

Overcoming Through Meditation **SEEING CHRIST IN PSALM 143—AND IN ALL SCRIPTURE**

"I will meditate also of all Thy work, and talk of Thy doings"

THESE are the words of a faithful man: and we would like to illustrate why. It is necessary for us to be 'holy and unblamable and unreprouable'—Col. 1:22 in the sight of our Lord Jesus Christ, for—

"There shall in no wise enter into the Holy City anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's Book of Life" (Apoc. 21:27).

It says the *Lamb's Book*: not the *Lion's Book* (though truly he is that too). The chiefest principle is in the Lamb: the willing sacrifice; the life given; the blood poured out: suffering before the glory; the Lamb *before* the Lion. This is a sobering thought; a profound principle.

There is no good thing in the flesh. Therefore a human by himself cannot be clean on the basis of that flesh. But if that flesh is put to death, and burnt as a dedicatory offering to the Father, we can be called 'holy and unblamable.' But not by ourselves. We cannot originate it or accomplish it ourselves; for that would be to deny the need and necessity of that true and first-worthy Lamb—"the *Lamb of the Deity*"—His anointed Son, whom we remember this day.

Yahweh provided the Lamb; Yahweh strengthened him; Yahweh Elohim ministered unto him; Yahweh's Word accomplished complete obedience in a man; Yahweh raised him from the dead.

We ask the question: How did Jesus use all these gifts from the Father to their best advantage? And what can we learn from it? It is possible to get carried away with what we can do for Yahweh, instead of considering very diligently what He has done for us.

If there is any victory to be won, Yahweh is the Victor. If there is perfection to be wrought, Yahweh is the Creator. If there is a jewel to be forged and shaped, Yahweh is the Master Craftsman. If there is a house to be built, Yahweh is the Architect. If there is sickness to be healed, Yahweh is the Great Physician. We are but the clay in the Potter's hands. Either we submit to Him, or we rebel. Either we surrender to His will, or we perish. Either we cooperate with Him, or we go the way of all flesh. Yahweh originates and master-minds: we can but cooperate in pleasure.

'In pleasure'?—Yes! With joy and gladness?—Yes! While the mass of creation groans and rebels and travaileth in pain.

"The flesh profiteth nothing . . . but the Spirit quickeneth" (John 6:63).

We must cooperate on His terms, not on ours. It is a narrow bond which many things can cleave apart. Selfishness, sentimentality, laxity, disrespect, forgetfulness, diversions, crotchets, bitterness, and so on—can cut through the bonds binding us to Yahweh, if we give them but half a chance. We need to fortify ourselves against these tendencies of the flesh—*constantly*. Let us consider Jesus' example.

It is an interesting thought that Psa. 143 may well have been the final thoughts of the Lord Jesus Christ as he hung dying on the stake—

His life is smitten down to the ground (v. 3);

His heart is breaking (v. 4); *He thirsts* (v. 6);

He prays to the Father for deliverance (v. 1);

He anticipates a glorious 'morning' awakening from the dead (v. 8)

He petitions for immortality (v.11);

He is THE Servant: 'I am Thy Servant' (v. 12).

The next psalm sees him in his role as the Man of War at his return to earth, in which the victory of the Multitudinous Christ is ascribed to Yahweh. But before the victory there must be the

suffering; before the Lion comes the Lamb—principles obeyed; before the glory comes the sacrifice. Let therefore examine that central portion of Psa. 143, and see how the Lamb overcame these final devastating hours.

This psalm certainly has the depth relevant to that closing sequence in his life, as his body hung gashed and gory, as his mind bore up its greatest strain: a strain that broke his heart, but enabled him to overcome. There is a key hidden away in the middle verses of this psalm which commends itself to us powerfully; for the conquest that was achieved in him was the conquest of the Word in his mind, gloriously overcoming the vilest provocation from the flesh that any man has ever suffered. He had trained himself for this hour. His whole life had centred upon the Divinely-given method for overcoming.

Victory is nothing instant: it is the result of a consistent process. In Christ it was the process of his inner thoughts—the deepest, strongest and most tenacious patterns of his disciplined mind that gave him the conquest. In this scene we see him as the '*Word made Flesh*'—the '*Volume of the Book*'—who suffered with our infirmities.

