

# FOUNDATION MINISTRIES (UK)

## Apostolic Ministry to the Body of Christ

### EXPOSITORY & INSPIRATIONAL TEACHING & SERMON NOTES

**Subject:** - Holy Convocations (A calling together)

**Study:** - 309. The Chief Cornerstone, Psalm 118

**Bible Reading:** - 1 Chronicles 17:1-15

#### Introduction:

**Psalm 118** is part of a group of six Psalms (**Psalms 113-118**) sung by the Jews on their most solemn festivals in particular the Passover. Known as the Egyptian or Great Hallel, they are songs of thanksgiving celebrating the deliverance of God's people from the slavery of Egypt. The Hebrew word Hallel, is from where we get the word Hallelujah. **Psalms 113-114** are sung before the blessing of the final Passover meal, and **Psalms 115-118** are sung after the last cup and final blessing, there are three cups of red wine shared during the Passover meal, and the fourth cup, called the cup of Praise or Elijah's cup, is poured and left.

□ **1<sup>st</sup> is the Cup of Sanctification;** which the father blesses the cup and recites the **Kiddush**, and those sharing in the Passover meal partake of the cup, thereby setting themselves apart and acknowledging their deliverance from the bondage of Egypt, just as the blood of the Passover lamb placed on the door posts in Egypt sanctified each household and delivered them from the angel of death.

□ **2<sup>nd</sup> is the Cup of Instruction;** this shared after the father has taken the middle loaf of unleavened bread from the stack of three, which he then breaks in two and hides one half, called the Bread of Affliction which will then be eaten with the **3<sup>rd</sup> Cup after the meal**. The other half of the unleavened bread is then broken and distributed and eaten with bitter herbs before the **2<sup>nd</sup> Cup** is taken and after the father has related the events of Israel's deliverance from out of Egypt and they would have sang **Psalms 113 and 114**. The half of the unleavened bread which is hidden is called the Afikoman, the bread of affliction and represents "He that cometh" being brought out and shared at the end of the Passover meal.

□ **3<sup>rd</sup> Cup is called the Cup of Redemption;** this shared after the Passover meal has been eaten when the hidden half of the unleavened bread, the bread of affliction is revealed, in just the same way as Jesus took the bread, blessed and broke it, and then takes the **3<sup>rd</sup> Cup** and blesses it and gives thanks, **Luke 22:15-17** "And he said unto them, With desire I have desired to eat this Passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you."

□ **4<sup>th</sup> Cup is called the Cup of Praise or Elijah's Cup;** which is filled at the end of the Passover meal, but nobody drinks from it, for it is for he that cometh in the name of the LORD, **Malachi 4:5** "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:" Jesus with those gathered in the Upper Room did not partake of that cup for the Messiah was already present with them, and during the course of His ministry Jesus had stated that John the Baptist had come in the spirit of Elijah, **Matthew 17:10-13** "And his disciples asked him, saying, Why then say the scribes that Elijah must first come? And Jesus answered and said unto them, Elijah truly shall first come, and restore all things. But I say unto you, That Elijah is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist." This is why Jesus tells them that He will not drink henceforth of the fruit of the vine until that day that I drink new with you in my Father's Kingdom, **Matthew 26:29-30** "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. And when they had sung an hymn, they went out into the mount of Olives." At the conclusion of this Passover meal they would sing the **Psalms 115 to 118**, and it is generally thought that the hymn referred to as being sung by Jesus and the Apostles as they left the Upper Room and went out into the Mount of Olives toward the garden of Gethsemane would have been this 118<sup>th</sup> Psalm.

## Brief explanation of Psalms 113-117 (Collectively called the Egyptian or Great Hallel)

- **Psalm 113**; Opens and ends with a Hallelujah, praise ye the LORD, and in which Israel is portrayed as a barren woman whom God has delivered from Egyptian bondage and gives her children making her the mother of all, bearing fruitfulness in a new land. The name of the LORD is therefore to be blessed for all eternity and praise shall continually ascend to His great name from the moment the Sun rises and sets throughout the world for in God's redemptive work humbled He Himself to behold the things of the earth and transform man from his fallen circumstances making them heirs of His salvation.
- **Psalm 114**; Rehearses God's mighty acts in the redemption of Israel from Egypt, for by His awesome presence He dwelt in their midst and parted the Red sea and drove the river Jordan back, His presence caused Mount Sinai to tremble and at His Word the Sun and Moon stood still in the heavens so that Israel were able to defeat their enemies, and He was afflicted so a fountain came forth from the Rock of His presence to bless His people Israel.
- **Psalm 115**; Starts with Israel's desire that the name of the LORD God is glorified among the heathen nations, for these nations mock God and they worship and serve idols made by their hands that are unable to speak, see or walk. Israel declares that it is the LORD God who is in the heavens in whom Israel trust, for He is their help and shield being ever mindful of His people that fear Him. Israel recalls God's mercy and faithfulness in that He brought about their redemption for which they bless and praise the LORD forever more, sadly those who worship idols are dead for they have no breath to sing His praise and will silently slip away.
- **Psalm 116**; Starts with the declaration of their love for the LORD for when they called in their distress He heard their voice and brought about their redemption saving them from death. Through the festivals Israel make their individual thanksgiving a communal one. The cup of salvation is lifted up and blessed at the Passover and they rejoice in God's gift of life. The meal is eaten with thanksgiving as they sat at a table in fellowship with God and vow to bring their offerings into the courts of the LORD at Jerusalem.
- **Psalm 117**; All nations are invited to share in the praise of God at the meal, for it is a universal table, open to all who will come and dine. The work of God is universal and the nations are invited to seek God at his Temple in Jerusalem which is a house of prayer for all nations.

