



Rice Memorial MBC

Pastor Jimmy L. Harper, Sr., President of State Convention
Apostle Walter Camp, 1st Vice President
Dr. Sidney L. Miller, 2nd Vice President
Pastor Tremayne Harris, 3rd Vice President
Pastor Harry Noble, President of State Congress of Education
Pastor Michael Hansberry, Southern District Moderator

Rice Memorial Missionary Baptist Church

Apostle Walter F. Camp, Presiding Senior Pastor
Pastor David K. Baker III, 2nd Presiding
802 W. 15th, Little Rock, AR 72202, 501-773-6546
www.RiceMemorialBaptistChurch.org

Praise God the Provider

Definitions in **bold letters** are from **Strong's** Exhaustive Concordance
Other definitions are from **Webster's** Dictionary, 1828 Edition
or Roget's Thesaurus - **January 15, 2017**

Psalm 65:1-2, 9-13

Introduction: To the chief Musician, A Psalm of David. Some copies of the Septuagint and Vulgate Latin versions read "a song of Jeremiah and Ezekiel, "sung" by the people of the captivity, when they were about to come out;" and some copies have "Haggai": but though it is possible it might be sung upon that occasion, it is certain it was NOT then composed, but was **written by David**, as the genuine title shows: as for Jeremiah; he was not carried captive to Babylon, and Ezekiel died before the return of the people from it; nor is there anything in the psalm relating to that captivity. The title of it, indeed, in the Arabic version, is concerning the captivity of the people; which it seems to have taken from some Greek copy; and Kimchi and Arama interpret it of the captivity of the people of the Jews; but then they mean their **present captivity**, and their **deliverance** from it. According to the title of it in the Syriac version, **the occasion of it was** the BRINGING UP of the ARK of God to Sion; and Aben Ezra is of opinion that David composed the psalm at that time; or that one of the singers composed it at the building of the temple, and which he thinks is right, and perhaps is concluded from Psalm 65:1; and who also says it was composed in a year of **drought**; but **it rather seems** to have been written in a **year of great plenty**, as the latter part of it shows; and the whole seems to respect the FRUITFUL, FLOURISHING, and HAPPY state of the **church** in **Gospel times**, for which it is a **song of praise**.

(Source: <https://www.studylight.org/commentaries/geb/psalms-65.html>)

Psalm 65:1, *[[To the chief Musician, A Psalm and Song of David.]]* **PRAISE** waiteth (rest in expectation) for thee, O God, in Sion: and **unto thee** shall the **vow (promise)** be performed.

NOTE: - That is, all the arrangements are made; the people are assembled; their hearts are prepared to PRAISE thee. The fact that Zion is mentioned here as the seat of praise would seem to imply that this psalm was composed BEFORE the building of the temple, contrary to the opinion of DeWette and others, as noticed in the Introduction to the psalm, for after the building of the temple the seat of worship was transferred from Mount Zion, where David had placed the ark and prepared a **tent for it** 1 Chron. 15:1; 1 Chron. 16:1; 2 Chron. 1:4, to Mount Moriah. It is true that the general name Zion was given familiarly to Jerusalem as a city, but it is also true that the particular place for the worship of God in the time of David was Mount Zion strictly so called. See the notes at Psalm 2:6.

And unto thee shall the vow be performed - See Psalm 22:25, note; Psalm 50:14, note; Psalm 56:12, note. The reference here is to the **vows** or **promises** which the **people** had **made** in view of the **manifested judgments** of God and the proofs of his goodness. Those vows they were now READY to carry out in expressions of praise.

(Source: <https://www.studylight.org/commentaries/bnb/psalms-65.html>)

Ecclesiastes 5:4-5, When thou **vowest (promise)** a **VOW (promise)** unto God, **defer (DELAY) NOT** to **pay** it; for he hath no pleasure in FOOLS: pay that which thou hast vowed. Better is it that thou shouldst **not vow (promise)**, than that thou shouldst **vow** and **not pay**.

Isaiah 19:21, And the LORD (Yahweh) shall **be known** to Egypt, and the Egyptians shall know the LORD (Yahweh) in that day, and shall do sacrifice and oblation; yea, they shall **vow (promise) a vow (promise)** unto the LORD (Yahweh), and **perform it**.