We are looking into the Christ-mind when we consider these things. We need to press ourselves to look and consider diligently, when we can identify the beauties of Yahweh's inspired record; because they are there to lead *us* to salvation also.

It is a psalm commencing upon the theme of dire 'supplications.' The writer is in the lowest ebb of his life—

V. 4: "Therefore is my spirit overwhelmed within me: my heart within me is desolate."

'Overwhelmed' and 'desolate': do we comprehend what it means?—know what it is to be smitten and rejected; to be overwhelmed by the flood of flesh; to be dejected and made desolate by the evil machinations of flesh; to see the Word of Yahweh spat at, trampled on, & cut up and twisted and burnt? To feel and know these is to begin to understand how a heart can break—

"Reproach hath broken my heart . . ." (Psa.69:20).

The word 'reproach' is *kherpaw* *: disgrace, from a primitive root meaning 'to pull off, expose by stripping; to blaspheme.' No greater evil can be witnessed than that of which he was the principal witness. He was the object of their hate; but he saw and felt the reproach & blasphemy as against Yahweh; and no man loved his Father more than he.

"Reproach hath broken my heart, and I am full of heaviness. I looked for some to take pity, but there was none: for comforters, but I found none."

* Using Strong's transliterations throughout.

How did the Lord Jesus overcome all this? We are shown in vs. 5-6 of Psa. 143 some measure of his mental discipline.

Here was the Lamb, compassed by the wild 'bulls of Bashan'—Psa. 22:12; the Lamb slain by the wild beasts of Israel; the Lamb slaughtered by the ravenous serpents of Judea — killed by Yahweh's Own people, by Yahweh's appointed priests; crucified by the Roman Power that Yahweh had raised up: all rebels, and enemies of the Truth.

Let us remember these verses, then, because we shall need them time and again, until the Lord come. Here is the divinely-given method for overcoming evil—

Vs. 5-6: "I remember the days of old; I meditate on all Thy works; I muse on the work of Thy hands; I stretch forth my hands unto Thee; my soul thirsteth after Thee as a thirsty land."

We note first that it is in 5 stages, and 5 is the number of grace. Each stage has to be taken. The fifth one must always be reached. It is a method that has no shortcuts. It is a formula which requires a methodical approach. Only on this basis is stability and balance available. Only on this basis is strength provided to overcome.

Something more than vigilance is required when this method is employed. The mind must be activated towards a recovery. Consciously done, intelligently applied, something other than the indwelling Word is required: the mind needs to be stimulated by its circumstances to be harnessed to that Word, that together they might work out recovery and salvation.

First stage: "I REMEMBER THE DAYS OF OLD"

Here is the first stage: a conscious effort to recollect the past. He is talking of course about the past in relation to the Truth. The flesh doesn't want to do this. It is an unnatural thing to do. The flesh desires new paths, new ideas, 'progress' (so-called). It is ever optimistic when it is itself untouched. It doesn't want anything old (unless it's worth money); it doesn't like anything old: it calls it 'old-fashioned,' 'out-of-date,' defunct—

"Thus saith Yahweh, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein" (Jer. 6:16).

Scriptural healing is a continuous process that must be maintained. If it is not upheld, then the carnal mind gradually and imperceptibly takes over, and changes the person's mind from saying—

"We will serve Yahweh!" (Josh. 24:21) to: "We will not walk therein!" (Jer. 6:16).

As an example of 'remembering the days of old,' we recall that in the days of Jeremiah, Shemaiah caused them to 'trust a lie'—Jer. 29:31, to which is added the divine comment:

"My people love to have it so" (Jer. 5:31).

This is an example of retrospective thought: casting back to see where others went wrong; why generations failed and perished; and how a remnant always survived as predicted. These things are for our admonition and edification.

But here in this psalm, the 'days of old' really refer to *that which Yahweh has done*. The mind is recalling the purpose of life itself, and the origin of it; the context of our own existence; the *privilege* of our existence—not just the facts of life, but *because* it has been granted to us, creatures prone to sin and evil. And more than that: once the mind starts thinking on these things, it begins to frame itself in attitudes which are acceptable: attitudes of praise and thanksgiving.