## Background to Psalm 118

King David is the author of this Psalm and the essence of thought for its inspiration is based on the revelation given by Nathan the LORD's prophet to David, in response to his desire to build a house in which the Ark of the Covenant of the LORD might rest at Jerusalem, see **1 Chronicles 17:1-15**. King David had expressed his desire to the prophet Nathan to build a house in which the Ark of presence of LORD might rest, **1 Chronicles 17:1-2** *"Now it came to pass, as David sat in his house, that David said to Nathan the prophet, Lo, I dwell in an house of cedars, but the ark of the covenant of the LORD remaineth under curtains. Then Nathan said unto David, Do all that is in thine heart: for God is with thee".* The LORD says to David through His prophet Nathan that he would not build Him a house to dwell in, for He says from the day I have brought Israel up out of Egypt I have gone from tent to tent and Tabernacle to Tabernacle and here we are reminded of Jesus words, **Matthew 8:20** *"And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head."* The LORD goes on to say to David through His prophet Nathan, that wheresoever I have walked with my people at no point did I command any of the judges of Israel to build me a house of cedar, **1 Chronicles 17:3-8** *"And it came to pass the same night, that the word of God came to Nathan, saying, Go and tell David my servant, Thus saith the LORD, Thou shalt not build me an house to dwell in: For I have not dwelt in an house since the day that I brought up Israel unto this day; but have gone from tent to tent, and from one tabernacle to another. Wheresoever I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my people, saying, Why have ye not built me an house of cedars? Now therefore thus shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, even from following the sheep, that thou shouldst be ruler over my people Israel: And I have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that are in the earth." & 2 Samuel 7:6* *"Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle."* The LORD then says to David through Nathan, that I have taken thee from being a shepherd to be the ruler over my people Israel and I have subdued all thy enemies and given thee a great name

in the earth, and I will ordain a place for my people Israel and plant them so that the wicked shall not waste them anymore, and furthermore the LORD will build David a house, **1 Chronicles 17:9-10** "Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning, And since the time that I commanded judges to be over my people Israel. Moreover I will subdue all thine enemies. Furthermore I tell thee that the LORD will build thee an house." The Hebrew **בנה** **banah**, translated here as build, implies to set-up or obtain children, and **בית** **bayith**, translated here as house, implies especially a family, home or household. The LORD is saying to David, that He will cause the seed from his loins to prosper, and further He will establish David's kingdom in building him a sure house, that being the prosperity of his seed or off-spring, and that He will establish his throne, **1 Chronicles 17:11-15** "And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom. He shall build me an house, and I will stablish his throne for ever. I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took it from him that was before thee: But I will settle him in mine house and in my kingdom for ever: and his throne shall be established for evermore. According to all these words, and according to all this vision, so did Nathan speak unto David. Solomon, David's son, succeeded him as King of Israel and built the Temple for the LORD at Jerusalem, in which the Ark of the Covenant would rest, in accordance with the instructions given by his father David. Further when God is revealing His will and purposes to David through the prophet Nathan, He is speaking prophetically of the LORD Jesus Christ, His Son, that will sit upon David's throne for evermore, who is greater than Solomon, **Matthew 12:42** "The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here." The Angel's annunciation to Mary that she would conceive in her womb by the Holy Spirit a son who would be called Jesus, he then goes on to say He shall be called the Son of the Highest and the LORD God shall give to him the throne of David, **Luke 1:30-35** **30** And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." The promise to the LORD Jesus Christ was that although He was to be afflicted and die as a ransom for the sins of mankind, yet He would see his seed prosper, with His Church being built by men and women brought to the knowledge of God's salvation in Christ, **Isaiah 53:10** "Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand." Therefore being no more strangers, but children born into the household of God, of whom Jesus Christ is the chief cornerstone, **Ephesians 2:19-22** "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit."

