

## Dr. Bruce Waltke, Psalms, Lecture 9

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This is Dr. Bruce Waltke in his teaching on the book of Psalms. This is session number 9, Pagan Imagery, Zion, and Psalm 100.

We leave the hymns and the songs of praise and we already discussed, and reflected upon the call to praise.

Then we spent a bit of time on cause for praise. We've listened to the wonderful theology, the doxological way of giving theology, and the praises of the people of God that become the word of God to us, to teach us theology in a doxological way, which is, I think the best way to learn theology is in praise to God. That's something static out there.

We've reflected on that and we ended with where in the songs of praise, they use pagan myths to show that God is so much greater and a way of picturing his creation and his overcoming the forces of chaos. As I understand Genesis 1, if you read my Genesis commentary, 1.1 is a summary statement that in the beginning God created and heavens and earth is a collocation, which means the entire organized universe. That's where it began.

That's it. Then you get a disjunct. Now the earth, and I think you may have translated it, had been, or was, it had been chaotic, the exact opposite of the summary statement.

It had been tehu vabohu. Tehu vabohu means basically it's like hanky-panky, hotsy-totsy. It was tehu vabohu.

It was a mess. You couldn't live here. It was uninhabited and uninhabitable.

There was darkness upon the face of the tehum, which is related to the Akkadian word tiamat, same consonants. So, there was darkness upon the face of this chaotic situation. Then I'm not sure it means, but the Spirit of God was hovering over the face of the water.

It's a debate. It could mean either the Spirit of God, or it can mean the wind of God was hovering over the face of the water. I don't know that I can make a definitive judgment.

In the recreation of Noah, in Noah's Ark, in Genesis 8, when after the chaos is returned and the flood, then it says, the wind moved off the face of the water. That

can be a strong argument that you have wind in Genesis 1.2, but I'm not sure. I'm ambivalent.

I don't really know for sure one way. The other translations go both ways. Then God steps in and creates the situation.

The poets, dramatize it from the pagan myths that here was this darkness, abyss, water, and God brought out of it, wonderful light. He triumphed over the darkness. We were talking about this, Cody and I, yesterday that darkness is a given.

Darkness has no power. Light will overcome darkness. So, to use an illustration of it, you can have a dark room and a light room.

When you open the door, the dark room gets lighter, but the lightroom doesn't get any darker. See, the only thing that is real is the light and it overcomes it. God is light.

Darkness represents just the native statement, without God, there's no light. This is what it is. To me, there's some mystery here, but it's picturing God is overcoming the darkness.

God is overcoming the chaos to home. They picture it in this chaos of God battling against a Rahab or a Leviathan or the Yam or the sea. In Psalm 93, the seas have lifted up.

See when God created the earth, he created light, but he didn't remove the darkness. So, you have light and dark together. When God overcame the sea with the land, he didn't remove the sea.

He has the sea, the land with the sea. So, in this in-between, originally it was all sea. It was all dark.

Now it's a mixture and you have light and dark and you have sea and land. In the eschaton to which we're heading, John sees, he sees, and there will be no more sea. See the chaos is totally gone.

He sees it was all the light of the lamb. Now we reach a light. There is no darkness.

So, there is no sea. There is no darkness. So, this is the movement of history.

We start with sea and darkness. We're in an in-between time, which represents a tension between the two. But finally light ends, life overcomes death.

See, and so these poems are reflecting that struggle in terms of the pagan myths, but it's purely literary allusion. They felt comfortable that Israel had enough security in the Mosaic covenant. They knew there were no other gods.

So, you could comfortably use it. So, when I read Milton, I don't think he means the Muses and the Greek gods and so forth. I don't understand what he's doing.

He's a poet. Okay. One other thing and it may be helpful.

I was going to dismiss the Psalms of Zion. I just want to make one small point that might help us reading the Psalms is that the major god of Baal, his mountain was Zaphon, Z-A-P-H-O-N. And that's where he lived.

Baal dwelled on Mount Zaphon. It's probably Mount Cassius in Northern Syria. It's the highest mountain in the area.

