

UPLOOK

AUGUST 1996



The Unfinished Symphony



The Unfinished Symphony

*God's people
have always
been people
of the Song.
They always
will be.*

The Psalms, a hymnbook of the heart-born melodies of the re-deemed, is in some parts 3,500 years old. Yet even this is late in the history of song. Before Moses and his multitude of former labor-camp slaves sang on the far side of the Red Sea (Ex. 15:1), before the patriarchs hummed a tune as they cared for their sheep, before the first birds warbled their inbred songs to a delighted Adam, even before the stars "sang together" (Job 38:7)—before all this, there was a singer. The Singer.

Music was God's idea. He gave the quasars their eerie sounds that float across the light years from distant worlds to ours. He tuned the cicada's violin, and put the haunting sonar in the porpoise. He provided the orchestral arrangement of the bird world—the honking of the geese, the cry of the loon, the hoot of the owl and the oriole's trill.

Man was made as a composition. His heart held the musical score of the Master; he was designed to sing the praises of his Creator. But with sin, man's song became a sigh. The planet that should have been the choir loft of the universe became the burial place of joy. Hope and peace attended her funeral and could never be the same again.

Enter the Singer. The night He arrived the angels filled the skies with the praises of God. The human race, however, did not like the song He sang. Thus the Singer became the Man of Sorrows—but He did not lose His song. In fact, the night He was betrayed, He led His disciples in one last song. More than likely it was Psalm 118. Listen to the words as the shadow of the cross falls upon them:

*This is the day which the Lord hath made;
We will rejoice and be glad in it...
Bind the sacrifice with cords,
Even unto the horns of the altar...
O give thanks unto the Lord; for He is good:
For His mercy endureth for ever.*

One of the great things about the Psalms is their universality. Everybody has a psalm. The psalmists didn't just sing in the days of sunshine; they sang the "blues" as well. You

can be sure, if there were songs appropriate for the Saviour on the cross, there are psalms for you today, no matter your circumstance.

Thus the Singer has restored the song to the hearts of those who trust in Him. "He hath put a new song in my mouth, even praise unto our God" (Ps. 40:3). Singing is listed as the first indication of the Spirit-filled life (Eph. 5:19; Col. 3:16). The God of the Song wants His people to sing even when things are dark. No, *especially* when things are dark. For He is the God "who giveth songs in the night" (Job 35:10).

Some years ago I went to visit Joe, an elder who was dying of leukemia. He was propped up in the hospital bed, wan and thin, but his face was radiant. His Bible lay open beside him. I asked him what he had heard from the Lord's lips. He pointed me to Psalm 51:8. "Make me to hear joy and gladness; that the bones which Thou hast broken may rejoice." It was not the interpretation but an application to his present need that he was enjoying.

Joe explained, "My bones are broken; that's what leukemia is. If the Lord wants to break my bones, that's His right. But it's my responsibility to see that I still rejoice!"

This is the triumph of the Christ who breathed out psalms even on the cross. It is singing in the hospital room, in the Valley of the Shadow, at the graveside. Singing through our tears until He wipes the last of them away. But when the tears are gone, the Song will have just begun. The Singer Himself will lead the Unfinished Symphony forever (like Schubert's, it is Symphony No. 8, the number of the new beginning). And what will it be to hear His solo, that love-song to His Bride? "He will joy over thee with singing" (Zeph. 3:17). The Singer Himself declares: "In the midst of the church will I sing praise unto Thee" (Heb. 2:12). F. C. Jennings caught the idea when he penned the words:

*Hark, my soul! thy Saviour sings;
Catch the joy that music brings;
And, with that sweet flood of song,
Pour thy whispering praise along.*

N.B. Today "symphony" usually refers to instrumental compositions for full orchestras, but its original meaning (from syn with + phone voice) includes any harmony of sound.

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Be sure to enclose your former address label when sending a change of address. Please let us know of changes six weeks in advance.

Front Lines

GOSPEL MEETINGS

Grace Gospel Chapel in Gilbertsville, PA, will be hosting a series of gospel meetings September 13-15, 1996 with Henry Sardina (MO) as speaker. Contact: Keith Keyser at (610) 582-8797

55TH YEAR OF GOODNESS

Rest Haven Homes (Grand Rapids, MI) has just completed a new wing to their facility and is looking forward to celebrating its 55th anniversary on September 14 with a day of praise and thanksgiving. J. Boyd Nicholson (ON) is the expected speaker. Mark the date on your calendar and plan to come. For info. call: (616) 454-6248.

PROSPECTIVE CONFERENCE

The assembly at Prospect Bible Chapel in Hartford, CT, will hold its annual conference September 20-22. The meetings will be held at the chapel (576 Prospect Ave.) at 7:30 Friday evening; 2:30 and 6:30 on Saturday and 10:30, 2:30 and 5:30 on Sunday.

The Lord's servants expected are Wade LeBlanc (NB) and Henry Sardina (MO). If you have any questions, contact:

Thomas E. Woods
31 Strickland St.
Manchester, CT 06040
(860) 643-4477

DAY FOR YOUNG ADULTS

Young adults are encouraged to join the Christians at the Bandywine Chapel (2005 Shipley Rd, Wilmington, DE) for the sec-

ond in their series of conferences.

On Saturday, September 21, Bob Gessener of Allentown, PA, will teach the Word on the topic of the Life of Peter. On Saturday, October 19 (DV), Chris Schroeder plans to speak on the topic of Fundamental Truths.

The conference includes three Bible study sessions, an outreach activity, and a gospel meeting. Meals and accommodations are provided. There is no registration fee. For info:

David Colaiuta (610) 429-4538

ERRATA

We apologize for missing the name of Miss Rory Bailey in the group photo of the Ireland team in the July issue of *Uplook*. We also failed to mention the kind hospitality and help of Mr. and Mrs. Bert Gray of Cork. Our sincere thanks!

You careful readers also saw we reported that "soap kitchens" were opened instead of soup kitchens during the Irish Potato Famine. We regret the error almost as much as they would have.

BIBLE STUDY PROGRAM

The third year of the Bible Study Program in Oakville, ON, will run from September to April on the third Saturday of each month. The classes, conducted in the Hopedale Bible Chapel, (Oakville, ON) will begin at 9:00 AM and end at 12 noon. Those who register will be expected to commit themselves to regular attendance through the eight month period.

Some of the topics that will be

covered are as follows: Leviticus (W. Yuille), NT Survey (W. Burnett), Parables (W. Montgomery), Romans (W. Burnett), Things that Differ (J. Boyd Nicholson), City Evangelism (C. Burnett), Christian View of the World (P. Kerr), and Biblical Finances (D. Kirk).

Registration should be completed before September 1. (There will be opportunity for late registration at Hopedale Chapel at 8:30 AM on Sept. 21.

Willie Burnett
5496 Romanwood Cres.
Burlington, ON L7L 3N1
(905) 634-6345.

FALL FOLIAGE CONFERENCE

The Fall Foliage Conference (Sep. 23-27) will be held at Camp-of-the-Woods in the Adirondack Mountains. Lord willing, Dr. James Naismith (ON) will minister. Numerous leisure activities are available for the afternoons. A fee of \$245 includes meals and comfortable accommodations. For more information:

Honeyrock Ministries
c/o Mark Kolchin
P.O. Box 305
Lanoka Harbor, NJ 08734

Registration deadline is September 20. Reservations made prior to July 31 will receive a \$15.00 discount.

A DAY IN THE WORD

The next session of the Ohio Bible Study Program will be held September 28 from 9:30-3:00 at Believers Bible Chapel in Leroy, OH. Ron Hughes (Family Bible Hour, St. Catharines, ON) is the

planned speaker. For further information or overnight accommodations, call:

Cleveland East:

Mike Thomas (216) 992-7822

Pennsylvania/New York:

Doug Tryon (814) 899-0063

Cleveland West/Michigan:

Guy Mehling (216) 835-2127

TO ENCOURAGE YOU

University Bible Fellowship is planning a fall conference called "Encouragement for Christian Living" September 27-29, 1996, at 1402 Main St., Cedar Falls, IA. Ministry will be shared by four brothers: Milton Haack, Dick Woods, Bruce Collins and George Farber, DV. For information re accommodations, please contact Alan Christensen at (319) 277-5088 or Randy Costello at (319) 266-5860.

76TH ANNUAL CONFERENCE

The 1996 Houston conference will be held, as the Lord wills, on Oct. 4-6, hosted by Colonial Hills Bible Chapel, Manvel Bible Chapel, and Pineview Bible Chapel at the Colonial Hills Chapel (14643 Henry Rd., Houston, TX). The speakers this year will be Neil Dougal (MA) and Alan Parks (MD), Lord willing. For further information or needs:

Dale Peters

(713) 469-3601

Frank Martin

(713) 353-0354

MEN'S WEEKEND

Southwest Bible Camp (Glenwood, NM) announces their annual men's conference to be held October 4-6. Doug Crabb (NM) hopes to bring insight into happenings in Russia as well as min-

istry from God's Word. Come and bring a friend. Send registration and number in party to:

Dr. James E. Leeman

Southwest Bible Camp

9929 N. Black Mesa Trail

Tucson, AZ 85742

LET YOUR LIGHT SO SHINE

Vivian Michael (Columbia) and Dr. Colleen Redit (S. India) are the expected speakers at the 45th Annual North Carolina Ladies' Missionary Conference to be held at Wilmington (NC) Bible Chapel on October 5. For accommodations, contact:

Judy Whaley

(910) 313-2904

BANQUET & OPEN HOUSE

Yonkers Gospel Mission Home (191 North Broadway, Yonkers, NY) plans to host its 29th Annual Banquet and Open House Saturday, Oct. 5 at 5:00 PM, Lord willing. Guest speaker will be Mr. Ben Sutton, well-known author, evangelist, and assembly speaker. Further information may be obtained by calling (914) 968-6577.

PACIFIC COAST CHRISTIANS

The Pacific Coast Christian Conference to be held at Mount Hermon Conference Center (75 miles south of San Francisco) is planned for Oct. 7-11. Dr. David Macleod (IA) and J. B. Nicholson (MI) are the invited speakers.

Henry Kamena

1400 W. 13th St. Sp. 91

Upland, CA 91786-2970

(909) 985-0437

THE MAINE EVENT

The Christians at Spring Hill Gospel Hall (225 Spring St, West-

brook, ME) would like to announce their annual conference, scheduled for Oct. 12-13, 1996. Speakers expected are Bill Yuille and Dave Robbins, both from Ontario. Contact:

Daniel Chick (207) 854-4968

FALL RHAPSODY

Come to the Ottawa Valley for the 5th Annual Autumn Youth Conference, Oct. 11-12, 1996. The keynote speaker is Alan Parks (MD), Lord willing. The conference will be held at Bridlewood Bible Chapel (Kanata, ON). For more information, contact:

Rob Sabourin

(613) 623-2164

KEYSTONE CONNECTION

The Christians at Keystone Bible Chapel in Omaha, NE, would like to extend an invitation to their Annual Fall Conference Oct. 11-13. The expected speakers are Dan Lindsted, Randy Amos and John Heller. Further info is available from:

Lyle Rockhold

6811 Mason St.

Omaha, NE 68106-1143

Phone: (402) 556-0869

106TH BIBLE CONFERENCE

Curtis (Detroit, MI) Gospel Chapel will hold their 106th Bible Conference Oct. 11-13. Ministry will be given by J. Boyd Nicholson (ON) and Bruce Collins (IA). Nursery available. Please contact:

Gerald Fitzgerald

29911 Orangelawn

Livonia, MI 48150

(313) 425-4217

CANADIAN THANKSGIVING

Kelly Road Gospel Chapel (Prince George, BC) extends an

invitation to their annual Thanksgiving Conference. There will be two guest speakers, Lord willing: Kevin Sawatsky (Surrey, BC) and Ray Webber (Ladner, BC). The schedule is as follows: Sunday, October 13—11 AM (Family Bible Hour), 3 PM (Ministry) supper provided and 7 PM (Lord's Supper and Ministry); Monday, October 14—8:30 AM ("Meet the Speakers" breakfast); 11 AM (Ministry), lunch provided.

For further information, call Bill Shatford at (604) 563-4876 or Charlie Haws at (604) 563-8983.