### Exposition of Psalm 118

**Psalm 118** is known as a Messianic Psalm for the reason it contains prophetic testimony to Jesus Christ and we find that Jesus quotes from this psalm during His earthly ministry, **verses 22-23**, "The stone which the builders refused is become the head stone of the corner. This is the LORD'S doing; it is marvellous in our eyes"

□ **Jesus highlights this scripture** to the Jewish Leaders when they reject His ministry and authority as the Son of God, **Matthew 21:42** "Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?" & **Luke 20:17-18** "And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner? Whosoever shall fall upon that stone shall be

broken; but on whomsoever it shall fall, it will grind him to powder." Here Jesus applies these words to Himself as the foundation of the Church.

□ **Isaiah highlights this scripture** in his prophecy to the priest and prophets of Ephraim, whom he rebukes for their pride and love of strong drink and corruptly ministering to God's people, **Isaiah 28:16** "Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste"

□ **Peter highlights this scripture** when answering before the High Priest & Sanhedrin at Jerusalem, after healing the man at the Beautiful Gate of the Temple in the name of Jesus, **Acts 4:10-12** "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

□ **Paul highlights this scripture** in his epistle to the Roman Church when he is speaking about the blindness of Israel which God permitted so that He might have mercy on the Gentiles, **Romans 9:30-33** "What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling stone: As it is written, Behold, I lay in Sion a stumbling stone and rock of offence: and whosoever believeth on him shall not be ashamed."

**118th Psalm**, written a thousand years before Jesus ministry began on earth and was given to the congregation of Israel to sing together for worship in the temple of Jerusalem. It was composed by King David when he finds his life threatened by his son Absalom who through deception usurps his throne at Jerusalem, causing many of the Elders of Judah to reject him as their King. It is when David is in the wilderness with a loyal company who had escaped from Jerusalem with him, that he remembers the LORD's words to him through the prophet Nathan, in that the LORD would build him a sure house. It is through the inspiration of God's Spirit that David looks beyond Israel's rejection of him as King, and foretells Israel's rejection of the KING of KING's i.e. the corner stone of their salvation which the builders refused, being Jesus Christ to the day when Jesus Christ will be the head corner stone and sit upon the throne of David, as KING of KING's and LORD of LORD's.

David was particularly appreciative of the LORD's goodness toward him and particularly when Nathan reminded him how the LORD took him from the sheepcote as shepherd of his fathers sheep to be ruler over His people Israel, and that the LORD was with him wherever he walked and had cut off all his enemies, **1Chronicles 17:7-8** "Now therefore thus shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, even from following the sheep, that thou shouldest be ruler over my people Israel: And I have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that are in the earth." Further Nathan had stated that the blessing of the LORD would not cease upon his life and that of his seed, for the LORD would build him a sure house, so that the prosperity of his seed and Israel was assured, **1 Chronicles 17:9-10** "Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning, And since the time that I commanded judges to be over my people Israel. Moreover I will subdue all thine enemies. Furthermore I tell thee that the LORD will build thee an house." It is this promise given to David from the LORD by Nathan, which causes him during this very stressful and frightening time when his life is threatened by his son Absalom and his army, to compose this psalm, starting and closing with words of thanksgiving. David states confidently in this psalm being his prayer that the LORD, **Psalm 118:13** "Thou hast thrust sore at me that I might fall: but the LORD helped me." With the eventual defeat of Absalom we find that David rebukes the Elders of Judah because their guilt condemns them and they are afraid to invite him back, so he asks them why are they the last to bring the King back, **2 Samuel 19:11** "And king David sent to Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, even to his house."

**Psalm 118:1-4** "O give thanks unto the LORD; for he is good: because his mercy endureth for ever. Let Israel now say, that his mercy endureth for ever. Let the house of Aaron now say, that his mercy endureth for ever. Let them now that fear the LORD say, that his mercy endureth for ever". Here we have a fourfold testimony to the everlasting mercy of God and King David could from his experience make such a declaration, for God in His great mercy delivered David many times from his enemies and his own foolish mistakes;

- Out of the mouth of the Lion and Bear as he watch over his fathers flock
- From of the Philistine Giant Goliath, whom he struck dead with a stone from his sling.
- Time and time again from the jealous and murdering hand of King Saul
- The consequences of his sin with Bathsheba, following his repentance
- From Absalom's attempt to usurp his throne at Jerusalem through deception and rebellion
- From his foolish mistake of numbering the children of Israel and invoking a plague, when he chooses to fall upon the mercy of the LORD, **2 Samuel 24:14** "And David said unto Gad, I am in a great strait: let us fall now into the hand of the LORD; for his mercies are great: and let me not fall into the hand of man." These are but few of the many times that David during his life experienced the mercy of God, therefore he could say, "O give thanks unto the LORD; for he is good: because his mercy endureth for ever"

David encourages the whole of the house of Israel to praise the LORD because His mercy endureth for ever, for the promise is given to Israel of salvation in the stone they refuse, which will become the chief cornerstone, their future blessing is assured in Christ, **1 Peter 2:6-8** "Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed."