It was there that the gods met and the gods dwelt and so forth. I can't get into the whole Ugaritic theology, but you have to know Baal dwelt on Mount Zaphon and Mount Zaphon was the dwelling place of the gods. In Israel, it's not Mount Zaphon, it is Mount Zion.

That's where God dwells. So, they celebrate Mount Zion because God chose it for his city. It was not some nature force or something.

God just simply chose Mount Zion for his dwelling place to build his temple and so forth. So having said that, well, Levinson says, if you want to read more about it, you can read his Sinai and Zion book. He says, an acquaintance with the literature of the Bronze Age Ugarit has proven essential to an understanding of Zion.

Baal dwells on Zaphon and Zaphon is referred to as the holy place. Holy means it's set apart to the deity. It isn't some, you see, the opposite of holy is profane.

What does profane mean? Well, profane is the Latin profanum. It means before, the pro means before. The fane is from the Latin fanum, which means temple.

So, the profane is what's in front of the temple, outside of the temple. That's what's profane. The holy is the temple where God dwells.

And we're a holy people because God dwells with us. Of course, we're going to be like the God who dwells with us. So that's what we mean by holy in these contexts.

It's the set apart. Kaddish means set apart and set apart to God in contrast to all that's outside of God. So, it's this holy place.

It's the mountain of, these are terms used for Zaphon. It's referred to as the holy place because Baal dwells there. Not that he's holy, Baal is not a very good character.

And his wife, one of his wives Anat, I mean, she's filled with sex and violence. I mean, she's the epitome of sex and violence. In one of her battles, she's slaughtering her victims and she's waiting in gore up to her waist.

The heads of her enemies are bracelets around her hands. I mean, this is a very violent woman. She was a prostitute, basically, an unfaithful woman.

That was their goddess. He's not very holy from our terms. So, when we say holy place, we mean set apart to the deity in this kind of a context.

So, a holy place, mountain of my heritage, chosen spot, hill of victory, and so forth. So then here's how we describe Sinai, Zion. I mean, great is the Lord and most worthy of praise in the city of our God, his holy mountain, but he's altogether different than Baal.

Beautiful in its loftiness, the joy of the whole earth, like the heights of Zaphon is Mount Zion, the city of the great king. You can see it's alluding there. Zaphon is alluding to the Canaanite mountain and all that the Canaanite mountain was, and on the next page, I illustrate what Mount Zion was.

And I can't get that much depth. All it was to the Baal worshiper is Zion is to the living God and to Israel. So, when you read about Zaphon, that's what it's referring to.

It's referring to Baal's mountain and it's a polemic against Baal. It helps us understand Mount Zion better, but I'm going to have to drop it there. I'm going to now come to lecture eight, Psalm 100.

We're on page 74. I think you might want to pull that page out. So, you have the translation with you as we comment on it.

This is a superscript. This is a psalm for giving grateful praise. Therefore, it would have been accompanied by a sacrifice along with it.

Shout to I Am all the earth. Serve I Am with rejoicing. Come before him with a joyful shout.

Know that I Am, he is God. He himself has made us and indeed we are his and the flock he shepherds. Enter his gates with grateful praise, his courts with praise.

Give him grateful praise. Bless his name for I Am is good. His unfailing love endures forever, his reliability through all creation.

By the way, in our morning liturgy, we recite this psalm every morning. So, here's how it goes in our liturgy. And we have, be joyful in the Lord, all you lands.

Oh, well, now I put myself up here to be on. Be joyful in the Lord, all you lands. Serve the Lord with gladness.

Come into his presence with a song. Know this, the Lord himself is God. The Lord himself has made us.

We are his. No, the Lord himself has made us. We are his people and the sheep of his pasture.

Enter his gates with thanksgiving. Go into his courts with praise. Be thankful and give thanks to his name because the Lord is good.

His faithfulness endures forever. His mercy endures forever. His faithfulness from age to age.

So that's what we recite every morning as part of our liturgy. After our confession of sin and our proclamation of praise, then we have that psalm. And so, there's a lot in the Anglicanism that I'm enjoying.

That's one of them. I like the liturgy. You go four times a day in the liturgy.

