

8152

SILVER STAR BIBLE SCHOOL 1996

THE SPIRIT OF CHRIST IN THE PSALMS

Speaker: Bro. Jim Cowie

Class #6

God Has Appointed A Day

Reading: Psalm 110

Well, brethren and sisters, we come to Psalms of glory. And this morning we have a glorious psalm before us. It was one that had a major impact upon the early development of our Lord Jesus Christ, and motivated Him, brethren and sisters, even to the death of the cross. Because as we shall see in a moment, it was for the joy set before Him, that He endured the cross, and despised the shame. And this psalm was always on His mind; it was the end of all dispute, you'll remember, in Matthew 22, when they asked Him a series of questions, as one group after another, came to our Lord. And then He put a question to them, 'Whose son is He? God's or David's? And the answer, brethren and sisters, was indisputable; it was Psalm 110 verse 1, 'Yahweh said unto My Adon, sit thou at my right hand, and they durst ask Him no more questions'. It was a very important psalm to the Son of God, was Psalm 110. But that was about His origins, brethren and sisters, this class is about His destiny, and about our destiny with Him.

You know, this psalm, Psalm 110, dominates the book of Hebrews! Join me in Hebrews if you would; Paul begins and ends the epistle to the Hebrews by referring to Psalm 110, and of course, many other Old Testament passages as well. But look at chapter 1 of Hebrews, he's hardly begun, brethren and sisters, to speak about the Lord Jesus Christ; in verse 2, 'In these last days He's spoken unto us by His Son'. What psalm would you use to prove that? And what psalm would you refer to, to speak of His vanquishing of sin? Well, at the end of verse 3, the apostle quotes Psalm 110 verse 1, 'whom when He had by Himself purged our sins, sat down on the right hand of the Majesty on high'. Again, in verse 13, as he contrasts the authority of Christ to that of the angels he says, 'But to which of the angels said He at any time, Sit on my right hand, until I make thine enemies thy footstool?' We turn the page to chapter 5 of Hebrews, when he comes to contrast Christ and Aaron, we read in verse 6, 'As He saith also in another place, Thou art a priest forever after the order of Melchisedek', Psalm 110 and verse 4.

When we come to chapter 7, we read in verse 17, as the apostle contrasts the

priesthoods, 'for He testifieth, Thou art a priest forever after the order of Melchisedek', and again in verse 21, where he says, 'For those priests were made without an oath; but this with an oath by Him that said unto Him, The Lord sware and will not repent, Thou art a priest forever after the order of Melchisedek'. You come to chapter 10, brethren and sisters, and again the apostle has this psalm in his mind. Look at the context from verse 11, and this is where our bro. Colin was this morning, 'Every priest stand daily ministering and offering oftentimes the same sacrifices, which can never take away sins'. The idea of 'standing' there is that the work is unfinished; it requires to be done over and over again. The priest has to come today and he has to come tomorrow, and he has to come the day after, under the Levitical code. His work was never finished and when he died, another priest replaced him, and so he went on standing at the altar, but not this One. Verse 12, 'But this man after He had offered one sacrifice for sins (and I'll give you the Greek as it should be), FOREVER SAT DOWN AT THE RIGHT HAND OF GOD. FOREVER He sat down at the right hand of God, where's the apostle's mind? Well, it's obvious isn't it? verse 13, 'From henceforth expecting till His enemies be made His footstool', he's quoting from Psalm 110 verse 1, 'For by one offering He hath perfected forever them that are sanctified'.

So when we read in Psalm 110, brethren and sisters, of the work of our Lord Jesus Christ, having been completed, the language of sitting is used. It's not that He won't get up from the right hand of the Father, as we shall see when we come back to verse 2 which qualifies verse 1, He is going to get up because it says He's going to come forth to rule in the midst of His enemies. He is going to leave the right hand of the Father, He will come back to trample down the nations, and to complete the work the Father gave Him to do. So, He's not going to sit there physically forever at the right hand of God; the language of sitting is the language of completion. It's the language of guarantee; He now sits there as our great High Priest, brethren and sisters. He doesn't have to make the sacrifice again, and again, and again, like the Aaronic priesthood, HE'S DONE IT ONCE FOR ALL, and now He's sitting and His priesthood, which is after the order of Melchisedek, is the guarantee of the completion of the divine purpose in Him. So you see, brethren and sisters, this psalm had enormous ramifications for our Lord Jesus Christ. Little wonder that He pondered it deeply as a young man; little wonder it was on His mind throughout His ministry; little wonder that the apostle says this in Hebrews 12 and verse 2, 'Looking unto Jesus the author and finisher of our faith; Who for the joy that was set before Him endured the cross, despising the shame'. What was the joy set before Him? To which passage of scripture does the apostle refer, as being the very well spring of the joy, that the Lord looked to, that He might endure the cross, that He might despise the agony and the shame? He says, 'and is set down at the right hand of the throne of God', and Paul is back in Psalm 110 and verse 1. How important, brethren and sisters, then is this psalm, not just to our Lord Jesus Christ, but to you and me, because you see, He's not alone in the work that that psalm portrays as we shall see! And He understood it more perfectly than you and I will ever understand it! And we're going to see this morning, just a glimpse of what was in His mind when He came to ponder Psalm 110.

