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SILVER STAR BIBLE SCHOOL 1996

THE SPIRIT OF CHRIST IN THE PSALMS

Speaker: Bro. Jim Cowie

Class # 1

I Come To Do Thy Will, O God (Psalms of heritage)

Reading - Psalm 40 and 139

Our dear brethren and sisters in our Lord Jesus Christ. It's certainly a wonderful thing to be back here at Silver Star again, and I'm sure, brethren and sisters, we all have very real expectations for this week, because we've come to focus on the One to whom we've devoted our lives. So to God Himself, we come to look, as our bro. Colin has reminded us, at His face, and to see in that, the likeness of the countenance of our God; to see the character of our Father revealed.

And so brethren and sisters, we've come to look at the Spirit of Christ in the Psalms. We want to try, as we go through the course of this week, to capture the true spirit of our Lord Jesus Christ. And is there a loftier theme than that? You'll recall in the passage that our bro. Colin took us to in Luke 24, the way in which the Lord got His disciples together, opened their understanding that they might understand the scriptures, and He took them to the Law of Moses and to the prophets and to the Psalms. He'd done that a little earlier on the way to Emmaus of course, and did not their hearts burn in them, brethren and sisters? Was there not a fire ignited in the hearts of His disciples on the way to Emmaus? when scriptures that they knew backwards took upon the new meaning? when things that they understood from childhood, now became meaningful to them at last? And it's like, we believe, for us sometimes, as our bro. Colin has said this morning also, we look at a scripture that we've seen over and over and over again, and you have never appreciated the true beauty and the full meaning of it. Let our hearts burn, brethren and sisters, this week. We're away from the world as far away as we can get; we are here on the mountain and we'll be here with our Lord Jesus Christ. It's as close an experience that we're going to get this side of the kingdom, to the transfiguration. It's as close as we'll get, brethren and sisters! I want to try and be like Moses and Elijah; if we can't be like them, to be like Peter, James and John. And what an awesome privilege it was for them to be upon that mountain and to stare into the face of our Lord Jesus Christ, transformed as it was into the likeness that we shall shortly see, when He comes to sit upon the throne of His glory. These are things that ought to touch our hearts and lift us above the mundane things of life, which I'm glad to be away from, and have been away from for a few weeks. What

a way to finish a tour here at Silver Star, to engage our minds in these wonderful things. We come, brethren and sisters, to look at three aspects of our Lord Jesus Christ as the scriptures direct us towards Him. And this is the one, brethren and sisters, 'Who sits upon the throne' in Revelation chapter 4:3, 'whose likeness is like the jasper stone, and the sardine stone'. The jasper, probably the diamond, that sparkling gem which, it matters not from which way you look at it, sparkles with the hues of the spectrum, and there seems to be a real depth there because of course, that jasper stone is the symbol of the Spirit, while the sardine stone is the symbol of flesh, purified flesh to be sure in that vision, but flesh nevertheless; it has that hue, that colour, of the flesh. It tells us, brethren and sisters, that there were two aspects, weren't there, to our Lord Jesus Christ? He was born of a woman, raised up under the Law, and yet brethren and sisters, uniquely the Son of God. It is that latter aspect that we want to really explore in our studies here this week in the Psalms. We are all deeply, brethren and sisters, into that beautiful gem, the jasper stone, and to see what it was that gave this One, His uniqueness, and the ability to do what you and I can't do! We can't of our own strength, we can't by Law, we can't by any means, brethren and sisters, overcome the flesh, in the way that He did. And yet we can be overcomers if we mesh our lives with His, in some degree we can be overcomers. And that's what this is all about; it could be a very academic exercise, couldn't it? We could come here and look at that beautiful stone, that gem, looking as it were as bro. Colin says, into the face of our Lord Jesus Christ, to see the brilliance, that sparkling brilliance, the majesty of the Son of God; we could look at that, and we could go away like the man who does that for a business, and say, 'that was beautiful', but the light may not have entered into our own hearts and minds. Or we can look at our Lord Jesus Christ as the Law presents Him, with its beautiful precision, and we can see all the beauty of the shadows that foreshadowed that One. We can take the flourish of the prophets and look at the beautiful prophecies that concern Him, both His work of sacrifice and the glory which was to come. Or we can look, brethren and sisters, with open gaze, deep into the recesses of that beautiful gem, the jasper stone, to the innermost feelings and thoughts of the Son of God.

