

UNTIL THE DAY BREAK



AND THE SHADOWS

FLEE AWAY

LUKE AND THE PSALMS

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The fabric of heavenly witness cannot be altered. Not only is its pattern sublimely designed, but its warp and woof are equally the product of the Divine Mind. Worship and wonder become us as the Spirit of God opens colorful tapestries to our spiritual sight from the Word of God.

In the New Testament we find the key, and we learn the true meaning, doctrinally, of what had been written of old. The Old Testament prophets searched their own writings, the fabric not being completed until the New Testament writers imparted the revelations which they had received from the Lord Jesus, penning them for our enjoyment and comfort, "upon whom the ends of the world are come." "Ye shall eat old store, and bring forth the old because of the new."

Lev. 26:10

Each of the five widows of Luke's gospel invites, in a moral way, an enlightening analogy with each of the five books of the Psalms.

We believe that the feelings of the people of God in Israel are much noticed in these five books, much like the feelings of His people of any day under similar circumstances. Perhaps that is why the Psalms are read generally, especially in times of trial.

The remnant of Israel will pass through various vicissitudes in their coming restoration to Jehovah in their land. The rhythmical heartbeat of the remnant in anticipation, distress, disappointment, sorrow, vision, hopes, joys, and victory are all mirrored in the accounts of the five widows.

Luke, though probably a Gentile by birth, describes more vividly than some in the New Testament the faithfulness of God to His earthly people Israel. As grace seems to be a central theme in this gospel, there are similarities seen in the

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Psalms. Zion, when restored, will be spoken of as "the city of grace."

The gospel of Luke makes much of Jesus as a Man, His kindness, gentleness, patience, humility; sympathy and compassion, the accessibility of His person as well as righteous walk, but most of all His great heart of love, yearning to have man in eternal blessing with Himself. This seems quite prominent in the first three books of the Psalms.

These graces and feelings were prophetically made the chief subject of the Psalms, together with the sorrows and rejection that were continually His portion as He walked the true pilgrim path down here; detailed in these ancient writings we find His moral glories, threads of color in the divine fabric.

Christ suffered

- Heb. 10:12-14      1. In atonement.
- Is. 63:9            2. With His sheep. "In all their affliction He was afflicted, and the angel of His presence saved them: in His love and in His pity He redeemed them; and He bare them, and carried them all the days of old."
- 1 Pet. 2:21        3. Leaving an example.

Many feelings, such as guilt and repentance, are seen in connection with the remnant of Israel, which, of course, would not apply in any way to the Lord Jesus.

By the same token, at times, the people of God are given to enter into experiences similar to those of Christ, so that it would be difficult to say which one was the subject of the particular Psalm or part of the Psalm, in fact, often both. The Spirit of God had so ordered the pen of the writer to record feelings that provide prophetically for those of Christ as well as those of the remnant of a later day.

In the Psalms we are given to see the great Shepherd entering into the very feelings of His sheep, walking unflinchingly in righteousness under persecution and taking their place in judgment.

It is no wonder that the Lord Jesus opened up the things concerning Himself from the Psalms, as He set about to restore the hearts of His disciples in Luke 24:44. This restoration shall be repeated nationally in the day to which the Psalms apply.

One would not infer that the subject of the widows of Luke gives the exposition of the Psalms nor that the Psalms are an exposition of prophecy, but rather a scope which should be helpful in keeping the subject of Israel's restoration as a whole, and especially in its main parts, clearly before the mind's eye, as to the important periods, changes in conditions, and feelings among the earthly people of God in the progress of their Seeing that there are these divisions in the Psalms, each having a distinct "Amen" ending, there must be a purpose in such divisions, and the change in each book brings new threads of color into the fabric of Israel's destiny. This is secondary, however, as the testimony of Jesus is the spirit of prophecy. All blessing rests upon the exaltation of Jehovah, because no permanent change can come until the virgin's Son reigns. God says, "Yet have I set My King upon My holy hill of Zion."

Ps. 2:6

If the Psalms do not take us prophetically quite into the millennial day, they leave us with the King sitting between the cherubim, the heart of His people fixed, and the entire creation praising Jehovah.

