:00 PM. Ladies are encouraged to attend for fellowship, ministry and insight into how to best use the gift of hospitality for the Lord. Nursery and children's activities available, and accommodations provided for any who wish to stay overnight (Friday and/or Saturday). **Contact:** Kathy Leach 334-365-3374  
Tabitha Abele 334-414-9159 e-mail: [central.bible.chapel@juno.com](mailto:central.bible.chapel@juno.com)

### CAMP HOPE IN GEORGIA

Camp Hope will host their *Father/Son Retreat* Apr 18-20. Cost: \$50/family. Their *Home School Camp* for ages 7-19 is planned for May 5-10. Speakers are Nate Thomas (Junior) and Ben Scripture (Teen). The annual *Memorial Weekend Conference* will be held May 22-25. Sam Thorpe (GA) will minister God's Word to the adults and Nate Thomas (SC) will minister to the children. Cost: \$50/family. The *First Annual Southeast Family Conference* is planned for Aug 2-8. Speakers are Steve Price (KS) for adults and Nate Thomas (SC) for children. Visit [www.camphopega.org](http://www.camphopega.org) for the complete summer camp and conference schedule. **Contact:** Steve Roys, c/o Camp Hope, 7011 Pony Lake Rd., Dahlonga, GA. 30533  
ph: 770-536-4787  
email: [camphopega@arilion.com](mailto:camphopega@arilion.com)

### SPRING CONFERENCE IN INDIANA

The Spring Conference at the Gospel Chapel, 321 Cliff Dr., Logansport, IN, is to be held Apr 19, Lord willing. The expected speaker is Rob Kerr (KS). Refreshments at 9:30 AM with sessions at 10 and 11 AM. Lunch will be provided. Brother Kerr will also speak on Sunday morning. **Contact:** Ralph Garver ph: 574-722-1012 email: [leegar@verizon.com](mailto:leegar@verizon.com)

### ANNUAL CONFERENCE IN COLORADO

Limon Bible Chapel, 385 J Ave., Limon, CO will have its annual conference Apr 19-20. Speakers: Steve Price (KS) and Jamie Hull (CO). Accommodations and meals.

ph: 719-775-9788 or 719-346-7675 email: [jstandley@centurytel.net](mailto:jstandley@centurytel.net)

### LADIES' MISSIONARY CONFERENCE

Hosted by Oakwood and Turner Road Bible Chapels, the 31st Annual Conference will be held May 3 from 9:30 AM to 3:00 PM at Oakwood Bible Chapel in Windsor, ON. Child care for 2 yrs. old & under and lunch provided. Speakers: Lillian Horne, (Equador); Sandra McCafrey (formerly Zambia) and Lois DeJager, (PNG). **Contact:** Jan Gillis 519-967-1075 email: [ngillis@cogeco.ca](mailto:ngillis@cogeco.ca)

### WALK THROUGH TABERNACLE IN NJ

The believers at Community Gospel

Chapel in Voorhees, NJ invite you to their *Weekend in the Word* May 16-18 with speaker Randy Amos (NY). Sessions Friday and Saturday will take place in front of a two third's size Walk Through Tabernacle. Space is limited so register early. **Contact:** Sherman Fray 856-546-9005 email: [safray@msn.com](mailto:safray@msn.com)

### UPWARD BOUND

Upward Bound will be held at Wilfrid Laurier University in Waterloo, ON. Week one's focus is on intensive Bible study and practical teaching from the Scriptures, but there are also social and recreational activities. Week one runs Aug 10-17. Week two



## CONNECTING in CONNECTICUT

Come and prove again that our Lord is also "God of the valleys."

You're invited to a major gospel effort with Good News on the Move and the Waterbury, CT assembly. The dates are June 1-8. We are seeking to evangelize the Lower Naugatuck Valley just south of Waterbury. This region includes the municipalities of Seymour, Ansonia, Derby, and Shelton. Often it is called simply "The Valley." Hearing that, we can't help but recall the story in 1 Kings 20. *"And there came a man of God, and spake unto the king of Israel, and said, Thus saith the Lord, Because the Syrians have said, The Lord is God of the hills, but He is not God of the valleys, therefore will I deliver all this great multitude into thine hand, and ye shall know that I am the Lord"* (v. 28).

Connecticut is the 29th most populous state with 3.4 million residents but is ranked 48th in size by area, making it the 4th most densely populated state. Portions of the state are prosperous, giving Connecticut the highest per capita income in the country. However the region where we are focussing our efforts has had its share of hardships. The Naugatuck Valley was once the most prosperous part of Connecticut, home to many factories and mills. But after the Great Depression, the area began a slow decline into "Rustbelt" status. In 1955, the area received another blow

when floodwaters brought by Hurricane Diane devastated the region. Entire downtown neighborhoods were washed away. High unemployment marked the Naugatuck Valley cities through the 1980s.

Since the early 1990s, southern portions of the Naugatuck Valley have evolved into commuter towns for residents working in New York City. However, cities like Waterbury, and the Lower Valley, still retain their working-class flavor.

The state motto, *Qui transtulit sustinet*, is translated as "He who transplanted sustains." In 1889, State Librarian Charles J. Hoadly published an article that suggested Psalm 80 as its inspiration:

"The vines [on the State Seal] symbolize the Colony brought over and planted here in the wilderness. We read in the 80th Psalm: *'Thou has brought a vine out of Egypt: Thou hast cast out the heathen, and planted it'*; and the motto expresses our belief that He who brought over the vine continues to take care of it." May the Lord use us to show His loving care for the people of this state.

For more information, contact: **John Monroe**  
EMAIL [valleyoutreach@goodnewsnow.info](mailto:valleyoutreach@goodnewsnow.info) PHONE 203-272-0106

## FRONT LINES *continued*



Visit the web site of Logos School (Cyprus) to learn of the ministry there  
<http://logos.ac.cy>



is a canoe trip into Algonquin Park from Aug 17-22. Speakers are: Brian Russell (UK), Charlie Tempest (ON), Craig Shakarji (MD), Dennis Leblanc (NB) and Sandy McEachern (ON). Attendees are welcome to attend either or both weeks. **Contact:** [sandymceachern@hotmail.com](mailto:sandymceachern@hotmail.com)

### SENIORS COMMUNITY IN MI

Rest Haven Homes in Grand Rapids, MI is happy to report that there are opportunities for the Lord's people to join their seniors community. Rest Haven is a Christ-centered continuing care community that has been serving the Lord's people for over 65 years. Their desire is to serve retired assembly Christians from around North America. **Contact:** Brian Wilson ph: 616-363-6819 web: [resthavenhomes.org](http://resthavenhomes.org) email: [info@resthaven.org](mailto:info@resthaven.org)

### GOSPEL MISSIONS OF INDIA

GMI supports Christian workers and ministries in India associated with the assemblies who are engaged in the task of carrying out Christ's great commission. Steve Rusk, a GMI Board member, has put together a DVD from his last visit to several assembly ministries in north and south India

for the benefit of the believers in North America. To receive a free copy of this very informative and challenging DVD, contact them at [email@gospelmi.org](mailto:email@gospelmi.org) or write: GMI, P.O. Box 1043, Warren, MI 48089. Copies will be mailed within USA and Canada only. Steve is available to visit assemblies in the USA and Canada to create awareness concerning the great need in India. **Contact:** P. Joseph Raju email: [aa5756@wayne.edu](mailto:aa5756@wayne.edu)

### MINISTRY OPPORTUNITIES

Logos School in Cyprus requires teachers commencing Sep 2008. The school will be hiring primary and high school teachers who are able to teach one or a combination of: Religious Studies, Math, Physics, Geography, History, English and Physical Education. Also needed is a primary teacher to fill a maternity leave from mid-Feb to June 2008. **Contact:** Gary Love email: [g.love@logos.ac.cy](mailto:g.love@logos.ac.cy)

Guelph Bible Conference Centre, ON is looking for two born again, mature married couples who are interested in full-time ministry on a year round basis. One couple should have proven experience in a wide range of maintenance/construction/groundskeeping

functions, office support and other areas as required. They are also looking for a couple who have experience in administrative functions, directing staff, team leading and general skills in assisting in the many facets of camp life. Good interpersonal skills are required for hosting mid-week and weekend groups. Housing is available. This is an excellent opportunity for serving the Lord in a demanding yet rewarding ministry. **Contact:** Bruce Dureno email: [bdureno@mnsi.net](mailto:bdureno@mnsi.net) web: [www.guelphbiblecc.com](http://www.guelphbiblecc.com)

Emmanuel Bible Camp in PEI, Canada is looking to the Lord for a camp manager for the upcoming camp season. Fifty-four years in presenting the gospel to boys and girls in the area, Emmanuel continues to emphasize Christ in all its ministry. **Contact:** Grant Canfield by email: [gandscanfield@pei.sympatico.ca](mailto:gandscanfield@pei.sympatico.ca)

### ADDRESS CHANGE

Please make note of the new address for Calvary Bible Chapel, which was formerly in Hayward, CA: 32701 Falcon Dr., Fremont, CA 94555 ph: 510-429-1005

## U P L O O K M A G A Z I N E



## WATCH FOR THE PREMIERE ISSUE FEATURING:

- Profiles of current NA pioneers
- Good ideas for gospel work
- Helpful resources and where to get them
- Pioneers from the past still speaking
- Reports from the NA field
- Gospel news and opportunities
- Facts and figures **AND MUCH MORE**

## Psalm 2

The Messiah-Son

The eternal Son of God, become Man, has been declared King and awarded the nations as His inheritance and the ends of the earth for His possession.

The second psalm in the hymnbook of God's people is significant in that there is no inscription given. This first of the Messianic Psalms is attributed to David in Acts 4:25. It is quoted seven times in the New Testament.

At first reading, you notice that there are four different speakers in the psalm. The nations, the Father, the Son, and the Spirit all speak. Its twelve verses divide into four paragraphs, each having three verses, and each having a different speaker or voice.

### The position of man

The first paragraph describes the position of man. In a word, rage. The question is asked, "Why do the nations rage and the people imagine a vain thing?"

That's a good question for the world we live in today.

Man assumes the position of rank. Kings and rulers set themselves and take counsel together. Normally, nations are not in agreement, but here they are. They

are united against the Lord and against His Anointed. As the early church prayed, stating that, "Herod, Pontius Pilate, with the Gentiles, and the people of Israel were gathered together" against the Lord (Acts 4:27).

Finally, in verse three, we hear their words, "Let us break Their bonds in pieces and cast away Their cords from us." To the worldling, it sounds like freedom, but, in reality, it's lawlessness. Man's position is one of rebellion.