And that's where the Psalms stand by themselves, because the Psalms, brethren and sisters, are not academic; the Psalms deal with feelings, emotions, sensitivities, human suffering and yet, victory by the strength and power of God, in the human arena. This is where, brethren and sisters, we get right down within the being in the Psalms, and that is the great beauty of this book, because when we come to look at our Lord Jesus Christ in the Psalms, we're going to find out how He thought and how He felt as He went through the various stages of His experiences as a young man, during His ministry and then as He came to the time of betrayal and the awful sufferings of the cross. And yet the glory that was to follow as His eyes opened, brethren and sisters, and He spoke, words, I believe, drawn from the Psalms as we shall see, and looked into the eyes of the angels, and then proceeded to raise Him to the glory of His Father, where He now sits, brethren and sisters, at His right hand. He got all of that, all of the strength that He needed, was there resident in the Psalms; we're going to see that, for God provided that book for Him, primarily. We don't often look at it that way, do we? We read the book of Psalms, we start at the beginning of the year, it takes us some weeks to get through

it, and we see of course, the experiences of David and others; sometimes when we come to study this book we look at it from that perspective. When our Lord Jesus Christ read that book, brethren and sisters, from a young man, perhaps a young boy, He began, a very young boy, He began to explore that book. He didn't read it from the perspective of someone who was maybe disconnected and can look back and say, 'Well, now I can see what David went through'. He saw Himself in those experiences and He knew David and others were there for Him. And that's got to be our focus in the course of this week; this is how we intend to approach this subject. We want to look at it, brethren and sisters, from the Lord's point of view. We want to see what the formative influences were that the Psalms brought to Him as a young man. We want to see how they contributed to His development and understanding of divine principles, and the way that the Father was working in His life. We want to see what part they played in preparing Him for His sufferings and the work of sacrifice. We want to see, brethren and sisters, how it was, that the Father's Spirit worked in this One. And so you'll see from the notes we've given you, and we thank our bro. Bart (Bartholomew) and company for putting this set of notes together.

On page 1 of that set of notes, and we've given it to you in bound form, brethren and sisters, because we'd like you to have this for two reasons, Firstly, so that you can have before you a record of the verse by verse notes of the Psalms that we'll consider, because we're not going to be able to go all that way, in the course of our studies, so that these notes will be for those who wish to pursue this subject a little further; a means whereby you can take away something and follow up studies for yourself. Secondly, of course, it's going to be useful as a handbook during the week, so on page 1 we've set out on the first page there under the title, THE SPIRIT OF CHRIST IN THE PSALMS, the way in which we intend to approach this study. You will see that what we have done is that we've gone about this in a logical way. We tried to be logical in the way that we've set this out, so we start with Psalms of heritage in our first study. We move to Psalms of the Son of man in our second; Psalms of betrayal in the third; Psalms of suffering in the fourth; Psalms that have to do with resurrection in the fifth and finally, of course, Psalms of glory. We don't anticipate that we'll have opportunity to really delve deeply into all of the Psalms listed, but we will endeavour to do what we can, to get the essence of those Psalms to see them from the prospective that our Lord Jesus Christ saw them.

And so, brethren and sisters, when we come to each study, we're going to take one principle Psalm such as we read this morning, from Psalm 40, and I'm going to add to that little bits and pieces from other Psalms, here and there, and bring them in and use them as a support, maybe as an introduction to the primary Psalm that will be our consideration. So it will be somewhat of a thematic approach rather than a verse by verse approach of each of the Psalms that we consider.

If you have a look at pages 11 and 12 while we have the notes in front of us, and you'll see by the way, that there are several pages devoted to some introductory material; the structure of the book of Psalms, the titles of the Psalms, the superscriptions, the subscriptions and so on, and all of that is useful information and I am sure that many of

you are familiar with it. But there are things that you can do in relation to that and one of them, of course, is to make sure that the superscriptions and subscriptions in your bible are accurately recorded because, as Thirtle pointed out in his work on the Psalms, there is, brethren and sisters, some mixing up of superscriptions and subscriptions, and we're going to find that you need to understand, where they properly fit. That's the reason for pages 1 to 11.