Ps. 99:1

Ps. 108

Ps. 150

The very suggestion of "widow" in Scripture sets forth the thought of need. It is "widow" that describes, in a moral way, the emergence of a divine capacity which marks all of wisdom's children and is justified in them. This is new birth. It is thus that the kingdom of God is pressed into, because the soul has no resource, being bereft and needy.

Israel is the virgin daughter of Zion, **Isa. 23:12; 62:5, Jer. 14:17**. It would be difficult to find from the fourscore references to widows in Scripture one made to Israel as such, except in likeness to widowhood, **Isa. 54:4-6**. The term "widow" is used to picture a state or condition, rather than the nation.

It might be noticed that the first two Psalms give, in a general way, the subjects taken up in the Psalms.

**The first Psalm** not only sets before us Christ in His path as a Man, walking according to divine precepts, enjoying communion with Jehovah, by the "rivers of water" (fixed courses of divine spiritual refreshment), but likewise the true remnant, though in a lesser degree, following the same principles.

**The second Psalm** sets before us the glory of the King, Jehovah, who will fulfill all of God's purposes, first in judgment, then in grace, to those who "kiss the Son," the remnant of both Israel and the Gentiles who put their trust in Him.

Ps. 2:12

Also, in some cases the first verse or two of each Psalm may give the subject of that particular Psalm, such as **Ps. 6, 8, 15, 18, 21, 22, 23**, etc.

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## THE SANCTUARY

### Psalms 1-41

### (Book One)

- The company spoken of in the first book of the Psalms will be from the tribes of Judah and Benjamin who will be brought back providentially to Jerusalem and the land of Israel soon after the church's history on the earth is closed, or possibly before. There is no nation now in Israel as God sees it. Ps. 1-41
- God will awaken some of the two tribes who will teach the remnant the truth of the King Jehovah's imminent return. "Ye shall not have gone over the cities of Israel, till the Son of man be come." Matt.10:23
- The name Jehovah identifies Him with His promises to Israel. Dan. 12
- "And there was one Anna . . . and she was a widow of about fourscore and four years, which departed not from the temple" (Luke 2:36,37).*
- Anna valued the position in which providence had placed her, and she remained in the sanctuary, thus expressing the feelings of the Jewish remnant of a later day in Jerusalem. Ps. 27:4, 5
- Psalm 1** begins, "And he shall 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." Ps. 1:3
- Anna's life bore fruit for God because she remained in the sanctuary. So with the remnant of Judah, as we shall see.
- Psalm 4** finds the remnant calling upon the God of their righteousness. They say, "The LORD hath set apart him that is godly for Himself." Ps. 4:3
- "But served God with fastings and prayers night and day" (Luke 2:37).*
- There seems to be much prayer in the first two books of the Psalms. In the first, prayer is chiefly to Jehovah, whereas in the second book, God is more directly before the remnant.

The following quotations show the genuine character wrought by the Holy Spirit in the remnant during this period of their return:

- Ps. 3:4 "He heard me out of His holy hill."  
 Ps. 15:2 "He . . . speaketh the truth in his heart."  
 Ps. 23:1 "The LORD is my shepherd."  
 Ps. 25:2 "O my God, I trust in Thee."  
 Ps. 25:7 "Remember not the sins of my youth."  
 Ps. 27:1 "The LORD is my light and my salvation."  
 Ps. 32:2 "Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile."  
 Ps. 40:3 "And He hath put a new song in my mouth, even praise unto our God."  
 Ps. 40:6 "Sacrifice and offering Thou didst not desire; mine ears hast Thou opened: burnt offering and sin offering hast Thou not required."

This is the first confession of sins by the remnant. Others will follow in **Psalms 51 and 130**.

The unbelieving part of the returned tribes will resume the sacrifices again, but the remnant will have no part in this.

*"And she coming in that instant gave thanks likewise unto the Lord" (Luke 2:38).*

It is in the weak things that God perfects praise. God has a time set for everything. It would be good if we were in the secret of His thoughts that we might know the time for each purpose to ripen in our experience. This instant will be the time for God to bring blessing again to His people "so scattered and peeled." He is about to set His King upon His holy hill of Zion.