So let's go back to that psalm. We read of course, that it's a psalm of David, and when

the Lord Jesus Christ introduced this psalm, He said in Mark 12 and verse 36, 'For David himself said by the Holy Spirit', so the Lord saw something very important in this psalm, and there's no surprise about that, because it begins this way. 'Yahweh said unto My Adon' now that word 'said' there, doesn't of course, mean a great deal in the English language, 'we say something', we don't put emphasis upon that word, but that is where the emphasis ought to be in verse 1. Because in the Hebrew that word means an oracle, or that which is whispered into the ear, and it has the force of a statement or a declaration. It's not just simply 'saying something'; this was a declaration of Yahweh as Rotherham puts it. The declaration of Yahweh unto My Lord; this was a deliberate statement spoken by our God, as it were, into the ear of His Son. And this psalm, brethren and sisters, contained an oath sworn by our God, which is only recorded here, or at least recorded here for the first time, in the Old Testament, in Psalm 110 verse 4, 'Yahweh hath sworn and will not repent', to whom is He speaking these words? to whom is the declaration made? 'THOU ART A PRIEST FOREVER AFTER THE MANNER OF MELCHISADEK', and our Lord Jesus Christ, brethren and sisters, when He read that, would immediately go back to the story of Melchisadek, as we shall do in a moment, God willing. He went back there, brethren and sisters, because He could see in the record of Genesis 14, the way in which Yahweh would work through Him. To make Him not only the 'great High Priest' but a 'King Priest' who would rule in the midst of His enemies, and would establish the kingdom of God on the earth, on the basis of the covenants that God had made to Abraham. That's what He would have seen, and so when the Lord sat and pondered this psalm, HE WHO WILL BECOME makes this declaration unto David's ruler, 'Sit thou at my right hand until I make thine enemies thy footstool'. He would see in that the great triumph, not only over flesh in Himself, but over flesh throughout the whole world. Interesting to note, that that word 'enemies' in verse 1, is a word that first occurs in our bibles in Genesis 22 and verse 17, 'that He would possess the gate of His enemies', it's a word cognate in the Hebrew with the word that is first used, in Genesis 3 verse 15, 'I will put enmity between the serpent and the woman' (you can pick all this detail up from the notes, by the way, I haven't got time to go into it now). But there, brethren and sisters, is where the Lord Jesus Christ, would have been directed as He sat and pondered that psalm, in preparation for the great work that was before Him.

Then verse 2 says, 'That Yahweh shall send the rod of thy strength out of Zion'. Now, that word rod there is rendered variously in the scriptures, but predominately, in fact 182 times it is rendered 'tribe' not rod but 'tribe'. And I believe that's the way it should be rendered here. 'Yahweh shall send the tribe of thy strength out of Zion', He was not to be alone in this work of subduing the nations, of crushing the serpent's head. He was to have companions, brethren and sisters, they were to be a 'tribe' who had been formed by His work, and He was to rule in the midst of His enemies (and here of course is the additional proof of that fact) because that word 'rule' is the word 'radah' first used in our bibles in Genesis chapter 1 and verses 26 and 28, when Adam and Eve were formed. Remember what we said about Psalm 8 with its roots in Genesis chapter 1? When Adam and Eve were formed we have the man and his bride taken from his side, to exercise dominion on the sabbath day while God rested. And they were to HAVE DOMINION; that's how that word is rendered in Genesis 1:26 and 28. They were to

have dominion in the midst of their enemies. Husband and wife together, brethren and sisters, so the 'tribe' of His strength was to share with Him the conquest of the nations. And the Lord Jesus Christ would have seen all of that, He would have gathered all that together, brethren and sisters, and His mind was taken back to Genesis chapter 14.