When you come to page 12, we come to a section there, (two pages) in which we've set out the New Testament references to Christ in the Psalms. Now this is not a list, brethren and sisters, of all Messianic psalms; it is simply a list of those Psalms that are quoted or alluded to, in the New Testament in relation to the work and the mission of our Lord Jesus Christ. It is not an exhaustive list, there are probably going to be quite a few more that can be added, but these are the principle ones that we've been able to pick up. There are quite a few of them as you can see; and what you'll notice is that if you look at the Psalms which we've selected on page 1, in relation to this list of New Testament quotations of Psalms, you'll find that we have tried to use those Psalms that are quoted most often in the New Testament, in at least most cases. It wasn't possible to bring them all in, so we've tried, brethren and sisters, to use the Spirit's method and to pick up those Psalms that the Spirit most often uses in the New Testament. So that's just a few words in relation to where we intend to head in the course of this week, God willing.

So, for Psalms of heritage, Psalm 139 and Psalm 40, I'd like you to turn, brethren and sisters, to Psalm 139. We mean by Psalms of heritage, what was it that empowered our Lord Jesus Christ, to do what we find impossible to do? How was it, brethren and sisters, and how often do we think of this, (I guess we think of it as we're going to see, when we come to Psalm 40 like David thought of it), when we're in the depth of weakness or in the aftermath of sin. When sin has an iron lock upon our lives, as it did in the case of David. I guess at sometimes, in those extremities, brethren and sisters, that we really understand the awesomeness of the victory of Christ over sin. If your experience is like mine, and I guess it is, we all too often stumble into some kind of weakness, and sometimes it's the same one, which we recycle over and over again, and we find ourselves, brethren and sisters, we find ourselves at the depths of despair. We can't understand how it's possible for us to do what we've done! when it's all been done before, and we've suffered dreadfully as our conscience tears us to shreds. And we come back to our God because it's the only way, isn't it? Those that have been to the bottom know, that the only way is to go up; we come back to our God and we seek after Him and we find Him again, and again and again, and the great difficulty that we have is to keep coming back to Him, because we begin to think as some have thought, and have given up the fight, because God simply couldn't forgive us because we've recycled the same problem so many times. It's the reality of it, isn't it? when you come to appreciate that, brethren and sisters. It's absolutely awesome that there was a man with our flesh, with our problems, with the same lusts working in His body, that lurks in yours and in mine; it was awesome!! that He could defeat sin every minute of every day of His whole life. How was that possible, brethren and sisters? How could it be done? and how did He know that it could be done? He knew it, of course, because of His

knowledge of all the scriptures but the Psalms played a special role in that respect.

And not the least of those was Psalm 139. Do you know what the first recorded words of our Lord Jesus Christ were? I mean, He must have spoke many words as He grew up, but the first recorded words of our Lord, brethren and sisters, are in Luke chapter 2 and verse 49, you don't need to turn them up, you know the words perfectly well. When they came down with Him to Jerusalem, Joseph and Mary, who would want of course, to do as all Israel ought to have done, to go down to their God three times in the year, and they took our Lord Jesus Christ at the age of twelve, and when they returned home, He remained behind and He was engaging the doctors of the Law and the priests in deep conversations upon the Word, and they were astonished out of their minds by the understanding of this One. Simply couldn't understand how it was possible for a twelve year old boy to have His concepts and understanding and His depth of knowledge which far surpassed the greatest among men. And when Joseph and Mary returned in distress to find Him sitting in the temple, and Mary said to Him chiding Him, 'thy father and I have sought thee sorrowing'. He turned to His mother, not with the impudence of children we see today sometimes, not with a desire to make His mother's feelings any worse than what they were, not brethren and sisters out of any sense of rebellion against His parents, for He returned to be subject unto them, but simply to point out, that He was unique in the scheme of things, 'Wist ye not that I must be about my Father's business'. Those are His first words; do you know what His last words were before He expired on the cross, just a half a second before He died? 'FATHER, into thy hands I commit my spirit'. Do you know where those words are from brethren and sisters? Psalm 31, and He precedes those words from Psalm 31 as we shall see in our studies a little later on, with the key word, the word that began His public manifestation at age 12, 'FATHER; wist ye not that I must be about my FATHER'S business'. This young boy, brethren and sisters, understood His heritage; He understood where He came from. Where did He get that from? Well, I believe He got much of it we might say, if not most of it, from the Psalms.