David exhorts the house of Aaron, the Priesthood, who occupy the various offices and ministries for the purpose of worshipping the LORD God, to give thanks because His mercy endures forever, for whom King David made instruments of music to praise the LORD, **2 Chronicles 7:3** "And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD, saying, For he is good; for his mercy endureth for ever." & **2 Chronicles 7:6** "And the priests waited on their offices: the Levites also with instruments of music of the LORD, which David the king had made to praise the LORD, because his mercy endureth for ever, when David praised by their ministry; and the priests sounded trumpets before them, and all Israel stood."

David then encourages those who fear the LORD, being those of the congregation who gathered in the outer court at the time of the whole burnt offering and the offering of incense in the holy place, where prayer and thanksgiving is made unto the LORD, for they at this point would lift up their hands to heaven and praise the LORD because His mercy endureth for ever. It is likely this psalm of David was sung by the remnant who had returned from the captivity of Babylon, when along with Zerubbabel and Jeshua they laid the foundation stone of the second temple at Jerusalem, **Ezra 3:11** "And they sang together by course in praising and giving thanks unto the LORD; because he is good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid."

**Psalm 118:5** "I called upon the LORD in distress: the LORD answered me, and set me in a large place." David is here reflecting upon the times when he was pursued by King Saul with his armies, for he found himself in great distress many times although he had been anointed as king of Israel. Time and time again King Saul sought to take his life and relentlessly pursued David, twice he threw a javelin at him as he played his harp, and in Saul's pursuit of David he took the lives of the LORD's priests who sheltered David at Nob. Saul pursued David in the wilderness of Engedi where David hid in a cave in which Saul and his men also came to rest, yet the LORD delivered David out of his hand. During this period of relentless persecution David placed his trust in the LORD calling upon Him in his distress, as he does here when pursued by Absalom his son, who usurped his throne in Jerusalem through deception and pursued David and his household as they fled over the brook Kidron into the wilderness, where he calls upon the LORD, and the **3<sup>rd</sup> & 4<sup>th</sup> Psalms** are prayers of King David at that time, **Psalm 4:1-8** "Hear me when I call, O God of my righteousness: thou hast enlarged me when I was in distress; have mercy upon me, and hear my prayer. O ye sons of men, how long will ye turn my glory into

shame? how long will ye love vanity, and seek after falsehood? Selah. But know that the LORD hath set apart him that is godly for himself: the LORD will hear when I call unto him. Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah. Offer the sacrifices of righteousness, and put your trust in the LORD. There be many that say, Who will shew us any good? LORD, lift thou up the light of thy countenance upon us. Thou hast put gladness in my heart, more than in the time that their corn and their wine increased. I will both lay me down in peace, and sleep: for thou, LORD, only makest me dwell in safety." When Jesus left the Upper Room after the Passover Meal he too passed over the brook Kidron as he went out into the Mount of Olives to pray in the Garden of Gethsemane, where in His distress He calls upon His Father, **John 18:1** "When Jesus had spoken these words, he went forth with his disciples over the brook Kidron, where was a garden, into the which he entered, and his disciples." David said thou hast enlarged me when I was in distress, for David when he had the opportunity to avenge King Saul, he withheld his hand and therefore did not act unrighteously against him, but offered a sacrifice of righteousness, by trusting in the LORD to bring about His ordained purposes in the matter, **Psalm 18:19** "He brought me forth also into a large place: he delivered me, because he delighted in me." Likewise David orders to his captains not to harm Absalom, sadly Joab disobeyed.

The LORD permits difficult situations to happen in our lives, i.e. a time of distress, trial or affliction, in order that His purposes might be accomplished in and through our lives, **Proverbs 25:4** "Take away the dross from the silver, and there shall come forth a vessel for the finer." The LORD permitted Joseph to be afflicted in prison in Egypt that He might make His mighty power known to the nations of the world, and by so doing, they might be humbled, and give them opportunity to acknowledge Him as the God of His Creation, **Psalm 105:17-22** "He sent a man before them, even Joseph, who was sold for a servant: Whose feet they hurt with fetters: he was laid in iron: Until the time that his word came: the word of the Lord tried him. The King sent and loosed him: even the ruler of the people, and let him go free. He made him lord of his house, and ruler of all his substance: To bind his princes at his pleasure; and teach his senators wisdom." Joseph through his affliction was truly brought into a large place and Paul in the Epistle to the Hebrews tells us that Christ was made perfect through suffering, **Hebrews 2:9-10** "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." The Greek word translated as perfect, implies to complete, finish or fulfil, therefore Christ was afflicted that He might accomplish or make complete the finished work of salvation for mankind, **Acts 26:23** "That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles". Therefore God had truly set the LORD Jesus Christ in a large place, in that by Him, God will bring many sons to glory. David had truly been brought to large place for the many psalms which he has wrote bear out the afflictions he suffered, and have blessed multitudes. From David's loins comes the lineage in which we find Joseph the earthly father of Jesus, **Matthew 1:16** "And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ." Which Paul confirms when he preached in the Synagogue at Antioch, **Acts 13: 22-23** "And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will. Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus:"