It then begins to think about specific things Yahweh has done. By then the mind is *becoming active*. But it must resolutely *continue* to do so. It must resist the temptation to stop thinking. It must parry the carnal propensity to seek diversions, and to think rather about 'nice' things: things more pleasant to the flesh. It must counteract the desire to be lazy, to drift, to drop serious things.

It requires effort to think: sometimes great effort. It requires concentration, to the exclusion of petty, day-to-day things. Prayer is the outworking of thoughts. It is marvellous to think that this can be acceptable to the Father, Who hears it!

"Delight thyself also in Yahweh, and He shall give thee the desires of thine heart" (Psa.37:4).

But we need to *think*. And this requires a conscious effort to do so; to set aside time; to recognize when to do so; to consciously set ourselves aspects of Yahweh's works and words to think about—to remember to re-read, to go over again, to talk about also. This brings us then to the next stage—

Second stage: "I MEDITATE ON ALL THY WORKS"

Here he is thinking about specific acts or deeds of Yahweh. The word for 'work' means just that. It is rendered in clear distinction from the work of man, though the same Hebrew word is used for both. Concerning Yahweh's work, it is used in Deut. 32:4—

"Our God, He is the Rock: His WORK is perfect! For all His ways are judgment: an El of truth, and without iniquity: just and right is He!"

'His work is *perfect*'—and His purpose is tending towards perfection on this earth. It is only *men* that have 'corrupted themselves'—Deut.32:5; and of man's works the word is used in Psa. 9:16—

"Yahweh is known by the judgment which He executeth: the wicked is snared in the WORKS of his own hands that forget Elohim. Higgsaion."

'*Higgsaion*'—ponder, meditate, think on that!—says the Psalmist. But he does not say in Psa.143 'I. meditate on all *man's* works,' but rather 'on all *Thy* works.' He is therefore centring his thoughts on Yahweh. He is focusing his mind upon the Light. He has his back to the darkness of carnality, and his mind open toward the Originator of Life & Hope. But his mind is not dwelling on abstracts, but real acts of Deity.

Moreover, the word 'meditate'—the all-important verb—is *hawgaw*: a primitive root meaning 'to ponder in pleasure.' And it is in the present tense: it is a continuous present occupation with those who love Yahweh above everything else. Look how positive it is, too: to 'ponder *in pleasure*' is to completely exclude all negative thinking.

Of course Yahweh's acts are all positive. They are *all* working towards perfection of this Creation. His positiveness is not reversed. Even the cataclysm of the Noahic Deluge was a positive act of cleansing the earth, and of the saving of a few in water. What an act! What power behind it to be able to perform it! What wisdom to do it, and yet retain it as a wholly positive act!

This positive thinking is exhibited magnificently in Psa. 104-107. In Psa. 105, for instance, the same idea is expressed—

"Remember His marvellous works that He hath done, His wonders, and the judgments of His mouth" (v. 5).

And what specifically is the Psalmist thinking about? He proceeds to give a glorious positive review of Yahweh's dealings with Israel: how He never failed, never betrayed anyone; but how He—

Chose a people (v. 6);

Made and 'remembered His Covenant for ever' (v. 8);

Specifically to the patriarchs Abraham, Isaac and Jacob (vs. 9-10);

Specifics of that Covenant: inheritance of the land of Canaan (v.11);

How He preserved the Truth in a handful of humanity (v.12);

And the great and marvellous works He did through Joseph (v.17);

In preserving and increasing His chosen people (v. 24);

And in Moses to bring them out as a chosen nation (v. 26);

To be constituted the only legal nation in the world, and provided for their every need (v. 39).

But that so favoured nation (says Psa. 106:21)—

". . . forgot El their Saviour, Which had done great things in Egypt: wondrous works in the land of Ham; and terrible things by the Red Sea."