And in verse 3 we read, 'Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou has the dew of thy youth', and we could spend the whole session just talking about that verse. It's a verse that speaks, brethren and sisters, of the willingness first and foremost, of the saints to be with their Lord in this work. As bro. Thomas also points out, the phrase has relevance to the nation of Israel as well, who will be willing in the day of our Lord Jesus Christ, when He comes to judge the nations. But primarily it concerns the saints; how do we know that? Read on, 'in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth', and dew of course, is used here as a symbol of resurrection. And our minds are immediately taken to Isaiah 26 verse 19, 'thy dead men shall live, as My dead body, they shall come forth', and they're described as being the dew of lights and if you need a further exposition of that, you can do no better than to go to Eureka, and in fact in the notes, brethren and sisters, alongside of verse 3 you'll see that we've given you the page numbers from Eureka vol.1, where you can follow that up. But as I said, that's another subject. The point we want to make about that is this, that the tribe of verse 2 is formed by resurrection from the dead, and the dawning, as it were, of a new day, as the Son of righteousness arrives, there is revealed to the world, brethren and sisters, the dew, the beautiful sparkling dew of the saints, manifested in resurrection. 'Thou hast the dew of thy youth' and eternal youth is to be given to them, and they shall no longer tire, they shall no longer be weak, and sorrow and sighing shall flee away' for them, brethren and sisters, because they will have the dew of their youth and it will be because of the work of a great High Priest, Who now comes to exercise His authority as a King and as a Judge, verse 4.

'Yahweh hath sworn', (He hath sevened Himself). Seven, the number of the covenant; He hath sworn, same word used in Genesis 22 and verse 16, when Yahweh spake to Abraham a second time out of heaven, He says, I have sworn, I have sevened Myself, a guarantee, that there will be a completion of that work. THOU ART A PRIEST FOREVER AFTER THE MANNER OR THE FASHION OR THE ORDER OF MELCHISADEK. So why would we be taken back, brethren and sisters, to Genesis chapter 14 and to Melchisadek? Well, listen to the words of bro. Carter; (we've handed you some notes this morning because it may not be easy to read that transparency and some others, but you will find on that sheet of notes, double-sided as it is, in the bottom right hand corner, you'll find this transparency). It says this, and it's a comment from bro. Carter, (Quote) 'He is made like unto the Son of God', (he's taking of course, that statement out of Hebrew chapter 7, it is a reference to Melchisadek being a type of our Lord Jesus Christ). How, when and where?, he says. The answer is that Melchisadek is so made in the record of scripture. When that Scripture was penned an overruling hand determined its limits, fixed what should be included and what left out. Only the mind that reached forward to Christ, and saw His work and arranged His office, could have delineated the form of the historical record that foreshadows it. We can now see that the

prophecy in Psalm 110 had no accidental association with the history in Genesis 14. The history was written with a purpose which, however, was not evident until the psalm linked the record in Genesis with another King of Salem, Who also will be a priest. Then when the Son of God had come, had offered Himself, and had assumed the office of priest, the time had come for the unfolding of the hidden meaning of the sacred record.' (End of quote) What bro. Carter does for us, brethren and sisters, very importantly, is to direct our attention to this fact, that Psalm 110 is a crucial linking point between the record of Genesis 14 and Paul's exposition in Hebrews concerning the Melchisadek priesthood.

Without Psalm 110, we would be bereft of an important detail, and in fact, brethren and sisters, without Genesis 14, you could never make any sense of Psalm 110. That's why we need to spend some time back in Genesis 14. We need to go back there, brethren and sisters, and this is where your handout will become useful, to have a look and see what it was God was portraying so graphically, in Genesis 14. It is in fact, the first place in our bibles where Armageddon occurs. This is where we find the details, brethren and sisters, of Armageddon and the battles that will follow it, that will see the subjugation of the nations. The crushing of all the resistance and the establishment of the kingdom of God on the earth.

Now I guess we all know the story reasonably well! The map which you also have on your sheet, illustrates what actually happened. We have in verses 1 and 2, the combatants, the participants in this conflict. There's a northern confederacy in verse 1, and there is a southern confederacy in verse 2. Now the northern confederacy of nations comes down upon the land of Israel, and takes captive Lot and his family after defeating the southern confederacy. Abraham, of course, pursues after them and obviously by divine power, overthrows them, and recovers Lot, his brother, (if I might use that term), and brings him back to the land. And there they meet Melchisadek at Salem, and Melchisadek comes out with bread and wine, and there's a fellowship meal held in the company of those who have been humbled by that conflict. Now, we can see in that, brethren and sisters, an absolutely marvellous type of the work of our Lord Jesus Christ.