LAND OF THE SKY

The saints of the Asheville Gospel Chapel and Waynesville Christian Fellowship will host the annual Land of the Sky Bible Conference on October 19 from 10:00 AM to 3:30 PM. In the will of the Lord, John Phillips of Cordova, TN, will be ministering the Word of God. A light lunch will be served. The Asheville Gospel Chapel address is:

350 Old Haw Creek Rd.
Asheville, NC 28805

INTER-ASSEMBLY RALLY

An inter-assembly rally is being planned by the Christians at Kenilworth Gospel Chapel with guest speaker Robert Clark of Houston, TX. The meeting is scheduled for October 19 at 7:30 PM at the chapel (Newark Ave. and 32nd St.). For further information call Don Dunkerton at (908) 272-6131.

TOUR THE LAND

Alan Parks, Rex Trogdon, and Mark Kolchin are planning a

study tour of Israel, Oct. 21-30, 1996. Some of the highlights include: Jericho, Joppa, Mt. Carmel, Bethlehem, Nazareth, the Mount of Olives, the Garden of Gethsemane and Gordon's Calvary. A four-day excursion to Greece may be added. For a brochure:

Mark Kolchin
PO Box 305
Lanoka Harbor, NJ 08734

CARE BUT BEWARE!

We have received several reports recently of a male who uses various names (including "Mike Hamilton") but the same story to gain funds from unsuspecting Christians. He says he was saved while in prison and needs money for clothes for a job he has been offered. He has most recently shown up in Hinton, WV, Hagarstown, MD, and Marietta, GA. Apparently he is using an assembly address book to make contacts. When dealing with such stories, it pays to ask for a contact person in the prison ministry that helped him and make a phone call. We should "give to him that asketh," but not always *what* he asketh!

MEN'S CONFERENCE

Carriage Hill Bible Chapel (2960 Lake Lansing Rd., East Lansing, MI) will be the location of the 1996 Michigan Men's Conference. The conference will be from 10:00 AM until 3:00 PM on Saturday, Oct. 26 with speakers William Burnett (ON) and Chris Schroeder (MI), among others. For more information, contact:

Sam Varghese
6042 Horizon Dr.
E. Lansing, MI 48823

Home: (517) 337-2504
Work: (517) 353-2906

WOMEN'S CONFERENCE

A Women's Missionary Conference is planned for October 25-26 at Park of the Palms (Keystone Heights, FL). Lord willing, Carol Dolinski (Germany), Sharon McIntosh (Columbia) and Lucy Dillon (CA) will be the speakers.

SAMPLE IT!

The Emmaus Journal is a semi-annual publication of the faculty and alumni of Emmaus Bible College devoted to the exposition of the Bible, biblical doctrines and practical issues that relate to assemblies. We have found much of the material to be helpful. To receive your free sample issue, write to:

The Emmaus Journal
2570 Asbury Rd. Dept. UP
Dubuque, IA 52001

COMMENDATIONS

• Ric and Darlene Munro

The Christians that meet at the Gospel Chapel in Shelbyville, TN wish to add their commendation to that of the Portal Village Bible Chapel, of Ric and Darlene Munro who are working among Turks and Turkish speaking Kurds who are located in the East end of London, England.

The Munros have made a thirty-minute video of their work among the Turkish people which is available for loan upon request by writing to:

Gospel Chapel
501 Greenwood Ave.
P.O. Box 465

Shelbyville, TN 37160

Roger and Yvonne Malstead were commended in 1989 by the assembly in Shelbyville to the work of the Lord in the same area. Your continued prayers for them would be appreciated.

• **Steve Melzer**

The saints in the assembly in Hamilton, OH, wish to reaffirm the commendation of Steve Melzer to the work of the Lord in Ireland. After serving the Lord in Ireland for three years, Steve returned to the US for five years for an itinerant teaching ministry.

Now Steve has been asked to return to Ireland to help with the Shangannah assembly in Dublin for at least one year. The Christians at the Ross Assembly commend him to the loving care of the Lord and the prayers of His people.

• **Bert and Kay Bokkers**

The believers at West Guilford Gospel Chapel (ON), are pleased to commend brother and sister Bokkers to the work of the Lord in Zambia. Particular attention will be given to Religious Education at Luanshya during the furlough of one of the missionaries. They will continue to seek the Lord's guidance for further spheres of service.

PURE RELIGION

Mrs. Margaret Stewart, widow of commended worker Sam Stewart has now reached the age of 91 years. She is virtually confined to the complex where she lives, still bearing a good testimony for the Saviour. The Christians from the Oak Bay Gospel Assembly wish to encourage

friends from past years to take a moment to minister to her heart by sending a card or letter to:

Mrs. Margaret Stewart
#240-510 Dallas Rd.
Victoria, BC V8V 1B4

BLESSED FELLOWSHIP

Gerald and Melinda Humbert, Sr. (323 N. Spair St., Thomasville, GA) are in search of families to help build up the fellowship recently started in their home. There is need of Sunday morning speakers and Tuesday evening speakers. Continue to pray that the Lord might open the way for an adult Bible study class.

If you live in the area or plan to visit and would like to contact these Christians, they can be reached at (912) 228-5620.

NORTHWEST BIBLE CHAPEL

An assembly of believers is gathering in the Minneapolis/St. Paul Metro area for breaking of bread, prayer and Christian teaching at Riverview Elementary School, 1400 93rd Ave. N. (at West River Rd) in Brooklyn Park, MN. For more information, contact Rocky DeYoung (612) 780-8684, Tom McLellan (612) 424-5569 or John Jacob (612) 566-3083.

GROWING, GROWING.

Pittsboro Christian Village is growing again. In the last five years they have added new construction to increase the number of residents by 30%. They have started another 6500 square foot addition which will be a 16-bed assisted living unit.

With the new addition comes the need for additional staff. There is need of a couple to assist in the management of the facility.

Experience in food service, maintenance or nursing would be helpful but not necessary. They are also looking for cooks, registered nurses, licensed practical nurses and certified nurse aides.

For information regarding these positions, please contact Dave Dewhurst at (919) 542-3151 or e-mail: wdew@juno.com

IN MEMORY

Gordon Reager, a resident of the Gospel Hall Home in Longport, NJ went to be with his Saviour on July 9, 1996, at the age of 88.

Saved in 1923 when he was 15 years of age, Brother Reager had seventy-six years to live for the Master. Those Christian years were filled with ministry to the saints and spreading the good news of the Lord Jesus Christ. One series of nightly tent meetings in a suburb of Atlanta in 1935 with Robert Crawford lasted 23 weeks! It was instrumental in the establishment of the North Atlanta Bible Chapel.

The funeral was held at the Marple Christian Assembly on July 13 with Sam Robinson and Neil Dougal each delivering a message.

Mr. Reager is survived by his daughter, Nancy Barnes, and her family.

ADDRESS CHANGE

Ron and Robin Hampton, with their three children, Melissa, Meagan, and Glen, are back from Ireland and living in their native Manitoba, Canada, for a one-year furlough. Their new address is:

614 Greene Ave.
Winnipeg, MN R6K 0M6

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The God Awakening

What happened among the cornfields of Iowa in the environs of Stratford-Boone could only have been accomplished by the Spirit of God.



I want to be used by the Lord," is frequently expressed by people when they become new creatures in Christ. This book is the story of how the Lord granted my desire to see a new work begin in an unlikely setting—the cornfields of Iowa.

The support of my wife, Carol and our five children was crucial to the raising up of a new fellowship of believers who now meet at Countryside Bible Chapel in rural Stratford, Iowa.

God always blesses more than we can anticipate. Not only did He establish a new church locally but during the revival He brought salvation to over 450 young people. Many of them have relocated because of careers and marriage but are still going on for the Lord. Many are witnessing and serving the Lord as elders, commended workers and Christian teachers in many states; one is a missionary to Taiwan. Hundreds—perhaps thousands—have come to the Lord Jesus Christ from the witness of those saved during the Stratford Revival.

How the Holy Spirit gave the increase from seven believers to over 150 now meeting in our local assembly is the story of the *God Awakening*. The following are a few excerpts from the book:

"Andy's conversion came on November 4, 1970. Carl professed a belief in Christ that night, too. It soon became apparent that their conversions were genuine. Both lost their love for rock music and started to clean up their lifestyles. Andy quit using drugs and doing parties. Carl had trouble breaking the nicotine habit. It took him longer, too, to cut his long hair and give up his hippy clothes but his interest in Eastern religions faded away.

"Andy began to dress more conservatively. And amazingly, the Lord gave him the strength to make a clean break with drugs, alcohol and cigarettes."

"Other hippies in Booneland were flabbergasted by the change in Carl and Andy. 'It



Wayne and Carol Messerly in 1994

probably won't last,' they figured, but the reality of their conversion began to hit home when Carl and Andy lost interest in rock music and disbanded 'Road' (their band)..."

"It was a vulnerable time in their Christian growth, and they both sensed it... 'It's like we're in limbo,' Carl said, 'like we're caught in the middle of an uncharted path and can't decide what to do. Go forward on this new adventure or go back to our old life.'

"I don't want to go back. What did it do for us? I'm through with rock music and drugs and wild parties forever,' Andy said.

"Forever?' Carl queried, almost with a half laugh which Andy ignored. 'But I agree. We can't go back, but change is hard.'

"Some lifestyle,' Andy laughed. 'We were pretty crazy and those flashbacks from acid still bother me. If we could only find someone who understands what it means to be born again. To be forgiven our sins by the blood of Christ. To be saved.'

"Sure wish we could find someone who just wanted to talk about salvation and nothing else. Maybe we should pray about it and read the Bible ourselves. Ask God to direct

us,' Andy said. And so they did..."

"In God's mysterious ways, it turned out in the days that followed, that Carl and Andy had been groomed for a special mission. Their old hippy ways and knowledge of the dark side of life was an asset in winning converts to Christ. Hippies and druggies knew that Andy and Carl were for real, and had been where they were, trapped in the dark side of life. They also knew that Carl and Andy, had been set free of their bondage by a higher power.

"Upon hearing the gospel for the first time, many of their old rock music fans and their hippy and druggie friends in Central Iowa said, 'Carl and Andy, we want that freedom, too. Tell us more.'

"Carol and I would soon be involved with Carl and Andy's friends, and our home became the battle field where the Holy Spirit was pleased to fight a spiritual war and set the prisoners free. Amazing things were about to happen in the Heartland. The God Awakening was under way in the full power of the Holy Spirit.

"Andy was like a Pied Piper, telling his old party friends that they had to come out and hear this wonderful news. His friends followed him out to our house. We offered them pop and cookies—and

God's Word.

"We discovered that a can of pop to a teenager is a great way to break down the barriers in a crowd, and we kept plenty of pop on hand.

"Andy and Carl were coming out of the hippy life, but many of their friends were still in bondage. These druggie friends wore long, straggly hair and dressed in sloppy clothing. They talked in hippy language, packed our living room and spread out to other rooms. Despite their odd dress and behavior, we opened our hearts and home to them for the love of Christ. There was a great thirst for the Word. It was thrilling to watch the Lord satisfy the spiritual needs of these young people seeking truth."

"*The God Awakening* is written in a conversational style; it shows how God can use ordinary people to win souls to Christ; it confirms that when someone is hooked on sin, society can do little to help—but the power of God can 'set the prisoner free' from the power of Satan; it tells how Carol and I prayed for nearly four years for a revival; it gives testimonies of those involved in or who witnessed the revival; it gives 18 reasons why we believe the Lord may have chosen to bless the ministry there in rural Iowa. *To God be the glory.*

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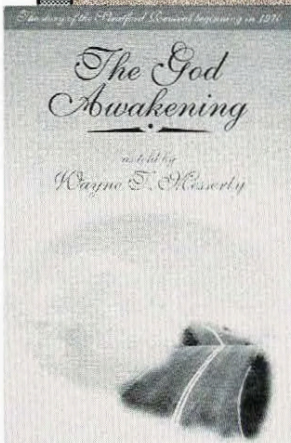
The Story of the Stratford Revival

It was a time of confusion—the early 1970's—a season when draft-dodgers and idealistic intellectuals were seeking to destroy the Establishment. Even in rural Iowa, centerpiece of the Heartland, seeds of rebellion were sprouting in fertile soil awaiting the coming harvest...to be known simply as the God Awakening.

Little did Wayne and Carol Messerly and their family know the plans that the Lord had for them when they moved into this house in 1967...that within four years, their home, though small and isolated in the country, would be crowded with dozens of young people wanting to get involved with the Lord as Friend and Saviour; that their home would be the setting for the God Awakening in Central Iowa that has touched hundreds of lives throughout the nation and around the world. To order copies of the book, contact:

Wayne T. Messerly
RR1 Box 120
Stratford IA 50249
Phone (515) 838-2586

\$10.00 (US) + \$2.50 shipping and handling
*Free shipping on quantities of 3 or more.