**Psalm 118:6-9** "The LORD is on my side; I will not fear: what can man do unto me? The LORD taketh my part with them that help me: therefore shall I see my desire upon them that hate me. It is better to trust in the LORD than to put confidence in man. It is better to trust in the LORD than to put confidence in princes." At the point of this utterance, David is the wilderness pursued by Absalom and his army, so he reassures himself that the LORD is on his side therefore he will not fear what man can do unto him, and of the other many prayers uttered during this period duress in the wilderness borne out King David's suffering is the trilogy of psalms, **Psalms 22, 23 and 24**, they portray the whole experience of his rejection, suffering and eventual victory. Again these three Psalms are Messianic, vividly portraying the rejection, suffering and victory of Christ. David being conscious of the great odds which were stacked against him in considering the size of Absalom's army, yet he confidently says, **Psalm 23:3-5** "He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and

thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over." Although David walked the shadow of death for he hungered and thirsted as Absalom threatened his life, yet he had every confidence in God's promises to him in that would not die, and it was so that God provided for his needs and that of his company, firstly though Ziba the servant of Mephibosheth, then Shobi the Ammonite, Machir, and Barzillai the Gileadite, **2 Samuel 17:27-29** "And it came to pass, when David was come to Mahanaim, that Shobi the son of Nahash of Rabbah of the children of Ammon, and Machir the son of Ammiel of Lodebar, and Barzillai the Gileadite of Rogelim, Brought beds, and basons, and earthen vessels, and wheat, and barley, and flour, and parched corn, and beans, and lentiles, and parched pulse, And honey, and butter, and sheep, and cheese of kine, for David, and for the people that were with him, to eat: for they said, the people is hungry, and weary, and thirsty, in the wilderness." Jesus when praying in the Garden of Gethsemane was strengthened by an angel, **Luke 22:41-45** "And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow", and Jesus had great confidence that His soul would not suffer corruption for His Father would raise Him from the grave, **Psalm 16:10-11** "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore."

**Psalm 118:10-13** "All nations compassed me about: but in the name of the LORD will I destroy them. They compassed me about: yea, they compassed me about: but in the name of the LORD I will destroy them. They compassed me about like bees; they are quenched as the fire of thorns: for in the name of the LORD I will destroy them. Thou hast thrust sore at me that I might fall: but the LORD helped me." The nation of Israel had a multitude of enemies such as the Philistines, Syrians, Ammonites, Moabites, to name but a few, and Satan who is Israel's adversary would stir-up these nations as bees, who when disturbed will swarm, yet David, Israel's warrior King, would war against them and defeat them and he said that God teaches his hands to war, **2 Samuel 22:33-36** "God is my strength and power: and he maketh my way perfect. He maketh my feet like hinds' feet: and setteth me upon my high places. He teacheth my hands to war: so that a bow of steel is broken by mine arms. Thou hast also given me the shield of thy salvation: and thy gentleness hath made me great." It is within this confidence that David knows that he will see victory over Absalom and his army, because the LORD will help him. David in one of his prayers during this experience describes those that oppose him as the bulls of Bashan, **Psalm 22:12-15** "Many bulls have compassed me: strong bulls of Bashan have beset me round. They gaped upon me with their mouths, as a ravening and a roaring lion. I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death." In **Psalm 22**, (as mentioned earlier is a Messianic Psalm like Psalm 118 we are studying) David not only vividly speak of his own battle against Absalom and the powers of darkness in the wilderness, he also vividly portrays the sufferings of God's Son, Jesus Christ at the hands of sinful men, as the result of His betrayal by Judas Iscariot one of His own. Jesus is arrested, spat upon, mocked with a crown of thorns pressed upon His head, scourged so His flesh was cut by the whips, and with nails they pierce the flesh of His hands and feet as He was fastened to a cross for crucifixion, **Mark 15:15** "And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified." Jesus had to endure the hatred of the crowd who compassed Him about like bees as He was led away to be crucified as His suffering is prophetically described in, **Psalm 22:16-18** "For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. I may tell all my bones: they look and stare upon me. They part my garments among them, and cast lots upon my vesture."