You're not focused on the three meals a day. You're focused on the four times of worship a day. And you read a different section of Scripture every day.

Anglicanism in its pure form is very holy and very wonderful. I don't think we fully, I didn't fully appreciate it until I became a priest at 84 years of age. I never thought this Baptist minister would have a turnaround column.

Okay. So, we read the psalm and let's do it again after I've wrecked it all here. Let's read it again.

The psalm for giving praise, grateful praise, shout to I Am, Yahweh, shout to I Am all the earth. Serve I Am with rejoicing. Come before him with a joyful shout.

Know that I Am, he is God. He himself has made us. Indeed, we are his people and the flocky shepherds.

Enter his gates with grateful praise, his courts with praise. Give him grateful praise. Bless his name for I Am is good.

His unfailing love endures forever, his reliability throughout generations. I'm going to jump down to Roman numeral three to the structure. This is an alternating structure and it has some chiasms within it.

The alternating structure is very simple. It has two parts. It has two stanzas, both of which have a call to praise and a cause for praise.

So, you have in verse one, the call to praise, shout to I Am all the earth, serve I Am with rejoicing, come before him with a joyful shout. And then implicitly we have the cause for praise is that I Am is God and we are his people. Then it repeats it in a second stanza on page 75.

You have a second stanza, which is a call to praise. And that is the resolve to praise where it's, enter his gates with grateful praise, his courts with praise, verse four. And then a cause for praise in verse five, for I Am is good, his unfailing love.

The imperatives calling us to praise may be a chiasm of seven imperatives in the psalm. You're to shout, serve him with a joyful shout, come before him, know that I Am is God and we are his people, enter his courts, give him grateful praise with praise, and bless his name. The word where we have in the first, when you have in verse one, if you keep the two in your translation before you, where you have come before him with joyful shout.

And in verse four, enter his gates with grateful praise. The verb come and enter in Hebrew is the exact same word suggesting these two verses match each other. So, you would have come before him, see, enter his courts.

Then the B would serve him with a joyful shout and the B is give him grateful praise with praise. Then maybe shouts to his name is equivalent to bless his name. If that's right, you could see the pivot and the major point of the psalm, we talked about structure, a chiasm.

We said a chiasm is like throwing a rock into water and then it ripples out. So, the end ripples match each other and on down. The critical point is where the rock hits the water.

That's the X. And in this psalm, I'm suggesting the X where the rock hits the water. The main point is, you know that I am our God. He is God.

And you know that we, Israel, the seed of Abraham, as I discussed it, we are his people. Therefore, the we today is the church. You should know that we are his true people and the medium of blessing of the earth.

That would be the pivot. I'm not going to go further into the rhetoric. We haven't been, I don't think we, I don't think it's that profitable to use our time that way.

Let's move to page 76 and we'll look at the exposition of it. I've already given you the outline of the psalm, namely two stanzas, very simple to keep in mind, Call and Cause. I think I could keep that in my head.

Okay. The superscript we're told it is a psalm. What you're getting here really is, and you can see this in the evidence, you are getting my forthcoming commentary.

I just have worked out the psalm. So, this is the commentary that will be published maybe two years from now with Jim Houston. We're putting out a third commentary and it is the psalms as Christian wisdom and Christian praise.

So, the first psalm I did, this is one of the major praise psalms. This is put to the tune of the old 100th. Almost everybody knows this psalm.

So, therefore, I did it first. So that's why it's a bit more dense and I just have to highlight certain material out of it. But I start naturally here with a psalm.

I've already been saying that a psalm is a song accompanied with musical instruments, often with the pizzicato of a stringed instrument. I dare to discuss the value of music, what it does to the emotions. I don't know about you, but I am deeply moved by emotions.

That's why we will have an altar call with just as I am without one plea. That kind of music, it speaks to the soul. The prophets had to have a stringed instrument that put them into the right spirit.

Music puts you in the right spirit. I find that before I preach, it's important that we have right hearts to hear the word of God. Music prepares your heart to hear the word and our singing together speaks to us.

So, music will move me to tears. It's part of the emotion, part of worship, part of communication. So, they are almost all these psalms, little psalms, they're songs with musical accompaniment.