What's Going On?

POPE COOPERATES

Religious Affairs Minister Shimon Shetreet, who met with Pope John II in Rome recently, said he had asked for Vatican cooperation in locating the 60-kg gold menorah from the Second Temple that was brought to Rome by Titus in 70 CE (Common Era, the politically correct way of replacing AD, Anno Domini).

Shetreet claimed that recent research at the University of Florence indicated the menorah might be among the treasures in the Vatican's catacombs.

"I don't say it's there for sure," he said, "but I asked the pope to help in the search as a goodwill gesture in recognition of the improved relations between Catholics and Jews." —*Jerusalem Post*

CHRISTIANS RESTRICTED

Christians in India are facing demands that will restrict their social activities, fearing that they lead to conversions. Even well-known Mother Teresa's work among the poor in Calcutta is being restricted by the Sankaracharya Swami Nischalanand Saraswati. —*Insight India*

KEEP GROWING

The whole or parts of the Bible are now available in 2123 languages. This is an increase of 35 languages over last year's tally. Meanwhile Bible in many languages is now available on all communication media including CD-ROMs which offer several translations, concordances, Hebrew and Greek lexicons and a variety of commentaries all on a single disk.

WAMY MISSION

While Christians are making great strides to keep up with the latest communication technology, we aren't alone. WAMY stands for the World Assembly of Muslim Youth and is based in Saudi Arabia. The WAMY Internet site contains comprehensive information about Islam. It hopes to load the site with English translations of the Qur'an to be available to multitudes of Internet users around the world. Two-way discussions can be set up to help non-Muslims learn more about Islam. It's all part of the OIC's (a body representing more than a billion Muslims worldwide) effort to counteract the negative image that Islam has received in the past.

DESENSITIZED?

As believers, let's guard our hearts against the desensitization agenda of the liberal media. While the idea of abortion is thrown carelessly around, recent statistics estimate that 45,000,000 babies are killed every year before they are born. The figure given for reported abortions in the US alone in 1992 is 1,528,930. In addition, over 70,000 mothers die annually because of irresponsible surgical procedures related to these abortions.

CRISES IN COLUMBIA

Anti-U.S. sentiment is making life difficult for missionaries in Columbia. In addition, government agencies have forced the missionaries to halt work among the Macu tribe. New Tribes Mission's Crisis Management Com-

mittee says it still does not have proof that the three kidnapped missionaries—Dave Mankins, Mark Rich and Rick Tenenoff—are alive but it is optimistic.

PRAISE FROM PERU

Scott and Marsha Blair, commended from their assembly in Washington in 1994 to the work in Peru, recently relocated to Lima. They happily report that the Lord is giving them many reasons to praise Him. They have found themselves involved in the assembly, teaching and fellowshiping with the believers, and are looking forward to seeing the Lord answer their prayers for opportunities to share the gospel in their neighborhood through children's meetings, the "Jesus" film and evangelistic Bible studies.

URBAN DEVELOPMENT

At the start of this century, only 11 cities in the world had a million or more people. Today it's almost 300. In 20 years it may be 570 or more. Interestingly, ninety percent of this growth is occurring in the non-Western world.

The *New York Times* recently published a study that projected the percentage of growth in the world's urban population in the next 19 years. If the trend continues the way it has since 1975, half of all the people in the world will be living in cities by the year 2005. Accordingly, we ought to take time to pray for Christians who are scattered in large cities all over the world with the goal of reaching these urban-dwellers for Christ.

More than 600 million city dwellers are homeless or living in inadequate housing.

MISSIONARY CONFERENCE

Every year the assembly missionaries who are working in Europe gather for a workers' conference. This year, the conference is planned for August 24-30. Pray with them that God will use this time to refresh and strengthen the Lord's servants.

WHOSE JOB IS IT?

The UNO seems to be becoming more anti-Bible. The UN Convention on the Rights of the Child says that children should be given freedom to read, watch, or listen to whatever they please. The state, it suggests, should step in where parents are unwilling to give unlimited freedom to their children.

PERSECUTION IN IRAN

Persecution against Christians in Iran has been increasing. Church leaders are often arrested and tortured for no reason other than their stand for Christ. Phone tapping, censoring mail, and threats of violence is also becoming common.

ENGLISH DOWN IN JAPAN

English schools across Japan are facing declining enrollments. The recession, a drop in the number of young people, and the sour taste left by many poorly equipped teachers who flocked to the country when "internationalization" was all the rage are the main reasons for the turnaround. Some schools have closed, wages have fallen, and many teachers are looking for

work. The freshman class this year at one facility in Tokyo is 150—down from 2,000 just a few years ago. —Pulse

LEARNING TO LEAN

Remember Bruce & Marilyn Poidevin (Zambia) in prayer as their son Andrew starts public school in Milton, ON in September. Andrew has a learning difficulty and had to withdraw from Rift Valley Academy because they did not have facilities to meet his needs. Pray with the Poidevins as they adjust to this change in their life.

PALESTINIAN CHRISTIANS

With the end of Israel's occupation of the West Bank, members of the Christian minority there are wondering what the future will bring, despite warm assurances from Yasir Arafat. Emigration and lower birth-rates have reduced the Christian presence from 20 percent in 1948 to less than 3 percent (50,000 people) today. With the rise of Islamic fundamentalism, lawyer Jonathan Kuttub says Christians and moderate Muslims are wondering whether the Palestinian state will be democratic or not. —Pulse

TERROR FOR ISRAEL

Hamas, the Muslim group responsible for 62 deaths in four recent suicide bombings, said recently it would rekindle its terror campaign against Israel.

"We will resume the wonderful martyrdom operations and light a fire again in the heart of the Zionist state," Hamas said. "We will not negotiate. We will only talk with blood, grenades

and bullets."

Another militant Muslim group, Islamic Jihad, also threatened suicide bombings against Israel. —USA Today

HIGH SCHOOL INTEGRITY

According to reports in the *Reader's Digest*, cheating among high school students is on the increase. As many as eighty percent of the 3000 students surveyed said that they indulged in various kinds of questionable activities when facing exams.

QUR'AN IN RUSSIAN

For the first time, the whole of the Qur'an has been translated into the Russian language by Muslim scholars. Ironically, the previous two translations were done by so-called Christians, but the Muslims did not trust these, alleging that they deviated from the original.

ON THE MOVE

SIM International is planning to launch teams of roving missionaries to take the gospel to the Middle East nomads. There are an estimated 200 million people continually moving around in five continents.

MARSHVIEW BIBLE CAMP

Forty pre-teens were present at Marshview's first Overnight Adventures Camp (Midway, GA) this summer. Two 12-year-old boys professed salvation. Remember the scores of young people changed by the Word of God this summer, especially as they seek to live Christ, some in unsaved families, some in hostile school and neighborhood environments.



Anatomy of the Psalms

*You don't
read a love
letter the way
you do a
mortgage.
Why should
you read the
Psalms like
Romans?*

The five so-called poetical books are not the only poetry in the Old Testament. There are stretches of unexcelled poetry in the writings of the prophets and mingled through the narrative sections of Scripture. In fact, the greatest amount of prophecy which was given the prophets by the Holy Spirit is in the form of Hebrew poetry. But Job through Song of Solomon is distinctly the poetic group of Old Testament Scriptures.

We ought to understand clearly that the term "poetical" refers only to their form. It

must not be thought that they are simply the product of human imagination. There is glorious poetry here; but there is nothing of the fanciful or unreal. These poetic books portray real human experience and grapple with profound problems and express big realities. Especially do they concern themselves with the experience of the godly, in varying circumstances of this changeful life which is ours under the sun.

The nature of Hebrew poetry is quite different from the well-known English poetry in certain marked ways. For instance, ancient Hebrew poetry possesses neither meter nor rhyme. Its essential characteristics are a certain form of rhyme, meter, and imagery expressed in *rhythm*, which makes itself apparent both in rhythmical cadence of each separate clause, and in a rhythmical balance of clauses when they are combined in a verse.

In English poetry there is:

1. *Rhyme* or the parallelism of sound. This is a feature in English poetry in which the ending of each line has a word that sounds similar to the ending word of the second line or some other line in the current verse: viz., croon, tune, moon, spoon, June. This gives the pleasure of phonetic agreement. This is generally missing in blank verse, so-called.

2. *Rhythm* or the parallelism of time or meter. Here you have the pleasure of metric agreement. Without rhyme it is called blank verse, or rhythm without rhyme, viz., Da-Da, Da-Da, Da-Da, Da-da. By contrast, Hebrew poetry is very special in its form.

In Hebrew poetry one finds:

1. *Rhyme* or the paral-





*The
earth is
the
Lord's,*

*and the fullness
thereof: the world,
and they that dwell
therein.*

lelism of ideas, similar ideas arranged to balance or mirror each other. The rhyming of sound did not come into use until circa the 7th Century AD. Actually the Hebrew language has so many similar ending sounds that it would make no sense or be clever to use such a form.

2. *Meter* is "the molding of a line (or verse) to fit a preconceived shape made up of recurring sets" (Watson, *Classical Hebrew Poetry*, p. 88). It is an abstract way of analyzing poetry in any language, including the Hebrew Bible. However, it is not an easy tool for literary analysis, because no consensus exists on the meter of English poetry...or of the poetry of the Psalms. The results are ambiguous and controversial. Meter in Hebrew poetry is the balancing into equal parts of the Hebrew line. This has been lost in translation from Hebrew to English, because there are emphasized syllables in the Hebrew text.

3. *Imagery* is made up of many similies and metaphors which characterize poetry. For instance, in the book of Job the "brevity of life" is depicted by i) a weaver's shuttle (7:6); ii) one's breath (7:7); iii) a cloud (7:9); iv) a shadow (8:9); v) a runner (9:25); vi) a falcon (or eagle) (9:26); and vii) a flower (14:2).

Hebrew prosody is the science or art of metrical structure, rhyme and stanza forms. The best known characteristic of Hebrew poetry is the rhyming of ideas, also known as the parallelism of ideas. The first scholar to recognize this was Bishop Robert Lowth, Professor of Poetry at Oxford in the middle of the 18th century (1753). He defined it as follows:

"The correspondence of one verse or one line with another. When a proposition or line is delivered and the second is subjoined to it or drawn under it, equivalent or contrasted with it, or in the sense simi-

lar to it in the form of grammatical construction, these are called Parallel lines."

Notice this couplet of a Wordsworth poem:

*"The swan upon St, Mary's lake
Floats double, swan and shadow."*

In other words, the first line of a verse is the reality and the second line is expressed as the "shadow of the swan," the second similar to the first.

Two of the most important elements of Hebrew poetry are the hundreds of figures of speech that are an integral part of the poetry and the various kinds of parallelism. To understand these is of the greatest importance for a true appreciation and interpretation of the poetic Scriptures.

There are at least seven main types of parallelism. Among these are the following:

1. *Synonymous Parallelism, or Completive*, where a poet states a thought in the first line. Then the same thought is repeated in different words in which the second line enforces the thought of the first:

*The earth is the Lord's, and the fullness thereof:
The world, and they that dwell therein.
For He hath founded it upon the seas,
And established it upon the floods.
Who shall ascend into the hill of the Lord?
Or who shall stand in His holy place?*

(Ps. 24:1-3)

There is triple parallelism in Psalm 1:1—

*walketh not in the counsel of the ungodly
standeth not in the way of sinners,
sitteth not in the seat of the scornful.*

The most common and simplest of parallelism is the couplet: but this may be expanded into a triplet as above, or a quatrain, or even longer combinations in a variety of ways. Thus the three lines of a verse may be synonymous, iterative parallelism.

