

6692U

MID ATLANTIC BIBLE SCHOOL - 2005

WHEN DAVID WAS OLD AND FULL OF DAYS

Speaker: Bro. Roger Lewis

Study #3: Treasure for the House and The Courses of the Levites

Reading: 1 Chronicles 23  
Psalm 92

Well, thank you brother chairman, and good morning my dear brethren and sisters in the Lord Jesus Christ, and young people gathered here on this occasion of this fine and sunny morning.

As you can see in the course of these particular studies, I have been highly technically proficient, and so this morning you're about to receive the results of my labours, by the production of what amounts to the sole overhead that I'm going to graciously bestow upon you, for the whole course of 6 sessions. Having said that though, you might find it an useful overhead, in fact, I think a very good bible marking box, because this is a summary of David in old age, the chronology of this part of his life. It really forms the basis for our study, and I can advise you that a copy of this has been made, so that copies can be run off, and circumstances permitting, you may even be able to receive one by the end of our study this morning.

So let's just review both the sections that we've already looked at and at that which is to come by means of reference to that chronology. So here then is the story of David in old age:

You'll notice that in our first session we looked at the census and the plague, the selection of Mount Moriah and a section at the start of 1 Chronicles 22 (which we didn't have time to look at) concerning the spirit of David's preparation. That really was the burden of our opening study. Do you notice how that after that, we moved in our second study yesterday, to the King's record, which dealt with the feebleness of David, the revolt of Adonijah, and the first coronation of Solomon. We moved to the King's record, b&s, simply for this reason, that really 1 Chronicles 23 verse 1, is the summary of all that happened in 1 Kings 1. So it's all embraced in that summary statement of 1 Chronicles 23 verse 1 when it says, 'Now it came to pass, when David was old and full of years, he made Solomon his son king'.

Now this morning, we're going to come back in our third study to the Chronicles' record again, to chapter 23 right through to chapter 27; we're going to look at the numbering of

the Levites, the priests and the singers and the porters, the captains and the rulers and the officers, as David makes preparations for things of the house of God. In our study, God willing, we're going to look at the great assembly of 1 Chronicles 28; in our next study we're going to look at the famous prayer of dedication in 1 Chronicles 29; and in our last study we're going to look at the charge of David to Solomon and move largely back to the King's record in 1 Kings 2, in order to conclude our studies. But really it's these chapters in Chronicles that largely deal with this time of David's life. You'll remember that I made the point in my first study, that I believe that this section is all set in the last year of his life. I think that 1 Chronicles 21 and the matter of the census, and the plague that followed, probably brought us into the final 12 months of David's life. Everything that will follow in Chronicles, right through to chapter 29 is set in that 12 month cycle.

Well, let's come to 1 Chronicles 23 this morning then, and pick up the record in terms of what's about to occur. You'll remember that we left David in our last study, so old and so cold and so weak as he lay upon his bed, that he was unable to do anything more, b&s, in terms of the coronation of his son Solomon, than to nod in agreement from his bed. But his mind was strong and his thoughts were racing as he dwelt upon the fullness of God's promise to him. You'll remember how he had prayed in Psalm 71 verse 18, remember in that special psalm, 'Oh, forsake me not, until I have showed thy strength and thy power unto the generations to come'. You know what, God was going to answer the prayer of His servant, and God invigorated his body so that he could fulfil what already had vitality in his mind. It would be the blessing of God that would bring him forth from the bedchamber to accomplish the things that we're about to look at, by way of study and exhortation this morning.

So come into 1 Chronicles 23 verse 1, we'll take up the Chronicles record again this morning. It says this, 'So when David was old and full of days, he made Solomon his son king over Israel. And he gathered together all the princes of Israel, with the priests and the Levites. Now the Levites were numbered from the age of 30 years and upward: every man by the number of their polls, man by man'. I think the reference to the numbering of the Levites from the age of 30 years old and upward, in fact, takes us back to the provisions of the Law. They used to be numbered that way! they were numbered from 30 years and upward in the days of Moses, but David's going to make a change in this chapter, because we're going to be told in this chapter verse 27, that under David's instruction they will be numbered from 20 years old and above, and he's going to change the benchmark of the age. I think there was a reason for that! b&s, you see, under the Law of Moses, the work of the Levites was very burdensome; they had to remember to carry the boards of the tabernacle, they had to carry the tabernacle furniture, they had to carry all the coverings and the drapes, which by the way, were enormously heavy. So the age of the Levites in the days of Moses was 30 so they had sufficient strength to bear the burdens of responsibility, it also shortened the years of their service; but David says in this numbering of 1 Chronicles 23, 'no, he says, we're going to number now from 20 years old and upwards', and he reduces the age. I think one of the reasons was, firstly, because as he's going to say in this chapter, in verse