And I said it's for grateful praise. It's to, and I said, this is to confess. You're confessing who God is and so forth.

I have a detailed discussion, but I don't think I need to go further on it. I'm going to jump over to page 77, stanza one, the call to praise. And here I just go word by word and we begin with shout, shout to I Am.

And we said that praise is to be done with enthusiasm. If you meditate on this word to shout, you realize that this word is used for the blast of the trumpet. If a city was being invaded, this is what the word you would use, a shout, a loud alarm.

That's straight off the bat, a loud alarm. It's like to my mind, a shout at a football game when the team scores and just spontaneously got this great shout for their team. We give a great shout-out for our team.

That's where it starts out to shout for the Lord. So it's total enthusiasm, exuberant. And so I developed that.

I give different uses for, I said, it's used for battle orders. It's used in the victory shout. It's used in the company of the blast of a trumpet.

So I say, in some Ruach refers to a shout like that heard when the home team scores a goal. Worship should not be like a funeral and everybody should be involved. And we give a shout to I Am.

And here I discuss again, the word name for God. The name for God is a sentence name. To I Am is abbreviated.

It's a sentence name. His name is, I Am Who I Am. When God said to Moses, what is your name? God said, I Am Who I Am.

Actually, remember I talked about the different origins of the name of God in the Yahwistic writer and the priestly writer and so forth. Moses' question really is, if he didn't know the name, he would have said, mi shimcha, which means, in Hebrew it would be, who is your name? That's how he would have said it. When you say, what is your name? Ma shimcha, it means, what does it really mean? They're different.

So, if you give me another name, I'm glad to say to you, I know your name, but I'll say, what does your name mean? And that's what he's asking. What does your name mean? And the name is somewhat, my name is I Am Who I Am. So that entails two things, I Am.

And Jesus in the gospel of John refers to himself as I Am. When he said, before Abraham was I Am, that's when they accused him of blasphemy and wanted to kill him because he was identifying himself as the eternal one, I Am. The other aspect of it is I Am Who I Am.

He's not only the eternal one who is always the same, but I Am Who I Am, that he's always becoming, revealing himself in new acts of salvation. So, he's unchanging. He is the eternal one, but his acts of history constantly are revealing him, showing us more about him.



So it was that through the golden calf that he revealed to them, he was compassionate, gracious, long-suffering. So that in the process of salvation history, he was making himself known to them and in a way was becoming more clear to them. So, he's always in a sense unchanging, but becoming, we know him more clearly because in the Old Testament, we didn't know he was a Trinity.

But when we get to the New Testament, we realize that God revealing himself, and he's becoming more clear. We now understand that he is a Trinity. And to help here for me, the Trinity can be best understood as a triadic chord in music.

I can't picture three and one, but I can hear three and one. So, I can hear C, E, G. And you see all those notes, C, E, G, they're all the same substance. They're all equal, but they make a triunity.

And I can understand that. And that's how I understand God to some extent. It's a triunity.

Take one out. You no longer have it. And they're all equal and they're all necessary.

And yet that's the closest I can get to a Trinity and understanding it. So, when I get to the New Testament, I got C, A, E, G. I got, and now I know in the New Testament that the I Am is Jesus Christ because the Father wants us to honor the son. He wants to be known in the son.

He wants us to praise the son. He wants us to pray in the name of the son. He wants us to preach in the name of the Son.

And that's why I'm bothered in church when they talk generically about God and they don't say the name Jesus, because that's how God wants to be known. So, we worship today in the name of Jesus. And that we know he's the son of God and that gives glory to the Father.

And that's how we should worship. So, shout to the Lord. I mean, I have a way to go here because it's just not me altogether.

You're all ahead of me. I'm carrying calls to Newcastle at this point. I'm the choir director of a choir that's way ahead of me.

Okay. I feel so hypocritical. All right.

Confessions are good for the soul every so often. Okay. Shout to I Am.

And so, I discussed who I Am is. And now here we come to this idea of all the earth. And this is that we talked about earlier, how it's all the earth.