The ways of Yahweh have indeed been glorious; and they continue today. But they are pleasurable only to that class of people who are prepared to sacrifice the flesh, and humble themselves in the dust before Him. To such as have no pride, meditating on Yahweh is the greatest of all joys. There is a wondrous theme on 'meditation' running like a golden thread in the Scriptures. We follow it through—

1. Joshua 1: 8— "*This Book of the Law shall not depart out of thy mouth, but thou shalt meditate therein day and night; that thou mayest observe to do according to all that is written therein. For then thou shalt make thy way prosperous, and then thou shalt have good success.*"

This word is the same 'meditate' as in Psa. 143:5, and is used in this form only in one other place: Psa 77:12. To meditate is to increase the understanding, to deepen the conviction, to enrich the knowledge, to set a pattern of positive thinking which will by itself bring forth fruits of righteousness. Just skimming over the Word has little or no effect. It is not enough. It is not prosperous, and will not

make one skilful. To 'meditate' is to strike a tap-root deep into the spirit of the Truth; to tap the sap of Yahweh's Word; to contemplate and take on the mind of Christ, called the *'Volume of the Book.'* Next in the thread—

2. Psa. 1:2—"*His delight is in the law of Yahweh, and in His law doth he meditate day and night.*"

To such as have this kind of 'delight,' and who constantly 'ponder with pleasure' day and night, the Spirit saith—

"He shall be like a tree planted by the rivers of water" (v.3).

He is talking about immortality! Bro. Thomas translates Apoc. 21 :1-3—

"And he showed me a pure stream of Water of Life, clear as crystal, flowing out from the throne of the Deity and of the Lamb.

"In the midst of the broad space, and on each side of the stream, was a Wood of Life, producing 12 fruits: and the leaves of the Wood were for the healing of the nations. And there shall be no more any curse."

Without such meditation, then, one's life would become negative, & one's aspirations dead. But the mind which is constantly stimulated by the Word of Yahweh *will* be planted in the Kingdom as a King-Priest for ever. The effort required now to use that mind to this end will surely be worthwhile. Next—

3. Psa. 19:14— "*Let the words of my mouth, & the meditation of my heart be acceptable in Thy sight, O Yahweh, my Strength, & my Redeemer!*"

Of course, our meditation must be correctly applied—that is to say, harnessed to Yahweh's plan and purpose: not in building vain hopes, not in idle speculation, not in envyings and railings; but on subjects which will be 'acceptable' in Yahweh's sight.

Again, such as exercise themselves in this way will receive a crown of glory. These will be the *'handiwork'* of v. 1 of this beautiful psalm, even the new political *'firmament,'* ruling over the earth. To ponder on these things is surely of great profit, and of great comfort. Then—

4. Psa. 9:16—"*Yahweh is known by the judgment He executeth: the wicked is snared in the works of his own hands. Higgsion. The wicked shall be turned into hell, & all the nations that forget Elohim.*"

The word *'Higgsion'* is the link here. It comes from the root word meaning 'to meditate.' Think on that,' says the Spirit. That is: learn the lesson. Despise the evil, but embrace that which is good & profitable.

5. Psa.77: 11—"*I will remember the works of Yahweh: surely I will remember Thy wonders of old. I will meditate also of all Thy work, & talk of Thy doings. Thy way, O Elohim, is in the Sanctuary: who is so great an El as our Elohim. Thou art the El that doest wonders.*"

He is quoting from the Song of Rejoicing, the Song of Moses—Exodus 15, the crossing of the Red Sea—and how, as they looked back across the glassy sea, they could see the dead bodies of the Egyptians: all flesh humbled, and the Great Yahweh exalted over all the earth. It was a real event! And the reality of it pointed forward to the greater event yet to come, when the sea of nations shall be divided asunder: turbulent, and then calmed; and when the survivors will be those who—

"Meditate also of all Thy works, and talk of Thy doings" (v.12).

Here is a class that have harnessed their minds to the Word of Truth, subjecting the self to the requirements of the Father's will. Finally—

6. 1 Tim.4;15—"*Meditate upon these things: give thyself wholly to them; that thy profiting may appear to all.*"

The key word is 'wholly.' 'Be *occupied* in them'—Diag. If we are busy on *other* things, we cannot be occupied in 'pondering in pleasure' the works of Yahweh. 'Devote yourself to them'—20th Cent. This is one of those things, says Paul here, which—

"... in doing, thou shalt save both thyself and them that hear thee" (v.16).