*The floods have lifted up, O Jehovah,
The floods have lifted up their voice;
The floods lift up their waves.* (Ps. 93:3)

2. *Synthetic Parallelism or Constructive* in which the second member or line explains or adds something to the first:

*In Thy strength, O Jehovah, the king shall rejoice,
And in Thy salvation how greatly shall he exult.*

(Ps. 21:1)

Another obvious example:

*The law of the Lord is perfect,
Converting the soul.
The testimony of the Lord is sure,
Making wise the simple.
The statutes of the Lord are right,
Rejoicing the heart.
The commandments of the Lord are pure,
Enlightening the eyes. (Ps. 19:7-8)*

3. *Emblematic Parallelism*. Here the second member or line is an illustration that explains the first, often using a simile or metaphor. Or the first line is the illustration and the second is the reality:

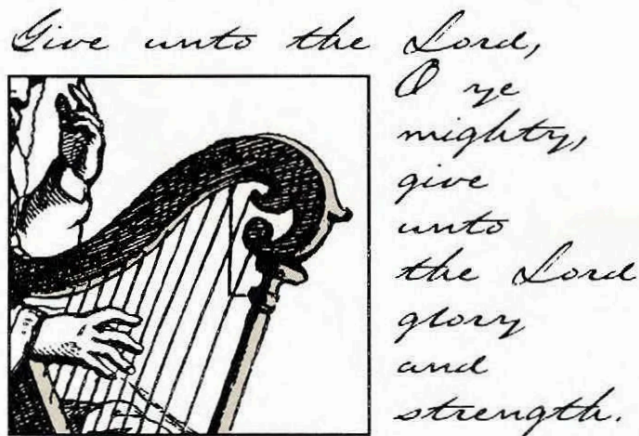
*The Lord is my shepherd; I shall not want.
He maketh me to lie down in green pastures.*
(Ps. 23:1)

The first line is a reality, but the second is the simile. Have you laid down in green pastures and eaten forage lately? Following is an example of the reverse where the emblem is first, the reality second.

*As the hart panteth after the waterbrooks,
So panteth my soul after Thee, O God. (Ps. 42:1)*

4. *Antithetical or Contrastive Parallelism*, in which the first line is emphasized by a contrasting thought. The thought expressed in the first line of a couplet is corroborated or elucidated by the affirmation of its opposite in the second line. This form of parallelism is particularly characteristic of the oldest collection of proverbs in the Book of Proverbs.

*A faithful witness will not lie;
But a false witness uttereth lies. (Prov. 14:5)*



*The Lord knoweth the way of the righteous:
But the way of the ungodly shall perish. (Ps. 1:6)*

5. *Climactic Parallelism* in which the second line completes the first:

*Give unto the Lord, O ye mighty,
Give unto the Lord glory and strength. (Ps. 29:1)*

6. *Formal Parallelism*, is one of form only without any logical relation between the clauses. The lines seem to be related by meter with no shadowing or juxtaposition.

*Yet I have set up my king
Upon Zion my holy mountain. (Ps. 2:6)*

7. *Alphabetic or Acrostic Parallelism*, a related form of parallelism in which verses or groups of verses begin each first line with successive letters of the Hebrew alphabet. Eight or nine Psalms present various forms of alphabet structure. Psalms which are so involved are Psalms 9 & 10, 25, 34, 37, 111, 112, 119, & 145. In Psalms 111, and 112 each letter begins a line, and the lines are arranged in eight couplets and two triplets. In Psalm 119, each verse in a stanza of eight verses begins with the same letter and the letters are taken in regular succession. In Lamentations 3, each verse in a stanza of three verses begins with the same letter and the letters are taken in regular succession.

To understand Hebrew parallelism is not only poetically interesting, it is important in the interpretation of Scripture. The corresponding members in each parallel throw light on each other. Obscure words are often explained by this, inasmuch as the same idea usually lies at the base of both members of the parallel. It would appear in this fashion: one line is figurative, the other is literal; or one line is positive, the other is negative; or one line seems obscure, the other leaves no doubt.

One illustration would come from Psalm 11:4—

*The Lord is in His holy temple,
(Which temple, earthly or heavenly?)
The Lord, His throne is in heaven.
My brethren have acted deceitfully like a wadi,
(What is that wadi like?)
Like the torrents of wadis which vanish.*
(Job 6:15)

May the Holy Spirit teach us more perfectly the true meanings of God's precious Word.





Keep on Singing

Multitudes in all ages have resorted to these ancient Poems and have derived therefrom cheer for their tasks, strength for their burdens, courage for their battles, comfort for their sorrows, light for their journey, and hope for their ventures.

—W. Graham Scroggie

The Psalms seem to me to be a kind of mirror for everyone who sings them, in which he may observe the motions of the soul.

—Athanasius

John Welsh and his fellow Covenanters (1643-1688) were imprisoned in the infamous Blackness Castle on the Firth of Forth, kept in the dark, dank dungeon below the level of the sea. While there they received a cheering letter from the godly Lady Melville of Culross. Included in it was the following statement: "You ought to be thankful you are only in the darkness of Blackness and not the blackness of darkness," referring to Jude 13.

Later, as the men walked by night under guard to appear before the court at Linlithgow, they sang the old metrical version of Psalm 11.

*I trust in God, how dare ye then
Say thus my soul untill;
Flee hence as fast as any fowle,
And hide you in your hill?
Behold, the wicked bend their bowes,
And make their arrows prest
To shoot in secret, and to hurt
The sound and harmless breast.
But He that in His temple is
Most holy and most hie,
And in the heavens hath His seat
Of royal majestie,
The poor and simple man's estate
Considereth in His mind;
And searcheth out full narrowly
The manners of mankind.*

To forget to praise God is to refuse to benefit ourselves; for praise, like prayer, is one great means of promoting the growth of the spiritual life. It helps to remove our burdens, to excite our hope, to increase our faith. —C. H. Spurgeon

"Let us come before His presence with thanksgiving, and make a joyful noise unto Him with psalms."

(Psalm 95:2)

The choice and flower of all things profitable in other books the Psalms do more briefly contain, and more movingly also express by reason of that poetical form wherewith they are written. What is there necessary for man to know which the Psalms are not able to teach?

—Richard Hooker

"Sing unto Him, sing psalms unto Him, talk ye of all His wondrous works." (1 Chron. 16:9)

The language of music is common to all...It is understood by everybody since it is understood with the heart.

—Gioacchino Rossini

"Is any among you afflicted? let him pray. Is any merry? let him sing psalms." (James 5:13)

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

(Colossians 3:16)

"I won't be unhappy," said a fine old Christian woman. "It is all I have to give God and I will praise Him and glorify Him by a happy face and a radiant life."

The great value of the Book of Psalms is that in it we have godly men stating their experience, and giving us an account of things that happened to them in their spiritual life and warfare. Throughout history the Book of Psalms has, therefore, been a book of great value for God's people. Again and again it provides them with the kind of comfort and teaching they need, and which they can find nowhere else. —Martin Lloyd-Jones

TEHILLIM: HEA

Without the Psalms much of that history would look like a black and forbidding rock

BOOK I Psalms 1-41	BOOK II Psalms 42-72	BOOK III Psalms 73-150
PENTATEUCHAL CORRELATIONS		
Like Genesis, the emphasis is on man the creature and his relationship to God as sovereign.	Like Exodus, the emphasis is on man the sinner and redemption through God the Saviour.	Like Leviticus, the emphasis is on the worshipper and the sanctuary.
THEOLOGICAL THEMES		
<p style="text-align: center;">MAN AND CREATION</p> <p>Like Genesis, this book begins with the divine blessing on man (1:1, cf Gen. 1:28). Note also reference to the tree in Ps. 1, cf. Gen. 2:10. The faithful believer is viewed as in the land under covenant relationship with God, hence the title "Jehovah" predominates (occurring 279 times). Christ Himself, Jehovah on earth, is seen to be the source of all blessing for His people. There is more of the personal history of Messiah in this book than in all the rest. The title "Elohim" is used 48 times (nine times joined with "Jehovah"). Psalm 2, like the first promise of Messiah, anticipates ultimate victory.</p>	<p style="text-align: center;">DELIVERANCE AND REDEMPTION</p> <p>The Exodus book opens with a cry of distress and closes with the fruits of redemption, Israel brought out from among the nations, ending with the glorious appearing and reign of Messiah. In Psalm 51 the remnant own their national guilt in rejecting Him. The title "Elohim" occurs 262 times, "El" is 14 times, "Jehovah" only 37 times because His open relation with Israel is viewed as broken until the end time. The Spirit of Messiah, however, still works in the hearts of the godly. The title "Jah" occurs for the first time in the OT at Exodus 15:3 and significantly, first in the Psalter at 68:4 in this book.</p>	<p style="text-align: center;">WORSHIP AND SACRIFICE</p> <p>The Leviticus book opens with the sanctuary and hence the sanctuary is the focus of the Pentateuch. Chapters 3 & 4 are more than 1 & 2. Here the remnant appear once more in the land, but first in unbelief, a faithless generation, entering its hopes in the wilderness. The Lord of Hosts, the Father of the Messiah is still present. The remnant remaining in the land, great apostasy. The book is mixed but "Elohim" occurs 93 times; "El" five times. The last psalm is Psalm 84.</p>
AUTHORSHIP		
mainly David (37 of 41)	mainly David (18); 7 for Korah	mainly Asaph
DOXOLOGY AT THE END		
"Blessed be the Lord God of Israel, from everlasting and to everlasting. Amen, and Amen."	"The prayers of David the son of Jesse are ended."	"Blessed be the Lord God of Israel, from everlasting and to everlasting. Amen, and Amen."
REFLECTION OF THE PENTATEUCHAL BOOKS		
Psalm 1 speaks of the "Cains and Abels" of the world. As the book of Genesis is replete with the conflict between the righteous vs. the unrighteous, so this first chapter of Book I shows the great difference between the chaff blown by the wind and the tree planted by the water.	Psalm 42 could have easily been set in Egypt. The plaint by the oppressed is matched by the taunt of the oppressor. There is a harking back to the time when there was freedom to serve God openly, back to the place where there was the enjoyment of public worship. This is the story of Exodus.	Psalm 73 speaks of the "sanctuary of God" attitude (because he is looking from the perspective). But when he enters the "sanctuary of God," he has a right view of things. The book is a cumbersome book of psalms—until one gets things from God's perspective.

DEUTERONOMY'S POETRY

... but by them it is bathed in the sunlight of heart-felt devotion and spiritual fervor.

BOOK III Psalms 73-89	BOOK IV Psalms 90-106	BOOK V Psalms 107-150
GENERAL PARALLEL		
Emphasis is on man praising God in the	Like Numbers, the emphasis is on man's journey through the world and God's sufficiency to meet every need.	Like Deuteronomy, it emphasizes the ways of the Lord, with God & man found together at last.
THEMES		
SANCTUARY brings into promi- and God's deal- His people. Books onal and historical rael is viewed as and, the nation at hful remnant cen- dwelling-place of e restored temple. occupied with the faithful in days of titles for God are " predominates, ehovah" 65 times; he characteristic	WILDERNESS AND WANDERING The Numbers book opens with a wilderness prayer in view of Israel's sad failure. The Messiah's fidelity is contrasted with man's futility. The "first man" is replaced by the "second man" (1 Cor. 15:45-47) under whose hand the world is re-established, and not only Israel but all the peoples are shown to be blest in Christ the coming King. Note the many references to wilderness types. The Abrahamic name of "Almighty" and the Millennial name "Most High" are prominent, significant of pilgrimage and rest respectively. Psalm 90 is characteristic of this section.	THE WORD OF GOD AND PRAISE In this Deuteronomy book are found a review of God's Word and a rehearsal of God's ways. All blessing for man is bound up with the Word even as its transgression is the source of the distress of man, the dispersion of Israel, the destruction of the temple, and disorder in the world. The recovery, regathering, rebuilding, and restoration are all connected with the fulfillment of the Word. This book closes with Messiah's triumph and the universal response of praise. The title "Jehovah" once more predominates (293 times). "Jah" occurs 13 times, "Elohim" 41 times, "El" ten times and "Eloah" twice.
AUTHORSHIP		
(11 of 17)	mainly anonymous (14 of 17)	partly David (15); partly anonymous (28)
END OF THE BOOK		
...rd forevermore.	"And let all the people say, Amen. Praise ye the Lord."	"Let all that hath breath praise the Lord. Praise ye the Lord."
NOTES IN THE FIRST PSALM IN EACH SECTION		
...ne with a wrong had a wrong per- he went into the he developed the he developed the Leviticus can be a rules and ritu- inside and sees spective.	Psalm 90 is one of the few psalms that Moses wrote (perhaps also Ps. 91). Read Numbers 20 in view of Psalm 90:7-12. God's anger was brought out different times throughout Numbers but perhaps nowhere more keenly than at Moses' presumption. He wants to remind his readers of that.	Psalm 107 is perhaps the best reflection of the history of Israel in the Psalms. This psalm expresses God's faithfulness to Israel and His call to them to obey His Word—not unlike Deuteronomy. "Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" (107:21).