This is another way of saying that in Genesis 1, of those who bless you. And so they are, all the earth is involved in worshiping the Lord because they identify with the know this that I Am is God and we are his people. And so all the earth should join Israel.

God did not choose Israel to exclude people. He chose Israel to include everyone. It's in his sovereign grace, that he chose them as the mediatorial kingdom by which he would spread the knowledge of himself in the world.

So that's the mediator of it. And that's really what I'm driving at here with all the earth. So, we got through the first stick.

Look at the psalm and Melanie's trying to figure out how I'm going to get through. Okay. We got through the first stick, the first line.

Now I'm at the second line, serve, serve the Lord with the serve I Am with rejoicing. So here I wrestle with what does it mean when you are to serve the Lord? And there are two ideas here. This word entails that you have a master and that your master is the God of Abraham, Isaac, and Jacob.

It is not that I just believe in God. Many people believe in God. I believe in the God of, identify that God as I believe in the God of Abraham, Isaac, and Jacob, who was the father of my Lord, Jesus Christ, who is the son of God.

And to serve means I recognize him as my master. I'm in his service. Now I can refer, serving the Lord can refer to your whole way of life of serving the Lord.

So, what Joshua will say, as for me and my house, we will serve the Lord. But in the Psalms, it means that you're in the temple, and with your sacrifice and with your praises and your testimony, you are serving your master. You're working for your master.

So, in our literature, we talk about doing the work of prayer, fellow brothers and sisters, labor in prayer. It's part of your service. So, we have a whole time in our service where we all pray as we did on Sunday morning.

We labor in prayer and that's part of working together, of serving the Lord together in prayer. Those are the fundamental ideas. The other idea I'm trying to produce there is since we're mortal, we serve some God.

There's always something greater than us and we serve something. To serve the Lord, we have to reject the other gods, whatever else we're serving. You can't serve two masters.

So, it's a commitment. I like what Brueggemann says, this is on page 79. It's in italics at the end of the first paragraph.

He says, to praise is to reject alternative loyalties and false definitions of reality. Praise is relentlessly polemical. The Lord Jesus taught no one can serve two masters.

Either you will hate the one and love the other, or you will be devoted to the one and despise the other. You cannot serve two masters. So, it means that it's devoted loyalty to him as we offer up in labor and prayer and praise.

We serve him as priests in the temple. I think that's what is driving that here, serve the Lord, which is part of shout to him. That's serving him.

The next one is with rejoicing. Again, the major idea here is with rejoicing is not just simply an inward joy. This word *simcha* means almost leaping, jumping.

It's an outward expression of joy. It denotes the gladness and joy with the whole disposition. Again, next sentence, this joy is not restrained inactive disposition of the psyche, but joy expressing itself spontaneously in an elementary way in joyful leaping, stamping of the feet, hand clapping, dance, music, joyful shouts.

That's how this word is used. Such Dionysian exuberance is found in marriage. That's where it's used, wine harvest, reception of victors, coronation of a king, and holy days.

As these texts show, it refers to joy expressed at festivals, not to sustained inward joy. I Am participates in this spiritual exuberance. He has no pleasure in formal ritual religion without exuberance.

Is that something? That's really something. I have a way to grow. Okay.

All right. That is serve I am with rejoicing. Melanie, I finished the second stick.

Now we're up to the third stick. Come before him with a joyful shout. Here I discuss, what does that mean? In this part of the comment, I'm discussing the ubiquitous, what's the word? Ubiquitous, God's ubiquitous, and also his unique presence.

The point is God is everywhere. Psalm 139, where can I flee from your presence? If I go up to heaven, you're there. If I make my bed in Sheol, you're there.

If I take the wings of the morning light and I light on the far side of the sea, you're there. So, on the vertical axis from heaven to hell and on the horizontal axis from rising of the sun to its west where it sets, God is present ubiquitously. It's the word I want, right? He's everywhere.

So how is he, but it's uniquely present at the temple. That unique presence is where his blessing is. So that though he's universally present, his blessing is not universally present.

He is present where we are in praise and worship of him. He inhabits the praises of Israel. He's enthroned on our praises, God is spirit.