'Wholly' it must be: '*partially*' is not enough. It must be an act of complete devotion, a continuous process of a conscious, positive approach to Yahweh. It purifies the mind: it cleanses us, washes us, gives us the real goodness—the 'fat things' of the Word.

Meditation is the equivalent to the rumination of the clean animal, without which the creature is unclean, and was forbidden food under the Law. These were the cloven-hooved ruminant mammals, whose most important feature is their stomach: it is unseen, hidden away, but it is working all the time to assimilate the nourishment and maintain life and health. In the clean animal, it consists of 4 compartments. In the act of ruminating, the animal first swallows the cropped grass, which passes into the *paunch*, or *rumen*, where it is moistened, and passes thence into the *reticulum*, whose honeycombed walls mould the food into pellets.

In movements resembling hiccupping, these food pellets are propelled back into the mouth. There the food is thoroughly masticated in a mouth perfectly designed for it, then swallowed for the 2nd time. The food now passes into the 3rd 'stomach,' the *omasum*, being strained in the process, separating the liquid from the solid parts of the food. Remember, this is done *after the nutriment has been swallowed for the 2nd time!* This is the key. Then it passes into the *rennet*, or *abomasum*, which is the true digestive cavity. Here the nutriment is dissolved by the action of the gastric juice secreted by the glandular wall.

What a lesson in the processes of meditation! Nutriment is extracted only when the food is swallowed twice; and that nutriment is absorbed only in the 4th stomach (in the final stages of a long-working process), the only one with the gastric glands in its walls. It is also said that the cow spends only about 1/8 of its waking hours eating, and most of the rest ruminating. Again, what a lesson!

It is the way of flesh to be either super-active (with no *time* to think), or super-lazy (with no *desire* to think). If we were to spend 6 hours thinking about every one hour of study of the Word, the plain implication is that we would obtain the greatest nutriment from it. If we are constantly cropping, and rarely chewing, then we are not manifesting the qualities of the clean animal. Or, if we are not eating of the Word in the first place, then what is there to be chewed on at all?

"The entrance of Thy Word giveth light: it giveth understanding unto the simple" (Psa. 119:130).

"Faith cometh by hearing, &c hearing by the Word of the Deity" (Rom. 10:17).

'Meditation,' then, 'pondering in pleasure,' chewing with contentment and joy—ought to be our whole devotion and occupation, if we wish to be 'planted by the rivers of water.' We cannot live without it. It is our pleasure—*present tense*—a continuous activity of pleasure.

Back, then, to Psa. 143: 5—

Third stage: "I MUSE ON THE WORK OF THY HANDS"

The key word is 'muse': *seeakh*, to ponder, to converse with oneself, to exercise the mind questioningly and reasoningly upon something, by asking questions, and so on.

Now the stages are becoming deeper. But the process is obvious. To exercise our minds on Yahweh's works is not just to think how powerfully He saved Israel out of Egypt, but *why?* We could almost ask the question *Why?* or *What for?* with every verse of Scripture.

Why 'muse on the work of Thy hands'? we should ask. A little research reveals the answer. Some effort is required, else these phrases become just clichés that sound nice but do not mean anything. We find this verb 'muse' is used in this tense only in one other place in Scripture: and that is, of all places, Isa. 53:8, where it is the verb translated as 'declare.' Its only other use is of Christ and his promised seed! What a discovery!

Of course we must conclude that the Psalmist—when he says in Psa. 143, ‘I muse on the work of Thy hands’—has his mind turned toward the Christ. His thoughts are Christ-oriented and Christ-dominated. He is pondering Christ in the Scriptures. He is conversing with himself about the Christ-content, asking questions:

"Where is Christ in this verse? in this story? in this event? in this chapter? Where? Why? What for? What can I learn? What should I correct in my way of life? What Christ-like example is given us here?"

These are the basic questions a student asks about any passage of Scripture. He remembers the passages, he ponders on them in pleasure, and then he gets to thinking about the spirit and example of Christ in them.

"Who shall DECLARE his generation?" (Isa. 53:8).