- Ecc. 3:1  
 Ps. 25:14  
 Zech. 8:3, 8, 13, 15  
 Anna saw that King with her eyes because she remained in the sanctuary in expectation.  
*"And spake of Him to all them that looked for redemption in Jerusalem" (Luke 2:38).*  
 Ps. 21:1  
 Ps. 40:9 "I have preached righteousness in the great congregation."

During a period of three and one half years the few awakened will teach in the great congregation out of which a remnant, later spoken of, will come.

Dan. 12:2, 3

Three distinct testimonies given by God to man are noticed in this first book of the Psalms.

1. "The heavens declare the glory of God; and the firmament showeth His handiwork."
2. "The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple."
3. "The King shall joy in Thy strength." "It is the anointed King."

Ps. 19:1

Ps. 19:7

Ps. 21:1

Here the remnant are speaking "of Him to all them that look for redemption in Jerusalem."

This is a complete testimony to those who have returned to the land. Some Jews may come out from the heathen, having known only about creation, now to hear the gospel of the kingdom.

Ps. 96

**Psalm 22** lays the basis for redemption in Israel. Although the feasts of Jehovah have been fulfilled up to the feast of trumpets, historically, still the remnant can return only in virtue of the feasts of the passover and unleavened bread.

Ex. 12:1-11

**Psalm 41** ends the first half of the prophetic week when all testimony in Jerusalem will cease except the two witnesses of "the God of the whole earth."

Rev. 11:3

**Psalm 41:9** may have reference to the idol shepherd (antichrist) who will deceive the "many." At least it is the apostates showing their real colors just before the separation from the true remnant.

In these observations we draw a parallel between Anna, the first widow of Luke, and the remnant of the first book of the Psalms. Both are seen in the place of the sanctuary anticipating the coming of the Messiah and witnessing of Him.

Rev. 11:1

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## REFINING Psalms 42-72 (Book Two)

When rejected in Israel Elijah went to Sidon to be sustained by a Gentile widow and her son. Elijah pictures the remnant when cast out of Jerusalem preserved for about three years and a half among the Gentiles. It was in Sidon where the widow of Sarepta learned that Elijah was a man of God and that the word spoken by him was truth.

1 Ki. 19:9

When rejected by Israel, the Lord Jesus went out to the Gentiles.

Matt. 12:14-

21

*"And He said, Verily I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow" (Luke 4:24-26).*

The second book of the Psalms shows the remnant of faith cast out of Jerusalem, hidden away among the Gentiles in the wilderness. They pant for their God, "When shall I come and appear before God?"

Ps. 42:2

In this book "God" is the Object of prayer more than "Jehovah." "Mine enemies reproach me; while they say daily unto me, Where is thy God?"

Rev. 12:14,

15

Ps. 42:10

Israel's history has been one of confidence in man, not trusting in God. This must be corrected. It is in the wilderness, alone with God, that they will learn this needful lesson, to trust in Him alone. Here, as David in the sheepcotes, Israel will find their resource in Him. Faith learns to rest upon His faithfulness.

1 Sam. 16:11

Ps. 42:8

"Loving-kindness in the daytime, and in the night His song."

Ps. 43:3, 4

They pray for light to bring them back to God, their exceeding joy.

Ps. 49:1

The message of the kingdom will be extended to the heathen.

Confession of blood guiltiness by the remnant is the second confession of sin; the first was in **Psalm 25**. Ps. 51:14

"Thou tellest my wanderings: put Thou my tears into Thy bottle: are they not in Thy book?" Ps. 56:8

The wanderings and the tears of the remnant are all recorded in God's book of life. Clay bottle is a figure of a lasting container, in contrast to a skin which lasts for a season. Bottles were filled with tears of mourners and buried with the dead.

"From the end of the earth will I cry unto Thee, when my heart is overwhelmed: lead me to the rock that is higher than I." Ps. 61:2

Their wanderings took them to the ends of the earth.

"My soul followeth hard after Thee: Thy right hand upholdeth me." Ps. 63:8

"I will praise Thee, O Lord, among the people: I will sing unto Thee among the nations." Ps. 57:9

"Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God. Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord; Selah." Ps. 68:31, 32

These are converts, having heard the gospel of the kingdom from the scattered remnant.