26, 'the Levites **shall no more carry the tabernacle nor any vessel of it for the service thereof**'. You see, the responsibility of the Levites was going to change now. No longer would they have the burdens of carrying the tabernacle and its furniture.

But with the house of God being established, whilst the carrying duties were diminished, the number of Levites needed for other things would be greatly expanded and increased. I think the way David made provision for that was by lowering the age to 20 so that more Levites now could be involved in the service of the house of God to come! You know, the new benchmark, once begun by David, became the standard of the Levites, I think, ever after. We're told in 2 Chronicles 31 verse 17, that in the days of Hezekiah, he numbered the Levites from 20 and up; we're told that even after the return from the exile in Ezra 3 verse 8, that the Levites were numbered from 20 years and up. So the benchmark of David in Chronicles here, becomes the new standard for the numbering of the Levites. That's what this chapter is going to be about, in fact, chapters 23 to 27, is going to be very much about the number sequence of both the priests and the Levites.

In fact, do you see what it says in verse 6 of 1 Chronicles 23, it says, 'David divided them into **courses** among the sons of Levi'. Now some of you may recall this particular overhead because it was prepared in conjunction with some studies on the house of Asaph, but it's relevant to our consideration this morning in terms of the labours of David; because what's going to unfold in these chapters is the entire administration of the house of God that David is preparing for. This is the focus of David's mind! In chapter 23 he's going to divide the courses of the Levites and 24,000 of them will be involved in the house of God. In chapter 24 he's going to divide the priests that will execute the priestly office in the sanctuary, and there will be 24 courses of them. In chapter 25 he's going to ordain the singers to give thanks and praise in the sanctuary and there will be 24 courses of them; in chapter 26 he's going to organize the gate keepers or the porters, who guard the holiness of the sanctuary, and there will be 24 courses of them. In chapter 27 he's going to organize the captains that will serve the king in all matters of business and there will be 12 men relating to the months of the year, and to the tribes of the nation and each of those will command 24,000 that will be under the influence of that man. So the whole system of administration for the priests and the Levites in the house of God that David is about to organize, will be centred around the number 24. Interesting actually, because when we go through into the kingdom age, you'll remember in the book of Revelation chapter 5 verse 8 we're told, that when the Lamb comes that those that gather around Him are described as 24 elders that are associated with the Lamb. Those 24 elders, says the record, are associated both with the harps of the singers and with the vials of the incense that the priest would offer. There will be priests and singers after the mysterious number 24 in the kingdom age, all built out of the story of David's labours on this occasion.

So let's see what he does in these chapters that follow! So in the 23rd chapter we have general reference then to the fact that he's going to take the Levites and the priests as verse 2 says and apportion them into these courses as verse 6 says, 'David divided them into courses', which is the basis of our title for this study this morning.

So come into chapter 24 and we'll notice this: chapter 24 says in verse 1, 'Now these are the divisions of the sons of Aaron', but that word 'divisions' is the same as the word 'courses' in chapter 23 verse 6, it's the same word in the Hebrew, 'these are the courses of the sons of Aaron', which means of course, the courses of the priests. In fact, you'll notice what happens in verse 3 it says, 'David distributed them, both Zadok of the sons of Eleazar and Ahimelech of the sons of Ithamar, according to their offices in their service'. You'll remember there had been a prophecy made concerning the priesthood on an earlier occasion and the prophecy had said something like this, 'I will raise thee up a faithful priest that shall do according to all that is in mine heart and in my mind, and I will build him a sure house, and he shall walk before mine anointed forever. It shall come to pass, that everyone that is left in thine house shall go and crouch to Him for a piece of silver and a morsel of bread, and shall say, 'put me I pray Thee, into one of the priests' offices, that I may eat a piece of bread', 1 Samuel 2 verses 35 and 36. You know, that prophecy was uttered to Eli who was of the house of Ithamar, and the prophecy said, 'I will raise up a faithful priest who will walk before mine anointed; and it shall come to pass that all that remains of thy house shall speak to this other priest and ask for help and for assistance; it was a prophecy that the house of Eleazar would wax and the house of Ithamar would wane.