### The provocation of the Father

The second paragraph depicts the provocation of the Father. He sits in the heavens and laughs! Every mouth will be stopped, and all the world will become guilty, and God will have the last word (Rom. 3:19)!

When God speaks, He will hold them in derision, speak to them in His wrath, and distress them in His deep displeasure. It's still a fearful thing to fall into the hands of the living God (Heb. 10:31)! What will He say? In opposition to the kings of the earth who have set themselves, He declares, "Yet I have set My King on My holy hill of Zion."

### The power of the Son

The third paragraph presents the power of the Son. It gives us a rare glimpse into the relationship between the Father and the Son. There are only a few conversations of the Godhead recorded in the Word of God. At creation we read, "Let Us make man in Our image, according to Our likeness" (Gen. 1:26). Also, at the prophetic commission in Isaiah 6:8, "Whom shall I send and who will go for Us?" The prophet overheard the private conversation within the Godhead.

This is another of these rare occasions. The Son of God tells us what the Father has said to Him. The eternal Son of God, become Man, has been declared King and awarded the nations as His inheritance and the ends of the earth for His possession. They are His by this decree, and He will bring them under His sway! The Father has committed all judgment to the Son, that all should honor the Son just as they honor the Father (Jn. 5:23). That One in whom is all the Father's delight will reign eternally.




Photo: Duncan Walker

## PSALM 2 *continued*

### The persuasion of the Spirit

In the last paragraph, we see the persuasion of the Spirit. We hear a voice that bears no name—just as the Spirit of God would have it, for He will not speak of Himself. His message is clear and convicting, which is His normal ministry according to John 16:8-11. He graciously calls. He speaks to the mind, “*Be wise, O kings. Be instructed, you judges of the earth.*” He speaks to the will saying, “*Serve the Lord with fear.*” He speaks to the heart, “*Kiss the Son.*”

There’s an urgency in the words of His closing appeal, “*When His wrath is kindled but a little.*” There’s a blessing to be found for all those who put their trust in Him. Just as Psalm 1 opened with the Blessed Man, Psalm 2 closes with the blessing of those who trust in that Blessed Man. 

## Four views of THE MESSIAH-SON in Psalm 2:

- vv. 1-3 — The world’s view
- vv. 4-6 — The Father’s view
- vv. 7-9 — The Son’s view
- vv. 10-12 — The Spirit’s view

## MESSIANIC PSALMS—AN OVERVIEW

*The messianic psalms are those psalms which specifically speak of Israel’s coming Messiah. It may be the entire psalm (e.g. Ps. 2; 110), a passage in the psalm (e.g. Ps. 16:8-11; 40:6-10), or even a single verse (e.g. Ps. 41:9; 68:18). But in every case, at least some portion of the psalm anticipates Christ.*


### Identity

The New Testament identifies almost every messianic psalm by directly quoting it and applying it to Jesus Christ. Still, there are a few psalms which, although not quoted in the New Testament with reference to Christ, are nevertheless undoubtedly messianic. J. Sidlow Baxter writes, “Take psalm [72]. Its title is simply ‘A Psalm for (or concerning) Solomon’; but we cannot read it discerningly without exclaiming: ‘A greater than Solomon is here!’”<sup>1</sup>

### Themes

Two major themes pervade these psalms: on the one hand we read of Messiah’s rejection and sufferings; but, equally, we read of His glory and reign. This dichotomy is so great that some have concluded that there must be two Messiahs: one to suffer and one to reign. But once we are introduced to Jesus Christ, the veil is lifted, and we see clearly that all of these seemingly contradictory prophecies are harmonized in Him.

### Study

What richer ground of study could we hope to find? Concerning the life and work of Messiah, these psalms give us a sweeping portrait, touching on His preincarnate glory, incarnation, earthly life, ministry, betrayal, sufferings, crucifixion, resurrection, ascension, return, and reign. Concerning His person and offices, they present One who is God, man, Son, servant, king, Messiah, priest, judge, sufferer, shepherd, corner-stone, and bridegroom. Study suggestions for these psalms include the names, attributes, offices, work, and life of Christ. Any such study would be an immensely profitable and encouraging undertaking. 

<sup>1</sup> J. Sidlow Baxter, *Explore the Book* (Grand Rapids, MI: Zondervan, 1966).

Type	Description	Examples
Typically messianic	Concerns the psalmist’s experience but also applied to Christ	34:20; 69:4, 9
Prophetically messianic	Partially descriptive of the psalmist’s experience, but surpasses him and finds far greater fulfillment in Christ	8:4-6; 22
Exclusively messianic	Written about Christ alone	110

## Psalm 22

Here is the crucifixion in graphic detail, but also hints of the coming glory.

**Psalm 22 can be regarded as the first of a trilogy of psalms spanning from psalms 22 to 24.**

**A**lthough each of the psalms 22, 23 and 24 portrays our Lord Jesus, each does so in a very different way. Psalm 22 mainly depicts Him as the Sufferer, Psalm 23 as the Shepherd, and Psalm 24 as the Sovereign. Indeed, we can see in these psalms something of the Sufferer's cross, the Shepherd's crook, and the Sovereign's crown.

### The structure of the psalm

The psalm is divided into two main sections. The turning point comes with the words "You have heard Me" at the close of verse 21.<sup>1</sup> From this point on, all changes. If, in verses 1-21a, we plumb something of the depths of Messiah's desolation, now, in verses 21b-31, we scale something of the summit of His joy. Here we exchange His "sighing" for His "singing"—His passion for His praises. Borrowing the words of the apostle Peter, we turn from "the sufferings of Christ" to "the glories after these" (1 Pet. 1:12, literal translation).<sup>2</sup>

No longer does Messiah say, "I cry...but You do not hear" (v. 2); now He says of Himself, "when He [the afflicted] cried to Him [God], He heard" (v. 24). No longer is He encircled by "the assembly of the wicked" (v. 16); He now leads God's praise "in the midst of the congregation" of God's people (vv. 22, 25). No longer is He alone (vv. 1, 11); He is now surrounded by a vast company of those He is not ashamed to call His "brethren" (v. 22; Jn. 20:17; Heb. 2:12).

The first main section is composed of two parts: verses 1-11 and verses 12-21a, each concluding with the plea, "Be not far from Me" (vv. 11, 19).

The second main section is also composed of two parts. In the first part (vv. 21b-25), Messiah speaks of Himself and of the great congregation which He calls to join Him in celebrat-

ing His great deliverance and victory. In the second part (vv. 26-31), the circle of praise widens to embrace "all the ends of the world"—ranging from the prosperous to the dying and extending even to people yet unborn.

### The uniqueness of the psalm

Although there are many other passages in both the Old and New Testaments which portray the sufferings of our Lord Jesus, Psalm 22 is unique in that it describes those sufferings as He viewed them. We cannot help but note the repeated "I" (eight times), "Me" (twenty times), and "My" (twenty-two times).

### The fulfillment of the psalm

Many of the expressions in the psalm clearly reach far beyond the experiences of the human author's own life. But "being a prophet," David was taken up by "the Spirit of Christ" to testify to both our Lord's sufferings and subsequent glories (Acts 2:30; 1 Pet. 1:11).

**(i) Messiah's sufferings** Many of David's expressions in the first section of Psalm 22 find verbal echoes in the gospel accounts of our Lord's crucifixion. Confining ourselves to Matthew's narrative (Mt. 27:33-46), we read, "they crucified Him, and divided His garments, casting lots [a clear fulfillment of Psalm 22:18]...those who passed by blasphemed Him, wagging their heads [an equally clear realization of Psalm 22:7]...the chief priests also, mocking with the scribes and elders, said... 'He trusted in God; let Him deliver Him now if He will have Him' [a direct quote from Psalm 22:8]... and about the ninth hour Jesus cried out with a loud voice, saying, 'Eli, Eli, lama sabachthani?' that is, 'My God, My God, why have You forsaken Me?' [an unmistakable fulfillment of Psalm 22:1]"

I suspect that the apostle John may have had verse 15 ("My tongue clings to My jaws") in



Lisa Thornberg

## PSALM 22 *continued*



mind when he wrote, “Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, ‘I thirst!’” (Jn. 19:28). And who can fail to associate the words of verse 16 (“They pierced My hands and My feet”) with crucifixion, this being a far cry from the typical Jewish method of execution by stoning?<sup>5</sup> And it is at least possible that the Saviour’s references to His mother in verses 9-10 were suggested by the fact that He saw His mother Mary standing by His cross (Jn. 19:25f).<sup>6</sup>

**(ii) Messiah’s subsequent glories** The words of verse 22 are quoted verbatim by the writer to the Hebrews with reference to the resurrected Lord Jesus (Heb. 2:12).

But it is striking that the sufferings of Christ described in Psalm 22 do not follow the chronological order of their fulfillment. For the Holy Spirit directs our attention at the first not to any of our Lord’s physical sufferings, but to His being forsaken by God. It is as if the Holy Spirit thrusts what men did to our Lord into the background and invites us to consider first, as of far greater importance, what God did to Him.<sup>7</sup>

It is true that Psalm 22 foretells plainly what the Gentiles would do to the Lord Jesus—stripping Him of His clothing and heartlessly staring on Him (vv. 17f). Like a pack of dogs<sup>8</sup>, the whole band of soldiers had earlier encompassed Him and made Him a laughing stock; now the Roman execution squad pierced His hands and His feet (v. 16; Mt. 27:27, 35).

Psalm 22 also foretells what the Jews would do to the Lord Jesus, shaking their heads in a gesture of contempt, rudely mocking and taunting Him (vv. 7f). It is not now “dogs” of the Gentiles but “strong bulls of Bashan” who encompass Him (vv. 12, 16). The bulls of Bashan were proverbial for their size, strength, and ferocity, and the Old Testament prophets used them to picture the leaders of the nation of their own day (Amos 4:1; Mic. 7:14). Inasmuch as the Jewish rulers of our Lord’s day were the particular (albeit unaware) instruments and agents of the devil, they partook of his character as “a roaring lion” (v. 13 with 1 Pet. 5:8).

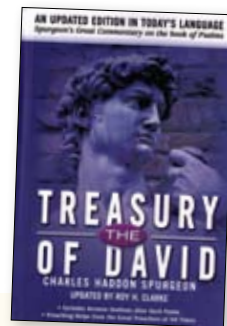
But before referring to what men (whether Jews or Gentiles) did to the Lord Jesus, the Holy Spirit focuses our attention on what God did to Him. Earlier, at the place called Gethsemane (Mk. 14:32), the Saviour had been forsaken and disowned by His disciples when they left Him and fled (Mt. 26:56).<sup>9</sup> Subsequently, at the place called Gabbatha (Jn. 19:13), He was forsaken and

disowned by His nation (Jn. 19:13-16). But, worse than either, now at the place called Golgotha (Mt. 27:33), He was forsaken by His God. The physical sufferings of our Lord, foretold so graphically in Psalm 22, were only the door through which He passed into the fearful region beyond, where, in matchless love, He bore our sins. Truly, there was “none to help” (v. 11)!