**Psalm 118:14-18** "The LORD is my strength and song, and is become my salvation. The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the LORD doeth valiantly. The right hand of the LORD is exalted: the right hand of the LORD doeth valiantly. I shall not die, but live, and declare the works of the LORD. The LORD hath chastened me sore: but he hath not given me over unto death." David says that he is

able to resist his enemies because the LORD is his strength and he had declared earlier in this prayer that it is better to trust in the LORD than to put confidence in man or princes, for they will fail you, "It is better to trust in the LORD than to put confidence in man. It is better to trust in the LORD than to put confidence in princes." Further David said the LORD is not only his strength, but also his song i.e. the subject of his praise, for the LORD is become his salvation i.e. his deliverance and victory, for He will put David's enemies to flight. Therefore within the tents of the righteous there is rejoicing because the right hand of the LORD doeth valiantly i.e. the Wisdom of God, to which David listened and obeyed, for he said previously, **Psalm 16:8** "I have set the LORD always before me: because he is at my right hand, I shall not be moved." The right hand of the LORD is the place of counsel and strength and Moses said, **Exodus 15:6** "Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy." David by the inspiration of the Holy Spirit prophecies concerning Jesus stating that He is invited by the Father to sit at His Right Hand following His death and resurrection over the powers of darkness, where Jesus, the very Word of God that was made flesh would remain as Counsellor until all His enemies were made His footstool, **Psalm 110:1** "The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." When all His enemies are subdued, Christ will then surrender the kingdom of God to the Father, **1 Corinthians 15:24-26** "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." In the meantime Jesus who has been highly exalted will sit at the right hand of the Father interceding for us, His Church, that we through Him, might be victorious in our Christian walk, **Romans 8:34** "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Overcoming Satan and his evil work through the blood of the Lamb, the word of our testimony, and by totally surrendering our lives to Christ for His eternal purposes, **Revelation 12:10-11** "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."

King David had every confidence that his God would bring him alive out of the desert and place him back upon his throne at Jerusalem, for he says here in his prayer that, **Psalm 118:17-18** "I shall not die, but live, and declare the works of the LORD. The LORD hath chastened me sore: but he hath not given me over unto death." The counsel of Absalom would not succeed for his counsel was from the gates of hell, the unseen world, ruled by Satan and his angels. David would succeed and defeat Absalom's challenge to his throne for he had set the LORD at his right hand, **Psalm 16:8** "I have set the LORD always before me: because he is at my right hand, I shall not be moved." Although the LORD had permitted David to be chastened through this experience, David knew that the LORD had not given him over unto death.

**Psalm 118:19-21** "Open to me the gates of righteousness: I will go into them, and I will praise the LORD: This gate of the LORD, into which the righteous shall enter. I will praise thee: for thou hast heard me, and art become my salvation." King David here expresses his confidence that he will return to Jerusalem and once again worship in the courts of the LORD, in the tent (tabernacle) he had pitched at Jerusalem, being the hill of the LORD, **Psalm 132:13-14** "For the LORD hath chosen Zion; he hath desired it for his habitation. This is my rest for ever: here will I dwell; for I have desired it." It is here the Ark of Testimony was rested after being brought from the house of Obed-edom, **1 Chronicles 16:1** "So they brought the ark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt sacrifices and peace offerings before God". The gates of the righteous being the entrance through which access is granted unto the righteous to come into the LORD's presence, being those having clean hands and a pure heart, having not lifted up their soul unto vanity or sworn deceitfully and whose heart is toward the good of God's people, **Psalm 24:3-6** "Who shall ascend into the hill of the LORD? or who shall stand in his holy place? He that hath clean hands and a pure heart: who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the LORD, and righteousness from the God of his salvation. This is the generation of them that seek him, that seek thy face, O Jacob. Selah." David had absolute confidence that he would be delivered from the threat of death that hung over him and that he would dwell in the house of the LORD forever or eternity, and Jesus had this confidence, **Psalm 23:4-6** "Yea,

though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever." David knew in his heart that the wicked would be brought to judgement at the gates of the righteous, for here they will have to bow and acknowledge their evil deeds which they have done and seek forgiveness before entry is ever permitted them into the courts of the LORD, **Proverbs 14:19** "The evil bow before the good; and the wicked at the gates of the righteous." David's confidence that Absalom would not take his life in the wilderness comes from the fact that he knew the LORD had heard his voice and answered his prayer in that he feared the LORD, **Psalm 118:21** "I will praise thee: for thou hast heard me, and art become my salvation," Absalom who had transgressed against David his father, the LORD's anointed servant, and having done immense evil in the nation of Israel through his wickedness, would not be able to stand in the presence of God.

When the forces of evil conspired against Jesus Christ to take His life and He felt the wickedness, oppression and darkness of man's sin laying heavily upon His soul in the garden of Gethsemane, He prays to His Heavenly Father, He asks if it were possible for this Cup to pass from Him so that He did not have to drink of its dregs, **Luke 22:42-44** "Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground." It is at this point an angel from heaven appears and strengthens Him reassuring Him that His prayers are heard, **Hebrews 5:7** "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;" The expression given here by Paul in this epistle, **was heard in that he feared**, refers to the fact that **Jesus revered, highly esteemed and honoured His Father**, therefore would do nothing of Himself, but only as the Father had taught Him, **John 8:28** "Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things." We therefore find that Jesus prayed at Lazarus grave prior to Him commanding Lazarus to come forth, so that all the people could hear Him honour His Father and they would know that He was sent from God, **John 11:40-42** "Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me". As Jesus prays to the Father in the garden of Gethsemane, His confidence totally rests in God's Word, which was another of the prayers from David's lips whilst pursued by Absalom in the wilderness, **Psalm 16:10-11** "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." In this **16<sup>th</sup> Psalm** which is one of David's prayers whilst in the wilderness we find him expressing his feelings of suffering and reject as Israel's righteous and godly King, yet he also prophetically expresses the feelings of Christ's rejection, showing the feeling of His human nature in view of the sufferings and victory over death and the grave, including subsequent exaltation to the right hand of God the Father.