Psalm 139, what is it about? We all know the Psalm, this Psalm of David which speaks of his relationship with his God. 'O Yahweh', he says in verse 1, 'thou has searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off', here I believe, brethren and sisters, is the younger David, the David who, in early life, came to grips with the reality of God in his life, and built up a wonderful, personal relationship of sensitivity to the presence of God in his life. He sought the face of God, brethren and sisters, and he found it, and he knew that God was there, and every step of the way he was there in the presence of God. It's the kind of relationship, brethren and sisters, that you and I must endeavour to develop. That sensitivity which allows us to say things like this, verse 3, 'Thou compassed my path and my lying down, and art acquainted with all my ways', as he goes on to say in verse 5, 'Thou hast beset me behind and before, and laid thine hand upon me' and in the following verses he goes on to speak about the impossibility of escaping from the presence of God. 'It matters not where I go, I can escape into the deep, but thou art there'.

How do we get on, brethren and sisters, with that kind of sensitivity in our lives? Well, again, if I may speak for you, from my own experience. I don't do too badly most of the time while my head is where it ought to be; while my head is in the Word of God and life is built around daily reading and meditation and study where we can fit that in, and it ought to be fitted in, and prayer, brethren and sisters, several times a day at least. Not necessarily formal prayer, but prayer where the mind is outgoing to our Father in recognition of His presence. That's the kind of experience that most of us understand, it's part and parcel of walking with our God. David was like that; and he came to this beautiful sensitivity of the presence of his God with him. But it wasn't really David talking at all, because David's experience was merely the platform for the experience of our Lord Jesus Christ. And He was several notches above; you see, brethren and sisters, we need to understand that when we come to the Psalms and we read the words of David, to be sure, they refer to David, but their primary purpose is to set forth, first and foremost to our Lord Jesus Christ Himself, and then to us, His experience and this was His experience, for there was never anyone like Him who maintained His closeness and His sensitivity to the presence of His Father. That was the key to His victory; it was because He was locked together with His God, because He never forgot the truth of these things. That He never got away from the presence of God; it was because of that that He defeated sin, and you and I know from experience that when we're close to God, we're best equipped to overcome sin. Mind you, flesh is such, brethren and sisters, that even when we would do good, evil is present with us, and sometimes even in the act of worship, flesh can be present! That's the nature we bear; it was because He maintained that close relationship that He was able rise above the problems, brethren and sisters, that sometimes submerge us, under sin.

You know, there's a verse in the New Testament that needs to be brought to our attention at this stage. It's 1 Peter chapter 1, we'll be referring to this passage a couple of times, 1 Peter 1:10-12, where Peter says, 'Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ'(and there's the phrase which of course, is part of our title for these series of studies) 'which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow' (phrases which recur over and over again, in this first epistle of Peter, because they're the two keys of the kingdom). Two keys that he was to reveal to both Jew and Gentile; the sufferings of Christ, the first key and the glory that should follow, the second key. So here's Peter, he's delivering to us the keys. Now those keys, brethren and sisters, are keys that were not given initially to those to whom these words first came. And even the angels were not given those keys before they were given, to us through the work of the apostles. It says, verse 12, 'Unto whom' (and he's talking about the prophets among whom was David of course) 'it was revealed that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Spirit sent down from heaven; which things the angels desire to look into'. So the things that the apostles were revealing to the first century believers, were things, brethren and sisters, that had not been fully explained even to the angels. And certainly the prophets had not had them fully explained to them either.

And that was true of the experience of David; that when he spoke certain words in the Psalms, they welled up from within him, brethren and sisters, and sometimes, he didn't understand what he was saying, that is, he didn't understand the true fullness of the message, because it wasn't him talking at all. It was the Spirit of Christ that was in him; it was Christ that was speaking. We're going to see when we come to Hebrews 10 that that's exactly what Paul tells us about Psalm 40. It wasn't David talking at all, and we need to understand that very clearly at the outset, because the Psalms we've selected, are Psalms primarily of David, and we're going to find, brethren and sisters, that they can't apply to David in most instances. The words simply do not fit David's experience, and they were not intended to, because they were there for our Lord Jesus Christ.