Psalms 65:2, O thou that **hearest prayer**, unto **THEE** shall ALL flesh (mankind) come.

NOTE: Praise waits for thee and why is it so ready? (1.) "Because thou art ready to GRANT our petitions. O thou that hearest prayer! thou canst answer every prayer, for thou art able to do for us more than we are able to ASK or THINK (Ephesians 3:20), and thou wilt **answer** every **prayer** of **FAITH**, either in kind or kindness."

...(2.) Because, for that reason, we are ready to run to him when we are in our straits. "Therefore, because thou art a God hearing prayer, unto thee shall all flesh come justly does every man's praise wait for thee, because every man's **prayer** waits on thee when he is in **WANT** or **DISTRESS** (trouble; suffering; pain), whatever he does at other times. Now only the seed of Israel come to thee, and the proselytes to their religion but, when thy house shall be called a **house of prayer** to **ALL people**, then unto thee shall all flesh come, and be welcome," Romans 10:12, 13. To him let us come, and come **BOLDLY**, because he is a God that hears prayer.

(Source: <https://www.studylight.org/commentaries/mhm/psalms-65.html>)

Matthew 6:5-6, And when thou **PRAYEST**, thou shalt NOT be as the **hypocrites** are: for they LOVE to **pray** standing in the synagogues and in the corners of the streets, that they may be **SEEN of men**. Verily I say unto you, They have their **reward**. But thou, when thou PRAYEST, enter into thy **closet**, and when thou hast shut thy door, PRAY to thy **Father** which is **in secret**; and thy Father which SEETH in **secret** shall **reward** thee openly.

Closet defined 5009, a chamber on the ground-floor or interior of an Oriental house (generally used for storage or PRIVACY, a spot for retirement).

NOTE: Our Lord does NOT mean to exclude and condemn public prayer, in joining with few, or more persons, in such service; for he himself directs to it, and approves of it, (Matt. 18:19,20) but his view is to instruct persons that they should NOT only pray in public, but in private also...

(Source: <https://www.studylight.org/commentaries/geb/matthew-6.html>)

Matthew 6:7-8, But when ye **pray**, use NOT **vain repetitions**, as the **heathen** do: for they think that they shall be **heard** for their much speaking. Be NOT ye therefore like unto them: for your Father knoweth what things ye have need of, **before** ye ask him.

Mark 11:22-26, And Jesus answering saith unto them, Have **FAITH in God**. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall NOT **doubt** in his heart, but shall **BELIEVE** that those things which he saith shall come to pass; he shall HAVE whatsoever he saith. Therefore I say unto you, What things soever YE **desire (crave)**, WHEN ye **pray**, **BELIEVE** that ye **RECEIVE** them, and ye shall **have** them. And when ye stand praying, **FORGIVE**, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if YE **do NOT forgive**, **neither will** your **Father** which is in heaven **forgive your trespasses**.

John 16:23-24, And in **THAT DAY** ye shall **ask ME** nothing. Verily, verily, I say unto

you, Whatsoever ye shall **ASK** the **Father** IN **my name (authority)**, HE will give it you. Hitherto have ye asked nothing in my name: ASK, and ye shall receive, that your **JOY** may be **FULL**.

Thought 1. Asking the Father in the name (authority) of Jesus, just gives us more proof they're TWO separate persons. Talking with Jesus is okay; but we ask Father.

1 John 5:14-15, And this is the **confidence** that we have IN him, that, if we **ASK** any thing according to **his WILL**, he heareth us: And if we KNOW that he hear us, whatsoever we **ask**, we KNOW that we **HAVE** the **petitions** that we **desired** of him.

Thought 2. God's words: written or spoken reveal his WILL for us. So, wisdom says ask for and receive the word pertaining to the problem, and ask in agreement with it!

John 15:7, If ye abide in me, and **my WORDS** abide in you, ye shall **ask** what ye **WILL**, and it shall be **done** unto you.