If Psalm 22 opens with the cry of desolation which formed the central of our Lord’s seven sayings at the time of His crucifixion, it closes with the declaration of accomplishment: “He has done this” (v. 31), which suggests to our believing hearts the sixth of our Lord’s sayings on the cross: “It is finished!”

### Endnotes

- 1 If we follow the alternative rendering of verse 21, “From the horns of the wild oxen You have heard Me,” the meaning is clearly that He was heard and was therefore rescued out of their power. For our Lord was “heard” by Him who saved Him out of death by resurrection (Heb. 5:7).
- 2 Compare our Lord’s words in Luke 24:26.
- 3 Indeed, this particular fulfilment of prophecy was so impressive that all four Gospel writers draw attention to it (Mt. 27:35; Mk. 15:24; Lk. 23:34; Jn. 19:24).
- 4 This is the traditional rendering which follows the text of the Septuagint.
- 5 Compare with “Behold, my hands and my feet...He showed them His hands and His feet” (Lk. 24:39f). Concerning crucifixion, “it seems that the Persians invented or first used this mode of execution...Later the cross...came to the Romans, who called the instrument used the crux.”—*Theological Dictionary of the New Testament*, vol. VII (Eerdmans Publishing Company), p. 573.
- 6 “Twice He mentions His mother. Throughout the Old Testament, there is never any mention made of a human father, or begetter, to the Messiah, but always only of His mother, or her who bare Him.”—F. Delitzsch, *Keil-Delitzsch Commentary on the Old Testament* (Eerdmans Publishing Company).
- 7 The Holy Spirit refers to this again in verse 15, “You [not they] have brought me to the dust of death.”
- 8 “Dogs” was a particularly apt description for our Lord’s Gentile persecutors (Mt. 15:26).
- 9 Of that very occasion He had said, “You will...leave Me alone. And yet I am not alone, because the Father is with Me” (Jn. 16:32; cf. Jn. 8:16, 29). ❏



## The Messianic Psalms

by T. Ernest Wilson

Published by Gospel Folio Press

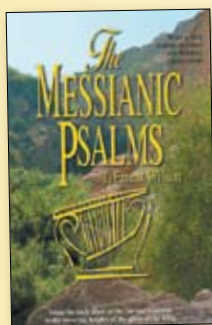
As a young man of 18, I had the privilege of hearing Mr. Wilson speak on Psalm 24 at the Toronto Easter Conference. The message I heard that day influenced my life more than anything else thus far in my Christian experience. As a boy, I had memorized the psalm at a summer vacation Bible school, but never really understood its meaning. I wept as Mr. Wilson described the King of Glory, the one with the moral perfection necessary (clean hands, pure heart, humility, integrity) to take the throne of world dominion. He described the two-fold ascent of the Messiah-King into the city of Jerusalem (the first gates) and then into the holy place of the temple (the second gates) in such a way that I was overwhelmed with the glory of the exaltation of Christ in that coming day.

As I listened to Mr. Wilson's message that day, Christ became something new to me. He became an object of worship. Up until then I had appreciated Christ as the One who died for my sins, sought to follow His example (quite imperfectly most of the time), and tried to read the Bible and learn more about Him. But I had never really understood or appreciated that He alone is absolutely worthy of our adoration and unreserved worship! He is the King of Glory. That realization changed my perception of Christianity forever.

All that is to say that this book exalts Christ. Mr. Wilson takes these various Psalm portraits of the Saviour and draws out of them the wonders of the Messiah and, in so doing, moves the reader to worship. Certainly the chapter on Psalm 24 alone is worth the price of the book.

All sixteen Messianic psalms are covered in a section by section thematic approach rather than a formal verse by verse exposition. This edition by Gospel Folio Press also contains several helpful appendices and a complete scripture index.

Both books are available at [www.gospelfolio.com](http://www.gospelfolio.com)



## The Treasury of David


by Charles Spurgeon, updated by Roy Clarke

Published by Thomas Nelson

The *Treasury of David* is Spurgeon's magnum opus comprising seven large volumes. Covering all of the Psalms, it is a product of twenty years of work and is probably the most comprehensive work on the Psalms ever produced. Spurgeon's approach was to take the best commentary he could find from 16-18th century writers like Cowper, Newton, Henry, and countless others, and intersperse it with his own. Essentially, it encapsulated the very best of English scholarship on the Psalms up to that day.

The thing that particularly commends Spurgeon's commentary on those psalms which are messianic is that Spurgeon (unlike many modern writers) is not afraid to draw out the pictures of Christ wherever they may be found. Thus, his treatment of those particular psalms are especially rich.

In commenting on the first and second psalm, he writes: *"The two psalms are...the preface to the entire Book of Psalms...The first shows the character and inheritance of the righteous. The second teaches that the Psalms are Messianic. They speak of Christ the Messiah—the Prince who will reign from the river to the ends of the earth."*

The *Treasury of David* is still in print in its original form and is also available online at [www.spurgeon.org](http://www.spurgeon.org). Over the years, there have been various abridged versions published as different authors attempted to edit this great work down to a more manageable size. My favorite of these is the Thomas Nelson edition edited by Roy Clarke. Clarke has left Spurgeon's own commentary intact and relegated the best of the other authors' material to footnotes. The result is a much more readable commentary because it is entirely that of Spurgeon. Clarke also modernized the Victorian language and style of the original and edited and abridged the "Notes and Hints to Preachers." Some might consider those changes to be sacrilege, but I suspect Spurgeon, the great communicator, would be in favor of any change that helped to better transmit the truth of the Word of God. This edition includes the NKJV imbedded in the text of the commentary and a comprehensive scripture index. The excellent layout and clear typesetting makes this book a joy to read. 

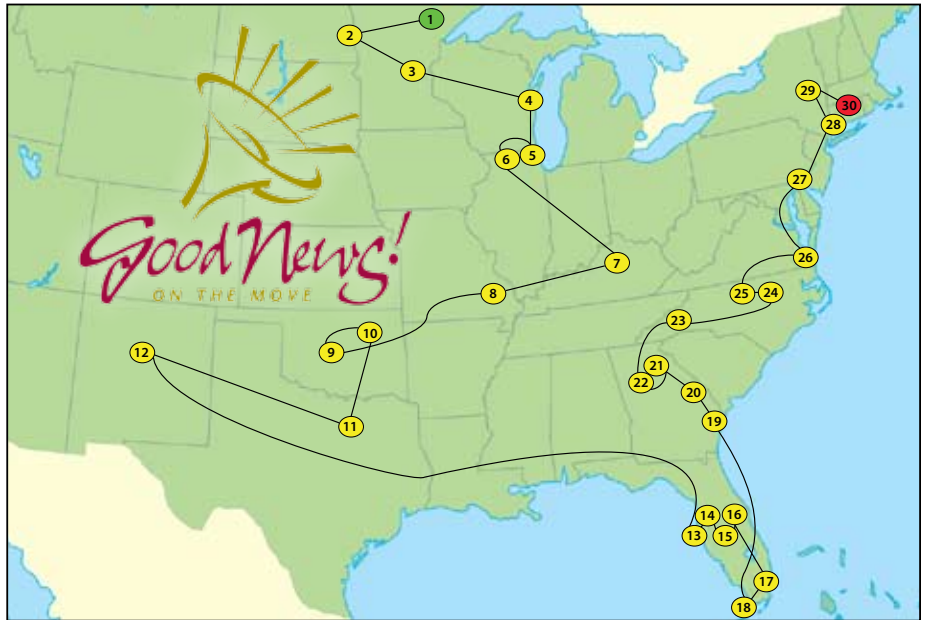
## GNOM3 & Team C3

Going with the gospel: "There remaineth yet very much land to be possessed" (Josh. 13:1).

**H**ow grateful we are for the continuous prayers of the saints for the young men working in the gospel with Good News on the Move. Your prayers are definitely being answered!

**HERE IS A MAP OF GNOM3 STOPS ALREADY & THOSE TO COME, DV:**

1. Gilbert, MN: Orientation this year was held at Storybook Lodge Christian Camp.
2. West Fargo, ND
3. Plymouth, MN
4. Green Bay/Casco, WI
5. Zion, IL
6. Rockford, IL
7. Richmond/Lexington, KY
8. Cape Girardeau, MO
9. Guthrie, OK
10. Tulsa, OK
11. Garland, TX
12. Albuquerque, NM
13. St. Petersburg, FL
14. Tampa, FL
15. Frostproof, FL
16. Orlando, FL
17. Pembroke Pines, FL
18. Key West, FL and missionary conference at the Hollywood, FL assembly
19. Midway, GA, about a half hour south of Savannah
20. Waynesboro, GA
21. Buford, GA
22. North Atlanta, GA
23. Asheville, NC
24. The Northgate assembly in Durham, NC
25. Winston-Salem, NC
26. Norfolk, VA
27. Wilmington, DE
28. New Town, CT
29. Schenectady, NY
30. *Final gospel outreach* in The Valley, s. of Waterbury, CT (see p. 7)



## CROSSCANADA CRUISERS

Contact Grant Canfield:  
[gandscanfield@pei.sympatico.ca](mailto:gandscanfield@pei.sympatico.ca)

*Now* is the time for all young men to come to the aid of gospel. Of course there are many ways to do this. But perhaps you should consider Team C3. Four men have already joined forces to spread the news across Canada, beginning this spring, Lord willing. It would be great to see at least 8 more. Will you pray about this?



## Psalm 23

Every need is met for the sheep of the Lord's pasture.

David knew the challenges associated with shepherding in the wilderness of Judea. He knew what was required of a good shepherd.

God is not willing that any should perish but that all should come to repentance (2 Pet. 3:9). We should be very thankful for the loving and merciful nature of God since we were all conceived in sin and born with the sin nature that separates us from Him. I'm also thankful that God doesn't just say that He is unwilling that any should perish but has made a way for us to be delivered from our sin through Jesus Christ the Redeemer.

### Christ Jesus, the Good Shepherd

Psalm 23 is often referred to as "the Shepherd Psalm" for obvious reasons, and, as one considers the message of the psalm, it becomes equally evident that the shepherd in question

is none other than the Lord Jesus Christ. In the New Testament, the Lord Jesus refers to Himself as the Good Shepherd (Jn. 10:11, 14).