**Psalm 118:22-24** "The stone which the builders refused is become the head stone of the corner. This is the LORD'S doing; it is marvellous in our eyes. This is the day which the LORD hath made; we will rejoice and be glad in it." The builders being those who sat in the seat of Moses, the seventy elders (Sanhedrin) and those who ruled in Israel thought they could build the house of God by religious deeds without God having the place of pre-eminence, **Matthew 23:2-3** "Saying, The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not." God sent His prophets to correct them, but they imprisoned them, stoned them to death, put them to the sword etc, Jesus said, **Matthew 11:12** "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." Eventually God sends His only Begotten Son, Jesus Christ, who they rejected and crucified. Jesus three days prior to the Passover speaks concerning the Parable of the Householder, to those gathered in the Temple at Jerusalem which included the chief priests and elders, **Matthew 21:23** "And

when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?" The householder who planted His vineyard and leased it to tenant farmers, in this case and at the time of the ingathering of the harvest the householder sent his servants that he might receive the fruits of it. Yet these tenant farmers took and beat and killed his servants and eventually he sends his son whom they also killed so that they might inherit the vineyard. Jesus asks them what the lord of the vineyard would do unto these farmers when he comes, their answer was that he would destroy them and lease his vineyard to others who would render him fruit, **Matthew 21:40-41** "When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons." Then Jesus qualifies this parable and the chief priests and the elders of the people, perceived that Jesus spake of them in that they rejected His ministry and authority as the Son of God, so that they might retain their power and office. Jesus goes on to say that the stone which the builders rejected, is the stone which became the head of the corner and this is the LORD's doing, **Matthew 21:42-46** "Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet."

Buildings in Biblical times were usually built with rock or stone which had been hewed out and the most important stone in the foundation is the one called the cornerstone. The cornerstone had to be firstly set and from this all other stones in the foundation would take their point of reference and where it was placed was very important because it determined whether or not the building would be strong and built straight, therefore it had to be given the place of pre-imminence and Paul in his epistle to the Ephesian's speaks of Jesus Christ as the chief cornerstone, **Ephesians 2:19-22** "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit." God has made Jesus Christ, His Word and Wisdom, the chief cornerstone of His Church, it is upon this truth that God builds His Church, the truth that Christ is the Son of the living God, which the chief priest, elders and Pharisees rejected, **Matthew 16:16-19** "And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." Remember at this point Jesus had asked all His disciples gathered unto Him, who do men, say that I the Son of man am? **Matthew 16:13** "When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?" There were many replies from the disciples such as Elijah, Jeremiah, John the Baptist etc and it is Peter to whom Jesus Father reveals the truth, Jesus says to Peter you have been blessed because my Father in heaven has revealed this truth to you, but although you have been privileged to have this truth revealed to you, you are still Peter, a mere mortal of a man, and it is upon this truth that I am the Christ the Son of the living God that I will build my Church, and the wisdom of the unseen world shall not prevail against it. Jesus says to His disciples, "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." Jesus has given His Church the keys, the truth as revealed in His Word, which has the power to set men and women free from the power of sin and death, and as they accept God's Word and His Son Jesus Christ as their saviour, their names will be recorded in heaven in the Lambs Book of life, **Revelation 21:27** "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." This has been the LORD's doing in that He raised His Son Jesus Christ from the dead to

become the head stone, **Psalm 118:22-24** "The stone which the builders refused is become the head stone of the corner. This is the LORD'S doing; it is marvellous in our eyes. This is the day which the LORD hath made: we will rejoice and be glad in it." David rejoices in his prayer at the day of his salvation i.e. his expectant delivery from the hand of Absalom, also prophetically expressed is the foundation stone Jesus Christ, upon which man's salvation rests. This is the LORD'S doing and it is marvellous for mankind to behold for there can be no greater event in the history of the world than the resurrection of Jesus Christ from the dead. Now is the day of man's salvation through Jesus Christ and Peter addressing the Sanhedrin at Jerusalem after the lame man who sat daily at the Beautiful Gate of the Temple daily asking for alms, is healed in the name of Jesus, says, **Acts 4:10-12** "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. **This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.**" Note; Peter addressed the Sanhedrin as **you builders**, i.e. those who had the responsibility for building up the faith of the people of Israel in the LORD, so that they might rest in His salvation, sadly which they failed to do.