Prepared by Craig Funston and the Uplook staff (The Themes section taken from A. G. Clarke)



Samuel Trevor Francis

Trevor Francis' grandmother poured in Bible truth in the way that the servants at the wedding in Cana filled the water pots. But it would be more than a decade before God would turn the water to wine.

In board old sailing ships there were seamen whose job it was to measure the distance to the ocean floor as they drew toward shore. Their task was to "sound the depths." Samuel Trevor Francis (1834-1925) explored another ocean. He sent out his measure, and then announced, "unfathomable."

*Of Thee, then, and Thy love I sing,
Mine swallowed up in Thine,
Mine the poor, cold, and feeble thing,
Thine deathless, deep, divine.*

To sing Francis' hymns is a known antidote for the trite and shallow.

His long friend and co-laborer, F. B. Meyer, paid this tribute: "The Poet is a maker, according to the old Greek thought. He constructs, but he does more; he unveils those divine thoughts or ideas which underlie the system of things in which our life is cast. It is impossible for the most of us to see

these visions, hear those words, or catch those divine harmonies. We are too dull and preoccupied, but the poet's ear is quick, his heart alert. Mr. Trevor Francis has seen and heard more than most of us, and has clothed his conceptions in language of considerable elevation and power, but some of the themes he handles are transcendent in their meaning, and mortal thoughts and tongue stagger beneath the weight of glory."

Oh, the Deep Deep Love of Jesus is Francis' most widely circu-

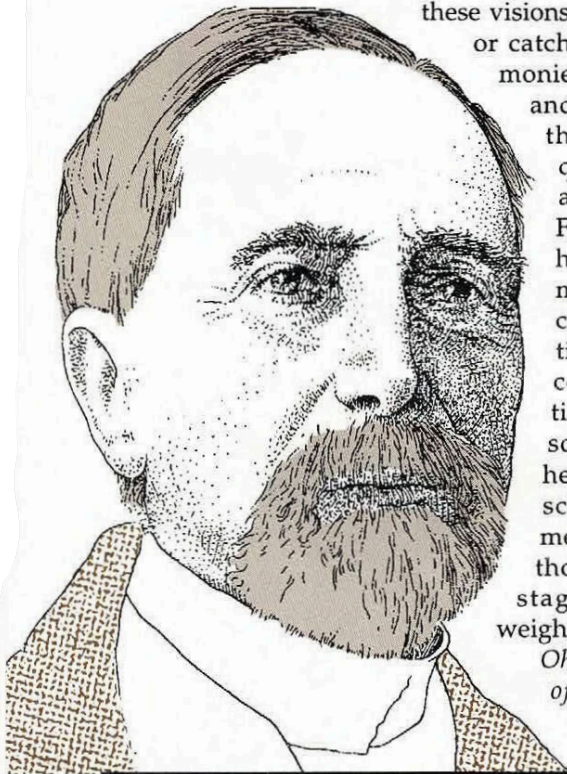
lated hymn, which he lived long enough to hear sung by congregations around the world, sometimes in different languages. This hymn is in most hymnbooks (the good ones) and his hymn, *I Am Waiting for the Dawning* ought to be.

Samuel Trevor Francis was born in Cheshunt, Herts, in England. Like young Timothy, Trevor benefited from a godly mother and grandmother, who understood the benefits of early child training. The Bible was their textbook used to teach him to read.

One of his earliest memories is of stepping into his mother's bedroom with his older brother, where they knelt beside her, and listened to her pleading that her sons would "grow up to be God-fearing men."

As a child of five or six, Trevor lived with his grandmother and aunt at Cheshunt. They poured in Bible truth in the way that the servants at the wedding in Cana filled the water pots. But it would be more than a decade before God would turn the water to wine. He attended religious services regularly and, with his father and older brother, sang the grand old hymns in the choir of Hull Parish. But he was not born again.

On the threshold of adulthood, his father arranged a career for Trevor. For twelve months he was in an apprenticeship program with a medical doctor in Camberwell, but everything changed when his father died. He dropped out of the arrangement. In poor health, the teenager went to stay with his uncle in Hull. There Trevor met a chemist named Mr. Akester who was leading young people's Bible studies. One day Akester asked "if he would like to see a man buried alive." It turned out to be a baptism, with the eccentric Andrew Jukes officiating. Jukes was the author of *The Law of the Offerings*, *Types in Genesis*, and *A Comparison of the Four Gospels*. Something of a prodigy, Jukes had a sad weakness for speculative interpretations. But despite Jukes' future blunders and heresies, the assembly was at that time in a healthy



state. There in Hull he had his first brush with an assembly of believers who met in Scriptural simplicity. Unencumbered by ritual, he heard clear gospel preaching.

Soon after, the nineteen-year-old was returning to London: "On my way home from work I had to cross Hungerford Bridge to the south of the Thames. It was a winter's night of wind and rain, and in the loneliness of that walk I cried to God to have mercy upon me. Staying for a moment to look at the dark waters flowing under the bridge, the temptation was whispered to me, 'Make an end of all this misery.' I drew back from the evil thought, and suddenly a message was borne into my very soul, 'You do believe on the Lord Jesus Christ?' I at once answered, 'I do believe, and I put my whole trust in Him as my Saviour.' Instantly there came this reply. 'Then you

are saved,' and with a thrill of joy I ran across the bridge, burst through the turnstile and pursued my way home, repeating the words again and again, 'Then I am saved; then I am saved.'"

After this great change, Trevor seemed perpetually thrilled. He wrote,

*I thought I was saved by my working,
My goodness, my praying, my tears;
I labored with wearisome effort
To conquer my sins and my fears—
Until I at last saw the Saviour,
And knew it was only His blood
That could bring me, a vile, wretched sinner,
Near, near to a heart-searching God.*

In search of a church home, he tracked down the source of a pamphlet, and discovered a congregation

MY TONGUE

The Pen of a Ready Writer

A reviewer in *The Christian* magazine said: "All [Trevor Francis'] poetical work, as well as his spoken word, was permeated by a realization of the love of Christ, and with a heart desire to see the Saviour's face." Having purged lips was a constant exercise for him. The following are some of his couplets and short poems dealing with this need.

*Let him say nothing, who has naught to say,
Join not the simple cackle of the day.*

• • •

*If the Lord reigns in the heart
He will hold the reins of the tongue.*

• • •

*He who would learn how to speak,
Let him begin by learning how to be silent.*

• • •

*If words like river torrents overflow,
'Tis hard to find the grain of thought below;
If thou wouldst have the heart and spirit stirred,
Let thought be jewelled on each chosen word.*

*Speak kindly. Gracious words, God-sent, God-given,
Are never lost;*

*They come all fragrant with the breath of Heaven,
Yet nothing cost.*

*Kind words are like kind acts: they steal along
Life's hidden springs;*

*Then in the darkest storm some little song
The sad heart sings.*

*Speak kindly, graciously, for all around
Are pains and smarts;*

*The very air is full of moans and sound
Of breaking hearts.*

*Seek, seek to bind them up, as once did Christ,
The gracious Lord;*

*So surely will His hand bestow on thee
A bright reward.*

in Kennington, in the south of London, which was similar to the congregation he had seen in Hull. There he attended a number of months before he was received into fellowship. If the meeting was overly strict, it was also overly privileged. It was the home assembly of several remarkable saints. Dr. Edward Cronin was in fellowship there. He had been in the nucleus of the Dublin assembly in the winter of 1827-28 with Francis Hutchinson, Darby and J. G. Bellett. Surely none of these young men had realized the reverberations in the church of God that would result from their inconspicuous beginnings. Only four years later, in 1832, Cronin went to Baghdad to assist Anthony Norris Groves in evangelistic work. There he lost his sister and wife to disease, and was once left for dead after being stoned out of a village.

William Joseph Lowe also fellowshipped in Kennington. Lowe was about four years younger than Francis. Also raised in a believing home, he was converted in childhood, and Francis would have known him and his family. Lowe was a scholar in the classical languages. Ancient and modern together, he was familiar with ten or eleven tongues. In later years he traveled across Europe and aided Darby in his extensive translation work. Darby remarked that Lowe was the best taught young man he knew. After Darby's death he labored extensively with Thomas Neatby and William Kelly.

The weighty input these men gave to the Kennington assembly was like the ballast in the boat. The zealous young Francis began to develop. In open-air preaching, especially during the Revival of 1859-1860 his giftedness in the gospel became obvious. He was also a worker in the city missions.

Later, when Dwight L. Moody and Ira Sankey conducted their London campaign in 1873-1874, men like F. B. Meyer and S. Trevor Francis were willing helpers. Ira Sankey enlisted Francis' help directing the singing at several evangelistic meetings. In one accord with Moody's fervor, Francis' poems show an energetic, aggressive faith.

*Arise! ye warriors of the cross,
The Master's word obeying,
Gird on the sword, count all things loss,
Go forth without delaying;
Still forward, 'tis our Lord's command,
He will forsake us never;
His mighty hand none can withstand,
And He is with us ever.*

During this active career, he authored *Eternal Love, Oh Mighty Sea; Hark! A Gentle Stranger Knocketh; Call the Weary Home; Let Me Sing You a Song of Heaven; Jesus, We Remember Thee; Home of Light and Glory; Forward, Christian, Forward; Revive Us, Lord Jesus; Oh, For the Meeting in the Radiant Air; Safe to Land; No Shadows Darken*, and many more, some of which are found in the *Believers' Hymn Book* and *Hymns of Light and Love*.

One disappointment is that none of his hymns are in the *Little Flock* hymnbook. Francis felt strongly that "those poems that are hymn-like will not be altered to suit the whims or theology of hymnbook compilers." He said that he did not write his hymns "in the interests of any party or school of thought, but for all who 'love our Lord Jesus Christ in sincerity and truth.'" Francis was taken aback by the many daring editorial feats that he witnessed in the compilation of the *Little Flock*, and so he remarked, "I am just as inspired as Darby is." By so saying, he meant that if his hymns did need editing, he preferred to do it himself. I think this was regrettable. Even the best authors can benefit from a good editor. Remember that it was ungodly Pilate who said, "What I have written, I have written."

After a partial loss of sight, the doctor encouraged Francis to take a sea voyage, which became a world tour. The beloved poet sailed to Canada, Australia, Palestine, Egypt, and, accompanied by R. C. Morgan, the first editor of *The Christian* magazine, to parts of North Africa. It was the testimony of those who knew him that during all his seventy-three years in the Christian pathway, he was a consistent, fruitful witness in Britain and all other lands he visited.

In December of 1925, at the advanced age of 92, he entered into the perfection of the joys he had previously only tasted.

*No pain, no grief, no sorrow,
For night hath changed to day;
In God's eternal morrow
All tears are wiped away.*

Material for this article taken from:

Jack Strahan, *Hymns and their Writers*, Gospel Tract Publ. Hy. Pickering, *Chief Men Among the Brethren*, Loizeaux. S. Trevor Francis, *O the Deep, Deep Love of Jesus and Other Selected Poems*, Pickering and Inglis.



The Shepherd Psalm

To David's
need,
as a finite
creature
was
matched all
the fullness of
Divine
infinite
resource.



Psalm 23 is pitched on a high personal note. No less than seventeen times do "me," "my," "mine" and "I" appear. It is David speaking of himself in personal relation to God, as a sheep to a Shepherd. His words can equally be the language of any true sheep about the "One Shepherd." While it is blessedly true that as sheep we belong to the "one flock" and have a community of interest with every other member of the flock, nonetheless our relationship to the Shepherd has an individual basis. "He calleth His own sheep by name, and leadeth them out" (Jn. 10:3), not *en masse*, but as individuals known personally to Him.

Had David belonged to a later age, he could equally well have said, applying Paul's words: "My God shall supply all [my] need according to His riches in glory by Christ Jesus" (Phil. 4:19).

The psalm is in three parts, which are easily identified by the form of reference to Jehovah. Verses 1 to 3 are conditioned by "He" and "His" (5 times). Verses 4 and 5 are more intimately addressed to Jehovah—"Thou" and "Thy" (4 times). Verse 6 reverts to the form of address with which the psalm opens—"Jehovah," the Lord.

Each of these divisions focuses in an assertion based on a sufficient reason: the first in "I shall not want," the second in "I will not fear," and the third in "I will dwell" (vv. 1, 4 and 6). These may be said to be the key phrases in each part.