A shepherd is one who cares deeply for his flock. He is a leader, but

he is also a teacher, an overseer, a provider, a defender, and a protector who will put himself in harm's way for the sake of the flock. David, the likely author of this psalm, was just such a shepherd. David knew not only what it meant to be a good shepherd, but he also had a good sense of what it was like for the sheep to have such a shepherd. So it's not too surprising that David would use the picture

of the shepherd and the sheep to describe his relationship with the Lord.

For centuries, Psalm 23 has been recited and quoted by great numbers of people in various contexts. Sadly, for most, the words are little more than a warm, fuzzy sentiment, something to be desired but not experienced, accessible but not entered into.

A shepherd is a leader, and so it is implied that the sheep are followers. The shepherd walks before the flock towards the place of green, lush pastures and still waters, and the sheep follow along.

While many would not accept it, it is no less true that every member of the human race is a follower. In many societies, the philosophy that is held to and taught is that we are the masters of our own destiny, but the pages of Scripture tells us this is not the case.

Each of us is a follower—some by intention and many by default. If we have not made the conscious decision to accept the salvation of the Lord and to take Him as Lord of our lives then, by default, we have accepted the lordship of the enemy of souls, the devil (Lk. 11:23; 1 Jn. 1:6).

To enter into the reality of the beautiful relationship referred to in this psalm, one first has to be born into the family of God through the Good Shepherd who gave His life for the sheep (Jn. 10:11; Gal. 2:20).

### Christ Jesus, the personal shepherd

David begins Psalm 23 with a wonderfully liberating acknowledgment, "*The Lord is my shepherd.*" Not only does David make it personal with the personal pronoun "my," but with the other very small word "is," he demonstrates his faith. He is not saying that the Lord might be his shepherd; he's saying that He *is*.



Noel Powell

## PSALM 23 *continued*

The believer today can say the same and know that it is absolutely true: the Lord is my shepherd.

By all accounts, David knew what it was to be a good shepherd. He kept faithful watch over the sheep; he was diligent in caring for their needs; and he even put himself in harm's way to protect them from the lion and the bear. David was a shepherd who sought to care for his sheep in the same way that the Lord cared for him. We say the same way, but not to the same degree. David was only human. He was not perfect, and there were, no doubt, times when he wasn't there for the sheep even though he wanted to be. He was limited and imperfect. But the Lord is not limited in His ability to shepherd His sheep. David understood that the Lord was the perfect shepherd, never falling short of understanding the needs of the flock or of tending to those needs. This was the context when David penned those words and the context is no different for us today. The Lord is my shepherd, and, therefore, I can have the certainty that I will never want for any good thing.

### Christ Jesus, the providing shepherd

In John 10:14, the Lord Jesus says, *"I am the Good Shepherd, and know my sheep."* I am so glad that He knows me to the very core of my being. He knows me far better than I know myself, and He knows my needs better than I know them.

When I pray and make personal requests of the Lord, I do so based on what I feel is best for me. Many is the time that I have been able to look back and thank the Lord for not giving me something that I had asked for because it would have damaged me spiritually. He knew that it would, and so He withheld it. I can also look back on some difficult times and sincerely thank Him for allowing me to endure those times because necessary spiritual growth resulted from them. The Lord knew this too, and so He allowed it.

The reality for David and for the Lord's people today is that since the Lord is our shepherd, we will want for nothing that we need to go through

this life and enter into the next for the glory of God. We will have rest and sustenance for our souls. We will be led in the ways of righteousness and will have no cause for fear, even in the face of death, for we can see by faith that which is to come.

The tendency which we must resist is that, due to the old nature we still possess, we so easily go astray and turn to our own ways instead of taking heed to His leading. We need to diligently guard against this tendency, and we need to be conscientiously trusting in the Lord with all our

**The Lord will show us the path of righteousness, but we have to be sure we are waiting on Him in order to see it.**

hearts and leaning not unto our own understanding. The Lord will show us the path of righteousness, but we have to be sure we are waiting on Him in order to see it. This will be the case until that day when the Good Shepherd returns to pluck us out of the scenes of time and take us; to a place where sin has neither claim nor effect; to be with Him forever. Such is the good counsel that we read of in Jeremiah 6:16: *"Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."*

Thanks be to the Lord God who is not willing that any should perish. Not only has He made a way of salvation open to whosoever believes in Him, but He is the Good Shepherd who gives life and gives it more abundantly (Jn. 10:10). 🕯



iStockphoto / Clint Spencer

# The Messianic Psalms

**This collection in the hymnbook of the ages will tune your heart with thoughts of Him.**

The following chart is based on one found in T.E. Wilson's book on the Messianic Psalms. When it was included in a previous Uplook, Mike Attwood added a few helpful columns. The present editor has also added a column and a few extra psalms, as well as modifying some descriptions and references. We trust this collaborative effort will be helpful to you.

Psalm	Author	Description	Messianic Portion	New Testament References
2	David (Acts 4:25)	The Messiah-Son	Entire psalm	Acts 4:25f; 13:33; Heb. 1:5; 5:5; Rev. 2:26f; 13:5; 19:15
8	David	The Last Adam	vv.2, 4-6	Heb. 2:6-8; Mt. 21:15f; 11:25; 1 Cor. 15:27; Eph. 1:22
16	David	The resurrection	vv.8-11	Acts 13:35; 2:25-28, 31
22	David	The crucifixion	Entire psalm	Mt. 27:35-46; Mk. 15:24-39; Lk. 23:33-35; Jn. 19:23f; Heb. 2:12-17
23	David	The Shepherd	Entire psalm	Jn. 10:11; Heb. 13:20; 1 Pet. 5:4
24	David	The King of Glory	Entire psalm	1 Cor. 10:26
34	David	Not a bone broken	v.20	Jn. 19:32f, 36
35	David	Unjustly accused and hated	vv.11, 19	Mk. 14:57; Jn. 15:25
40	David	The incarnation	vv.6-10	Heb. 10:5-7
41	David	The betrayal	v.9	Jn. 13:18; Mk. 14:18; Lk. 22:47
45	The sons of Korah	The King-Bridegroom	Entire psalm	Heb. 1:8f; Lk. 4:22; Eph. 5:27
68	David	The ascension	v.18	Eph. 4:8-11; Acts 1:9-11
69	David	The rejection	vv.4, 9, 21-25, 28	Jn. 15:25; Rom. 15:3; Mt. 27:34, 48; Mk. 15:36; Lk. 23:36; Jn. 19:28f; Rom. 11:9f; Rev. 16:1; Acts 1:20; Rev. 3:5; 13:8; 20:12-15; Jn. 2:17
72	Solomon	The millennial King	Entire psalm	None
89	Ethan the Ezrahite	The Davidic Covenant	Entire psalm	None
91	Unknown	Protected and Protector	vv.11-13	Mt. 4:6; Lk. 4:10f
102	Unknown	The unchangeable One	vv.25-27	Heb. 1:10-12; 13:8
109	David	His enemies	vv.4, 8	Lk. 23:34; Acts 1:20
110	David	The King-Priest-Judge	Entire psalm	Mt. 22:44; Mk. 12:36; Lk. 20:42f; Acts 2:34f; Heb. 1:3, 13; 5:6, 10; 6:20; 7:17-21; 8:1; 10:12; 12:2
118	Unknown	The rejected chief corner stone	vv.22f, 25f	Mt. 21:9, 15, 42; Mk. 11:9; 12:10f; Lk. 13:35; 19:38; 20:17; Jn. 12:13; Acts 4:11; 1 Pet. 2:4-7; Mt. 23:39; Heb. 13:6

For the sake of completeness, we have included psalms with only one or two messianic verses, provided that those verses are directly applied to Christ in the New Testament. The affected psalms are: 34, 35, 41, 68, and 109.

*Every eye shall now behold Him  
Robed in dreadful majesty;  
Those who set at naught and sold Him,*

*Pierced and nailed Him to the tree,  
Deeply wailing, deeply wailing,  
Shall the true Messiah see. —Charles Wesley*



## ELDER HELPS *To feed, to take heed, and to lead*

# Spiritual Leadership

Is it all firefighting?

**W**hat is the essence of leadership in the local church? A variety of ideas might come to mind. Is it prestige? Sometimes, men think it is. But the Lord Jesus was very clear that such thinking, although common in pagans, has no place among His people (Mk. 10:42-45). Spiritual leadership isn't about prestige.

Is it control? Again, such an idea is quite natural in the world, but we're expressly told that elders are not to lord (lit., exercise dominion) it over God's flock (1 Pet. 5:3). Spiritual leadership isn't about control.

Is it about dealing with problems that arise? Certainly this is vital work—part of shepherding sheep is to protect them from a variety of dangers. But, important as such work is, spiritual leadership isn't exclusively about handling problems.

Genuine spiritual leadership entails not simply the "negative" work of dealing with the difficulties that arise but also the positive work of guiding the assembly forward so that believers grow in grace. It's not simply that we don't want to regress in our Christian lives; we don't want to stagnate either. The biblical idea is to press forward, to increase in Christ-likeness (2 Pet. 1:8a). True spiritual leaders will foster spiritual growth in the lives of those entrusted to their care.

It has been well said that a garden is more than the absence of weeds. Certainly, weeding is a necessary part of competent and successful gardening. But weed-free dirt is, well, dirt. It isn't an end in and of itself; it is the basis for the healthy growth of something greater than itself.

The local assembly is God's field (1 Cor. 3:9). The Lord desires spiritual fruit from it. Elders, as those charged with leading the assembly, need to deliberately work toward that end. A number of considerations come to mind:

- Elders cannot spend all of their time putting out fires. Obviously, there may be weeks or months where a

pressing problem occupies much of the elders' time and attention. Ignoring such problems would be irresponsible. But, as a rule, do we devote significant time, prayer, and labor to working to move the assembly forward spiritually? Not as isolated, hastily-considered efforts, but as our consistent, purposeful, characteristic work.

- Do we have spiritual goals for the assembly? Have we given serious and prayerful thought to what steps can be taken to encourage spiritual growth? Or are we content to merely stave off disasters? We need to understand that a lack of spiritual growth is a disaster.