The widow of Sarepta, a Gentile, asked Elijah, "Art thou come unto me to call my sin to remembrance?" This suggests that in the exile of the remnant the gospel of the kingdom will be preached to all nations (of the prophetic earth) by the remnant, much as in the book of the Acts, went everywhere, preaching the Word. The Gentiles must likewise repent in order to be delivered. When returning to their homelands they will hear this gospel, if not previously. 1 Ki. 17:18  
Acts 8:1.4

The second book closes with the lovely introduction of the King's Son (Jesus). This looks on to the Solomon character of the reign of Christ, after all of the enemies have been subdued or destroyed under the reign of which David's is a type. "He shall come down like . . . showers" for Israel. Ps. 72:6

"There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth."

Ps. 72:16

This group of Psalms, which sees the remnant hidden away, exiled among the Gentiles during their refining, not only will be used to preach the gospel of the kingdom to the Gentiles but anticipates the King reigning over Jew and Gentile alike, yea, "And let the whole earth be filled with His glory. Amen, and Amen."

Rom. 15:12

Ps. 72:19

How fitting a close to the second book is this verse.

**DAYBREAK**  
**Psalms 73-89**  
**(Book Three)**

The morning rays are breaking for Israel in the third book of the Psalms, yet how dark though the star is shining. "The dayspring from on high hath visited us." Lk. 1:78

*"And it came to pass the day after, that He went into a city called Nain; and many of His disciples went with Him, and much people. Now when He came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow" (Luke 7:11, 12).*

The account of the third widow shows the remnant brought to the lowest ebb of their prophetic history, calling forth the compassions of Jehovah. It is quite noticeable that although the dead man is carried out, yet God will not permit him to be buried. When a man is dead, all of his strength is gone. What a picture of God's moral ways which apply the same to us as Ps. 88:1-4

to Israel, or to the Gentiles who will be blessed in that coming day. "The end of all flesh is come before Me." Our gracious God has allowed the enemy to work so that, like Job, all faith might cry out, "Behold, I am vile; what shall I answer Thee? I will lay mine hand upon my mouth. Once have I spoken... but Gen. 6:13

I will proceed no further." Job 40:4, 5

"My flesh and my heart faileth: but God is the strength of my heart, and my portion forever." Ps. 73:26

**Psalm 74** depicts the deplorable state of the remnant as they view the desolation of all that is held dear to the heart outwardly. All that man takes pride in must crumble— secular or religious—so that Christ can fill the void of the heart of His people.

"The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it. Selah." Ps. 75:3

"But God is the judge: He putteth down one, and setteth up another. For in the hand of the LORD there is a cup, and the wine is red; it is full of mixture; and He poureth out of the same: but the dregs thereof, all the wicked of the earth shall drink them out, and drink them." Ps. 75:7, 8

"Surely the wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain."

Ps. 76:10

"Thy way, O God, is in the sanctuary."

Ps. 77:13

In the third book of the Psalms, we are in the midst of the "day . . . that shall burn as an oven," spoken of elsewhere as the harvest, the separating, cleansing the land of all offenses.

Rev. 14:15

Mal. 4:1

**Psalm 78** is the homeward trek of the ten tribes. "Blow up the trumpet in the new moon, in the time appointed."

Ps. 81:3

National resurrection can be the only answer for Israel. When the land is desolated, faith holds on and says, "How long?" It is during this period that Jerusalem will be attacked for the first time by the Assyrian confederacy, which will be the rod of Jehovah against His erring people. The Lord will fight and drive out the northern army.

Is. 22

Joel 2:20

Jacob's trouble, a period of about thirty days, will follow the great tribulation.

Jer. 30:5-9

**Psalm 79** gives the unparalleled, intense trial for Judah, when blood will flow like water in the streets of Jerusalem when their present civilization and all present hopes will be trodden in the mire.

Is. 10:6

**Psalm 88**, the lowest ebb in the tide of Israel's prophetic history, describes the closing of Jacob's trouble, when the overflowing scourge is passing through, taking one half of the city of Jerusalem captive before they are driven out.

Is. 28

Finally, as in **Deuteronomy 32:36**, confessing that their strength is gone, (the dead man in the bier), relief comes.