Philippians 4:6-7, Be **careful (be anxious about)** for nothing; but in every thing by PRAYER and **supplication (petition)** with **THANKSGIVING** let your **requests** be made known unto God (*Yahweh*). And the PEACE of God, which passeth all understanding, shall **keep (protect)** your **hearts (thoughts or feelings)** and **minds (disposition [frame of mind])** through Christ Jesus.

Luke 11:5-8, And he said unto them, Which of you shall have a **friend**, and shall go unto him at **midnight**, and say unto him, **Friend, lend me three loaves; For a friend** of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me **in bed**; I cannot RISE and GIVE thee. I say unto you, Though he will not rise and give him, because he is his **friend**, yet because of his **IMPORTUNITY** **he will rise** and **GIVE HIM** as many as **he needeth**.

Importunity defined 335, importunity [pertinacious [determined, unwavering] solicitation; urgent request], **impudence** (audacity, the quality or state of being IMPUDENT).

Impudent, shameless, **BOLD** [not timid: fearful; shy] with disregard.

NOTE: ...several things in Jesus' culture would have emboldened someone to do this. First, hospitality was considered **essential**. To be a **good** host, one **had to provide a meal** for the traveler, no matter how late the **hour**. To do **less** was a blot on one's **reputation**. So, the man in Jesus' story had the choice of waking up his **neighbor** or being a bad host. The **embarrassment** of the first choice was minor compared to the embarrassment of the second.
(Source: *The Bible Expositor and Illuminator*)

Hebrews 4:14-16, Seeing then that we have a **great high priest**, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have NOT an high priest which cannot be touched with the **feeling** of our infirmities; but was in all points tempted like as [we are, yet] without sin. Let us therefore **come BOLDLY** unto the **throne** of **GRACE**, that we may obtain mercy, and find grace to HELP in **time of NEED**.

Psalms 65:3, Iniquities prevail against me: as for **OUR transgressions**, thou shalt **purge them away (make an atonement, pardon, FORGIVE)**.

NOTE: Iniquities prevail against me - Margin, as in Hebrew, WORDS, or MATTERS of iniquities. The literal meaning is words; and the idea may be that **words spoken** in

iniquity, or **slandorous words spoken by others**, prevailed against him. The phrase, however, is susceptible of the interpretation which refers it to iniquity itself; meaning the matter of iniquity - the thing - **iniquity itself** - as if that overcame him, or got the mastery of him. The psalmist here, in his own name, seems to represent the people who thus approached God, for the psalm refers to the worship of an assembly or a congregation. The idea is, that when they thus came before God; when they had prepared all things for **HIS praise** Psalm 65:1; when they approached him in an **attitude of prayer**, they were so bowed down under a **load of transgression** - a **weight of sin** - as to hinder their easy access to **his throne**. They were so conscious of unworthiness; their sin had such an effect on their MINDS; it rendered them so dull, cold, and stupid (wanting in understanding), that they could NOT find (experience) access to the throne of God.

As for our transgressions, thou shalt purge them away - That is, In reference to these very transgressions or iniquities that now press us down, thou wilt **remove them**.

...The word rendered "**purge away**" - כָּפַר *kâphar* - is the word which is commonly rendered "**to atone for,**" or which is used to represent the idea of **atonement**. See the notes at Isaiah 43:3. The word has here the sense of CLEANSING or PURIFYING, but it always carries with it, in the Scriptures, a reference to that through which the heart is cleansed - the **atonement** (a setting at ONE; reconciliation; restoration of friendly relations), or the **expiatory** (having the power to make atonement) **OFFERING** made for sin.

(Source: <https://www.studyight.org/commentaries/brb/psalms-65.html>)

Exodus 30:10, And **Aaron** shall make an **atonement** upon the horns of it once in a year with the BLOOD of the SIN offering of atonements: ONCE in the year shall he make atonement upon it throughout your generations: it is most holy unto the LORD.

Hebrews 7:26-27, For such an **HIGH PRIEST** became US, who is **holy**, harmless, undefiled, separate from **sinners**, and made higher than the heavens; Who **needeth** NOT daily, as THOSE high priests, to offer up sacrifice, first for his OWN SINS, and then for the people's: for this he **did ONCE**, when **HE OFFERED up himself**.