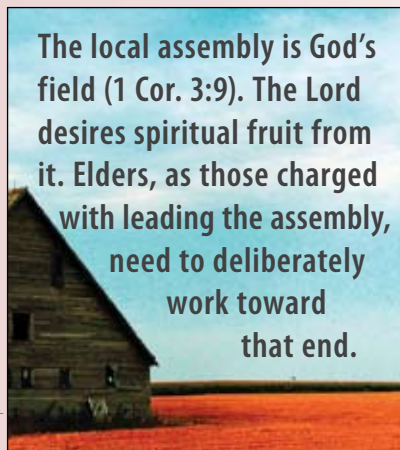
- When people in the assembly begin to show spiritual zeal, are we careful to nurture that zeal? Like the

Lord Jesus, we should be characterized by helping the weak. But at the same time, let us not forget to sustain one standing (Zech. 11:16). Paul instructed Timothy to find some faithful men and pour his efforts into them (2 Tim. 2:2). Clearly, we ought never to ignore those who are having difficulties, but if we neglect eager Christians, let's not be surprised when they get discouraged and join the ranks of the struggling.

- This will all take time, work, prayer, and sacrifice. A man who isn't ready to offer up those essentials is not providing the spiritual example necessary to properly lead others. If we are too busy with our jobs and hobbies and homes to be committed to the Lord and His work, then we cannot provide spiritual leadership.

It is easy for elders to get so busy dealing with crises that we never get around to actively cultivating spiritual fruit in the assembly. Our Lord Jesus didn't neglect problems. But, in focusing on nurturing spiritual growth, He showed us where we ought to concentrate our efforts, too. Not surprisingly, that's the best way to prevent problems in the first place.

What are we doing to move the assembly forward?



PhotoSpin

## Psalm 24

The vindication of the King.

Jehovah has indeed picked the right Man for the job. Some day all the world shall know that.

People tend to view the earth as their personal domain and playground. Psalm 24 assures us that this is not the case. Its opening sentence affirms Jehovah's ownership, saying "*The earth is the Lord's and the fullness thereof, the world and they that dwell therein.*" He not only "owns the cattle on a thousand hills," He also possesses everything else around the globe. This psalm speaks of His total sovereignty over mankind and planet Earth. It is His by creation (v. 2) and redemption (implied in vv. 7-10). Happily, the psalm reveals the secret of the eventual restoration of the earth that man has so marred through sin. It will one day flourish under the benevolent and powerful rule of the Messiah-King.

### The centrality of Jerusalem in world affairs

Global hegemony will one day be based in Jerusalem (Isa. 2:1-4). Many tyrants have conquered this great city in their quest for wider spheres of power. Nebuchadnezzar, Alexander the Great, Titus, and the Muslim Caliph Umar ibn al-Khattab all added this

"city of peace" to their respective imperial holdings. Total world domination eluded these despots, as it also escaped their Crusader, Mamluk, and Ottoman successors. Although each of them enjoyed control of Jerusalem, the great King has yet to take His

rightful capital (Ps. 48:2). His first coming to earth culminated in His rejection and crucifixion outside of Jerusalem. Rather than ruling, He humbly submitted to death in order to defeat it. At His second coming, Messiah will enter the city triumphantly and ascend the throne of His millennial glory, just as Psalm 24 describes.

In addition to prophetically discussing the future coronation of Messiah, the psalm presents to the reader the holy standards that govern entrance to the Lord's holy place: "*He that hath blameless hands and a pure heart; who lifteth not up his soul unto vanity, nor sweareth deceitfully*" (v. 4, JND). To come into God's presence, one must have pure hands—in contrast to the hands that shed innocent blood, for example (Prov. 6:17). Secondly, a pure heart is required—as distinguished from a heart that devises wicked plans (Prov. 12:2). The Lord Jesus pronounced a blessing on "*the pure in heart,*" declaring that "*they shall see God*" (Mt. 5:8). The last two phrases of the verse tell the worshiper that he must be free of idolatry and spiritual falsehood. The worshiper who comes into the Lord's presence in the prescribed manner is promised "*blessing from the Lord, and righteousness from the God of his salvation*" (Ps. 24:5). Truly, it is a blessing to approach the Lord in humility, receiving the righteousness of God that only the justifying work of Christ provides. Through His shed blood, one may enter into God's presence blessed, righteous, and holy.

### The prerequisites for contemporary worship

The modern worshiper would do well to apply these standards to his adoration of God. Ask yourself, have I been declared righteous through Christ's saving work? Do my works



iStockphoto / Claudia Dewald

The Old City of Jerusalem viewed through olive branches.

## PSALM 24 *continued*

conform to the Lord's holiness? Or are my hands tainted by defiled activities? Is my heart focused on the Lord and His perfect will? Or do I have idols within that rob the Almighty of His due glory? First, one must be purified in salvation by the blood of Christ, thereby receiving the new birth. Afterwards, the Christian must repeatedly be purified from the spiritual filth that is daily encountered in this world. Hence, we must come to our great high priest, the Lord Jesus, for cleansing from the defilement that is incurred along life's pathway (Jn. 13:8, 10; 1 Jn. 1:9). The believer must lift up holy hands in praying to the Lord (1 Tim. 2:8). And before remembering Him in the Lord's supper, there must be careful self-examination to make sure that one is not doing it in an unworthy manner (1 Cor. 11:28). In short, there is no place for flippancy, irreverence, idolatry, or unconfessed sin in one's approach to God.

### Accepted and defended by the Holy One

In keeping with His holy standards, God's grace in receiving sinners is displayed in verse 6. The American Standard Version (1901) translates it: *"This is the generation of them that seek after Him, that seek Thy face, even Jacob."* The worshipers who seek God's face are the ones designated by the name Jacob. Of course, this is the name that is associated with trickery and failure. It emphasizes the weakness of the patriarch before he received the divinely given moniker, Israel, "a prince with God." It is to his equally weak and unworthy descendants that the psalm is addressed. Coming out of the sorrows of the Great Tribulation, Israel's future remnant will lack human strength, thus they will seek the Almighty's face. As Zechariah 12:8 says, *"In that day shall the Lord defend the inhabitants of Jerusalem..."* Chapter 14 adds, *"And His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west... And the Lord shall be king over all the earth: in that day shall there be one Lord, and His name one"* (vv. 4, 9). Though unworthy, they will seek the Lord's face and find Him to be a God of grace.

### The coronation of the great King

Psalm 24:7-10 details a conversation between the personified gates of Jerusalem and the approaching Messiah-King (or perhaps between the sentries at the gates and

**Christ will return in triumphant glory, having vanquished all of His enemies, including sin, death, and hell.**

the conquering Christ). The gates are commanded to lift up, permitting entry, but also giving a salute of sorts. These eternal doors must open at the coming of this Victor. Jerusalem saw His seeming defeat; it will one day witness His vindication. He went out in shame, labeled a transgressor, blasphemer, and a deceiver. In that day He will be acclaimed as the King of glory. *"Who is He?"* they exclaim. *"The Lord strong and mighty, the Lord mighty in battle... The Lord of hosts,"* is the response (vv. 8, 10). He is an overcomer, and, through Him, believers are made more than conquerors and overcomers too (Rom. 8:37; 1 Jn. 5:4-5; Rev. 3:21). He will return in triumphant glory, having vanquished all of His enemies, including sin, death, and hell. No mocking voices will be heard, and no one will oppose Him. The truth about Jesus will finally be recognized: He is King of kings and Lord of lords.

The Prince of Peace will enter His city and reign over the earth in righteousness. Under His rule, the earth will blossom, and the knowledge of God will cover the globe. What a privilege the believer now has to acclaim Him as their Lord and Sovereign in the scene of His rejection. The world will one day be compelled to acknowledge His excellence. Many people bar Christ's entry to their lives, preferring to remain on their heart's throne. Others deny His reality, asserting that He has no right to control world affairs. Nevertheless, Christians voluntarily bow to the Lord Jesus and joyously proclaim His worth. We worship Him and willingly speak of His beauty. Just as He will one day be welcomed into Jerusalem, we welcome Him into our homes and churches as our Lord and Master. How wonderful it is to know that His rule will stretch over the earth and the rest of the universe. As Montgomery's hymn poetically declares it:

*Kings shall fall down before Him,  
And gold and incense bring;  
All nations shall adore Him,  
His praise all people sing,  
Outstretched His wide dominion  
O'er river, sea, and shore,  
Far as the eagle's pinion,  
Or dove's light wing can soar.* 🕊



Malcolm Roman

## Psalm 45

The King-Bridegroom and the object of His love.

**The author writes: "...this song should stir hearts to praise the heavenly Bridegroom." And to warm up our love to Him as well.**

**T**he 45<sup>th</sup> Psalm is both a *maschil* and a messianic psalm. The title of the psalm contains the word "maschil." This word occurs at the head of thirteen psalms and means to be wise or to instruct, thus Psalm 45 is a teaching psalm. It is messianic in that some verses of the psalm are quoted and applied to the Lord Jesus in the New Testament.

The NIV renders the title of the 45<sup>th</sup> Psalm as a wedding song. Many translations have as part of the heading to the psalm "a song of love" or, as in the KJV, "a song of loves." Young has in the heading "a song of beloved ones," while Darby renders it "the song of the beloved." The Septuagint has a similar phrase that translates as "a song concerning the beloved." All of these headings provide a key to unlocking the wealth of this literary gem.

This psalm is historical in that it was penned with a particular day in mind. But it is also prophetic because it looks forward to another special day. The bridal couple displays glories that can only be adequately appreciated with the union of Christ and His bride in view.

Devotionally, this song should stir hearts to praise the heavenly Bridegroom. Usually, the bride is the focus of attention at a wedding, but in this scene, the Bridegroom steals the show. The psalmist cannot contain himself. He says his heart is overflowing or, more literally, boiling over in contemplation of this theme. He views various aspects of the glory of the person of the King. Then he sees the

glory of the position of the bride who gains status because of this glorious Bridegroom. Finally, he records the words of the Father of the Bridegroom as the glory of God's purposes are brought into the proceedings.

### **The Bridegroom—the glory of His person**

The regal Bridegroom is seen to be fairer than any other. Literally, it could be rendered "fairer, fairer" or perhaps "beautiful, beautiful beyond the sons of men." There is only One who is "altogether lovely" and the "fairest of all the earth beside." "His lips with grace o'erflow," as seen in the speech that was always "with grace, seasoned with salt," knowing how to answer every man. These phrases depict the moral glory of the Lord Jesus as the One who revealed the Father.

The psalmist then considers the official glories of the Bridegroom that can only apply in the truest sense to the Lord Jesus. As J. Flannigan points out in his commentary on the Psalms, "four items are associated with the official glory—His sword, His throne, His scepter, and His anointing." His might and majesty are in view. This One is the Mighty God of Isaiah 9:6. He has a sword, but, as in Revelation 19, it has a power that flows from His character of "truth, humility, and righteousness." He is presented as the conquering King, triumphant over His enemies who fall before Him.