Who are these participants? Well, there are several main characters; the first is Chedorlaomer, and look at verse 1. 'It came to pass in the days of (and I almost could have read that this way, couldn't I?) It came to pass in the days of these kings (if I wanted to abbreviate it) and immediately your mind will go to Daniel chapter 2 and verse 44. Who are these kings? Well, Amraphel king of Shinar is the first listed, but he is not in fact, the leader of this military invasion. He's the first listed because I believe, he represents the head of Nebuchadnezzar's image. He happens to be the King of Shinar, and Shinar, brethren and sisters, was the place where Nimerod established his kingdom, and his first city was Babal or Babylon. So Amraphel, whose name means a great people or a powerful people, is the King of Babylon. He's at the head of the list of this confederacy, as Babylon will be the head of the image, as it were 'the thinking power' behind Nebuchadnezzar's image. The leader of this confederacy is in fact, Chedorlaomer, King of Elam, and Chedorlaomer has a name that means a handful of

sheaves; a handful of sheaves, need I remind you that Armageddon means a heap of sheaves in a valley for judgment, so we've got Chedorlaomer and the kings who are with him, who are a type in the record of Gog and his confederates. We've got Lot whose name means veiled and his family, who represent Israel after the flesh. We've got the King of Sodom and his allies who are the anti-Gog powers, now isn't that interesting? When Gog comes down upon the land, he is opposed by what we would call today, the Western powers. And if you're looking for Sodom and Gormorrah, brethren and sisters, today you'll find them among the Western powers. We've got Abraham and his servants who go it against the Northern confederacy which represents of course, Christ and the saints in their warlike manifestation, and we've got Melchisadek, who represents quite obviously in the record, Christ as King-Priest in the kingdom age, because it's called Salem, no longer Jeru-salem. Division power is gone, brethren and sisters, what we've got when Jerusalem becomes Salem, is the fulfillment of all of these things prefigured.

So here in Genesis 14, we've got a marvellous foreshadowing of Armageddon. Now quickly, just running down this list, that's a bit of a recap I guess on what we've said thus far, but we'd like to consolidate this information in your mind.

1. There was this northern confederacy led by Chedorlaomer (A handful of sheaves') associated with Amraphel (Powerful people) King of Babylon invades the Land.
2. The kings of the south are defeated by the northern invader.
3. Abraham's brethren (the Jews) are taken captive by invaders.
4. Abraham (Christ in warlike manifestation) with his family (both natural born and adopted) pursue and destroy the northern invader.
5. Abraham returns with freed captives and the spoils of war to Salem.
6. Melchizadek (Christ as King-Priest) rules in Salem presiding over the centre of Divine worship.
7. The tokens of the Abrahamic covenant which bespeaks of course, the sacrifice of Christ (bread and wine) are associated with the blessing bestowed on Abraham and the household of faith.

You're wondering, brethren and sisters, whither or not we're in the context of Armageddon? You think that we've sort of superimposed this on the record? Well, just think about this: do you know that the first time that you meet the word 'Hebrew' in your bible, is in Genesis chapter 14! Abraham had crossed the Euphrates, you remember, some considerable time before, but you'll find no reference to Abram, as the Hebrew in Genesis 12 or 13. You've got to wait till Genesis 14, when in verse 13 it says this, 'And there came one that had escaped and told Abram the Hebrew'. Now why? Why would the Spirit reserve that phrase until this chapter? Can you remember the

last place in the bible where the term 'Hebrew' is used? Well, let your minds tick over on that for a while; is it not Revelation chapter 16 verse 16? 'Then he gathered them together into a place called in the Hebrew tongue, Armageddon'. First and last occurrences, it's the Spirit's imprimatur, brethren and sisters, that we're in the context of Armageddon, when we come to Genesis 14. Do you want additional proof? Why was Abram called the 'Hebrew'? Well, he was called the Hebrew because, Hebrew means 'to cross over', and he had crossed over from Haran into the Land, and to do that he had to cross the Euphrates. And now, when the northern invader has come into the Land, he's chasing them back towards the Euphrates. He goes way up north towards the Euphrates, so he's crossed over and now he's attacking the enemy from the Land towards the Euphrates. Got that? What's Revelation 16 about from verses 12 to 16 and the pouring out of the sixth vial? Is it not about the drying up of the great river Euphrates, that the way of the kings of the east or the way of the kings who are out of the sun's rising, might be prepared. What's that way to be used for, brethren and sisters? Well, it's to be used for their attack on Babylon, that's what! Because verse 17 says, 'and the seventh vial was poured out' and the saints go out against Babylon the great. You see what the Spirit's doing here? That it's telling us, brethren and sisters, in merely the use of one term, Abram the Hebrew, that we're in the context of Armageddon, and the subsequent conflict against a great or a powerful people, led by the King of Babylon. Isn't that amazing?