"This is the day which the LORD hath made; we will rejoice and be glad in it." This day, being God's rest (Sabbath), man's salvation, which God hath made in Christ Jesus, **1 Peter 1:19-20** "But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you," before the creation of mankind, therefore after creating man God did not have to put some rescue package together to redeem him from his sin, **Mark 2:27-28** "And he said unto them, The sabbath was made for man, and not man for the sabbath: Therefore the Son of man is Lord also of the sabbath." This day or Sabbath was made for man before his creation and the Son of man is therefore LORD of the Sabbath, and Paul quoting Isaiah says, **2 Corinthians 6:2** "(For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.)" & **Isaiah 49:8** "Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;"

**Psalm 118:25-27** "Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity. Blessed be he that cometh in the name of the LORD: we have blessed you out of the house of the LORD. God is the LORD, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar." David continues his prayer, "Save now, I beseech thee, O LORD", which are the Hebrew words, הוֹשִׁיעָה נָא, hoshiah nna, from which is derived the word Hosanna, and the cry is "Lord we pray now save us." These words were sung by the Jewish multitude as Christ made his public entry into Jerusalem on the ass, Hosanna to the Son of David, meaning, **"Save we pray thee thou son of David"**. The cry is from their hearts to be saved from their enemies and to be blessed as God's people, **Matthew 21:9** "And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord: Hosanna in the highest." Likewise this cry would come from the inhabitants of Jerusalem as King David entered the city returning from the wilderness after the victory he had won over Absalom, just as they previously had done when he defeated Goliath, **1 Samuel 18:7-8** "And the women answered one another as they played, and said, Saul hath slain his thousands, and David his ten thousands. And Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom?" The people cry out in praise acknowledging the victor, "Blessed be he that cometh in the name of the LORD: we have blessed you out of the house of the LORD," further they acknowledge their faithfulness in prayer for him, at the morning and evening sacrifice, when prayer ascended beyond the Veil into the presence of the LORD, as they lift up their hands to the LORD in humble supplications, praise and thanksgiving, **Psalm 141:2** "Let my prayer be set forth before thee as incense: and the lifting up of my hands as the evening sacrifice".

David's prayer gives a prophetic insight into Christ's intercession ministry on the right hand of the Father, **Psalm 118:25** "Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity," for having conquered all His foes He makes intercession for the transgressors, **Isaiah 53:12** "Therefore will I divide him a

portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors" & Hebrews 7:25 "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

David enthroned back as Israel's king makes intercession with his people, **Psalm 111:1** "Praise ye the LORD. I will praise the LORD with my whole heart, in the assembly of the upright, and in the congregation."

David continues his prayer and states that, **Psalm 118:27** "God is the LORD, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar." God is the LORD (in control) for He showed David light in the midst of darkness and desolation in the wilderness, for God brought him safely through his time of trial and testing and his righteous sacrifice on behalf of God's people was rewarded. David did not ensue evil with evil in that he had ordered his captains not to harm Absalom, as was the case when he was pursued by King Saul, but committed himself unto Him who judges righteously, just as Jesus was to do in His situation, therefore did not sin, **1 Peter 2:23** "Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:" David's righteous sacrifice won the victory in the hand of God, there was no need for further sacrifices as a propitiation, therefore he prays bind the sacrifice unto the horns of the Altar, for the deed is done. One could take hold of the horns of the altar if they felt their life was at risk and plead for mercy, **1 Kings 1:51** "And it was told Solomon, saying, Behold, Adonijah feareth king Solomon: for, lo, he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me to day that he will not slay his servant with the sword."

Here again in David prayer is the prophetic insight into God's sacrifice for the sin of mankind, Jesus Christ, the Lamb of God, **John 1:29** "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." God had revealed to Abraham with his son Isaac bound on the Altar at Mount Moriah that He would provide Himself as the lamb, **Genesis 22:12-14**. "And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the LORD it shall be seen." Jehovah Jireh in the fullest of its Hebrew meaning literally interprets as; **The Lord will provide Himself.**

Jesus was fastened with nails to His cross and when He was reviled He reviled not, and willingly offered Himself for the sins of mankind forgiving those who desired to see His death, **Luke 23:34** "Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots." There is no more offering for sin, **Hebrews 9:26** "For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." & **Hebrews 9:28** "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Therefore there is no other name under heaven given by which men might be saved, than that of Christ Jesus, **Ac 4:12** "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." For Jesus Christ is our Altar, for the sacrifice is bound even to the horns of the Altar, and getting hold of God's Altar, Jesus Christ, and seeking His mercy we will be saved, **Hebrews 13:10** "We have an altar, whereof they have no right to eat which serve the tabernacle."

**Psalm 118: 28-29** "Thou art my God, and I will praise thee: thou art my God, I will exalt thee. O give thanks unto the LORD; for he is good: for his mercy endureth for ever." As this prayer started and so it ends with a testimony to God's goodness and His everlasting mercy.

Prepare by Pastor Colin Wilkinson