*"Weep not" (Luke 7:13).*

Only Christ can comfort His people. Just as the widow was at the gate of the city Nain (which means the place of the tombs, she turned to see Jesus standing there.

*"And when the Lord saw her, He had compassion on her, and said unto her, Weep not. And He came and touched the bier: and they that bare him stood still. And He said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And He delivered him to his mother" (Luke 7:13-15).*

Can you picture the swelling of the emotions of that widow as she looked up to see the Lord and hear the words from the lips of her Messiah?

Just so the various Psalms give, in inspired language, the feelings of this people of Judah as their "eyes and lips" are opened from death to life, and toward national resurrection.

**Acts 1:11** is here being fulfilled.

The redeemed soul feels alone, without Jesus. The little remnant feels alone, without their Messiah. Grace is working, God's wonders are being manifested among His people.

No one but Jesus could say to the widow's son, "Young man, I say unto thee, Arise." No one but Jehovah could say to the remnant who cry out of the depth, the lowest pit,

"Then Thou spakest in vision to Thy holy One, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people. I have found David My servant; with My holy oil have I anointed Him."

Ps. 89:19, 20

Ps. 88:6

"And I will beat down His foes before His face, and plague them that hate Him." "Also I will make Him My firstborn, higher than the kings of the earth."

Ps. 89:23

Ps. 89:27

What a tremendous impact upon the surrounding nations when Israel, who had been brought so low, will become the very center of earthly blessing under their Jehovah. Their enemies will all be driven back, the nation formed in the two tribes—"the primary restoration." No one will ever touch a Jew again because Jehovah says, "I will encamp about Mine house."

Zech. 9:8

The time has come for God to declare, "I will make Him My firstborn, higher than the kings of the earth."

Ps. 89:27

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## **THE ADVERSARY**

### **Psalms 90-106**

#### **(Book Four)**

**Psalm 90** begins the fourth book of the Psalms, with a most touching rehearsal of God's gracious ways to a delivered people.

*"There was in a city a judge, which feared not God, neither regarded man: And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself Though I fear not God, nor regard man; Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them? I tell you that He will avenge them speedily" (Luke 18:2-8).*

The widow of the city Zion is praying to the Lord for vengeance upon her adversary (the Assyrian), but at the same time she is accepting her circumstances from the Lord. The threat to her security is overwhelming, but she is one of God's elect, and although she is threatened, she has a sure Protector.

Ps. 91

The dialogue of **Psalm 91** sets forth the feelings of Jehovah and the nation of Israel, after the primary restoration of Judah and Benjamin and during the return of the ten tribes to their land again.

In the dialogue the Lord says, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." They answer, "I will say of the LORD, He is my refuge and my fortress: my God; in Him will I trust." The Lord answers, "He shall cover thee with His feathers, and under His wings shalt thou trust."

This is the fulfillment of the desire in the breast of the Lord Jesus as He wept over Jerusalem. "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

Matt. 23:37

The entire twelve tribes will find their shelter under the wings of the Redeemer of Israel.

During the period of the restoration of the ten tribes of Israel, there will be deep conviction of heart, as they remember their ways. "There were great searchings of heart."

Judg. 5:16

The heart must be right with Jehovah before He can give full deliverance from their enemies and remove the yoke of the Assyrian. "Is thine heart right, as my heart is with thy heart?"

2 Ki. 10:15

The people of God, though delivered, will be under the threat of the enemy nations in siege about them, although the enemy will never touch one of the children of Israel again.

Zech. 12:2

"I the LORD do keep it; I will water it every moment: lest any hurt it, I will keep it night and day."

Isa. 27:3

All twelve tribes, having returned through the special providence of Jehovah, are dwelling safely, prospering in their own land. Covetous eyes lead the surrounding nations to lay siege to Jerusalem and environs (Zion).

Mic. 4:11-13

*"And He spake a parable unto them to this end, that men ought always to pray, and not to faint" (Luke 18:1).*

In **Psalm 94:6** there is a special prayer or supplication to God for vengeance. "They slay the widow." In complete dependence she says, "O LORD God, to whom vengeance belongeth; O God, to whom vengeance belongeth, shew Thyself. Lift up Thyself, Thou judge of all the earth; render a reward to the proud."