Well, it wasn't amazing to our Lord Jesus Christ; He saw all that, brethren and sisters, and when He went to Psalm 110, His mind was back in Genesis 14, and He saw Himself there, as Abram pursuing after the enemy and destroying the northern confederacy, Gog, in the Land. I'll prove this to you in a moment. It's not something we've just pluck out of the air. And He saw Himself as Melchisadek, coming out with bread and wine. And who'd He share that with? Who did He share the bread and wine with? You look at Genesis 14; it says in verse 18, 'And Melchisadek King of Salem brought forth bread and wine, and he was the priest of the Most High God'. Now, just tuck that little phrase, that title away in your minds, the Most High God. We'll look at that in a moment.

Here is Melchisadek, brethren and sisters, the man whose name means 'King of righteousness' whose name occurs in the Scripture 11 times. Why not 12? Twice in the Old Testament, nine times in the New Testament. Why not 12? Well, you see, eleven is the number of imperfection; it's one short of perfect government, 12. It's one short of the number of Israel; it's telling us, brethren and sisters, that as great a type and foreshadowing that Melchisadek was of our Lord Jesus Christ, he was not the substance; we have to wait for someone else! But here he is, brethren and sisters, the King of righteousness, who is first King of righteousness, as says the apostle in Hebrews 7 verse 2, and then King of peace, showing that, of course, until righteousness is established, there can never be peace. That of course, has relevance to us as individuals, it has relevance obviously, to the nations of this world.

So here he is, he's the priest of the Most High God, EI Elyon, and four times that title is used in Genesis chapter 14. It only occurs on one other occasion in the Old Testament,

that is, the title joined together, El Elyon; the term Elyon occurs some 50 odd times, as we shall see shortly. And he blessed him, verse 19, and said, 'Blessed be Abram of the Most High God, possessor of heaven and earth: And blessed by the Most High God, which hath delivered thine enemies into thy hand'. And did you see what he said about the Most High God in verse 19? He's the possessor of heaven and earth (just tuck that one away as well) and in verse 21, when Abram has given him tithes of all to acknowledge his superiority over himself, the King of Sodom said unto Abram, 'Give me the persons and take the goods to thyself. And Abram turned on him and said, I have lifted up mine hand unto Yahweh the Most High God (El Elyon) the possessor of heaven and earth'. El Elyon, now this title is extremely important; it first occurs here in Genesis 14, and it's in the context of Armageddon. It's important for a number of reasons, not just because of its relationship to Armageddon, but because this is the title that Gabriel used when he made the promise to Mary. 'He shall become the Son of the Highest' (do you know what he said next?) 'and the LORD God shall give unto Him, the throne of His father David; and He shall rule over the house of Jacob'. Interesting isn't it? Even before He was born, as it were, as an unborn child, the Law was being taken back to Genesis chapter 14. 'He shall be called the Son of El Elyon (the Highest) possessor of heaven and earth', and so in verse 22, when Abram turns and says to the King of Sodom, verse 23, 'I'll not take one thread from you, that you might not say, I've made Abram rich'.

Who is sharing in this meal, brethren and sisters? Well, it's Abram and his company, isn't it? The King of Sodom doesn't participate, he's simply a witness. He's at the marriage supper of the Lamb; he's subject as it were to Christ, subject to Melchisadek, but he's not yet there as part of the company that shared bread and wine. Here, brethren and sisters, is a type of our Lord Jesus Christ, sharing anew, eating anew, drinking anew, of bread and wine with His faithful disciples, now glorified before Him. Who do they consist of? Well, come back to verse 13, 'And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner'. Can I give you the actual Hebrew? 'For he dwelt in the plain of Mamre, or near the oaks of Mamre (as it should be), the Amorite, brother Eschol and brother Aner. And these were confederate with Abram'. Confederate means, it's the words Baalim-berith (Lords of a covenant), that is, they were possessors or owners of a covenant with Abram. Do you think he would have made some kind of business deal with them? or was the covenant, brethren and sisters, the Abrahamic covenant? hence they are called brother Eshcol and brother Aner.

And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, 318 and pursued them unto Dan or 'judgment'. So now we've got the associates of the King. We've got his 318 trained men, (and I'm sure I had somewhere here, that transparency, but you can see it on your notes, right in the middle of the page beside the map). 'Trained'= chaniyk, initiated or practised. Gesenius says, skilled, or tried fidelity'. He would discipline people, who were 'born' in his own house, who were associated with the Gentiles, but had a covenant with him. They all belonged, brethren and sisters, to the family of Abraham, and there were 318 of them (3+1+8=12) the Israel of God. So Jew and Gentile share with Abram in the presence of



