

"Gather up the fragments that remain, that nothing be lost."

Psa 45:1-4

In this study we have a new name being mentioned, "Shoshannim" along with "Korah" and "Maschil" whose meaning we discussed back in Psa 44:1

Just as a reminder and to set the stage for this study we'll revisit the names "Korah" and "Maschil" and then look at the name "Shoshannim" to see how these names correlate.

Psa 44:1 **To the chief Musician for the sons of Korah^{H7141}, Maschil^{H4905}.** We have heard with our ears, O God, our fathers have told us, *what* work thou didst in their days, in the times of old.

It is "**for** the sons of Korah" and "Maschil" who "have heard with our ears" and it is our old man or fleshly witness of "our fathers have told us, *what* work thou didst in their days, in the times of old." which is what they are receiving in their ears as a type and shadow of what we will all finally hear with our spiritual eyes and ears (Mat 13:16).

The order of the wording is important: as our eyes are spiritually healed, we begin to see the spirit behind the letter for the first time, and then, armed with the mind of Christ we can now try the spirits that we 'hear', to know if it is the voice of the true Shepherd or not (Rev 1:3, Luk 11:28, Joh 5:25, Joh 10:27, 1Jn 4:6).

The way we become amongst those who "have heard with our ears" is explained in the word "Korah"^{H7141}: Two Edomites within us have this name, and three Israelites have this name within us. This tells us that our flesh (2 Edomites) must be witnessed against, by a process of judgement (3 Israelites), which is accomplished by grace which chastens us (2+3=5).

H7141 qôrach ko'-rakh

From H7139; ice; *Korach*, **the name of two Edomites and three Israelites**: - Korah.

Psa 45:1 **To the chief Musician upon Shoshannim, for the sons of Korah, Maschil, A Song of loves. My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue *is* the pen of a ready writer.**

With Korah adding up to grace and faith or the number five, we understand that this is the process which leads to the **new** creation that is saved by grace and faith (Eph 2:8). This process is taking place in all those whom God is judging in this age, and it is a "Song of loves", being given by Shoshannim who is a type of Christ who loves us while we are yet sinners -- we who are yet in a process which was ordained to unfold exactly as God predetermined it to be authored and finished of -- by the finisher of our faith. Christ is our "ready writer" (Heb 12:2, Php 1:6), and we are his tongue (Mat 3:3, Psa 35:28, Isa 28:11)

Maschil ^{H4905} in [Psa 41:1](#) represents Christ and His Christ as the 'diadactic poet' who witnesses to our flesh and all men, whereas Shoshannim ^{H7799} is more a representation of the resurrected Christ who, because He is risen, can and does and will "come down into his garden" and "gather lilies", who are those who have been predetermined to hear that witness ([Joh 16:7](#) , [Joh 6:39](#)) and receive it on the good ground, ([Luk 8:15](#)).

From [H7797](#); a *lily* (from its *whiteness*) as a flower or architectural ornament; also a (straight) *trumpet* (from the *tubular* shape): - lily Shoshannim.

H7799

shûshan / shôshân / shôshannâh

Total KJV Occurrences: 15

lilies, 8

[1Ki 7:26](#), [2Ch 4:5](#), [Son 2:16](#), [Son 4:5](#), [Son 5:13](#), [Son 6:2-3](#) ([Joh 14:20](#))(2), [Son 7:2](#)

lily, 5

[1Ki 7:19](#), [1Ki 7:22](#), [Son 2:1-2](#) (2), [Hos 14:5](#)

shoshannim, 2

[Psa 69:1](#) (2)

H7799 is From [H7797](#); a *lily* (from its *whiteness*) as a flower or architectural ornament; also a (straight) *trumpet* (from the *tubular* shape): - lily Shoshannim.

H7797

soos, sece

A primitive root; to *be bright*, that is, *cheerful*: - be glad, X greatly, joy, make mirth, rejoice.

[Php 4:4](#) Rejoice in the Lord alway: *and* again I say, Rejoice. [lily]

[Heb 10:31](#) *It is* a fearful thing to fall into the hands of the living God. [trumpet]

As we look at the first 4 verses of this Psalm tonight, consider the love that God has toward us, and how that love is, was and will be expressed through the "ready writer" who is sent ...*and* who is the author and finisher of our faith by "inditing a good matter" as He is moved within to "speak of the things which I have made touching the king:"

The word "inditing"^{H7370} is also translated as 'gush' (Strong's definition) or 'bubble over' (CLV) or 'overflowed' (Rotherham), so when Christ is "inditing a good matter", we not only know that it is not of himself because he tells us that of his own self he can do nothing ([Joh 5:19](#)), but we also understand that the "good matter" is God ([Mar 10:18](#)). What Christ is inditing for us is the truth that 'of Christ's own self and of our own selves ([Joh 15:5](#)) we can do nothing' except what the Father has written of 'this good matter' in our books.