Now, can you imagine what's happening here, brethren and sisters? Do you see what's happening? That as this young boy begins to grow to a point where He can absorb divine ideas, and the scriptures are brought to Him, firstly, by Joseph and Mary and then through His own reading and study and meditation, as He went day by day, and certainly sabbath by sabbath into a synagogue, and then went out into the hillsides of Nazareth, and sat down and ruminated upon these things, which He must have done much of, and as He worked in the carpenter's shop of his father Joseph, physical work to allow His mind freedom to think. As He turned these things over in His mind and cogitated upon them, brethren and sisters, can you see what's happening here? that He'd begin little by little, to see Himself in the scriptures. Wherever He went, the Law of Moses, the prophets and in the Psalms, and as He looked at the Psalms, brethren and sisters, He began to see His own feelings, His innermost thoughts, the depth of His personality, because it was already revealed. Can you imagine what formative power that had in the life of our Lord Jesus Christ? Is it possible for us to take ourselves from here and to go back and put ourselves into His experience, at least to some degree? That as He reads these things He's actually exploring His own mind and how He's going to feel about every single issue that crossed His path in life. Every experience that came along was dealt with in the Psalms; it mattered not whether it was the grandeur of the relationship that began to develop from a very early age with His Father. As He began to explore the heritage that had been given to Him or the bitterness of the betrayal of His closest friends or the agonizing sufferings of the cross, or the wonder of the moment that He awoke, to speak the words of Psalm 31; it matters not, brethren and sisters, what experience it was, it had all been recorded and He could explore His own mind.

That's marvellous isn't it? And as God inspired these Psalmists to write, He wasn't doing it primarily for them, or even for us, though we are involved, He was doing it that He might accomplish what to us is impossible, the vanquishing of sin!

Look at Psalm 139 verse 13. In our statement of faith, brethren and sisters, clause 9 says this, 'That it was this mission that necessitated the miraculous begetting of Christ of a human mother, enabling Him to bear our condemnation, at the same time, to be a sinless bearer thereof. And therefore, One who could rise after suffering the death required by the righteousness of God', and what that clause in our statement of faith

spells out so beautifully, without in fact, saying everything, is that this One was unique. That this mission could not be accomplished by any ordinary man born of two human parents. That it required the intervention of God and by miraculous begetting, brethren and sisters, He brought forth One, who was empowered to overcome sin, and who could therefore, by His obedience to the death of the cross, open the way to resurrection to life. And clause 10 adds, 'that being so begotten of God and inhabited through the indwelling of the Holy Spirit' (you see, there are two elements there) Being so begotten of God, His begetting gave to Him advantages, brethren and sisters. It is difficult to specify exactly what those advantages are, although there are scriptures that speak eloquently of that (we won't transgress into the prophets, but in Isaiah chapter 11, brethren and sisters, there is a very real clue in the early verses, verses 1-3, of where that advantage lay). He was made quick in perception; He was given mental abilities to understand divine principles, to mesh with the thinking of His Father. To develop a relationship with His God mentally and morally, brethren and sisters, that you and I don't have. It's as simple as that! When His Father breathed out, He breathed in. It had to be so; being so begotten of God and inhabited through the indwelling of the Holy Spirit, Jesus was Immanuel, God with us. God manifest in the flesh, and the victory over the flesh, brethren and sisters, was through the power of God. It was God's victory not man's; that's the essence of what those two clauses of our statement of faith say.

Let's have a look then, how those things are brought out by Psalm 139. In your notes you will in fact, probably be able to find some notes on Psalm 139 which I think are situated somewhere about page 16. It is indeed! To whom do these words refer? could they be David, verse 13? 'For thou hast possessed my reins: the word 'possessed' having the idea of owning, buying or purchasing something. As Rotherham puts it, 'Thou hast possessed thyself of my reins'. When we speak of reins, of course, we know brethren and sisters, that the reins in the Old Testament, the word is 'kilyah' refers to the kidneys. It is a figure for the mind, but not just of the mind as a 'thinking power'. This brethren and sisters, refers to the innermost thoughts of the mind, the deep feelings and emotions that reside in the mind. Covers the whole range of things but really what's being said here is that, here we've got the essential qualities of the distinct personality of the Son of God. And it's to Him that these words refer, unquestionably, because these words, brethren and sisters, though they may be related to David and to you and me, are preeminently words that refer to our Lord Jesus Christ. 'Thou hast taken possession of the innermost aspects of my mind': My thinking, my feelings, my emotions, you've got hold of those, is what He's saying, and when was this done, brethren and sisters? When did the Father take possession of the deepest thoughts of His Son?