Melchisadek, brethren and sisters, bread and wine in the very place, where the throne of David is to be established, after the order of Melchisadek. Oh, boy, oh boy, if we had time, brethren and sisters, we could be off in a 1,000 different avenues, to talk about the tabernacle of David, and the reason why David brought the ark to Zion, and didn't put it in the Mosaic tabernacle; and the reason that he came out dressed as a priest when the ark came up, and delivered to the people bread and wine. We could go on for hours about that; it all comes out of Genesis 14, but we haven't got time! We've got to stick to Psalm 110. What we need to do is to take another word from bro. Carter. He says under the title, The Associates of the King, (which is somewhere on your notes, maybe it isn't) He says, Quote, 'David then describes the associates of the king (and he's actually talking here about Psalm 110) They are a multitude endowed with perpetual youth, he says, 'thy youth', is not a description of the monarch but of the bodyguard of youthful associates. They are clad in holy attire, robed as priests and they are freewill offerings, even as the gifts that were made for the tabernacle of old; they are a dedicated and sanctified army of kings and priests who are revealed as the 'dew of the morning light'. This recalls the figure of Isaiah who likens the dead arising out of the earth to the dew of lights (Isa.26:19). The cortege of the king are a royal immortal priesthood raised from the dead and radiant in the light of the millennial dawn' (End of quote) The Lord Jesus Christ, brethren and sisters, saw all of that when He pondered Psalm 110.

Now, let's come back to Psalm 110 just briefly. What's this psalm really about? We read down to verse 4, we've seen Him complete His work, we've seen Him sitting as a priest at the right hand, we've seen the promise that He will come forth to tread down and have dominion over His enemies, we've seen who His associates are, we've seen the order of the priesthood in verse 4, and then it says in verse 5, 'Yahweh (as it should read) at thy right hand shall strike through kings in the day of His wrath'. And the context, brethren and sisters, is Armageddon. 'He shall judge among the nations, verse 6, 'He shall fill the places with the dead bodies (Rotherham is very graphic in translating that verse. He says 'He will judge among the nations-full of dead bodies!') And who will those bodies belong to? 'He shall wound the heads over many countries'. Now the word 'strike' in verse 5 and the word 'wound' in verse 6, is the same word in the Hebrew. You'll find that word used in Judges chapter 5 verse 26, of Jael driving a nail through the head of Sisera; you'll find that word in Psalm 68 and verse 21, and if you know anything about Psalm 68, you'll know that it's a psalm which deals with Armageddon and the 40 years beyond it, which leads to the crushing of the nations. And the saints are there as the chariots of God, who come from Sinai into the Holy Place, 'out of Zion thou hast sent the tribe of thy strength', and they shall wound the head of the enemy. Psalm 68 is actually built upon Judges chapter 4 and 5 to be precise. And Judges 4 and 5 are a typical presentation of the intent of Genesis 3:15, and the crushing of the serpent's head. Isn't it interesting that the word 'rosh' should be used in verse 6, 'He shall wound not the heads but as Rotherham and Young's Literal translate it, 'He shall wound the head over many countries', and the word 'head' = rosh. Are we or are we not in the context of Armageddon?

Brethren and sisters, can you imagine the effect of this psalm on the mind of our Lord

Jesus Christ? Can you see what it would have done for Him? Can you see Him merely reading the psalm? Or can you see His mind all over the Old Testament and especially back in Genesis? Can you see Him contemplating that scene of Abraham and Melchisadek and the destruction of the northern invader? Can you see, brethren and sisters, reaching out His hand, to distribute bread and wine? 'With desire I have desired to keep this passover with you before I suffer, because I'm not going to drink it or eat it anew, until I do so in the kingdom of My Father'. Where do you think His mind is? You know, brethren and sisters, that is just scratching the surface; it's just scratching the surface!

I'll show you some other things that He would have seen! Look at this, here's your word Elyon, your title Elyon, now you've got a list of these in your notes. It's used quite a few times as you can see, 57 times in the Old Testament and 13 times in the New Testament, in its Greek form. You'll find it in some very significant places. Here's a little challenge for you as a little thing that you can do after this bible school that will give you hours and hours of pleasure and joy, brethren and sisters. All you need to do is to pick up those references there in the Old Testament and in the New Testament, where this title Elyon is used, and follow them through. You know what you're going to find? In every single place you're going to find at least one or more of these things, all from Genesis 14. You're going to find Melchisadek and what he represents; of course, there were two qualities to the Melchisadek king-priesthood, the first was righteousness, the second was immortality that's Hebrews chapter 7. Without those two qualities there cannot be a Melchisadek priesthood. You've got to have righteousness first, and then immortality. You'll find those two principles used every time you come across 'Elyon'; you'll also find reference very often, to the 'Lord of heaven and earth'. You'll find reference to the establishment of the kingdom, and very frequently, and I mean, very frequently, you'll find reference to Armageddon. If I had time, we could go through psalms like Psalm 46 and 47, that would blow your mind, brethren and sisters, because they're based upon Genesis 14, and the only clue you've got, is the title 'Elyon'. Sometimes it's linked with El, if not juxtaposition, in the same psalm.