With this in mind we can connect the thought that Christ poured out his life for us as with the symbol of his blood entering into the earth and sanctifying it ([Joh 17:17-19](#)), which occurred when he was pierced. Christ and his body are pierced or "inditing a good matter" which can only be expressed without guile. Just like Christ we are pierced as Mary was pierced in her heart, symbolizing the suffering of Christ's body, which makes our testimony or witness of Christ real/revealed ([Luk 2:35](#)).

Christ is the spokesman of the creation ([Joh 1:1-3](#)), and He is wakeful over His creation to carry out the will of our Father perfectly -- as the author and finisher of our faith -- but as He is so are we, and we will be used to be that spokesman ([Eze 3:17](#)) who is sent to reveal Christ just as Christ revealed the Father ([Joh 20:21](#)). We are indeed "inditing a good matter" when we have no guile ([Psa 32:2](#), [Mar 7:33-35](#), [Joh 1:47](#)) and are given to be able to reveal Christ to the world. When we reveal Christ we are revealing the Father, because Christ and the Father are one ([Jer 1:12](#), [Heb 12:2](#)).

Any comments on this first verse?

[Psa 45:2](#) Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever. H5769

When God pours grace "into thy lips" we are being blessed to be part of those who are being granted aorian life in this age which is a gift given to those who are being purified in this age ([Isa 6:7](#), [Mat 13:11](#)).

When Christ tells us through this psalm that "Thou art fairer than the children of men", he is expressing the same sentiment as the angel did to Mary who is a type of the elect, when she was called "highly favoured" in ([Luk 1:28](#)). Mary's heart was pierced which is the a type of our lips being purified ([Luk 2:35](#)). God's elect lips are being purified as He brings us to a point where we do not think above what is written ([1Co 4:6](#)), accompanied with a bridle on our tongue ([Psa 141:3](#)) and fire to burn away the dross and everything that might offend ([Mal 3:3](#), [Rev 21:27](#), [Mat 13:41](#)).

[1Jn 2:25](#) And this is the promise that he hath promised us, *even* eternal G166 life.

Any comments on this second verse?

[Psa 45:3](#) Gird thy sword upon *thy* thigh, O *most* mighty, with thy glory and thy majesty.

What is written on the thigh of the resurrected Christ is "[Rev 19:16](#) And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS", showing us how we are connected to his glory and majesty because we have been blessed in this age to keep his word or to "Gird thy sword upon *thy* thigh"

The result of keeping the sayings of the prophecy is to be able to see these verses being fulfilled in our life ([Rev 19:7-10](#)), first in earnest and one day in the fulness if God grants that we endure until end and love not our own life unto death by keeping that "sword upon *thy* thigh" ([Mat 24:13](#), [Rev 12:11](#), [Rev 3:10](#), [Jer 5:14](#)).

[Rev 19:7](#) Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

[Rev 19:8](#) And to her was granted(*this is how she made herself ready*) that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

Rev 19:9 And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb (**Rev 1:3**). And he saith unto me, These are the true sayings of God.

Rev 19:10 And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy. (**Eph 6:17** , **Heb 4:12** , **1Co 14:3**)

Any comments on this third verse?

Psa 45:4 And in thy majesty ride prosperously because of truth and meekness *and* righteousness; and thy right hand shall teach thee terrible things.

Again we are being told that Christ's righteousness within us enables us to "ride prosperously" as He gives us dominion over the four horsemen within making us able spiritual equestrians who Lord willing will come back with Christ to teach the world to do the same on "white horses" (**Rev 19:13-15**).

We are learning that we have no dominion over anyones faith (**Rom 6:14**) and see this greatly contrasted in the churches of Babylon and in the way the "**Gentiles exercise dominion over them**" (**Mat 20:25**). With Christ's majesty on our side we will ride prosperously because of "truth and meekness *and* righteousness" as we are given to acknowledge that it takes our "right hand" representing Christ's power within us to "teach thee terrible things."

Any comments on this forth and final verse of our study?

I pray that we see how blessed we are in this age to have Christ "Shoshannim" love us with an unfailing love (**Jer 31:3** , **Rev 3:9** , **Rom 9:13**) as He works in our garden collecting the lilies that will one day be used to collect all the rest of the lilies (**Joh 17:20** , **Rom 11:16** , **Mat 15:27** , **Joh 6:12**).

Jer 31:3 The LORD hath appeared of old unto me, *saying*, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.

Rev 3:9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

Rom 9:13 As it is written, Jacob have I loved, but Esau have I hated.

Joh 17:20 Neither pray I for these alone, but for them also which shall believe on me through their word;

Rom 11:16 For if the firstfruit *be* holy, the lump *is* also *holy*: and if the root *be* holy, so *are* the branches

Mat 15:27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

Joh 6:12 When they were filled, he said unto his disciples, **Gather up the fragments that remain, that nothing be lost.**