I SHALL NOT WANT (v. 1)

The same writer, in unpropitious circumstances, averred of God: "There is no want to them that fear Him. The young lions do lack,

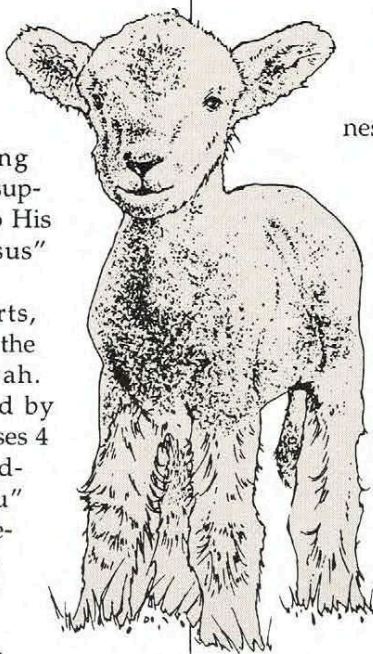
and suffer hunger: but they that seek the Lord shall not want any good thing" (34:9-10). But "wants" are various, as many as the individuals concerned and as broad as the sum total of their many needs. There is not one, however, to which Divine fullness is not perfectly matched. Verses 1-3 suggest several of David's needs which had been met:

a) *Pasture* (v. 2): "Green pastures" or "pastures of tender grass" (mar.) i.e., pasture of quality. There is no grass so nutritious as the early spring grass; as the season advances it becomes coarser and less nutritious. The "pasture" to which the Shepherd directs (cf. Jn. 10:9) is perennially fresh and sweet.

b) *Quietness* (v. 2): "Still waters" or "waters of quietness" (mar.). How we need this in our busy, clamorous age, where speed has become more important than direction! As the pace of life increases, so does the noise. We cannot develop spiritually if we are exposed to constant bombardment by noise or become subordinated to the ever-increasing tempo of living. In just such an exigency the Lord said to His apostles: "Come ye yourselves apart into a desert place, and rest a while" (Mk. 6:31). It was necessary to the recovery of spiritual poise.

c) *Reviving* (v. 3, New Trans., mar.): If this were one of David's needs, how much more urgent has it become today! Were we honest with ourselves, most of us would have to confess to an "out of sorts" condition at times in relation to the Shepherd. Like a run-down battery, we need a recharge. So, says David, "He reviveth my soul."

d) *Guidance* (v. 3): This is said to be "for His



Name's sake," i.e., as though God's honor were at stake. The reason for this is not far to seek. In verse 5 "enemies" abound. Guidance in "the paths of righteousness" (right paths) is essential if dishonor to the Name is to be avoided (cf. 2 Sam. 12:14). Psalm 5:8 makes this very clear. "Lead me, O Lord, in Thy righteousness because of mine enemies make Thy way plain before my face."

From where does this fourfold assurance come? "I shall not want" is deduced from "The Lord is my shepherd." This title, Jehovah-raah, is one of seven compound names of Jehovah revealed in the Old Testament (the others are: Jehovah-jireh, -rapha, -nissi, -shalom, -tsidkenu and -shammah (Gen. 22:14; Ex. 15:26; 17:15; Jud. 6:24; Jer. 23:6; Ezek. 48:35). Jehovah comes from the same root as *Ehyeh*, viz. "I am that I am" or "I will be that I will be" (Ex. 3:14-15). In the latter sense it can be understood that God is not the becoming One in the sense that He changes, but that He is becoming to His people what they need Him to be in every circumstance of life (cf. Ex. 15:2). Have I any need as one of His sheep? Then Jehovah-raah can become to me just what that need requires.

I WILL FEAR NO EVIL (v. 4)

For the Christian, it is no part of God's present plan to remove him from contact with evil. In His prayer for His sheep, the Lord Jesus prayed, "not that Thou shouldest take them from the world, but that Thou shouldest keep them from evil" (Jn. 17:15)—not to be taken from, but preserved amidst the evil. But if evil is inescapable, none is to be feared. "I will fear no evil." Rather is it to be resisted than run away from.

In several places in the New Testament, it is difficult to determine whether evil in general is meant or evil as personalized in the Evil One (cf. Mt. 6:13; Jn. 17:15; Eph. 6:16; 1 Jn. 5:19). As to the latter, our course is clear. We cannot escape his machinations, but we are called upon to "resist" and "withstand" him (Jas. 4:7; 1 Pet. 5:8-9).

Two evils are indicated in the context of this section of the psalm:

a) "*The shadow of death*" or "deep darkness" (v. 4, mar.). This expression is used elsewhere in the Old Testament, in the Books of Job and Psalms. It is sometimes used in a punitive sense as for example in Psalm 107:10, 14: "Such as sit in darkness and in the shadow of death, being bound in affliction and iron;

because they rebelled against the words of God, and contemned the counsel of the Most High."

Psalm 44:19 is another such case. But it is clearly not used in this sense in Psalm 23:4. Were it so, there could be no times when the will of God leads into "deep darkness." Did it not for the Lord Jesus? (cf. Mt. 27:45). Did it not also for Paul? (cf. 2 Cor. 1:8). The Hebrew word means "great shade or shadow," i.e., the result of some obstruction coming between the light and that on which it would otherwise fall.

We cannot doubt that God's face of light is always towards His people. He is "the Father of lights, with whom can be no variation, neither shadow that is cast by turning" (Jas. 1:17; cf. also Num. 6:25). Nonetheless, it is possible for the light, however temporarily, to be obstructed in its shining on the would-be object of its geniality. Isaiah 50:10 indicates such a circumstance: "He that walketh in darkness, and hath no light, let him trust in the name of the Lord." The end of the tunnel and, with it, increasing radiance of light, must eventually come into view. Meanwhile, the tried soul must "trust."

b) "*Enemies*." These are part of life's present pattern for the Christian. There are always "them that lie in wait" (Ps. 5:8, mar.) Paul accepted enemies as part of the context of his experience. In 1 Corinthians 16:9 he writes, "A great door and effectual is opened unto me, and there are many adversaries." Notice, it is not "but"; rather it is "and," as though it were quite unremarkable and even to be expected (see also Phil. 1:28). These would have attempted to "starve out" David, to cut him off from his necessary supplies. Was God unequal to the task of maintaining them? Unbelieving Israel doubted it (Ps. 78:19), but David had no such thoughts.

From where did such confidence arise? "I will fear no evil," is followed by "for Thou art with me." This is sufficient reason. How both Old and New Testaments emphasize the Divine Presence in every contingency of life! Isaiah 43:2 is a classic Old Testament example: "When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee."

Hebrews 13:5 is a choice New Testament example: "He Himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee." How Paul's experience confirmed the truth of these words! (cf.

Acts 18:9-10; 23:11; 27:23; 2 Tim. 4:17).

The evidences of God's presence with David were threefold:

a) The instruments of His pastoral care—"Thy rod (for discipline) and Thy staff" (for support) (v. 4).

b) Provision—"Thou preparest a table" (v. 5). This was clearly not by chance but by foresight and design.

c) Fullness of blessing—"my cup runneth over" (v. 5). Any one of these would have been a convincing demonstration of the Divine presence. Taken together, they made for conviction beyond argument.

I WILL DWELL (v. 5)

This is really a conclusion from the first two sections, i.e., the assurances which derive from a knowledge of the Lord as Shepherd and His realized presence in related experiences. Thus, concludes David, "Surely (or only) goodness and mercy (or kindness) shall follow me."

Goodness and kindness! These have been likened

to two footmen who accompany the coach. Perhaps more in keeping with the setting, they are like the Shepherd's watchdogs looking after the sheep. They may for a time be lost to view in the "deep darkness," but they are still there and will presently reappear to faith's sight.

Not for one day will they be absent—"all the days of my life." "Evil" may also be attendant, but not by way of invalidating the truth that "all things work together for good" (Rom. 8:28). "All things...all the days." The circumstances of life are beneficently shaped by "goodness and kindness" for those who "love God."

We are, as yet, still in the journeying stage of the pilgrimage, being led "beside the still waters," guided "in right paths," walking "through the valley." But the end of the journey is in sight and the issue, despite all appearances, was never for one moment in doubt.

The pilgrimage will lead to the dwelling: "And I will dwell in the house of the Lord for ever."

Psalms & Hymns & Spiritual Songs

There are some groups of Christians who only use the Psalter in their worship. "Why should we sing songs that men wrote when we can sing the songs that God wrote," they say. But there are many wonderful truths revealed in the New Testament that David and Asaph and the sons of Korah never imagined. We thank the Lord for the great wealth of hymns and for those who continue to express their heart-cries in poetical form. Here is one written by brother Matt Ferris to the tune Petra.

Hidden in the Crucified,
Sheltered in the One who died;
My life with the Lord entwined,
He within my heart enshrined.
Blessed with every blessing known,
Since I have become His own.

Trials press upon our souls,
Yet the Saviour still controls;
Jesus! Gracious guarantee;
Life's eternal certainty!
Earthly loves may wax and wane,
But the Lord remains the same.

Kept by grace, O Lord, by Thee;
Thine the power, 'tis none of me.
Safe within the Shepherd's hand,
None He's lost, nor ever can.
Grasped by love, He holds me fast,
Holds me till I breathe my last.

What can sever me from Him,
While the Spirit dwells within?
By Himself the Lord has sworn,
All are His who are twice born.
Hidden in the Crucified,
Sheltered in the One who died.

Roles of Men & Women: Is There a Difference?

I suppose we can't be too hard on the world when they confuse equality with sameness. After all, their father is a liar. But when the church is confused, who do we have to blame but ourselves?

Our Father has never led us astray.



There is a difference between equality and sameness. Equality is a statement of value. God makes no difference between men and women when it comes to value. Paul makes that plain in Galatians 3:28: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

Sameness, however, is a statement of identical properties or functions. Two objects can be different in their properties or functions, yet be equal in value. It is this distinction that God makes between men and women. While equal, there is a distinction between the roles He desires men and women to play.

To charge the New Testament with being biased against women is false. The gospel has brought about the greatest women's liberation movement the world has ever seen. Remove the gospel and mankind is led in a downward spiral ending in perversion and loss of dignity. Only the Lord Jesus elevates the woman to a place of dignity—something pagan religion or philosophies never do.

In the church, God has determined that our fellowship and ministries will play a symbolic role demonstrating God's order. There are reasons for the distinctions between men and women that God makes. Here then are eight distinct ministries given to women:

1. *The symbolic display of declaring the preeminence of the glory of Christ in the presence of the glory of man* (1 Cor. 11:1-16). This explains the women's head covering. "Because of the angels," Paul says, women voluntarily cover their heads—symbolically covering the glory of man. This message speaks volumes.

2. *Displays God's order by remaining silent in the meetings of the local church* (1 Cor. 14:34; 1 Tim. 2:11-14). This is not some quaint Corinthian custom as some have suggested. The apostle goes back to Genesis, both pre- and post-fall (1 Tim. 2:13-14). The women's silence is not because she is less capable, but because God wishes to use the women in a

role of silence to display His order. Willingness to submit in silence requires spirituality of the highest order.

3. *Maintains holiness of life to equip her to teach younger women* (Titus 2:3-4). This responsibility is in the domestic sphere through godly living. It is a vital preventative ministry which, if faithfully exercised, would head off many spiritual disasters in the home. Elders are at their wit's end in dealing with family troubles. It is sometimes awkward and difficult for an elder to deal with situations that could have been handled much more effectively by older women teaching the younger. Not all family breakdowns are the result of the failure of women in this area, but some problems could be helped by this ministry.

4. *Guiding the home life* (1 Tim. 5:14). Maintaining order in the routine of the home is what the apostle means here. What a responsibility is given to the woman in maintaining the home with all of its demands of time and energy. It is in the home that practical issues of spirituality are lived out. The impact of this witness on the precious heritage of children cannot be measured.

5. *Submission to her husband* (Eph. 5:22). A woman displays the church's submission to Christ when she submits to her husband. Unloving and unkind husbands who make this difficult will have much to answer for at the judgment seat of Christ.

6. *Adorned with good works* (1 Tim. 2; 1 Pet. 3). This beauty never fades but can be costly.

7. *Complementary spiritual qualities of the wife of elders or deacons* (1 Tim. 3:11; Titus 1:6), necessary to support these leaders in their work.

8. *Workers in the gospel* (Phil. 4:3). Paul commends women who "labored with me in the gospel." Today there are many godly women who take initiative in the gospel without violating God's order. The words of the apostle are still true today: "Help those women!"

Yes, God does make a difference. We need to also. Next month we will consider specifics for men.

U

The Fullness of God's Forgiveness



God's forgiveness was as bright as David's sin was dark; His path for David's restoration as purposeful as David had been reckless. Of course there were consequences; but there is no condemnation to those who know the fullness of God's forgiveness.