And here's a list of 'Elyon' in the psalms. What we're going to do, and we've only got 15 minutes, is have a look at Psalm 9. You come back with me to Psalm 9; I'm not going to say that this is typical of them all, but it's fairly typical of them all. Of interest, look back at Psalm 7 which is the first that the title 'Elyon' occurs in the psalms. Look at the very last verse where that title is; 'I will praise Yahweh according to His righteousness; and will sing praise to the name of Yahweh most High'. What's the context? look at verse 12, 'If He turn not, He will whet (or sharpen) his sword. He hath bent his bow and made it ready' (see what your margin says?) Your margin says that that is a quotation from Deuteronomy 32 and 41, and Deut.32:41 is about Armageddon, which is why you then find Moses and Joshua singing a song with Israel. They sang the song of Moses and the Lamb (yeshuwa), and Deuteronomy 32 happens to be the basis of Revelation 15, where the song of Moses and the Lamb is sung, in the wake of Armageddon. So you see, Psalm 7 is about Armageddon, it's also about righteousness. Have a look at verses 8, 9, 10 and 11, and notice in verse 11, you've got the title El as well. So you've got El Elyon, now that's just one example; if we had time we could expand upon it.

You have a look at Psalm 9. Psalm 9, brethren and sisters, has the title, Elyon, in verse 2, 'I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High'. What's the subject about? Verse 3, 'When mine enemies are turned back, they shall fall and perish at thy presence. For thou hast maintained my right and my cause; thou satest in the throne judging (and I'll give you the marginal rendition) judging IN righteousness'. So he's a Melchisadek king. 'Thou hast rebuke the heathen or nations' (notice how it's in the past tense) thou hast destroyed the wicked, thou hast put out their name for ever and ever. O thou enemy, destructions are come to a perpetual end: and thou hast destroyed cities; their memorial hast perished with them. But Yahweh shall endure for ever' (there's the second quality of Melchisadek priesthood, immortality. Yahweh, that is Christ representing Him, will endure forever). 'He has prepared the throne for the judgment (as it should read in the Hebrew)' And then it says this, verse 8, 'And He shall judge the world in righteousness, He shall minister judgment to the people in uprightness', do you know, brethren and sisters, that the apostle Paul had his mind in this psalm, when he stood upon Mars Hill, and spoke to the Athenian philosophers, do you know that?

You know, I've have heard that Paul made a mistake on Mars Hill! that he used the language and indeed, the writings of Greek philosophers. It's absolute rubbish! Absolute rubbish! He used the language of Psalm 9, Deuteronomy 32 and Genesis 14, which like the roots of a tree, run deep way back into the bible, all very closely linked. You come with me to Acts 17, don't lose Psalm 9 by the way; Acts 17, now you think carefully, (if your memory, and I haven't put too much in it for you) if your memory is capable of thinking at this stage, just see if you can remember some of the phraseology that we've used. Verse 22, 'Paul stood in the midst of the area Pagos and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription (an altar with this inscription; it was a memorial, O.K.?) TO THE UNKNOWN GOD. Whom therefore, ye ignorantly worship, him declare I unto you'. Look how he begins!: Verse 24, 'God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands' (and Melchisadek was the priest of the most High God, the Lord of heaven and earth). Verse 25, 'Neither is worshipped with men's hands, as though He needed any thing, seeing He giveth to all life, and breath, and all things; And he hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation'(he's talking about the breaking up of the people in the days of Nimerod, breaking them up into 70 nations) Do you know where he's quoting from? look at your margin, Deut.32:8. Do you know what that says brethren and sisters? This is what it says, 'When the most High divided to the nations their inheritance; when He separated the sons of Adam He did so according to the number of the children of Israel'. Jacob began with 12, when he came into Egypt he had 70. Israel=12, 70=the nations. And there were 70 nations in Genesis chapter 10, so God who set the bounds of their habitation, divided them up according to that principle. Isn't it interesting that Moses should begin with the phrase, 'when the most High', because he wants our minds to be back in Genesis 14, and if we had time we could go on to demonstrate that what Armageddon and its subsequent battles are

about, is the destruction of what Nimerod achieved when he established Babylon in the beginning. That's the whole point of Armageddon and the battles beyond, to reverse what Nimerod did, and Genesis 14 is the vision of that.