So it came to pass, because you can see what it says in 1 Chronicles 24 verse 4, 'That when David began to organize the courses of the priests, verse 4 says, 'There were more chief men found of the sons of Eleazar than of the sons of Ithamar, and thus were they divided. Among the sons of Eleazar there were 16 chief men of the house of their fathers and 8 among the sons of Ithamar according to the house of their fathers'. So already the house of Eleazar is twice the size now of the house of Ithamar,  $16 + 8 = 24$  courses of priests, but with Eleazar in the ascendancy under Zadok the priest..

So verse 5 says, 'Thus were they divided by lot, one sort with another'; so the priests were selected by the impartiality of divine lots, and they came forth one after the other in the sequence of 24 courses. Then verse 20 says (so verses 1 to 19 is really the organization of the priestly course), but from verse 20 to 31, we have the story of the Levites that served the priests. These were not all the Levites, just the Levites that had special responsibility to minister on behalf of the priests in their offices. They're referred to, by the way, in chapter 23 verse 28 and it says that these were appointed by the same purpose of lot, because verse 31 says, 'These likewise cast lots over against their brethren the sons of Aaron in the presence of David the king and Zadok, and Ahimelech'. So when it says that 'they likewise cast lots', I think it's telling us that the Levites that were appointed to look after the priests in the service of the house of God, they were appointed by the same lot that appointed the priests. So how many courses of Levites do you think there might have been that served the priests? and the answer is, logically, 24. Twenty-four courses of Levites that supported 24 courses of priests in the administration of the house of God.

Then in chapter 25 verse 1 it says, 'Moreover David and the captains of the host,

separated to the service of the sons of Asaph and Heman, and of Jeduthun, who should prophesy with harps, and psalteries and with cymbals; so now we've got the orders or the courses of the singers; and if we count them up there are 24 because in verse 2 there are 4 sons of Asaph; in verse 3 there are 6 sons of Jeduthun, and in verse 4 there will be 14 sons of Heman,  $6 + 4 + 14 = 24$  course of singers; and they're going to be chosen by lot as well says verse 8. 'They cast lots, ward against ward, as well the small as the great, the teacher as the scholar', and so the number of them, verse 7, 'The number of them, which sang the songs of God, in the house of God, were 288, and 288 people or 288 singers divided by 24 courses, is 12 persons that sang in course of singers each day in the house of God.

Then chapter 26 tells us here in verse 1 it says concerning these divisions of the courses; again, the word 'divisions' is the word 'courses', so we've got the courses of the porters. They're referred to again in verse 12, 'Among these were the courses of the porters', and again in verse 19, 'These were the divisions or courses of the porters'. Now we're told concerning these in verse 13, that they were appointed by lot, as well the small as the great, according to the house of their fathers, for every gate'. So there were porters at every gate of the sanctuary, and so there were! We're told in another passage, in 1 Chronicles 9 and verse 24, 'in 4 courses were the porters, toward the east, the west, the north, and the south; and the 4 chief porters guarded all 4 sides of the sanctuary; in other words, what we're being told, b&s, is that you couldn't get into the house of God without going passed the gates, and you didn't get passed the threshold of that gate, without passing through the scrutiny and approval of one of the porters, even if you wanted to, you couldn't get through. What do you think the porters were looking for? well, they wanted to admit the godly and the righteous, and the holy, and the humble, and the contrite. They wanted to admit those who would joyfully submit to the principles of the divine requirements of approaching Him in worship, the porters wanted all such to come into the house of God. But 2 Chronicles 23 verse 19 tells us (which we won't turn up) says, they also wanted to deny entrance to the unclean, to the proud, to the profane, to the unholy, to the self-opinionated, to the aggressors. Everyone would learn when they came to the house of God that you could not just come and go as you pleased; oh no, there were porters who guarded the holiness of the sanctuary of God. They're there standing at the threshold of the gates to see to the very best of their ability, that those who entered the house of God, were holy in conduct and attitude, that they might approach and worship God in an acceptable manner and find Him.