Babies don't think deeply in the spiritual arena, do they? But there was a uniqueness about this one, because He then adds in a Hebrew parallelism He says, 'thou hast covered Me in my mother's womb'. It was in the divine begetting of the Son of God that the power was given to deal with sin. The word 'covered' there in the Hebrew, as you can see from the notes means to 'entwine as a screen, to fence in, or to cover over'. The word is used, brethren and sisters, of covering the Ark of the covenant with the veil. They took the veil, of course, which Paul tells us in Hebrews 10:20, was symbolic of the



flesh of Christ, beautifully woven. That veil which God had prepared and curiously wrought, was taken down by the priest and placed over the Ark when they travelled. You see, brethren and sisters, this is talking about what God did in the begetting and the development of His Son. 'Thou didst weave me together in the womb' says Rotherham, of that phrase, hence he says, verse 14, 'I will praise thee; for I am fearfully and wonderfully made'. The word 'wonderfully' has the idea of being 'distinguished'; Rotherham translates that 'fearfully was my being distinguished'. 'Marvellous are thy works', again, the word has the idea of separating something and therefore, 'distinguishing it'. Marvellous are thy works; and that my soul knoweth wholly or fully can't be said of any other ordinary birth.

I can't remember what I was thinking when I was born; and I guess you can't either. And we can't say with any accuracy exactly what our Lord was thinking when He was born, and how much different He was from any other baby, but there were distinct differences as we shall see. There was something there, brethren and sisters, that wasn't in your birth and in mine. 'My substance' He says in verse 15, 'was not hid from thee', the word 'substance' has relationship to the body. It comes from a root word which means 'to bind fast' with the idea of 'the bones' binding the body together; now that word is rendered by Rotherham in his margin as 'frame'. You'll notice I think, in the margin here, it says, (it gives us a reference, it doesn't actually give us a meaning), but the idea of that word is 'the frame' which is developing in the womb of the mother. 'My substance was not hid from thee when I was made in secret and curiously wrought in the lowest parts of the earth'; now this phrase 'curiously wrought' is one word in the Hebrew 'raqam' it means to variegate colour, to embroider, to fabricate. It's used obviously in the Old Testament in Exodus 26 and 39, of the needlework of the hangings and garments of the Tabernacle. So here, brethren and sisters, was God at work curiously bringing to pass, something that was unique in the experience of humanity. This had never happened in history before! God was at work to bring forth His own mental and moral likeness. He was at work in the womb of Mary; He was wrought in the lowest parts of the earth, which is an euphuism for, 'the development of the fetus in the womb'. You can see if you look at Ephesians 4 verse 9, where similar words are used, that it's a figure for human nature; those things that have to do with the earth. 'Thine eyes, He says verse 16, 'did see my substance, yet being unperfect', now in the Hebrew, the words 'my substance being yet unperfect' is in fact, one Hebrew word (you can see it down there towards the bottom - in notes) it's the word 'Golem'. It means a 'wrapped and unformed mass, that is as the embryo'. Still being formed, so that entire phrase there is just the one Hebrew word; it doesn't say imperfect you'll notice, because something that's imperfect is imperfect, less than perfect. It was unperfect or incomplete, and there were the eyes of Deity, brethren and sisters, looking down upon Mary, and His Spirit as it were, hovering over her, to produce in that woman, something entirely unique amongst men. Bearing the nature of man, with all its weaknesses, with all its tendencies, with all its problems, but given something that no other man born of two human parents ever had, the ability to intertwine His mind with that of His Father. To maintain the perfection of His relationship with His God, to walk as though in God's presence every moment of His life, to feel as though God had set Him before and behind, and laid His hand upon His head (you notice it's His head). And so as God

curiously wrought in the womb of Mary, His eyes beheld His unfinished substance, as Rotherham puts it, and we read in verse 16, 'And in thy book all my members were written which in continuance were fashioned' or as it might be rendered, 'the days they should be fashioned when there were yet none'. In other words, brethren and sisters, God had it all planned out and stage by stage, from begettal to birth, from birth to crucifixion, from crucifixion to glory, HE HAD IT ALL PLANNED OUT! and He was there step by step measuring it out, and in the fullness of time, it came to pass!