Ps. 94:1, 2

"Unless the LORD had been my help, my soul had almost dwelt in silence."

Ps. 94:17

The enemy, who will still be threatening, will come in like a flood, like unto the day of Noah, although he will lay siege at first for some time.

Is. 29

Zech. 12

Then he attacks Jerusalem; when this takes place, at the cry of the widow (remnant) the Lord will lift up a standard against him.

Isa. 59:19

Can anything exceed the glory shown, as Jehovah, at the cry of His beleaguered people, roars out of Zion to completely crush those who would dare to touch the apple of His eye?

Joel 3:16

Zech. 2:8

## THE SHADOWS FLEE AWAY Psalms 107-150

### (Book Five)

- Ps. 107:1 The last book of the Psalms begins with, "O give thanks unto the LORD, for He is good: for His mercy endureth forever."
- Ps. 107:20 When the remnant are settled in their land they can reminisce, as in **Psalm 107**, "He sent His word, and healed them, and delivered them from their destructions."
- Hos. 5:15 The Lord had said, "I will go and return to My place, till they acknowledge their offence, and seek My face: in their affliction they will seek Me early."
- Ps. 25:7, 11 Israel will have confessed their sins. This is the fruit of mercy to Israel—truth in the inward parts.
- Ps. 51
- Ps. 130
- Psalm 119** is the expression of the renewed heart of the nation as they will confess in verse 176, "I have gone astray like a lost sheep; seek Thy servant; for I do not forget Thy commandments." The Word of God seems to be settled as the basis of action.
- Ps.-120-134 Directly following are the fifteen Psalms of degrees, as the nation remembers the way that the Lord led them.
- May it be so with us as well, lifting the soul by fifteen steps, from the low estate to the place of the sanctuary, there to abide in praise.
- Ps. 116:1 "I love the LORD."
- Ps. 116:6 "I was brought low, and He helped me."
- Ps. 116:7 "Return unto thy rest, O my soul; for the LORD hath dealt bountifully with thee."
- "And He saw also a certain poor widow casting in thither two mites. And He said, Of a truth I say unto you, that this poor widow hath cast in more than they all: For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had" (Luke 21: 2-4)*

If a diamond is to be displayed, a black or blue background would be appropriate. In the three verses preceding this gem of Scripture, we have the dark moral background-proud, religious leaders.

Lk. 20:45-47

Most fitly this gem stands out; how it glitters as it reflects the light now cast upon it. Here is a widow who cast all into the treasury. She holds nothing back, not even her living. Hers was a voluntary offering. Why should she hold back? Is it not the property of the husband to provide? She has found her husband, long estranged, now consciously at hand. The recovery of the backslidden virgin daughter of Israel is complete. "And it shall be at that day, saith the LORD, that thou shalt call Me Ishi [my husband]; and shalt call Me no more Baali."

Hos. 2:16

The last five Psalms begin and end with "Praise ye the Lord" (Hallelujah).

"Let everything that hath breath praise the LORD. Praise ye the LORD."

Ps. 150:6

Surely we, the church, can join with the returning Israel, as they learn in the heart to turn from all idols to praise their Jehovah. Yea, is it not so in **Revelation 5:13** when the heavens and earth swell with heartfelt praise crying hallelujah 'to the Lamb and to God Almighty. Amen.

The lessons in the Psalms are the same for us as for Israel.

The three steps of repentance, **Psalms 25, 51, 130**, are those which all of wisdom's children tread.

Likewise, it is tribulation that worketh patience and then hope.

*"The crafty foe may further thin  
Our ranks if left down here;  
'Fightings without and fears within'  
Draw forth the sigh and tear.  
Yet, Lord, on Thee we may depend,  
Though of all else bereft,  
For Thou wilt graciously defend  
The remnant that is left."*

*Hold fast till -*

*"I Jesus ... am the bright  
and morning star".*

*Rev. 22:15*

*"Until the day dawn and  
the day star arise in your  
hearts:" 2 Pet. 1:19*

*"Behold unto you that  
fear my name shall the  
Sun of righteousness  
arise with healing in his  
wings:"*

*Mal 4:2*