The personal glories of the King intersect with His official glories for, in the ultimate expression of these attributes, they are undivided in the Lord Jesus. His throne is eternal because He Himself is the eternal God. The writer to the Hebrews applies this phrase specifically and pointedly to Christ (Heb. 1:8) in the explanation of why the Son is bet-



Cathleen Alvres-Kimball

## PSALM 45 *continued*

ter than the angels. His millennial rule will be characterized by a love for righteousness and a hatred of wickedness. The Man of Sorrows is the One anointed with the oil of gladness and given a place above all others.

Verse 8 can, in a devotional way, be applied to what may be called the mediatorial glories of Christ. This is the One who came from “ivory palaces” into a world of woe, yet wore the fragrant garments of a life that was a sweet savor. This is the very One who made Himself of no reputation and went on to become our Saviour and great high priest.

It is no wonder that the psalmist is occupied with this good theme and loses himself in holy admiration. It is also no wonder that this Bridegroom sits on an eternal throne and has been blessed with eternal blessings. He is anointed above all His companions and certainly has a name above all other names. Well might the hymn writer say:

*Fairest of all the earth beside,  
Chiefest of all unto the bride,  
Fullness of all in Thee I see,  
Beautiful Man of Calvary.*

—M. P. Ferguson

### **The bride—the glory of her position**

The queen finally comes into view and is seen at the right hand of the Bridegroom. All her beauty and status is derived from Him. The bride is counseled to listen for the voice of the King and to value this new relationship above all others. She is assured that the King will be enamored with her and greatly desire her beauty. So it is with us. Believers need to listen and respond to His love with worship because He is our Lord. Due to the intimacy of this relationship, others will be attracted and bring gifts. It is the testimony of the glory of Christ to the world that wins people to Him.

The inner beauty of the bride is seen in verse 14 and is reflected in her apparel. This is reminiscent of the hymn “Jesus Thy blood and righteousness, my beauty are, my glorious dress”

(N. Von Zinzendorf). The psalmist then anticipates the day when the bride is brought to the Bridegroom. She is seen in all her splendor and beauty. This looks forward to the day when the church, the bride of Christ, meets the heavenly Bridegroom. The bride will be adorned with garments of righteousness which will be an outer reflection of the inner condition that is derived from Him. “What a day that shall be when my Jesus I shall see.”



John Butterfield

### **The Father—the glory of His purpose**

The last two verses use masculine pronouns revealing that the Bridegroom is now being addressed. Two possible speakers are in view, but both merge into one. It could be the voice of the psalmist or it could be God the Father, but because the “I will” touches eternity, it is safe to see the hand of God at work. Here again it is not the father of the bride in view, but the Father of the Bridegroom and His eternal counsels brought to light. It is the Father’s will that the Lord Jesus see the travail of His soul and be satisfied. It is also the Father’s purpose that the name of His Son be exalted and praised through all eternity.

The church, the heavenly bride, will enter into this adoration when united to Him. It is fitting to sing:

*Be this the eternal song,  
Through all the ages long,  
May Jesus Christ be praised.* ⓘ

**It is the  
testimony of  
the glory of  
Christ to the  
world that wins  
people to Him.**

## His Choice or Ours?

Why settle for half of the truth? A fresh look at Psalm 47.

**W**e begin with God's choice. He is the Creator and Sovereign of the universe.

*Oh, clap your hands, all you peoples!*

*Shout to God with the voice of triumph!*

*For the Lord Most High is awesome;*

*He is a great King over all the earth.*

God's will and choices will ultimately prevail. This truth moved Paul to praise: "Now to the King eternal, immortal, invisible, to God who alone is wise, be honor and glory forever and ever. Amen." (1 Tim. 1:17)

### God's choices

What are some of His choices? First of all, He chose to create man in His own spiritual image. "God said, 'Let us make man in Our image'" (Gen. 1:26). This meant that man also had free will and could choose to obey or to disobey God.

God also chose to love the world, even though man rebelled against Him. "God so loved the world" (Jn. 3:16). When man chose to rebel against his Creator in the garden of Eden, God could have exterminated the human race and made a fresh start. But He chose to love and to work for man's redemption. He is a God without partiality, loving all of mankind equally (Rom. 2:11; Eph. 6:9).

Further, God made a plan of salvation, choosing to send His Son into the world to suffer and to die for sinners. This would not be a limited atonement. The agonizing death of the infinite God-man was sufficient to pay for the sins of all of mankind. "But God demonstrates His own love toward us, in that while we were still sinners Christ died for us" (Rom. 5:8). "For God did not send His Son into the world to condemn the world but that the world through Him might be saved" (Jn. 3:17). "And He Himself is the propitiation for our sins and not for ours only but for the whole world" (1 Jn. 2:2).

God chose not only to provide for the salvation of all but to desire the salvation of all. God is described

as One "who desires all men to be saved and to come to the knowledge of the truth" (1 Tim. 2:4). Peter states that He is "not willing that any should perish but that all should come to repentance" (2 Pet. 3:9). No one will be able to accuse



**Every love relationship is based on mutual choices. Both must agree on this.**

Joseph Jean-Rolland/Duibe

God of being unloving or uncaring.

God also chose to save mankind by grace through faith. "For by grace you have been saved through faith, and that not of yourselves; it is the gift of God" (Eph. 2:8-9). God desires all to be saved and has provided salvation for all. He also has made salvation accessible to all. There are no special works required. Repentance and faith are attitudes of the heart, not a work. The thief on the cross was unable to lift a finger to save himself but was gloriously saved through faith. Thank God! God has done all that is necessary to save sinners, including giving the Holy Spirit to convict men of sin and to draw them to the Saviour (Jn. 16:8, 14).

### Man's choices

But man also has a choice to make, and the Lord has provided us with more than enough grounds on which to make the right choice. The Holy Spirit has come, as promised by the Lord Jesus. When the gospel is preached, the Spirit is present to convict of sin and to exalt Christ as the only Saviour. There is also the wit-

ness of the creation to the Creator (Rom. 1:20) and the witness of conscience (Rom 2:14-15). So overwhelming are these reasons to believe that Paul states that man is without excuse if he dies in his sins.

In view of God's provision, it is possible for men to repent. In fact, God "*now commands all men everywhere to repent*" (Acts 17:30). God would not command men to do what is impossible for them to do!

The gospel goes out to all. It is a valid offer of salvation. Christ's followers were told that "*repentance and remission of sins should be preached in His name to all nations*" (Lk. 24:47).

Our Lord told a parable about the sending of an invitation to the wedding of a king's son. The first men who were invited rejected the king's gracious invitation and abused his servants. The king then commanded his servants, "*Therefore go out into the highways, and as many as you find, invite to the wedding*" (Mt. 22:9). The Jews as a whole had rejected the King's offer and crucified His Son. Now the invitation is broadcast to the whole world. All are invited, but only those who respond are called the "chosen" (Mt. 22:14).

### **Mysterious harmony**

So, whose choice is it? God's or man's? The answer is, both! There is a blending of choice and will between the Creator and His creatures.

It is God who initiated salvation. He chose to save rather than to destroy rebellious man; He chose to send His Son to die for sinners; He sent the Holy Spirit to convict sinners; and He set the terms of salvation: repentance and faith.

Man's choice is to respond to God's offer. He must repent and receive Christ as his Lord and Saviour. All are invited to the wedding feast. Those who choose to come are called the


"chosen"—they are choice in God's sight.

In the parable of the prodigal son (Luke 15), the father chose to have children. The prodigal chose to leave his father and to live a dissolute life, wasting what his father had given him. The father then chose to wait for the son with an open, loving heart. The son, on his part, had to repent and return, trusting in the father's love and acceptance. Reconciliation was dependent on the choices of both.



A man who is courting a woman proposes marriage, affirming his love and choice of her. Then he must wait for her response. Christ makes His love and choice known to the sinner. Then He waits for the sinner's response. When one receives Christ, he can say, "I chose the Lord Jesus as my Lord and Saviour." And, yes, the Lord has already made His choice of the sinner. Both choices are necessary for one to be redeemed.

The last invitation of the Bible to sinners is, "*And the Spirit and the bride say, 'Come.' And let him who hears say, 'Come!' And let him who thirsts come. Whoever desires, let him take the water of life freely*" (Rev. 22:17). It is a genuine offer to all.

Choose! 

—DONALD L. NORBIE

**"Whoever desires, let him take the water of life freely" (Rev. 22:17).**

# HE DESPISED THE SHAME *by Malcolm Horlock*

## Psalm 69

What the rejection of the Messiah meant to Him.

**“Psalm 69 has little to say of our Lord’s physical suffering or His suffering for sin. It focuses rather on the reproach and ridicule to which He was exposed.”**

The title of Psalm 69 identifies its human author as David<sup>1</sup> but provides us with no historical context or background. Nor are there any internal clues to enable us to fix the time or circumstances in David’s life which occasioned the writing of the psalm.

### The introduction to the psalm

Not all the details of the psalm can be regarded as receiving their fulfillment in our Lord Jesus. For example, there are David’s frank acknowledgement of personal sin (v. 5) and his fierce plea for the destruction of his persecutors (vv. 22-28; contrast with Lk. 23:34; 1 Pet. 2:23). Some of the sentiments must therefore refer only to David himself and not to his greater—and greatest—Son!

And yet, much of the psalm does point forward to the person of our Lord Jesus. Indeed, the New Testament cites no less than six distinct prophecies in Psalm 69 which have been literally and accurately fulfilled in connection with the Saviour. As we will see, material was excavated from this quarry by the apostles Matthew, John, Peter, and Paul, by the gospel writer Mark, and even by our Lord Himself.

### Outline of the psalm

The present predicament of the psalmist (vv.1-21)		The future prospect for the psalmist (vv.22-36)	
The cry: “hear me” (vv.13, 16, 17)		The confidence: “the Lord hears” (v.33)	
This section divided by “But as for me” (v.13)—literally, “But me”		This section divided by “But I”(v.29)—literally, “But me”	
The reproach and hatred stated (vv.1-12)	The prayer against the background of reproach and hatred (vv.13-21)	The prospect for the psalmist’s foes (vv.22-28)	Prospect for the psalmist, the humble-poor and all creation (vv.29-36)



Milos Luzanin

**“We will not have this man to reign over us.” (Luke 19:14)**

**“The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever!” (Rev. 11:15)**

### Note the points in common:

The waters, mire, hatred, and enemies (vv.1-4)	The waters, mire, hatred, and enemies (vv.14-18)
“You know” (v.5)	“You know” (v.19)
Three-fold reproach (vv.7, 9, 10)	Three-fold deliver me/let me be delivered (vv.14, 18)
The feeling of being very much alone (v.8)	The feeling of being very much alone (v.20)

The psalm begins with sinking but ends with singing. It progresses from prayer to praise, from reproach to rejoicing, and from humiliation to glory.