And what was the result of all that, brethren and sisters? It couldn't be referring to David anymore than it could refer to you and me. Oh, true, to be sure, you look at the human body; we are fearfully and wonderfully made. It's not talking about the human body with all its wonderful attributes; it's not talking about that, brethren and sisters, He's talking about the bringing forth of the Son of God as a unique man among men. And what was the result of that? Have a look at verse 17, 'How precious also are thy thoughts unto me, O God! how great is the sum of them' (and there's never been a man like Him, brethren and sisters, who could take hold of the sum of divine thinking in a human brain. There's never been one who could collect together, all of the thinking of His Father as it were, and bring it together and appreciate the grandeur of it! How do you get on with that? We flounder as children, don't we? We look at our own children and wonder if they'll ever understand, and that's how the Father looks at us, but here is One, brethren and sisters, who from His birth began to build up a knowledge and appreciation of the greatness of His Father's mind and plan and purpose, and He brought it all together and He had the sum of it! We're beginning to appreciate how these things would impact upon Him?

Have a look at Psalm 22; 'Wist ye not that I must be about my Father's business', Psalm 22 and verse 9, 'But thou art He that took me out of the womb'. The word 'took' means to 'gush forth as water'; it wasn't an ordinary birth, brethren and sisters. Something unique in this birth; need I talk about Psalm 22 (we'll come to that in due course in our studies) 'Thou art He that took me out of the womb; thou didst make me hope when I was upon my mother's breasts'. Now the word 'hope' there is 'batach' it means to 'hire for refuge' 'to trust, to have confidence' There are 4 occurrences in this Psalm alone. 'Thou didst make me hope when I was upon my mother's breasts'; (the only thing I hoped for upon my mother's breasts was that my tummy would be full). My mind as a baby, brethren and sisters, even as a very young child, was a pure blank. Oh, yes, we've all been given the ability to understand divine things; we weren't like this One! Something entirely unique about Him. You know, when these words were spoken by our Lord Jesus Christ, brethren and sisters, these are not David's words; David wrote them but he didn't fully understand the Spirit of Christ that was in him, he grappled with that. These words were spoken by our Lord Jesus Christ on the cross; not as many words, He didn't actually quote the whole Psalm, He just quoted the first verse and the last verse, to tell us that the whole Psalm was rolling around in His mind. Every single phrase of Psalm 22 was there; He knew it backwards! And as He hung upon the cross, brethren and sisters, in His mind were these words, 'Thou madest Me to hope upon my mother's breasts!'. That's why He was hanging there; that's why He was doing what He was doing. So all the words of Psalm 139 which came, I believe, from the young

David, were words which our Lord Jesus Christ, would have explored carefully as a young man, as a young boy perhaps, words which motivated what He said in Luke 2:49. Psalm 22 sees Him at the end of His mortal experience and He goes right back to the birth. That's where it all began, brethren and sisters!

Psalm 40, psalms of heritage! It would be nice to have time to talk at length about Psalm 40, but just a few thoughts, brethren and sisters, that take us back to where we began. Psalm 40 occurs in a series of psalms, from psalm 38 to 41, which end the first book of the book of Psalms, the first part of the book of Psalms. This series of Psalms 38 to 41 were written on the occasion of David's affliction after his sin with Bathsheba, and as you go through these psalms, you'll pick up language that clearly indicates that, and it also indicates that David probably suffered some kind of physical affliction as well, of course, as the awful mental affliction, of which he speaks in Psalm 32, where his bones gave him no rest, he simply couldn't rest because his conscience was tearing him to shreds and yet he held on to that sin. He did not confess it, he did not forsake that sin, until nine months after he had done it! He was torn by those things, and in due time, came to record the words of Psalm 40. Now Psalm 40 is broken up, and in fact, you'll find reference to Psalm 40 on pages 14 and 15 of your notes, and what we've done is we've given you a verse by verse (it's not a commentary it's just study notes; expositional notes that are useful if you intend to do some bible marking perhaps). But you'll see there at the beginning, we've given a breakup of the Psalm. But verses 1 to 3 speak of deliverance from his afflictions, and verses 4 and 5 of the wonder of God's thoughts toward the righteous. Verses 6 to 10 refer to the Lord Jesus Christ, the body prepared; and verses 11 to 17 are a plea for speedy deliverance, in fact, verses 11 to 17 provide the details of the petitions that lead to the deliverance that David celebrates in verses 1 to 3. And he celebrates this before the great congregation, so when he had been cured of his sickness, when his sin was behind him, brethren and sisters, the blessedness that he experienced from that forgiveness, brought David to a point where he could not hold it in; he had to tell the whole nation about it, so he collected the entire ecclesia and the great congregation was there, and he declared to them the righteousness of God.