There is a saying, "Men's evil deeds we write in brass; their virtues we write in water." All the world knows of David's adultery with Bathsheba. The unsparing honesty of God has set down in Holy Writ the whole painful story and the manner in which David engineered the death of Bathsheba's husband. It was sin, high-handed and open. In his great transgression David had sinned against the nation of Israel of which he was king, against his own family, against Bathsheba and her husband, and against his own body. But in the first awful agony of his repentance, every thought was swallowed up in this—that he had sinned against God.

THE JOY OF FORGIVENESS

All the world knows of David's sin, but not so many know of the forgiveness of which David sings in this psalm. The heading of this psalm is the Hebrew word *maschil* which means, "for instruction" or "to make wise." It is the first of the thirteen Maschil psalms, and is usually reckoned also as the second of the penitential psalms. It follows historically Psalm 51 which appears to have been written in the very midst of David's penitential struggle. In that psalm he expresses his anguish of soul and his longing that the face of God which was averted on account of his sin might be again lifted upon him and the joy of God's salvation restored to him.

This psalm commences with that note of joy expressed in a beatitude. The Hebrew word *ash ray* signifies, "oh the happinesses" or "the blessednesses" of the man who is forgiven. That forgiveness is first of all treated doctrinally and then as experienced in David's own personal history.

Three words are used to give us first of all a complete view of sin. *Transgression* is an act of revolt, an attitude of rebellion, our act of breaking away from God and over-stepping the mark of Divine authority over our lives. *Sin* is an erring from the mark, a deviation

from the path of well pleasing to God. *Iniquity* is moral crookedness, that inward perversion of our nature, that distortion that manifests itself in wrong-doing. At first our conscience becomes awakened to the guilt of some act of transgression: but as the terrible question presses itself more and more upon our attention we are finally landed in the painful conviction that, behind the isolated acts of transgression and the manifestations of sin, there is iniquity, the natural depravity of our being.

Similarly, three terms are used to describe the fullness of God's forgiveness. *Forgiven*, meaning "lifted off" or "borne away," has in view the removal of the burden of sin. *Covered* refers to the hiding of the stain of sin, so that it becomes invisible to God, the Holy One, and is as though it had never taken place. *Imputeth not* is the cancelling of the debt of sin because it has already been paid. The six terms thus used in verses 1 and 2 have as their background the solemn proceedings on the Great Day of Atonement recorded in Leviticus 16. There the blood of the goat shed as a sin offering was taken within the veil of the tabernacle by the high priest and sprinkled seven times before the Mercy Seat. At the same time the sins of the nation were confessed over the head of the live scapegoat which was then taken by the hand of a fit man into the wilderness.

With this imagery in mind, David saw himself as the man whose transgressions were borne away by the sin-laden goat into the wilderness of God's forgetfulness, whose sin was covered by the blood of the goat offered as a sin offering, and to whom the Lord no longer imputed iniquity because it had been put upon the head of the sinbearer. And all this so vividly reminds us of "the Lamb of God which taketh away the sin of the world," "who His own self bare our sins in His own body on the tree."

The Fulness of God's Forgiveness

THE TORMENT OF CONSCIENCE

David now relates the truth of this to his own personal experience. For nearly a whole year after his fall, he obstinately resisted the accusations of conscience. He seems to have suffered utter misery of spirit as well as affliction in body (vv. 3-4). Delitsch remarks here, "The *Selah* here indicates that while the singers pause, the music breaks in and does what it can to represent the hell anguish of an awakened conscience not accompanied by a broken heart." Conviction leads to confession. He had sinned against God. He made his confession to God. Frank and full confession met with instant pardon and forgiveness (v. 5). Let us be sure of keeping short accounts with God.

On the ground of David's own personal experience of God's forgiveness, he is able to exhort others to pray (v. 6). Now that he is back on terms with God, he can sing of all he has found in God. Again three terms are used. First, he speaks of a "hiding place." He finds in God a safe retreat, a haven of rest to whom he can turn in every hour of need. Next, he says the Lord "preserves from trouble." He has now the confidence that although God's people are no more exempt from trouble than their fellowmen, yet they will not be overwhelmed in trouble. Finally he describes himself as being "compassed with songs of deliverance." God surrounds him each day with such delivering power over sin that He will cause him to praise.

GOD'S GUIDANCE

So much for the past and the present. As a man fallen, he has been forgiven. What of the future? Verse 8 commits him to God's guidance. If we are obstinate and self-willed, God will need to keep us in check with the bit

and bridle of painful circumstances. On the other hand, if we will but listen daily to God's instruction from the Scriptures, He will unfailingly show us our pathway for each day, and keep His guardian eye upon us as we travel along it (vv. 9-10).

In the final note of David's song, the number three appears again. "Be glad in the Lord," for now there is an inward joy in the heart. "Rejoice ye righteous," declares the outward expression of joy in right living for God. "Shout for joy," is the triumphant proclamation of a victory gained.

"The psalm begins with happiness as the fruit of forgiveness, and ends with fullness of joy as the fruit of fellowship."

Psalm 32 from the Psalter

PSALM 32
 How Blest is He Whose Trespass
 Arranged from Christian Urhahn by E. F. Rimbault, 1867

1 How blest is he whose trespass has freely been forgiven,
 2 While I kept guilt - y si - lence My strength was spent with grief,
 3 So let the god - ly sock Thee In times when Thou art near;

Whose sin is whol - ly cov - ered Be - fore the sight of heaven.
 Thy hand was heav - y on me, My soul found no re - lief;
 No whelm - ing floods shall reach them, Nor cause their hearts to fear.

Blest he to whom Je - ho - vah Will not im - pute his sin,
 But when I owned my tres - pass, My sin hid not from Thee;
 In Thee, O Lord, I hide me, Thou sav - est me from ill,

Who has a guilt - less spir - it, Whose heart is true with - in.
 When I con - fessed trans - gres - sion, Then Thou for - gav - est me.
 And songs of Thy sal - va - tion My heart with rap - ture thrill.

4 I graciously will teach thee
 The way that thou shalt go,
 And with My eye upon thee
 My counsel make thee know.
 But be ye not unruly,
 Or slow to understand,
 Be not perverse, but willing
 To heed My wise command.

5 The sorrows of the wicked
 In number shall abound,
 But those that trust Jehovah,
 His mercy shall surround.
 Then in the Lord be joyful,
 In song lift up your voice;
 Be glad in God, ye righteous,
 Rejoice, ye saints, rejoice.



A Closer Look at the Heavenly Hymnbook

These observations are drawn from A. G. Clarke's Analytical Studies in the Psalms. The book was written during the author's stays under house arrest, in solitary confinement, and in a Japanese internment camp from 1942-1945. How similar to the very circumstances in which many of the psalms were composed!

From very early times the Jews arranged the canonical books of the Old Testament into three great groups, known as "the Law, the Prophets, and the Writings." The Psalms belonged to the last division and often gave to it its name (Lk. 24:44). There is strong evidence that in the original order of the Writings, the Psalms stood first, and not as in our present Bible, after Job. The Hebrew title "Tehillim" means "Praises," and the book is probably so designated because of its use as the hymnbook for the religious services of the second temple. In Greek translations of the Old Testament the title is simply "The Psalms" or "The Psalter," derived from *psalla*, to play an instrument. From this and other indications it appears then that the Psalms are songs intended to be accompanied by instrumental music (see 1 Chron. 16:4; 25:1; 2 Chron. 5:12-13).

On the question of inspiration we do not dwell. For the true child of God the matter is settled by the clear testimony of our Lord and His apostles. Christ not only classes the Psalms with "the law and the prophets" (Lk. 24:44), He declares that David spake "in the Spirit" (Mt. 22:43). Peter's inspired testimony is given in 2 Peter 1:21; Paul's in 2 Timothy 3:16-17. If the musicians came under the inspiration of God (1 Chron. 25:1), much more the psalmists themselves when they wrote.

Here then is a collection of Israel's sacred songs, the "inspired response of the human heart to God's revelation of Himself."

In general character the Psalms may be classed under one or other of the following: a) a *calling upon God* in the direct address of peti-

tion or praise; b) a *communion of the soul* with God in which its emotions and experiences are expressed; c) a *celebration of the works of God* in nature and in history; and d) a *consideration of the perplexing problems of life* in relation to divine government in the world.

The Psalter rightly holds the middle place of the Bible as the heart of both Old and New Testaments. It commences with God blessing man (1:1) and ends with man blessing God (150), while in between, every degree of human experience is to be found. As

one writer has so beautifully expressed it, "Man's heart is the harp from which the divine hand produces the richest music." Hence adversity as well as prosperity, sorrow no less than joy, may bring forth strains in minor and major keys. We find a combination of poetry and music wherein God brings all the seeming discords of life into a perfect harmony. Penitence and perplexity finally merge into perpetual praise.

The present arrangement of the Psalms is the same as in the days of our Lord (Acts 13:33). They are not in a chronological order, though David's own book of psalms is the first of the five and the post-captivity book last. Nevertheless, each psalm is found in its suited place and in organic relation with the whole, producing "a divine harmony of moral order and spiritual affinity."

The Psalms originated in the religious revival under David and Solomon. Additions were made during times of revival under Kings Jehoshaphat, Hezekiah, and Josiah, and the final addition during the last revival immediately following the captivity. The long



periods of growing declension proved unproductive for such writings. The era before David furnishes but one or two psalms, namely 90 and 91, by Moses. Germs of song, however, existed from the beginning of Israel's national history (see Ex. 15; Num. 6:22-25; 10:35; Jud. 5; 1 Sam. 2). The titles establish David's authorship of the first book, and there is trace of no other author. The other psalms, though not all composed by David, are all pervaded by a Davidic spirit. In David "the sweet singer of Israel" (2 Sam. 23:1-2) were combined creative genius as a poet and inspirational gift as a prophet (Acts 2:30).

The evidence for the genuineness of the psalm titles seems overwhelming, though the writer does not propose to enter on a discussion here. Some titles are descriptive of the character of the psalm:

a) *A Psalm*. Both Hebrew and Greek denote a song with musical accompaniment (occurs 57 times).

b) *A Song*: Hebrew term is a general one for song, denoting a vocal piece. It is applied also to secular songs in the Old Testament, e.g. Amos 6:5 (R.V.). Fragments of songs are preserved in Genesis 4:3-24; 1 Samuel 18:7 and elsewhere. This occurs 30 times.

c) *A Prayer*: In the titles occurs five times and once in the subscript to Psalm 122 closing Book II.

d) *A Praise*: In a title found only above Psalm 145.

e) *Maschil*: Occurs 13 times. The word means "instruction," and psalms so designated are intended to convey special teaching for the times, especially for "the wise" (Heb. *maschilim*) in the last days.

f) *Michtam*: Occurs six times with a somewhat doubtful meaning, but most probably denotes an epigrammatic composition giving maxims of faith worthy to be "engraved" on the memory.

g) *A Song of Degrees*, i.e., more literally "of the goings-up" (or ascents): This group is thought to be songs sung by the pilgrims on their way up to the important festivals at Jerusalem. Dr. Thirde's suggestion is worthy of note. He connects them with the "degrees" on the sundial of Ahaz and Hezekiah's

FIGURES OF SPEECH FREQUENTLY USED IN THE PSALMS

1. *Allegory*: detailed description of one thing under the image of another. Differs from a metaphor or simile in that these generally have only one point of comparison with the object in question. A good example of allegory is Israel's portrayal as a Vine in Psalm 80:8-16.

2. *Metaphor*: Comparison by representation. The comparison is implied, not expressed, where one thing is spoken for another. See Psalm 84:11, "The Lord God is a sun and shield."

3. *Simile*: Comparison by resemblance. Actually likening one thing with another with the use of "like" or "as." Psalm 1:3-4 states: "He shall be like a tree.... The ungodly...are like the chaff."

4. *Metonymy*: A figure by which one word is put for another because there is some actual relation between them. "Thou shalt eat the labor of thine hands" (the food your hands cultivated).

5. *Synecdoche*: Where the whole is taken for a part or a part is taken for the whole. See Psalm 52:4, "Thou lovest all devouring words, O thou deceitful tongue." Here the tongue stands for the man who uses it in this way.

6. *Hyperbole*: When more is said than is literally meant; exaggeration for effect. "All the night make I my bed to swim," speaking of his great sorrow. (See Ps. 6:6.)