In fact, I think there were 24 courses, you see, in fact, you can count them up, 1 Chronicles 26 verse 17, 'Eastward were 6 Levites, northward four, (that's 10), southward four, (that's 14), toward Asuppim two and two, (that's 18), At Parbar westward, four at the causeway, (that's 22), and two at Parbar itself, (that's 24). However the administration was divided around the sanctuary on each of the 4 sides, it's highly likely there were 24 of the doorkeepers that administered the guardianship of the sanctuary of God. By the way, did you notice what type of gentlemen officiated as porters of the sanctuary? Verse 6 says, 'they were mighty men of valour'; verse 7 says,

'they were strong men'; verse 8 says, 'they were able men for strength for the service'; and verse 9 says, 'they were strong men', So when you came to the house of God and you saw one of the porters, well, believe me, b&s, when one of the porters said you were not allowed in, you didn't quarrel with a porter of the house of God! **They were mighty men of valour**, and they warred the warfare of the house of God, they were part of Yahweh's army guarding the holiness of His sanctuary.

Then in chapter 27 we'll be told in verse 1 that the children of Israel after their number, to wit, the chief fathers and captains of thousands and hundreds', and now there will be the appointment of men by course, it says, 'of every course 24,000 that will come month by month for the administration of the kingdom as a whole'. I want you to stop and think then, about these chapters, b&s, in terms of what's being going on. I did miss a couple of sections out so perhaps for fullness I should give them to you: back in chapter 26 we've got the courses of the porters from verses 1 to 19; then from verses 20 to 28 we've got the king's treasurers; from verses 29 to 32 we've got the king's officers. Then in chapter 27 verses 1 to 15 we've got the captains of the months; verses 16 to 24 we've got the princes of the tribes; and lastly, from verses 25 to 34 we've got the king's rulers over the king's substance.

Oh, by the way, remembered we talked about all this happening at the very end of David's life, just come back to chapter 23 for a moment, and have a look at a couple of significant references in the very middle of these chapters about the numbering of the courses and the organization of the house of God. 1 Chronicles 23 verse 27, '**For by the last words of David** the Levites were numbered from 20 years old and above', by the last words of David. You see, this is right at the very, very end of his life surely; how close to the end? definitely in the last year, because do you see what chapter 26 says in verse 31, in the appointment of the king's officers the record will tell us, 'Among the Hebronites was Jerijah the chief, even among the Hebronites, according to the generations of his fathers. In the 40th year of the reign of David they were sought for', **the 40th year of the reign of David**. If you put in your margin a reference to chapter 29 and verse 27, you'll find that that chapter says, 'the time that David reigned over Israel was 40 years'. He reigned for 40 years and he died, so when chapter 26 verse 31 says, 'in the 40th year of the reign of David these were sought for', this is the very last year of his life, in which he is organizing this administration of the house of God. Oh yes, we're right there at the time of the end!

Now I want you to come back and have a look at two key ideas that flow forth from these chapters, which I think are remarkable! That's this, that no sooner has David anointed Solomon, as chapter 23 verse 1 says, 'he made Solomon his son king over Israel', no sooner has this happened, than all the events that will now follow from chapter 23 to chapter 27, are all going to be set in motion by the appointment of Solomon, and we are struck in the record by the fact, that this is not the man that we saw languishing upon his bed in 1 Kings 1. Here is a revived and energetic man who brims with enthusiasm and activity and plans; it's almost as if he jumps up off his bed and moves ahead with such speed and pace that even Solomon runs panting behind

his father struggling to keep up! It's a remarkable story of activity in these chapters, and I want you to notice two things: the first is **David's hand is going to touch every single aspect of the planning for this temple worship!** Absolutely nothing will be left to chance! I think, you see, the reason for that, b&s, is because as an old man, David knew that spiritual strength in an ecclesia, the spirit of zeal and dedication, the clear distinction between right and wrong, none of this happens in ecclesial life spontaneously or by accident. Ecclesias are spiritually strong when principles have been established in advance, thought out beforehand, for the sound conduct and the sound behaviour and the sound practice of the truth! and the astounding length that David went to tell us, I think, how **vital** he considered this matter of organization to be!