Hebrews 9:11-12, But **Christ** being come an **high priest** of good things to come, by a greater and more perfect tabernacle, NOT made with hands, that is to say, NOT of this building; Neither by the BLOOD of goats and calves, but by his **OWN BLOOD** he entered in **ONCE** into the **holy place**, having obtained eternal redemption for us.

Psalm 65:4-8, *Blessed is the man whom thou chooseth, and causeth to approach [unto thee, that] he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy HOLY TEMPLE. By terrible (dreadful [inspiring awe or reverence]) things in righteousness wilt thou answer us, O God of our salvation; who art the confidence of all the ends of the earth, and of them that are afar off upon the sea: Which by his strength setteth fast the mountains; being girded with power: Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people. They also that dwell in the uttermost parts are afraid at thy tokens (MIRACLES, signs): thou makest the outgoings of the morning and evening to rejoice.*

NOTE: ...the man whom thou chooseth - This is spoken in reference to the **priests** who were chosen of God to minister at the tabernacle; and who were permitted to approach, draw nigh, to the Divine Majesty by the various offerings and sacrifices which they presented.

Setteth fast the mountains - It is by **thy strength** they have been raised, and by thy POWER they are girded about or PRESERVED. He represents the mountains as being formed and pitched into their proper places by the mighty hand of God; and shows that they are preserved from splitting, falling down, or mouldering away, as it were, by a girdle by which they are surrounded.

(Source: <https://www.studyight.org/commentaries/acc/psalms-65.html>)

NOTE: ...afraid at thy tokens,.... The tokens of his wrath and displeasure at wicked men, seen in the punishments inflicted on them, which cause them to **fear** and **tremble**. Some interpret them of the sun, moon, and stars, which are set for "SIGNS", as the word מאותתך "a signis tuis", Pagninus, Montanus, &c. used signifies; and which declare the glory of God to the uttermost parts of the earth, and strike men with **AWE** and **REVERENCE** of him; and others of thunder and lightning, which are sometimes very dreadful and terrible. Moreover, the word^{F14} "A signis et prodigiis tuis", Michaelis. signifies **signs** and **WONDERS**, marvellous things, **miraculous operations**; and may be understood of those that were wrought in the first times of the Gospel, for the confirmation of it; some of which were wrought in the uttermost parts of the earth; or, however, were heard of there, and **believed**; which caused them to receive the Gospel with **all reverence**, NOT as the word of man, but as the **WORD of God...**

(Source: <https://www.studylight.org/commentaries/geb/psalms-65.html>)

Acts 2:2-4, And suddenly there came a **SOUND** from heaven as of a rushing mighty wind, and it filled all the house where they were **sitting**. And there appeared unto them cloven tongues like as of **fire**, and it sat upon each of them. And they were all **FILLED** with the Holy Ghost, and began to speak with other **TONGUES**, as the Spirit gave them **utterance** (articulation).

Filled defined 4130, to influence (a flowing forth of spiritual STRENGTH or ENERGY, active **POWER**).

Tongues defined 1100, a language (specially, one naturally unacquired).
(Which is to say this language is supernaturally acquired)

Acts 2:5-6, And there were dwelling at Jerusalem Jews, **devout** men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them **speak** in his **OWN language**.

Acts 2:14-17, But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this **known** unto you, and hearken to my words: For these are **NOT drunken**, as ye suppose, seeing it is but the third hour of the day. (9:00 a.m.) But this is **that** which was spoken by the **prophet Joel**; And it shall come to pass in the **LAST DAYS**, saith God, I will pour out of my SPIRIT **upon all flesh (human being)**: and your **SONS** and your **DAUGHTERS** shall **PROPHECY**, and your young men shall SEE visions, and your old men shall DREAM dreams...

Prophecy defined 4395, to foretell events, divine (foreknow), **speak under inspiration, exercise the prophetic office: --prophecy** (in Scripture, to PREACH; to instruct in religious doctrines; to interpret or explain Scripture or religious subjects; to exhort).

Acts 2:19-21, And I will shew **WONDERS** in heaven above, and **SIGNS** in the earth beneath; BLOOD, and FIRE, and vapour of SMOKE: The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: And it shall come to pass, that whosoever shall CALL on the **name (authority)** of the **Lord (supreme [Highest] in authority)** shall **be SAVED**.