So where we are in spirit and we're worshipping him, he is uniquely present with his benedictory presence. That's his unique presence. So, when we come to Jesus Christ, he's uniquely present.

When you touch his garments, we are healed by faith. So, when he touches us, we are healed. That's an illustration of it.

So, it helps me to understand that he's ubiquitous. At the same time, he is unique with his blessings for those who come before him with a song and a shout and a blessing. So that's the, and now we get the cause and we come to the pivot of the psalm.

They are to know two things. They've been invited to come, the nations have been invited to come, come before him, but they don't enter into his gates until they have two fundamental doctrines. The first fundamental doctrine that they have to know is that the God of Abraham, Isaac, and Jacob and the God of the Bible is the God.

You're not welcome, you don't enter his presence just because there's some kind of a deity there. This is a distinct God that you have to know. So, know that he himself is God.

Know that he himself has made us, that we are his, we are his people. We are the sheep of his pasture, and we are the mediatorial kingdom. You can't come to God without the mediatorial kingdom.

You can't come to God without Jesus Christ. You can't come to God without the church today. You come to God through the church who is the body of Christ in the world today.

You have to know that before you worship. So that's the pivot of the psalm. So I discuss this to know that.

So, I say on page 80, before entering the temple complex, the people must confess that I am alone as God and that Israel is his chosen people. But the question arises here, how do they know that? It's interesting because I talked about the recognition formula. Remember yesterday I was talking about how do I explain that by my name, Yahweh, it was not known when that's to Moses.

I AM was not known. Whereas in the patriarch Abraham called upon the name of the Lord. It was in the days of Enosh that they began to call upon the name of Yahweh.

How could it be that God says, I was not known by that name? And I said, what it means is that God hadn't really demonstrated his power yet. So they would know who he really is. So he smashed Egypt.

That was unlike anything that ever happened. And now you will know who I AM really am. I'm the God who can defeat death and chaos.

That is all a foretaste of when Jesus conquered death itself and rose from the dead. So, you can know God through experience as they did or through the resurrection as witnessed it. Or in Ezekiel, they would know God because of the prophecies.

And Ezekiel gave in the fall of the temple. Normally when a God lost his temple, it was no longer king of the hill, if I'm not being too light here. When he lost his temple, he lost his throne.

He became a very subordinate deity or even no deity at all. He would die at that point. So now here is God committed to Mount Zion.

And we have there the mockers saying, sing us one of your songs of Zion, which is in rubble and so forth. So how do we know he's God? That's why God gave his people these amazing prophecies about the future and against all odds, who would have ever dreamed that Cyrus, the uncircumcised pagan king would ever, would be the one who would build again, Zion and would build the temple. Who could have ever prophesied that? And that was all prophesied ahead of time to confirm our faith in the Lord.

But today we don't have, how do we know today? It's the same way as here. It's by the testimony of the people. It's the word of God.

So, faith comes by hearing and hearing by the word of God. It's due to the work of the Holy Spirit that somehow or another when we hear the gospel, we know it's the truth as Paul says to the Thessalonians. And it came to you as the word of God, as it truly is.

It took the Spirit of God to enable them to hear it. Somehow or another, by God's grace, someone, we heard the testimony that Christ died for us. And in our hearts, we found a need for him to be our Savior.

And we trusted him and we come to faith. Paul said, don't go up to heaven to bring Christ down. Don't go into the depths to bring Christ up.

If God did every generation you had a resurrection, history would be going nowhere. That's why Moses said, don't go across the sea to get the covenant, the Sinaitic covenant. Don't go to the depths.

The word of God is near you. You've got it now. And he committed the book of the law to the people to recite it, laid it up next to the ark.

And every seven years they read it. And that word had to carry power to the people. And that's how it works today.

For 2000 years, he sustained his church by the word of God, the testimony of the Lamb. And the willingness of the church to suffer with him bears testimony to him. There's a mystery to it.

You can't control it. It's his grace, but it's their testimony to the world. Know this.

And they expect them to know it. That's the point I'm trying to make here in the comment on know that. This is on page 80.

I think that's most of it here. And that he himself is God. And here Elohim, I discussed the word Elohim.