Come and have a look at it, 1 Chronicles 22, if we start from chapter 22, which is really set at this same time, by the way, after the appointment of Solomon, I believe. It says this, it's really just based upon the occurrence of David's name, but how impressive it is! Chapter 22 verse 2, 'and David commanded to gather together the strangers; verse 3, 'and David prepared iron in abundance for the nails for the doors of the gates; verse 5 at the end of the verse, 'so David prepared abundantly before his death'; chapter 23 verse 1, 'so when David was old and full of days, he made Solomon his son king over Israel; and **he** gathered together all the princes of Israel, with the priests and the Levites; verse 6, 'And David divided them into courses among the sons of Levi; verse 25, 'For David said, Yahweh Elohim of Israel hath given rest unto His people, that they may dwell in Jerusalem for ever: and also unto the Levites; they shall no more carry the tabernacle, nor any vessels of it for the service thereof. For **by the last words of David** the Levites were numbered'.Chapter

24 verse 3, 'and David distributed them, both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar'; verse 6, 'And Shemaiah the son of Nethaneel the scribe, one of the Levites, wrote them before the king'; verse 31, 'These likewise cast lots over against their brethren the sons of Aaron in the presence of David the king'; chapter 25 verse 1, 'Moreover David and the captains of the host separate the singers to the service; verse 6, 'all these were under the hands of their father for song in the house of Yahweh, with cymbals, psalteries, and harps for the service of the house of God, according to the king's order to Asaph, Jeduthun, and Heman'. Chapter 26 verse 26, 'which Shelomith and his brethren were over all the treasures of the dedicated things which David the king had dedicated'; verse 31, 'in the fortieth year of the reign of David they were sought for'; and lastly, chapter 27 verse 23 which says, 'David took not the number of them from twenty years old and under: because Yahweh had said He would increase Israel like the stars of the heavens'.

How remarkable! David's hand is everywhere, he's all over the place, and every single thing that's going to happen in this matter of organization, will bear the touch and the care and the thought and the involvement of the king; nothing is left to chance! Where is the old man, b&s, that laid immobile upon his bed? he's gone!

tape turned..... praise in 1 Samuel 23 verse 31, 'To offer all burnt sacrifices unto Yahweh in the Sabbaths, in the new moons, and on the set feasts, by number,

according to the order commanded unto them', **according to the order commanded**, ah you see, there was **order** in everything that David did; there was an order to his planning and to his arrangements. Do you remember this phrase in the mouth of the apostle Paul, '**let everything be done decently and in order**' says the apostle, 1 Corinthians 14 verse 40, and what the apostle is saying is that same principle of order that pervaded all David's arrangements for the house of God, that same principle of order should be seen in ecclesial life; by the way, b&s, I'm not saying that therefore, ecclesias ought to be over regulated and over consoled; we want spontaneity, we want joyfulness of service, we want the liberty of grace in our lives, but we also don't want ecclesias to be haphazard and unorganized. There needs to be a good admixture, doesn't there? of the liberty of individual service and the wisdom of arrangements that will make sure that everything will be done decently and in order, as the apostle said, after the spirit of David of old.

Here's the second key idea that I think we notice in these particular passages, it's David's **intent focus on the house of God!** He's absolutely devoted to the idea of the house of God to come; have a look at this. In 1 Chronicles chapter 23 verse 4 it says this, again it's just a key phrase, but how impressive it is! David organized the Levites, says chapter 23 verse 4, 'of which, 24,000 were to set forward the work of the house of Yahweh'; again, in verse 24, 'these were the sons of Levi after the house of their fathers; even the chief of the fathers, as they were counted by number of names by their polls, that did the work of the house of Yahweh'; verse 28, 'their office was to wait on the sons of Aaron for the service of the house of Yahweh'; verse 32 at the end of the verse, 'the charge of the sons of Aaron their brethren, was in the service of the house of Yahweh'.