What a glorious subject alone to 'ponder' on! There *was* someone pondering these very words some 700 years later, and how well he knew exactly what they meant! Still later there was the Ethiopian eunuch, deeply wondering '*who shall declare his generation?*' He was to be 'cut off out of the land of the living,' yet 'he shall see his seed'—vs. 8-10.

When the eunuch was told that this seed, these children, are not born by the will of the flesh, but become the seed of Christ by faith—Gal.3:27-29, we can imagine his immediate wondering delight as he is told of the spiritual family that is to be developed. No wonder the record says he—

". . . went on his way rejoicing" (Acts 8:39).

Interestingly, too: when the N.T. translates the word 'declare' of Isa. 53:8 (which is the word 'muse' of Psa. 143:5), it becomes a Greek word meaning '*to think it through*': that is, to follow it through to its full and proper meaning. And it also means '*to relate in full*,' implying that a complete understanding is required.

That proper understanding comes, as the Psalmist tells us, by pondering with questions the Scriptures from the point of view of Christ The Tabernacle, the Manna, the 'Lamb to the slaughter,' would have no meaning without their intimate relationship to Christ's mind and Christ's character and life in Yahweh's great Purpose.

Here then is the thought-process revealed to us. Study the Scriptures: Yes! But seek out Christ in them. Seek this out, & follow it through, think it out: even if you have to ruminate on it for a long while.

Fourth stage: "I STRETCH FORTH MY HANDS UNTO THEE"

Cause and effect are at work all around us. If we also are caused to, or cause ourselves to, recall the Scriptures, to ponder on them with pleasure, and 'think through' on them, there will be an actual effect produced. Energy causes motion. Proper activity produces true results. In Scripture, these are called 'righteous actions' & 'fruits of righteousness.' The Word has power unto salvation. It motivates us, if we let it; it energizes us, if we let it; it impels us, if we permit it to do so; it moves us to activity—to worship of the Father.

The key word this time is the verb 'stretch': *pawras*, 'to break apart.' It is a special kind of breaking apart—in which the worshiper breaks apart from himself. His thoughts are no longer self-centred, but Yahweh centred. He breaks apart from the flesh, and stretches out to the things of the Spirit. It expresses the state of mind that is wholly concerned with Yahweh's purpose, His principles, His acts, His deeds of old, His work of Creation, His Word, His Son.

It is a mind that consciously exerts itself to concentrate on those matters pertaining to everlasting life; and a mind that is always turned toward the Father, morally upright, turned from evil.

A converse example is given in Isaiah's opening indictment of the apostate nation, to which Yahweh says—

"And when ye spread forth your hands, I will hide Mine eyes from you; yea, when ye make many prayers, I will not hear. Your hands are full of blood. Wash you, make you clean. Put away the evil of your doings from before Mine eyes: cease to do evil" (Isa.1:15-16).

The Psalmist was not one of these whom Yahweh will not hear. His whole thoughts are toward the great things that Yahweh shall accomplish through the Lord Jesus Christ. That is why this same word, 'to stretch forth,' is used to describe the stretching forth of the Cherubim's wings, both in the Mosaic Tabernacle and in Solomon's Temple. In the first, the wings were stretched forth over the Ark, as the Cherubim looked unto that Ark, their whole posture and expression anticipating the coming of the Seed of the Woman, even Jesus Christ.

In Solomon's Temple the Cherubim were upright, and their wings stretched right across the Most Holy Place, as they looked out across the Holy Place, typical of the work of the Multitudinous Christ in the Age to Come.

When the Psalmist stretched forth his hands to Yahweh, he too saw by the eye of faith the unfolding of the Divine Purpose in Christ and in his saints. His mind is now greatly elated as he draws eagerly toward His Deity— "The eyes of Yahweh are upon the righteous; His ears are open to their cry" (Psa. 34:15).

But—

"The face of Yahweh is against them that do evil, to cut off the remembrance of them from the earth" (v. 6).

Fifth stage."MY SOUL THIRSTETH AFTER THEE AS A THIRSTY LAND"

The big droughts of the days of Elijah and Joel had not yet gripped the land when the Psalmist wrote these words. The land was not thirsty in that sense. But this gives the expression of King David even more strength and significance. It was a time of plenty, at the height of the golden age of Israel, and the land was rich and plentiful.