And I say, the God in the second sentence says, Elohim signifies the quintessence of divine nature and eternal power. And the plural form emphasizes that he is thoroughly characterized as such. Elohim is plural.

I don't think it's a countable plural as a proof of the Trinity. The plural is used differently in Hebrew. It means it's the quintessential essence of something.

And he is the quintessential essence of a divine being, all that is not human. I'm on page 81. Right.

So that is in the middle of the page. I talk about God and I'm trying to give this to your students. I'm trying to give you the basic vocabulary of the Psalter.

What does prayer mean? What does praise mean? What does psalm mean? What does God mean? What does the Lord mean? And so, defining critical terms here that

just permeate the book of Psalms. And he himself has made us on next page 82. He made them when he formed them that we made them entailed both electing the patriarchs as his family.

In other words, he became part, he didn't become part of Abraham's family. He made Abraham part of his family and he took Abraham. He's so delighted in him.

I want you to be my partner forever. And he made Abraham and his offspring who are truly Abraham. And Jesus said to the Jews, you're not Abraham's seed.

You're the seed of the devil. When he talks about Abraham's seed, he means people like himself who share Abraham's faith, who will teach his children in righteousness, and so forth. Genesis chapter 18, a man of faith who will depend upon God and will even offer up his only begotten son.

That's the kind of person that God can adopt as his family and relate to. So that's part of it. And then having adopted that family, he promised he would make them into a nation.

This is all part, he formed us. He elected them. He chose them forever.

And then we're grafted into it. And then he formed them into a nation and the comment here, a nation has four parts. It has a common people.

It has a common law. It has a common land and it has a common ruler. Those are the four things of a nation, people, law, constitution of some sort that binds them together, place to live, and a ruler, government over them.

Those to my mind are the four things of a nation. And that's what's developed in the rest of the Old Testament that the people are now going to be Abraham's offspring. But now it's expanded to Gentiles who will come in as God always intended it to be.

So, the people are those who are physically Abraham's offspring and spiritually Abraham's offspring. So, they identify with him. Their common law, of course, is the covenant that was made at Sinai.

And that's the standards by which we live. And the change is that in the old dispensation, it was on rock. In the new dispensation, he writes the law on the heart.

So, it comes from within and it's a new age of spirit that the Spirit has written this law on our hearts. So, it's not something we adhere to. It's something where we depend upon God who gives expression to it.

So, the common law binds us together. The 10 commandments bind us together. What's fragmented in the United States is we no longer have a common narrative.

It used to be the United States was based on the biblical values. And we had a common moral law together out of the Bible. And we had a common narrative.

But today in our secular world, we no longer have a common law, moral law, and we can't hold people together that way. So there's a common law written on our hearts. There's a common land.

But what happens is that if you trace through the theme of land, suddenly in the New Testament, there is no reference. The land is the fourth most frequent word in the Old Testament edits, the fourth most frequent word. In the New Testament, not one reference in the epistles or teaching to the land, you won't find it.

And the only place it's used is in Galatians 4, where Jerusalem, where is it? It sets up the two mountains. And so it's a negative at any rate. I just realized I'm getting something way over too deep here.

There's no land in the teaching. So, what takes its place? It's Christ. The land is your place of security.

The land is your place of life. The land is a place of rest. And that's what Christ is.

He is, we are in Christ. So, I understand it that Christ is the land, the place where we live and dwell. And that's the land.

And who's the ruler? Well, he's the King of Kings and Lord of Lords, it's Jesus Christ, that he is our ruler. That's our nation. That's why Peter would say, you are a holy nation.

We are a common people. We have a common law. We have a common ruler and we have a common place where we dwell.

And that is in Christ together. So that's great. Yes, that's great.

Perfect. Same thing. That's one.

Perfect. Wonderful. Okay.

And we are indeed, then we come down on page 82 and we are indeed his people. And here I talk about the whole earth is his, but he uniquely chose Israel to be his people. I'm not going to, I think I'll just, there's so much there.



I'm just going to let it go by so I can move on a bit here.

This is Dr. Bruce Waltke in his teaching on the book of Psalms. This is session number nine, Pagan Imagery, Zion, and Psalm 100.