And as with the Levites in general, so with the priests in particular, because chapter 24 verse 19 says, 'these were the orderings of them in their service to come into the house of Yahweh'. As with priests so with singer because chapter 25 verse 6 says, 'all these were under the hands of their father for song in the house of Yahweh, with cymbals, psalteries and harps, for the service of the house of God'. As with priests and as with singers, so with doorkeepers because 1 Chronicles 26 verse 12 says, 'Among these were the orders of the porters, even among the chief men, having wards one against another, to minister in the house of Yahweh'; and lastly, verse 20 of chapter 26 says, 'and of the Levites, Ahijah was over the treasures of the house of God, and over the treasures of the dedicated things'. You see, this is where the focus of David is, he planned for the worship of the house as though it was already there! and this is a remarkable thing - there's no house there. Nothing has even been built, b&s, and yet you've got priests and singers and doorkeepers organized. David can see it all in his mind's eye, so real was the house of God to David, he touched it, he felt it, he walked around the corners, b&s, he could see it all! He could see the priests over there coming in the morning to offer the first lamb of the day. He could see the singers assembling in that corner and walking down there to come before, that they might offer the opening hymn of praise in the morning; he could see the doorkeepers on the west and the north and the south and on the causeway at Parbar; he could see everything, b&s, in his

mind's eye, so real it was to David!

Do you know, that at that very moment of time, I think he wrote a psalm that takes us into the mind of David at this moment of his life, as he had been re-energized by God to put these things together for the service of God's house. Well, come back to 1 Chronicles 23 if you would in your left hand and turn to the 92nd Psalm. So let's just have a look at Psalm 92 in terms of one or two introductory comments: You'll notice at the top of the psalm that it doesn't actually say it's a psalm of David, it simply says 'the prophet exhorteth to praise God', it doesn't attribute the psalm specifically to David, yet I believe, it clearly was written by David for certain reasons.

Do you notice in verse 3 it says, that we ought to praise God upon an instrument of ten strings, you know that word 'ten strings' (4340) is only found in 2 other places, Psalm 33 verse 2 and Psalm 144 verse 9 and both of those are considered to be psalms of David, the only other places where a 10 stringed instrument is found. Did you notice at the end of verse 3 it says, it should be upon the psaltery and upon the harp which are both thoroughly Davidic, of course, 'but with a **solemn sound**', says verse 3. The margin says that the Hebrew word is 'higgayown' (2282+1902) and rightly so, 'higgayown', do you know that word 'higgayown' is only found in two other places! Psalm 9 verse 16, and Psalm 19 verse 14, and they're both psalms of David. You'll notice that the psalmist says in verse 15 at the very end of this psalm, 'to show that Yahweh is upright: **He is my rock**', says the psalmist, and you know, that's the special and peculiar expression of David; He is my rock, God is my rock, says David in Psalm 18 verse 2, in Psalm 18 verse 46, in Psalm 19 verse 14, in Psalm 28 verse 1, in Psalm 31 verse 2, in Psalm 62 verse 2, in Psalm 71 verse 3, here in Psalm 92 verse 15, in Psalm 144 verse 1, it's the expression peculiarly in the mouth of David that God is his rock.

Do you notice what the heading of the psalm is? It says concerning this psalm that it is a song or psalm for the Sabbath day. Now the Jewish writings have this to say concerning the heading of Psalm 92: they say that it was sung in the morning at the time of the drink offering and the offering of the first lamb, and the heading of Psalm 92 in the Hebrew text is, 'A psalm or song for the future age, all of which will be a Sabbath, the rest which remains for the faithful'. The rest which remains, ah, that's the Sabbath rest, isn't it? the time of the Sabbath rest of the kingdom age. Now, do you still have 1 Chronicles 23? well, that's exactly the spirit of this moment in time of David's life, you see, because verse 25 says, 'David said, Yahweh Elohim of Israel hath given **rest** unto His people' (and now I'm reading from Rotherham's translation) 'and hath taken up His habitation in Jerusalem unto times age abiding'. So David saw that with the building of the house of God, that Israel would enter into the Sabbath rest of the worship of the Father; when all matters of the flesh would cease and it would be the joy and delight of all Israel to rest in holy things. The time of Sabbath rest was about to come and David writes a psalm that expresses that! (Make sure you have both hands still at work, b&s, and let me just draw attention to several connections that I have) we're not going to have time to point them all out, but let me show you one!