Psalm 65:9, Thou **visitest** the earth, and **waterest** it: thou greatly **enrichest** it with the river of God, which is full of water: thou **preparest** them corn, when thou hast **so PROVIDED** for it.

NOTE: Thou visitest the earth - God seems to come down that he may attend to the needs of the earth; survey the condition of things; arrange for the **welfare of the world**

which he has made; and **supply** the **needs** of those whom **he has created** to dwell upon it. **And waterest it** - Margin, After thou hadst made it to desire rain. This difference between the translations in the text and in the margin can be accounted for by the various meanings of the original word. The Hebrew term - **שׁוּק** *shûq* - means properly: (a) to run; (b) to run after anything, to desire, to look for; (c) to run over, to overflow; and then, (d) to cause to overflow. The meaning here evidently is, he **drenched** the **earth**, or caused the water to run abundantly. The reference is to a copious rain AFTER a drought.

Thou greatly enrichest it - That is, Thou givest to it abundance; thou pourest water upon it in such quantities, and in such a manner, as to **make it RICH** in its **productions**.

With the river of God - A river so abundant and full that it seems to come from God; it is such as we should expect to FLOW from a **Being infinite** in resources and in benevolence. Anything great is in the Scriptures often described as belonging to God, or his name is added to it to denote its greatness. Thus, hills of God mean lofty hills; cedars of God, lofty cedars, etc..

When thou hast so provided for it - Or rather, When thou hast thus prepared the earth, to wit, by sending down abundant rains upon it. God prepares the earth to BEAR an **abundant harvest**, and then he gives that harvest. The preparation of the earth for the harvest, and then the giving of the harvest, are alike from him. The harvest could not be without the previous rain, and neither the rain nor the harvest could be without God. He does NOT create a harvest by miracle, but follows the order which he has himself ordained, and has respect to his own laws.

(Source: <https://www.studyight.org/commentaries/bnb/psalms-65.html>)

Psalm 65:10-11, Thou **waterest** the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with **showers**: thou blessest the **springing** thereof. Thou **crownest** the year with **thy goodness**; and thy **paths drop (distil) fatness (fertility)**.

NOTE: Thou waterest the ridges... - Or rather, its furrows, for so the Hebrew word properly means. Job 31:38; Job 39:10. The allusion is to the furrows made by the plow, which are filled with water by the rains.

...**crownest the year with thy goodness** - Margin, the year of thy goodness. The Hebrew is literally the year of thy goodness - meaning a year remarkable for the manifestation of kindness; or a year of ABUNDANT productions. But the Hebrew will admit of the other construction, meaning that God **crowns** or **adorns** the year, as it revolves, with **his goodness**; or that the harvests, the fruits, the flowers of the year are, as it were, a CROWN set on the head of the year.

And thy paths drop fatness - That is, **fertility**; or, Fertility attends thy goings. The word rendered "drop," means properly to DISTIL; to let FALL GENTLY, as the rain or the **dew falls** to the earth; and the idea is, that wherever God goes, marching through the earth, fertility, beauty, abundance seems to distil or to **fall GENTLY** along **his path**.

(Source: <https://www.studyight.org/commentaries/bnb/psalms-65.html>)

Psalm 65:12-13, They drop upon the pastures of the **wilderness**: and the little hills rejoice on every side. The pastures are clothed with **flocks**; the valleys also are covered over with **corn**; they **shout** for **JOY**, they also **SING**.

NOTE: They drop upon the pastures of the wilderness - The **waste places**, or the waste parts of the land; the uncultivated places, the places of rocks and sands. The word wilderness in the Scriptures does not mean, as with us, a tract of country covered with trees, but a place of barren rocks or sands - an uncultivated or thinly inhabited region.

The pastures are clothed with flocks - The flocks stand so **thick together**, and are spread so far, that they SEEM to be **a clothing for the pasture**; or, the fields are entirely covered with them.

They shout for joy, they also sing - They seem to be full of joy and happiness.

(Source: <https://www.studyight.org/commentaries/bnb/psalms-65.html>)