Read on, verse 27, 'That they might seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us', and he talks about God being the Lord of heaven and earth in whom we move and have our being, verse 28. And he comes down to verse 30, 'And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: Because He hath appointed a day, in the which He will judge the world in righteousness'; he's quoting that straight out of Psalm 9 and verse 8, but he's not just quoting the words, brethren and sisters, he's quoting the context. And the context of Psalm 9, because it's an Elyon psalm, is Genesis 14, and Genesis 14 is about Melchisadek, and the two qualities of the Melchisadek king- priesthood are, righteousness and immortality. Now, read that verse again (verse 30) 'He shall judge the world in righteousness by that man, whom He hath ordained, whereof He hath given assurance unto all men, in that He raised Him from the dead', (and I might add the ellipsis to immortality), and until He was made immortal, He could not be a 'Melchisadek' king-priest.

Now come back to Psalm 9. Why is Paul quoting this psalm? Is it just that there's some useful words in it? Well, look what he says in verse 1, 'I will praise thee, O Yahweh, with my whole heart; I will show forth all thy marvellous works' (Look what he says in verse 12) 'For he maketh inquisition for blood, He remembereth them: He forgetteth not the cry of the humble'. Do you know what happened to Paul when he came to Athens, brethren and sisters? In the record of Acts 17 it says in verse 16, 'Now while Paul waited for them at Athens, his spirit was stirred within him, when he saw the city wholly given to idolatry', and his mind went back to Psalm 9. He made a cry to his God, he knew that Yahweh forgot not the cry of the humble. He set out to praise God with his whole heart and he talks about the destruction of their memorials in verse 6, and he quotes verse Psalm 9:8. We come down to verse 16, 'Yahweh is known for the judgment which He executeth: the wicked is snared in the work of his own hands', and he's looking at all these idols made by the hands of foolish people. They were not so foolish that they could not put one there, to the unknown god; and he looked to the day, brethren and sisters, when verse 17 says, 'the wicked shall be turned into hell, and all the nations that forget God'. But God now, He's winked in the past, brethren and sisters, 'but now He commands all men everywhere to repent'. Do you see where Paul's mind is, and can you see why it's there? He's been taken back to Psalm 9, and he knows that the roots of Psalm 9 are back in Genesis 14. And the link, that simple little title, El Elyon.

If this bible school was to go for another week, we could spend the next week in the Psalms, talking about Elyon psalms. And the message is much the same; but the time has come, brethren and sisters, the time has come, for us to go back to Psalm 110, because it ends this way, 'He shall drink of the brook in the way'. What does that mean? We've been looking, brethren and sisters, at the Spirit of Christ in the Psalms. We have seen in the course of our studies, that what undergirded the life of our Lord Jesus

Christ, was that special, unique, personal relationship that He had with His Father. He was a unique man, no question about that, but brethren and sisters, let us not forget this; He still needed to drink of the brook by the way. Here is a psalm, which begins with a declaration in His ear, direct from His Father, guaranteed by the very existence of His Father in verse 4, based upon those majestic prophecies of the Old Testament, beginning with Genesis 14, yea, beginning with Genesis chapter 1.

But there was that glorious vision set before Him; the joy, brethren and sisters, by which He would endure the cross and despise the shame, but He still needed to drink of the brook by the way. Bro. Thomas says, 'that Christ drank of the brook during His probation and suffering', and I think he's right! And if that was necessary, brethren and sisters, for the Son of God, then what about us? What are we going to do with the little time that is left until these things become a burning reality in the earth? Are we going to go back from this bible school and descend the mountain, and switch on the world's garbage and imbibe that? Or are we going to determine, brethren and sisters, that we want to be there, as part of the associates of the King? Are we going to so set our face toward Zion like a flint, that nothing that this world can throw at us, however devious it might be, will deflect us from the path! Or are we simply going to sit down, and take an armchair ride to the judgment seat of Christ? These are the issues, brethren and sisters; it's all very nice to have our minds expanded with beautiful things, but the application is always a little more difficult. It requires, that like Him, we have a 'joy' set before us, and that we lift up the head, (see that in verse 7)? 'He shall drink of the brook in the way: therefore shall He lift up the head', in His case, in triumph, in our case, brethren and sisters, in the prospect of triumph. 'Lift up your heads, He was to say to His disciples, 'for your redemption draws nigh'. Brethren and sisters, let us determine to drink deeply of the brook in the way, in the few days that are left unto us. Let us remember this, brethren and sisters, GOD HATH APPOINT A DAY IN THE WHICH HE WILL JUDGE THE WORLD IN RIGHTEOUSNESS, BY THAT MAN WHOM HE HATH ORDAINED, WHEREOF HE GAVE ASSURANCE UNTO ALL MEN, IN THAT HE MADE HIM A MELCHISADEK KING-PRIEST BY RESURRECTION TO IMMORTALITY.