1 Chronicles 23 verse 30 says that the objective of this building of the house of God and of the organization of the Levites was, verse 30, 'So that they might stand every morning to **thank** and to **praise** Yahweh'; do you see those 2 key words? But that's Psalm 92 verse 1, 'It is a good thing to give **thanks** unto Yahweh, and to sing **praises** unto Thy name'. To thank and to praise, and that's going to be the very spirit of this psalm, the joy and the happiness and the privilege of coming before God to give thanks and to give praise. Oh, and how often was this to be done? well, 1 Chronicles 23 verse 30 says, 'to stand **every morning** to thank and praise Yahweh, and likewise at **even**'. But that's what Psalm 92 says, does it not? verse 1, 'It is a good thing to give thanks unto Yahweh, and to sing praises unto Thy name, O Most High: To show forth thy loving-kindness in the **morning** and thy faithfulness every **night**'. Oh yes, I think this is the moment of the worship in the house of God that David so earnestly looked forward to!

So what's this psalm all about then? Well, let me give you a breakup of the psalm and then a couple of connections with David. So verse 1 to 3, the goodness of praising God; verses 4 to 6, the sovereign majesty of God's purpose; verses 7 to 9, the inevitable end of Yahweh's enemies (and notice that, by the way, b&s, not the enemies of David, the inevitable end of Yahweh's enemies). How appropriate this was in David's life because he's just come through the rebellion of Adonijah and all those ungrateful men of the nation who had turned against him. But they're all the enemies of Yahweh, not so much of David but of God and their end is inevitable. Verses 10 and 11 in this psalm is about the renewal and vindication of the righteous. Lastly, verses 12 to 15, is about the fruit vitality of the righteous in old age! in fact, do you see what it says, verse 12, 'the righteous shall flourish like the palm tree', but in the Hebrew it's, the righteous one, singular, one man. The psalmist is thinking about one man, the righteous one shall flourish like the palm tree, he shall grow like a cedar in Lebanon; of course, you know that both the palm and the cedar are famous for what? why, for their longevity! Into oldness of age, well, this righteous one, says the psalmist, is like the cedar and the palm tree, verse 13, those that be planted in the house of the LORD, shall flourish in the courts of our God. Verse 14, 'they shall still bring forth fruit why, in old age says the psalm; in old age they shall be fat and flourishing to show that Yahweh is upright and that He is my Rock and there is no unrighteousness in Him'. The cry of the psalmist is of thanksgiving that even in oldness of age, he might be planted in the house of God that he loved so well, to bring forth fruit to the Father; that's the burden of this psalm, one righteous man, I think this is David, whose heart and mind has already gone forward in time, he's dwelling in the house of God, b&s.

Now why and how had all this come upon him? Well, you see what it says, verse 10, 'My horn shalt Thou exalt like the horn of a unicorn; I shall be anointed with **fresh oil**'. You see, he'd been anointed with oil as a youth, had he not? in 1 Samuel 16, I think that's when he wrote Psalm 23, 'my head doth Thou anoint with oil', but this is **fresh oil**, this is a new horn of oil poured out upon him in oldness of age; this is the oil of the Spirit of God sent to **revive him**. The anointing in old age with fresh oil and that spirit revived him for this final glorious work of establishing the service of the house of God

and giving him the vitality of youth even in old age. That all of these arrangements and administrations might be organized to the glory of the God whom he worshipped. Oh yes, I think this psalm is a celebration of David's miraculous revival under the anointing oil of God, that he might stand and be planted in the house of God and bring forth fruit to the glory of the Father! How the old man's mind must have rejoiced at this re-energizing of his body, to accomplish what his mind could already do!

Now you might not know, b&s, and if you don't, it's worthwhile taking a note, that hymn 119 in our hymn book is exactly based upon this psalm:

Sweet is the work, my God my King,  
To praise Thy name, give thanks and sing,  
To show Thy love by morning light,  
And talk of all Thy truth at night.  
My heart shall triumph in the Lord,  
And bless His works and bless His word,  
Thy works are great, how bright they shine  
How deep Thy counsels, how divine.

Hymn 119 is the hymn of David in old age, at the time of his anointing. In the words then of David himself, '

And I shall share a glorious part,  
When Thy pure word has cleansed my heart;  
And fresh supplies of joy are shed  
Like holy oil to cheer my head.