### The portrait of the Lord Jesus

Psalm 69 has little to say of our Lord’s physical suffering or His suffering for sin. It focuses rather on the reproach and ridicule to which He was exposed<sup>2</sup>—on what He suffered from man and not *for* man.

Although there may well be other allusions to the sufferings of our Lord<sup>3</sup>, we will confine our study to those predictions which are specifically said by the New Testament to have been fulfilled.

“*Zeal for Your house...*” (v. 9a; Jn. 2:174). The sacred precincts of His Father’s house had been desecrated by a money-making market known as the Bazaar of the Sons of Annas. Our Lord gathered up several lengths of discarded rope, twisted them into a rough whip, and sprang into action. He drove out the sheep and oxen, with their sellers, poured out

## PSALM 69 *continued*

**They had no cause for  
their hatred of Him.  
He had done nothing  
to deserve it.**



James Steidl

the coins of the money-changers, and ordered out those who sold doves. “Out ...out ...out!” (Jn. 2:14, 16) Our Lord’s manifest zeal and consuming passion for God, His house, and His glory, brought this verse to the disciples’ minds. “*If it be the defilement of His Father’s house, He will let zeal consume Him; if it be His own wrong at the hand of some Samaritan villagers, He will suffer it, and pass on.*”<sup>5</sup> (See Luke 9:51-56.) Blessed Saviour!

“*Those who hate Me without a cause...*” (v. 4; Jn. 15:25).

The Lord Himself quotes this verse in John 15. He spoke there to His disciples of the world’s hatred, which would be directed at them, “*for My name’s sake, because they do not know Him who sent Me*” (v. 21), for He in turn had come in His Father’s name (Jn. 5:43). If He had not spoken His words to them and done among them the works which none other had done, they should not have been responsible for the sin of rejecting Him. But now they had no excuse (Jn. 15:22-24a). “*Now,*” He concluded, “*they have seen and also hated both Me and My Father. But this happened that the word might be fulfilled...They hated Me without a cause*” (vv. 24b-25).

They had no just cause for their hatred of Him. He had done nothing to deserve it. The word translated “without a cause” is the same as that rendered “freely” in Paul’s description, “*being justified freely by His grace through the redemption that is in Christ Jesus*” (Rom. 3:24). Just as there was nothing good in us to merit our justification, so there was nothing evil in Lord Jesus to merit men’s hatred.

“*The reproaches of those who reproach You have fallen on Me*” (v. 9b; Rom. 15:3). In the context, Paul is exhorting the saints to thoughtful and considerate behavior (Rom. 14:1-15:7). Those whose faith is more robust, Paul argues, ought not despise the scruples of “the weak,” but to bear with them—not pleasing themselves (Rom. 15:1). “*Let each of us please his neighbor for his good, leading to edification,*” the apostle adds, pointing us immediately to the supreme Example, “*for even Christ did not please Himself; but as it is written, ‘The reproaches of those who reproached You fell on Me.’*” Our Lord Jesus never put His own interests first. He willingly endured man’s hostility and taunts which were directed properly towards God.

“*Let their dwelling place be desolate; let no one live in their tents*” (v. 25; Acts 1:20). Peter quotes these words with reference to Judas Iscariot. Verses 22 to 28 of Psalm 69 speak prophetically of the fate of those responsible for the rejection and death of the Lord Jesus. But

because Judas collaborated with them, he involved himself in their fate. Peter therefore saw words which are plural (“their dwelling place”) fulfilled in Judas: “*Let his dwelling place be desolate, and let no one live in it.*” Following the suicide of Judas, the Jewish priests bought a field with the betrayal money, which was later put to use as a cemetery (Mt. 27:7-8), which would, of course, never be inhabited by any living person.

“*They also gave me gall for my food, and for my thirst they gave me vinegar to drink*” (v. 21; Mt. 27:34, 48; Mk. 15:23; Jn. 19:28-29). A small quantity of gall—a bitter and poisonous plant—included in a drink would serve, in part at least, to deaden the sense of pain, as would a drink spiced with myrrh. Our Lord declined the wine mingled with gall (Mt. 27:34), refusing to have His senses dulled in any way when He faced His sufferings. But He gladly accepted (indeed, requested) a drink of vinegar—of sour wine (v. 48). Although in Psalm 69, giving vinegar to drink was an act of malice, at the cross of our Lord Jesus, it was an act of compassion.

“*Let their table become a snare...Let their eyes be darkened, so that they do not see*” (vv. 22-23; Rom. 11:9-10). These words depict the sequel to our Lord’s rejection, particularly for the majority of the nation of Israel. To Paul, the unbelief of the nation raised the question, “Has God cast away His people?” (Rom. 11:1) Never! Their rejection is neither total (vv. 1-10) nor final (vv. 11-25). Nothing can defeat God’s purpose, and, in the present, this purpose is safeguarded by “*a remnant according to the election of grace*” (v. 5). But what of the rest of the nation (v. 7)? With his eye in part on verses 22-23 of Psalm 69, Paul speaks of their spiritual blindness. Having earlier chosen not to see, now, in God’s just judgment, they cannot! 🕒

### Endnotes

- 1 This is confirmed for us by the apostle Paul (Rom. 11:9).
- 2 We know from His comments to Simon the Pharisee that our Lord felt the insults of men very keenly (Lk. 7:44-46).
- 3 For example, verses 1-4, 8, 12, 20 and 29.
- 4 We owe to John the fact that both the first and the last Old Testament prophecies explicitly said to be fulfilled in the public ministry of our Lord came from Psalm 69:9 in John 2:17, 21 and in John 19:28-29.
- 5 J. G. Bellett, *A Short meditation on the Moral Glory of the Lord Jesus Christ* (Stow Hill Bible and Tract Depot, 1963), p. 9.

## Psalm 72

Earth shall keep her Jubilee!

**“The Jews saw [this psalm], correctly, as going beyond Solomon’s reign of peace to set out the coming reign of Messiah.”**

Scripture generally refers to David as the king who exhibits most clearly the ideal features of that office. He was the shepherd king. God’s ideal was that, like a shepherd, the king in Israel should lead, feed, and protect the people, God’s flock. This triple role is seen perfectly in our Lord Jesus Christ and His care for His people.

There is, however, another divine view of kingship in the history of Israel. On the one hand, we see David as the king who by conflict and victory and the suppression of God’s enemies protected God’s people Israel. On the other hand, there was the need to maintain the peace based on those victories won by David. This reign of peace was Solomon’s. His name is linked to the

rich Hebrew term *shalom*, meaning “peace.” Psalm 72 is about a reign of peace. Peace is more than the mere absence of conflict; it also encompasses prosperity and orderly society. Even in the New Testament, peace is set in contrast to disorder. For example, *“For God is not the author of confusion but of peace”* (1 Cor. 14:33). Solomon’s reign of peace was based on the foundation of

victorious righteousness laid by David.

Psalm 72 is linked with Solomon in its title no matter which way we translate the title—“by Solomon” or “for Solomon.” If we try to see the psalm as applicable in all its details to the reign of Solomon, we find ourselves in deep trouble. Although there are some way in which his reign foreshadows the subject of this psalm, the psalm deals with something

much greater than even Solomon’s reign. The Jews saw it, correctly, as going beyond Solomon’s reign of peace to set out the coming reign of Messiah. We shall see that this interpretation of the psalm is essential to our understanding of it

### An overview of the psalm

Verses 1-4 show that righteousness is the basis of the coming messianic reign of peace. The weak will be protected, for they are God’s people. Notice the repetition of “Thy,” which is to say, “God’s,” in verses 1-2. Righteous rule in the Old Testament is often seen in that the weak receive their dues and the rebels are suppressed.

Verses 5-7 show that the reign will last as long as the sun (verse 5) and the moon (verse 7), and these two references frame a picture of fruitfulness and plenty for the people. A key element in this blissful picture is the rainfall, sent from above to produce that abundance.

Verses 8-11 tell of the territorial extent of the kingdom. The places named in these verses are deliberately chosen to indicate how extensive Messiah’s reign will be and the variety of rulers who will be subject to Him. Wealth will flow from the subject peoples, expressing their acceptance of the Messiah’s right to rule. All will be for His glory and honor. The climax is verse 11: “all kings” and “all nations.”

Verses 12-14 expand the theme of the defense of the poor, which was stated in verse 4. It is in keeping with the whole tenor of Scripture that good rule and leadership involves a care for the poor and defenseless. This reflects the character of God, who is rich in mercy and full of compassion. We remember that in the law of Moses, God made



Hougaard/Malam

## PSALM 72 *continued*

special provision for three classes of defenseless people: the widow, the orphan, and the stranger. This last group comprises immigrants, resident foreigners, and refugees. This has implications for us today. Matthew, the gospel writer who presents Christ as King, lays heavy emphasis on His compassion for “*sheep without a shepherd.*” Before Christ sets up His millennial kingdom, the world will experience a malignant ruler whose reign is bestial in its ruthless disregard of its subjects. What a contrast when the rightful King rules as a shepherd and ensures justice to all His people!

Verses 15-17 tell of lasting abundance and a people happy to ascribe all credit to a bountiful King. Verse 16 seems to mean that grain (the staple food) will be plentiful, as abundant and flourishing as the cedars of Lebanon. What a contrast to our own day, when, though the world produces enough food for all, most of the poor go to bed each night hungry because rulers feed themselves and not their people. Verse 17 recalls God’s promises to Abraham regarding his seed and universal blessing—promises awaiting the return of our Lord Jesus Christ for their fulfillment.

Verses 18-19 sound out a doxology, for all these blessings are God’s doing and He must have the praise. They involve Israel, for He is their God. They involve the whole earth, for His intention always was that in blessing the Israelites, He would enable them to bring blessing to a needy world.

### **A greater than Solomon**

The inspired record is faithful to the facts in showing that Solomon, great and wise though he was, failed to achieve what God intended he should. He failed basically because of his excessive accumulation of personal luxury associated with his marriage alliances with idolatrous royal families. Nehemiah referred to this problem when he rebuked those who had married foreign, idolatrous wives: “*Did not Solomon king of Israel sin on account of such women? Among the many nations there was no king like him, and he was beloved by his God, and God made him king over all*

*Israel. Nevertheless, foreign women made even him to sin*” (Neh. 13:26, ESV).