7. *Personification*: A figure by which intelligence is attributed to inanimate objects or abstract ideas. In Psalm 35:10, synecdoche is used first and then personification: "All my bones shall say, Lord, who is like unto Thee?" The bones are first taken for the whole man and then they begin to speak!

8. *Apostrophe*: Where inanimate objects are addressed. See Psalm 114:5 for an illustration, "What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back?"

9. *Anthropomorphism*: Where human language is used of God to help understand Him better. He is represented as having feet, hands, a face, etc., and is said to laugh, shout, walk, look, etc. These do not make His actions any less real by transferring them into human language.

"songs" (Isa. 38:8, 20).

"To the chief musician" may indicate that the particular psalm to which it is appended originally belonged to a "Preceptor's Collection." It occurs 55 times and only in the psalms of David and his singers. With regard to the typical bearing we surely see in "the Chief Musician," our Lord Jesus Christ, who is both Leader of the heavenly praises (Ps. 22:22) and at the same time the blessed Object and End of all true worship.

Mention may be made here of the word, "Selah," which appears 71 times, though not in the titles. It is characteristic of the psalms of David and his singers, Asaph, Heman and Jeduthun (cf. Hab. 3). The word is derived from "salah," to pause, or "salal," to lift up, and may bear both meanings. In use it is closely bound up with the structure and appears to call attention to some important connection between what precedes and what follows, by way of contrast or of amplification. It has to do with the meaning rather than the music, the matter rather than the melody, thus affording instruction to the hearers rather than direction to the singers. "Selah" often but not invariably divides a composition into strophes.

From indications in the titles as well as from internal evidence and comparison with the records in the historical books, it is often possible to fix the date of particular psalms with more or less certainty. An insight into the circumstances giving rise to the production seldom fails to throw additional light on the sentiments of the psalm. As already noticed, various periods up to the return of the remnant from the Babylonian captivity and immediately succeeding times are represented in the Psalter. Not a few scholars think that Ezra the Scribe was the last compiler of the Book of Psalms in its present form.

For a true understanding of the Psalms, it is necessary to study them from three distinct viewpoints: the *Primary Association*, or historical aspect; the *Prophetic Anticipation*, or typical aspect; and the *Personal Application*, or devotional aspect.

Regarding the Messianic Psalms, it is necessary to utter a word of warning. The appropriation of a whole psalm to Christ because a portion of it is cited in the New Testament as referring to Him may lead one into serious error.

In studying the Psalms from the devotional viewpoint it is of the utmost importance to recognize that the true scope of the book is earthly and that the

people of God in it are earthly. This has been emphasized in the preceding paragraph. It is a very serious mistake to apply indiscriminately to Christians certain passages which belong only to the age of Law and to a future day when the suffering remnant of Israel will be moved by the Spirit of God to use language fully in accord with the character of the dispensation in which they live. The believer's hope today is different, for he will be delivered from his enemies by being taken up from their midst (1 Thess. 4:16), whereas the Jew will be delivered only by the destruction of his enemies.

If the above be always borne in mind, the child of God will find in the Psalms a mine of wealth inexhaustible in its supply to meet his daily needs. The book provides "a treasury of devotion for the saints of every age." Here are sentiments which have discovered "an echo in the hearts of men of all nationalities." There is hardly a phase of human experience that does not strike a chord in this song book. Representing in his own person "the righteous principle assailed by the ungodly," or one suffering under the disciplinary hand of God, David teaches the faithful how to conduct themselves in trial. His faith is often seen addressing itself to, and triumphing over his fears. Many of the intensely personal details given in the Psalms find a peculiar suitability in private approach to God. The biographies of a host of departed saints of God and the testimonies of a multitude of living believers witness to this.

A brief outline of the five books viewed from the prophetic standpoint is now given. The first psalm or psalms in each book form a kind of preface (see center chart). In general some great truth or historical fact as to the Messiah or the remnant, or both, is introduced and then a series of psalms follows, expressing the feelings and sentiments of the remnant in connection with it; in short, a revelation to the remnant followed by the remnant's response.

SOME CLASSICS ON THE PSALMS:

- J. G. Bellett, *Short Meditations on the Psalms*, Morrish
- A. G. Clarke, *Analytical Studies in the Psalms*, Ritchie
- A. C. Gaebelein, *The Book of Psalms*, Loizeaux
- A. Maclaren, *Psalms* (3 vols.), Hodder & Stoughton
- A. Pridham, *Notes on the Psalms*, James Nesbit
- G. Scroggie, *The Psalms*, Pickering & Inglis
- C. H. Spurgeon, *The Treasury of David* (7 vols.), Funk
- T. E. Wilson, *The Messianic Psalms*, Loizeaux

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Happy Homework

If you would like further study in the Psalms, here are some suggestions and a reading guide to cover the Psalms in one month.

Rather than trying to study all 150 psalms in one category, you may like to study them under various groupings. For example:

1. The *Messianic Psalms* (various commentators offer differing listings of psalms, depending on which NT allusions are included as evidence for a psalm being Messianic. This list of 16 is from T. E. Wilson's "The Messianic Psalms"): Psalms 2, 8, 16, 22, 24, 40, 41, 45, 68, 69, 72, 89, 91, 102, 110, 118. A study could be made of the way in which these psalms are used by the New Testament writers to portray the Messiah's fulfillment of these.

2. The *Penitential Psalms* record sorrow over sin and the subsequent joy of forgiveness, including: Psalms 6, 32, 38, 51, 102, 130, 143. These can be used to manifest the anatomy of a sin—its causes, its warnings, its damage, and steps necessary for restoration.

3. The *Alphabetical or Acrostic Psalms*, of which Psalm 119 is the most famous, are an interesting collection: Psalms 9, 10, 25, 34, 37, 111, 112, 119, 145. Of course there are other acrostic sections of Scripture: the Virtuous Woman passage in Proverbs 31, and the five poems of the Lamentations. The acrostic form is not complete in many of these passages (is that poetic licence?). No doubt the form was originally an aid to memorizing, but their careful construction, like counted cross-stitch, can still be admired for their beauty.

4. The *Hallel* (Praise) Psalms, a mini-hymnbook within the Psalms, used by the Jews on special occasions: Psalms 113-118.

5. The *Historical Psalms* are as follows (taken from their titles): Psalms 3, 7, 18, 30, 34, 51, 52, 54, 56, 57, 59, 60, 63, 142. Many of these form an interesting study when compared with the historical setting in 2 Samuel and elsewhere. One important question: what lessons did the psalmist learn from this trial?

6. The Songs of *Degrees* or *Ascents* (Psalms 120-134) were obviously designed for the people of God to use in connection with their temple worship. For an interesting discussion of the design and purpose of this group, see W. Graham Scroggie's section in his book on the Psalms.

7. The *Imprecatory Psalms*, calling for the invoking of evil upon others, have caused much consternation among the Lord's people since they clearly seem to be contrary to the spirit of grace. They are: Psalms 35, 55, 58, 59, 69, 83, 109, 137, 140. Many suggestions have been made as to explanations; one helpful idea is that the Psalms is the hymnbook of the ages and God has seen to it that every period in history has a selection of psalms to use. This collection is in fact the hymnbook of the Remnant during the Tribulation, the only words fitting that greivous situation. If so, how it should spur us on to evangelize the Jews and to pray for the peace of Jerusalem.

DAY	FIVE PSALMS TO BE READ EACH DAY				
1	1	31	61	91	121
2	2	32	62	92	122
3	3	33	63	93	123
4	4	34	64	94	124
5	5	35	65	95	125
6	6	36	66	96	126
7	7	37	67	97	127
8	8	38	68	98	128
9	9	39	69	99	129
10	10	40	70	100	130
11	11	41	71	101	131
12	12	42	72	102	132
13	13	43	73	103	133
14	14	44	74	104	134
15	15	45	75	105	135
16	16	46	76	106	136
17	17	47	77	107	137
18	18	48	78	108	138
19	19	49	79	109	139
20	20	50	80	110	140
21	21	51	81	111	141
22	22	52	82	112	142
23	23	53	83	113	143
24	24	54	84	114	144
25	25	55	85	115	145
26	26	56	86	116	146
27	27	57	87	117	147
28	28	58	88	118	148
29	29	59	89	119	149
30	30	60	90	120	150

Psalm 119 could be kept as the reading for Day 31.

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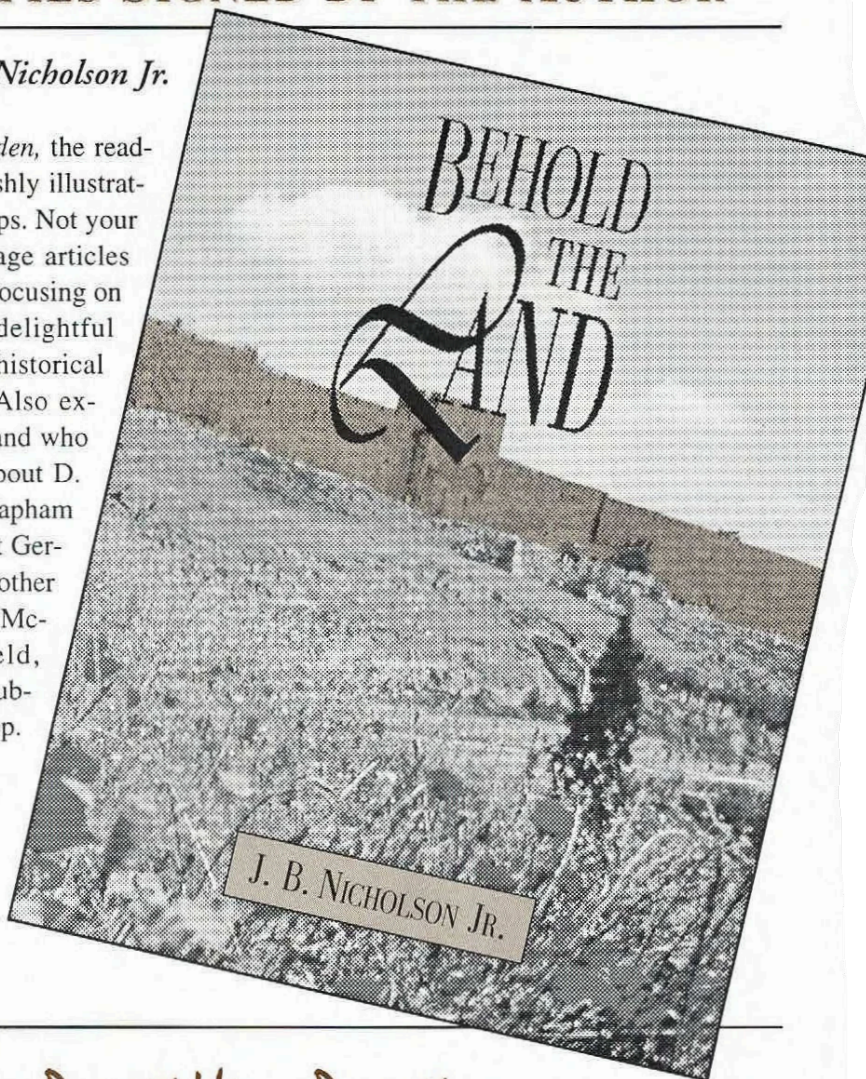
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TAKEN FROM PSALM 22 & 24 by J. A. HAMILTON

*Forsaken—God-forsaken! given up
To Satan and his furious hordes,
To bulls of Bashan, power of dogs;
Behold the awe this sight affords—
God's darling nailed on Calvary's tree;
His creatures watch His agony!*

*Forsaken—God-forsaken! the only Man
Forsaken by the God of Love,
And He the only well-loved Son,
Who shared with Him the throne above.
What agonies God's bosom rent,
When all His wrath on Christ was spent.*

*Forsaken—God-forsaken! What a God!
Who, judging sin in justice true,
The awful penalty made known,
Then made—oh! story strange yet true!
The awful punishment His Own
And suffered for us in His Son.*

*Forsaken—God-forsaken! yet He went
With steadfast face set in the way.
He drank the awful cup of woe,
Allowing men to seize and slay;
Thus far, like Mary, we have gone—
No further—for the veil is drawn.*

*Forsaken—God-forsaken! When He made
His soul an offering for our sin,
And tasted death for every man,
For even hell He entered in!
And conquering through the blood
He shed, captivity He captive led.*

*Forsaken—God-forsaken? Never more!
Let Him, the King of Glory, in!
Lift up your heads, ye gates of gold,
He comes—the Victor over sin!
Ye heavenly choirs, with joy proclaim
All glory to His peerless Name.*