This expression comes from one who recognized that all things of the present are fleeting, and must not be mistaken for the end product of the Purpose. Here the mind of David expresses the fact that every mortal ought to be thirsting for the eternal life Yahweh is offering, *in spite of the temptations of present comforts and ease.*

The material circumstances around us must make no difference to our attitude of continual craving to manifest Yahweh. The flesh *craves* for comfort and ease *now*, and is not interested in long-term propositions: it wants to be satisfied instantly, now. The *spiritual* mind, on the other hand, is described by Jesus—

"Blessed are they which do hunger and thirst after righteousness, for they shall be filled" (Matt. 5:6).

He is talking about the mind that *thirsts for Christ*, who—

". . . leadeth me beside the still waters" (Psalm 23:2).

A deep yearning to be—

". . . like a tree planted by the rivers of water, that bringeth forth his fruit in his season. His leaf also shall not wither, and whatsoever he doeth shall prosper."

These are those who 'drink of that Spiritual Rock'—1 Cor. 10:4 now, which is Christ. It is a deep yearning to dwell with Yahweh forever—

"As the hart panteth after the water brooks, so panteth my soul after Thee, O Elohim. My soul thirsteth for Elohim, for the living El; when shall I come and appear before Elohim?" (Psalm 42:1-2).

The Lord Jesus Christ's own closing words of his days of mortality were '*I thirst*'—John 19:28. This was in the spirit of Psa.63:1-4—

"O Elohim, Thou art my El: early will I seek Thee. My soul thirsteth for Thee, my flesh longeth for Thee in a dry and thirsty land, where no water is; to see Thy power and Thy glory . . . Thus will I praise Thee while I live."

The Psalmist then goes on to express the Hope of Israel—

V. 8—"Cause me to hear Thy loving kindness in the morning."

This is otherwise translated as—

"Cause me to hear Thy loving kindness with the Dawn of the Morning."

—a longing to be accepted at the judgment seat when the Sun of Righteousness has arisen on a New Millennium.

Such then is the way the Psalmist begins to think. These are thoughts that flow away from the flesh, and, mingle with the fabric of Yahweh's Word and Purpose. These are *methodical* thoughts, consciously fighting to seek to be spiritually developed, against all the slings and fiery darts of the flesh. It is a mind that *does not give up* at the awesome task of taking on the mind of Christ.

It knows *where* to start: and it *starts*. Firstly in prayer (v. 1), then in recalling the 'days of old,' and in retaining this recollective view always on those marvels which Yahweh has done since Creation.

It is a mind that then *meditates*, or 'ponders with pleasure,' on specific acts of Yahweh: concerning Creation, or His work with the patriarchs, or with Israel. It is intensely interested in seeing the positive and constructive works of Yahweh—and *where they are leading*.

It is a mind that is then *musings*, enquiring into the details, the patterns, the types, the lessons, the reasons; and above all is exercising itself on *Christ in the Scriptures*—Christ in the patterns, types & details. And it is now projecting itself through to the establishment of the Multitudinous Christ on Mt. Zion, thinking through upon the ultimate Purpose of Yahweh to dwell in a great multitude on earth.

These thoughts impel the mind to '*stretch forth*' to our Father, to 'break away' from the evil demands of the flesh; to concentrate in prayer and in behaviour upon the Deity of our salvation; to long for the day when we may be the Cherubim of the Kingdom Age, spreading forth, with overshadowing wings, Truth and the Rule of Righteousness to the ends of the purified and blessed earth.

This then becomes a *thirsting*, a continuous attitude that recognizes our mortal state, our shortcomings and our failures—and hence our utter dependence upon Yahweh for the realization of all our hopes and spiritual desires: that we, in thirsting continually after righteousness, drinking deeply of it all the time, may be filled with it, and be acceptable for the Master's use.

If we exercise ourselves in *these* things, may it be that we are caused to 'hear Yahweh's loving kindness quicken us with the Dawn of the coming Morning of Glory'—

"*Blessed are those servants whom the Lord when he cometh shall find watching*"—Luke 12:37—R.D.H. Taken from February 1978 Berean