When God made Adam, He “*put all things under his feet*” as head of all creatures on earth. But Adam failed and “*now we see not yet all things put under him, but we see Jesus...crowned with glory and honor*” (Heb. 2:9). By coming into manhood, our Lord Jesus Christ has brought God’s plan for man back into focus. A Man will indeed be in charge of all upon earth—the Second Man, the Lord from heaven. Similarly, God’s plan for the descendants of Abraham was to bless them and, through them, all nations. But all men fell short of God’s desire for them. Yet, in wonderful grace, He has sent His Son as Abraham’s seed to bring about the blessing which God planned for the human race.

Today, we see the rich becoming richer and the poor becoming poorer. Greed is seldom far from the thoughts of men, whether rich or poor. Efforts to ensure justice and peace seem always to be thwarted by one kind of human failure or another. Peace, in the rich, biblical sense, is far away from the realistic assessment of national or international programs. But Jesus is coming again, “coming to bring to the warring earth peace.” He will take the place which Adam could not fill. He is fit to be Head over all things, able to raise sinful people into unimagined blessing because He stooped so low in suffering and sacrifice, giving Himself for us. Praise His glorious name! In a very rich sense, He is “greater than Solomon.”

*Thou who art God beyond all praising,  
All for love’s sake becamest man;  
Stooping so low, but sinners raising  
Heavenwards by Thine eternal plan.  
Thou who art God beyond all praising,  
All for love’s sake becamest man.*

*Thou who art love beyond all telling,  
Saviour and King, we worship Thee.  
Immanuel, within us dwelling, 🕊*

Amanda Rohde



**He is...able to raise sinful people into unimagined blessing.**

## Psalm 91

Introducing the Protector and the protected one.

In this article, the author describes the God who helps His people, the perils in our path, and His promises to cheer our hearts.

A very good friend of mine has a vivid memory of an incident after hopping off the school bus as a kindergarten boy. Carrying his backpack, he stepped onto the curb and headed up into his yard. Just a few seconds later, he glanced to the side and noticed a frightening, snarling dog that was slowly and methodically making its way toward him. He turned to watch it while continuing to try to make his way to the side door of the house. By then, the dog was moving toward him more rapidly than he was moving toward the door, and the gap quickly closed. As the dog hunched and then lunged toward my friend (he can still picture all of this), a huge hand came down and smashed the dog on the top of its head. He was saved! The hand

belonged to his dad who had been watching from a distance. His father worked construction for thirty years, and his hands are more like bear paws than like the hands that you and I are used to. His dad was there all the time even though my friend didn't know it until that moment. His dad was a protector, capable of taking care of the danger—just what my friend needed. To this day, my friend is thankful for the protection at that time of need.

In Psalm 91, we read about how we, in times of peril, have a promise of protection from One who is available, capable, and

willing to meet our need. Praise the Lord that He will never leave us nor forsake us (Heb. 13:5) and that He lovingly reminds us in portions like this that we are “kept [guarded] by the power of God” (1 Pet. 1:5).

### 1-4: Divine protection

Verses 1 and 2 introduce us to four names of the Lord, each reminding us of who and what manner of protector this is.

**Most High**—a translation of *El Elyon*. The thought here is that the God who dwells in heaven sits above any other and does not share or negotiate for authority. No one is above Him, and He is not subject to anyone or anything. It reminds us of verses like “... our God is in heaven; He does whatever He pleases” (Ps. 115:3). This name is connected to the man who “dwells in the secret place.” This is not a promise to all living people but to those who live with Him. If we are in Christ today, praise the Lord for all of His precious promises.

**Almighty**—a translation of the name *El Shaddai*. This name reminds us that our God is a providing, all-sufficient, and tender God who desires to draw us to Himself and take care of our needs. Notice at the end of verse 1 that the follower is to abide under His shadow. Such is the closeness and the protection afforded the child of God.

**Lord**—from the word *Jehovah*, a covenant-giving and covenant-keeping God. This is a God who can be depended on, and One who has never broken a promise or let His people down. We have broken our agreements with Him, but He has never broken a promise to us. This Lord is both a refuge (a quiet, safe place) and a fortress (a tower of security during attack) (v. 2a). Both of these are needed as we travel through this hostile world.

**God**—is from *Elohim*, the Creator God. This name brings to mind the power and wonder of creation and the God who stands behind it all. He is One whom the author says is worthy of “trust” (v. 2b). If anyone is worth



James Steidl

## PSALM 91 *continued*

putting our confidence in, it is a God like this. What a blessing to walk through life with such a God!

Verses 3 and 4 start to build on the foundation of these names and tell of the protection that this multi-faceted God can give. He delivers and covers (both in the imperfect tense, signifying ongoing effects) from various forms of danger. He is both a shield (a large shield to defend against attacks from afar) and a buckler (a small shield for hand-to-hand combat). Whatever the child of God is facing, the Lord is just the right solution. He is all in all to us!

### 5-13: Satanic perils

In verses 3 and 4, the Lord protects from different kinds of danger; in verses 5 and 6, we see that the Lord protects at different times of danger: terror by night and arrows by day, pestilence in darkness and destruction at noonday. Even if a thousand or ten thousand fall all around, it will not affect the protected one (vv. 7f).

At the beginning of the psalm, the person addressed is one who dwells with the Most High. In verse 9, this thought is repeated using the word habitation or dwelling place. This is not someone who runs to the Lord in the day of trouble so much as one who is living in consistent fellowship with Him at all times. This is a promise to those who, like Enoch, faithfully walk with God.

Verse 10 was of great comfort to Charles Spurgeon during the cholera outbreak in London: *“no evil shall befall you, nor shall any plague come near your dwelling.”* He read this verse, claimed it by faith, and continued on with his visitation of the sick and dying. He was unaffected by the sickness that claimed the lives of so many, even though he consistently put himself in places where he risked infection.

The next verses (11-13) are the ones that were twisted by Satan in his temptation of the Lord Jesus: “He shall give His angels charge over you, To keep you in all you ways.” Angels are ministering spirits and, as such, do the work of the Lord. Part of that work is to watch over His

followers. These verses are a promise of protection along life’s path and from life’s peril. Satan desired to use them in a twisted and unbiblical way, and the Lord Jesus immediately rebuked him with the truth.


The follower of the Lord has multiple powerful enemies. What a joy and blessing to know that He who is in us is greater than he who is in the world, and that those who put their trust in Him will not be put to shame!

### 14-16: Divine promises

Again, the promises of these verses are to him who “has set his love upon [the Lord].” The thought being of a person whose lifestyle is that of constant and consistent intimacy with the Lord. His joy, hope, love, and service are focused on his great God. To this man, seven promises are made:

*I will deliver him  
I will set him on high  
I will answer him  
I will be with him in trouble  
I will deliver him and honor him  
I will satisfy him  
And [I will] show him My salvation*

We have an “I will” God! He took the weight of our sin on His shoulders and provided a perfect way of salvation. When someone had to suffer for sin, He said, “I will.” When someone had to be available to shepherd the sheep, He said, “I will.” When someone had to love the bride, He said, “I will.” When someone had to be patient, gentle, meek, strong, powerful, and everything else that any human being will ever need, He said, “I will.”

He is the giver of all good things and is still actively looking for ways to bless His people today. How could we not give thanks to a Heavenly Father such as this. If you know this “I will” God today, praise Him for His everlasting promises and faithful protection to ones such as we! 

Alex Potemkin



**We have an  
“I will” God!...  
He is...still  
actively looking  
for ways to bless  
His people.**



Richard Goerg

The Lord Jesus used both water and seed as illustrations of the germinating and life-giving power of the Word. How do these work together?

## A Promise and a Prayer

The Word x 2

*“As the rain comes down, and the snow from heaven, and returns not thither, but waters the earth, and makes it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goes forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it” (Isa. 55:10-11)*

*“God is able to make all grace abound toward you; that you, always having all sufficiency in all things, may abound to every good work...Now he that ministers seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;) being enriched in everything to all bountifulness, which causes through us thanksgiving to God” (2 Cor. 9:8, 10, 11).*

**T**hese two passages—one from the gospel prophet, Isaiah, and one from the evangelist to the Gentiles, Paul—are linked by the common idea of combining bread for food and seed for sowing. The Isaiah passage is a promise; the Corinthian verses are a prayer.

In Bible days, if a farmer didn’t sow seed, he had two problems the next year. He had no seed for his fields and no bread for his table. Is there a lesson here for us? If we are not in the fields sowing seed, it is not just that our harvesting of souls diminishes. It may also be that our children are starving for the Word. Not that there is a shortage of preaching! But I know that in my own public ministry, if I was not involved in sharing the gospel with the lost, my preaching became disconnected with reality. My addresses were more like reading a menu than actually serving food. Only with this combination will we be *“enriched in everything to all bountifulness”* and our personal lives and assemblies ring with *“thanksgiving to God.”*

But notice carefully the description of the Word of God in the Isaiah passage. I have heard it suggested from this verse that every tract, every verse quoted, will not return to God “void.” But is it really saying that? Notice that here the Word of God is not spoken of as the seed or the bread but as the precipitation that germinates the seed and causes the grain to grow. I would suggest that the seed and the bread picture the Word of God as *we* speak it (to sinner or saint), and the water is the confirmatory word from heaven.

A person is not saved, nor is a saint inspired, by the mere mention of Scripture by a human agent. People are saved when they actually hear the Lord speaking to their souls. So it is with the ministry of the Word to God’s people. As we, His servants, speak the words of the Lord, He by His Spirit confirms this through His own gracious work. At such times we know the Lord Himself is communicating with us. Such communication, He declares, *“shall not return unto Me void, but it shall accomplish that which I please...”*

Is the same idea found in John 3:5? *“Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.”* Is it possible that the Lord Jesus is referring to the same idea of the confirming word from heaven and the germinating work of the Spirit?

The apostle gives additional encouragement. The Lord not only adds His gracious ministry to the Word but also to the workers: *“And God is able to make all grace abound toward you; that you, always having all sufficiency in all things, may abound to every good work” (2 Cor. 9:8).* 📌

# UPLOOK

If the outlook is dark, try the uplook.

## THE WAITING MESSIAH

THE 110TH PSALM gives us the key to history. The One who alone can right the wrongs of earth, hush its storms, break its chains, heal its wounds, straighten out its crookedness, dispel its darkness, is hidden in Heaven, because there was no room for Him on earth. Sitting at the right hand of God, the exclusive privilege of the Son and Heir, He is patiently biding His time, till the hour when God will intervene on His behalf on earth, making His enemies the footstool of His feet. —MAX ISAAC REICH