So what's this psalm about? It's a psalm that sees a man go from the bottom to the top, brethren and sisters. It's a psalm which speaks of a man who has been right down there; but he's understood and felt the power of sin in his life. It had gripped him for nine months; his mind was afflicted; his body was afflicted. Isn't it interesting in that context that Yahweh, as it were, grabs the pen from David's hand, when we come to verse 6. Takes the pen from David's hand and says to him, 'David, give me the pen, I want to write some words for my Son. They'll come from your mouth, but they're not your words'. (Now keep your hand in Psalm 40 and turn up Hebrews chapter 10) Is this right? Is verse 6 a new voice? You have a context of Hebrews 10, brethren and sisters, the Law as a shadow of good things to come, verse 1, could never take away sins, because those animal sacrifices were continually offered. There were many bodies given, but God provided one; one body to replace all the bodies of the animals. That's why you see Paul actually switches the language; you need to sort of cast your eyes back to Psalm 40 at the same time you have your eyes on Hebrews 10. You'll

notice that Paul does two things here that are different to Psalm 40 when he quotes it. When he takes the words out of verse 6, 'mine ears hath thou opened', he uses the Septuagint which says, 'but a body thou hast prepared me'. Now of course, there may be allusions back to the practice of the slave, who wanted to stay with his master in the year of release, and the master would take an awl and bore through his ear into the doorpost. There may be an allusion to that, brethren and sisters, because to the Greeks, a body was a reference to a slave. True, but the Psalm is actually talking about what God did, to bring this One to perfect obedience, even the death of the cross. He opened or dug as the word 'open' means, He dug His ears. 'Mine ears hast thou opened', says Isaiah 50, 'I gave my cheek to the spiders and my beard to be plucked off and my back to be smitten'; but one thing they didn't get from this One, brethren and sisters, one thing He retained for His Father, He retained his ear. And morning by morning, Yahweh spoke into that ear; He dug into His mind, because you see, He'd already forged the links. So when Paul picks up that phrase about the ears, he uses the language of a body, because you see, brethren and sisters, there never could have been one body to replace all the sacrifices of the Law, unless they had firstly been, an open ear. That's the point he wants to make, so he says, verse 5 of Hebrews 10, 'wherefore when he cometh into the world' (are you reading this? he's about to quote from Psalm 40:6-8 which is the balance of verse 5, goes through to the end of verse 7 here, as you'll see from your margin. So he's quoting quite a bit of this psalm, and he's telling us who's speaking). 'Wherefore when he cometh into the world, he saith (have a look at verse 8) 'above when he said' then he quotes the words again from Psalm 40. Have a look at verse 9) 'Then said he' (this is not David talking, brethren and sisters. When you read Psalm 40 verses 6 to 8, you're actually reading the words of Christ). Can you imagine what effect that had on Him when He first read those words with a mind such as He had?

Is it possible to conceive the effect of that upon Him? Paul sees it; this is what he says, verse 6, 'In burnt offerings and sacrifices for sin thou hadst had no pleasure; then said I, Lo, I come' (or as Rotherham translates verse 7 of Psalm 40, 'Lo, I am come') I'm here! and I understand my uniqueness; I understand my role; it couldn't be done by anyone before Me or anyone after Me; the whole thing depends on My relationship with My Father. 'Lo, I am come, in the volume of the book it is written of me', now when Paul picks up that phrase 'the volume of the book', in the Hebrew the word means 'a roll or a written scroll' well, of course, He was there all over that scroll, brethren and sisters, but you see, Paul, when he talks of the scroll he uses a different word. When he says 'in the volume of the book' he uses the Greek word 'kephalis' and 'kephalis' refers to the knob of the stick upon which the scroll or manuscript was rolled. So you see, he's actually talking about that which held the scroll, and what Paul wants us to understand, brethren and sisters, is that here was One who was not just the fulfillment of all that was written in the scroll, He was above and over all that was written in the scroll. Above the Law, embracing it all, that He was the head of the scroll, the part that you grasp. Everything depended upon that One and He came to do God's will.

What was God's will? That He was not going to save men, by Law or by sacrifices, He was going to save them, brethren and sisters, by obedience. Obedience in One

who was unique, because of His heritage!