

"Making the bitter waters sweet, becoming Aaron's rod"

Psa 45:5-8

Psa 45:5 Thine arrows *are* sharp in the heart of the king's enemies; *whereby* the people fall under thee.

Psa 45:6 Thy throne, O God, *is* for ever and ever: the sceptre of thy kingdom *is* a right sceptre.

Psa 45:7 Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

Psa 45:8 All thy garments *smell* of myrrh, and aloes, *and* cassia, out of the ivory palaces, whereby they have made thee glad.

Psa 45:5 Thine arrows *are* sharp in the heart of the king's enemies; *whereby* the people fall under thee.

Who is the king's enemies and who is the king, whose arrows are sharp in their hearts, causing the people to "fall under thee"?

The "thee" in this sentence is the same person who has these sharp arrows which destroy the enemy and cause the people or the enemy to "fall under thee".

To unravel this parable we need to be given the right perspective as to how we are naturally enemies of God (Jer 17:9 , Rom 8:7). The only way we can become subject unto the law of God is to have that first nature which is enmity against God destroyed by God's word or God's sharp arrows destroying the enemy within so that the "people fall under thee" which is another way of expressing what God intends to fulfill within all mankind in due time, and that is to "humble yourselves in the sight of the Lord" and have no flesh glory in his sight (Jas 4:10 , 1Co 1:29 , Rom 14:11).

The mention of "The people^{H5971}" in this verse reminds us that this is not a one time event but a life-time of dying daily and eventually as the Lord gives us victory little by little over the beasts of the field (Mat 13:38 , 1Jn 2:16), we will bring all "kindred, and tongue, and people, and nation" into subjection unto God. They will "fall under thee" by the grace and faith of Christ (Rev 5:9 , Rev 7:9 , Rev 10:11).

Any comments on this first verse?

Psa 45:6 Thy throne, O God, *is* for ever and ever: the sceptre of thy kingdom *is* a right sceptre.

The "for ever and ever" in this verse is important to consider as well as the sentence "the sceptre of thy kingdom *is* a right sceptre."

God's throne is in heaven, and the kingdom of heaven is a spiritual realm within (Luk 17:21), and we are the temple of God (1Co 3:16) that God dwells in within our heavens (Act 7:49 ,

[Joh 14:20-23](#)), which is why we can say that we are seated with him in those heavens ([Eph 2:6](#)).

With this in mind we can read this verse with the utmost confidence that "for ever" [H5769](#). In the first instance of the word in this verse, "ever" is speaking of a temporary period of dwelling, an age or *olam*, or *aonion* period of time, whereas the "and ever" [H5703](#), is a different Hebrew word meaning "- eternity, ever (-lasting, -more), old, perpetually, + world without end."

"for ever" [H5769](#)

H5769

'*olam*'

o-lawm', o-lawm'

From [H5956](#); properly *concealed*, that is, the *vanishing* point; generally time *out of mind* (past or future), that is, (practically) *eternity*; frequentative adverbially (especially with prepositional prefix) *always*: - always (-s), ancient (time), any more, continuance, eternal, (for, [n-]) ever (-lasting, -more, of old), lasting, long (time), (of) old (time), perpetual, at any time, (beginning of the) world (+ without end). Compare [H5331](#), [H5703](#).

"and ever:" [H5703](#)

H5703

'*ad*'

ad

From [H5710](#); properly a (peremptory) *terminus*, that is, (by implication) *duration*, in the sense of *perpetuity* (substantially as a noun, either with or without a preposition): - eternity, ever (-lasting, -more), old, perpetually, + world without end.

This next section of scripture "the sceptre of thy kingdom *is* a right sceptre." takes us back to last week's study where we discussed how the name of Christ and His Christ is on the thigh which is where the sword of God's word is girded, and it is this word which is His rod, which is what sceptre [H7626](#) means.

H7626

shebet

shay'-bet

From an unused root probably meaning to *branch* off; a *scion*, that is, (literally) a *stick* (for punishing, writing, fighting, ruling, walking, etc.) or (figuratively) a *clan*: - X correction, dart, **rod**, **sceptre**, staff, tribe.

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](#)).*

With this in mind what we are being told when scripture declares "the sceptre of thy kingdom is a right sceptre." is that God's kingdom will be a kingdom rightly ruled with the powerful word of God as those living waters pour forth from God's elect ([2Ti 1:7](#) , [Joh 7:38](#) , [Rev 22:2](#)), and nothing shall defile that kingdom, because the rod, or sceptre will not allow anything to enter into the kingdom to defile it ([Rev 21:27](#)).

It's all about the contrast:

God's creation in the physical is full of tremendous contrast ([Rom 1:20](#)), as is the spiritual contrast in God's plan which is accomplished during the millennium when Christ and his Christ are ruling and reigning on the earth with a rod of iron ([Rev 2:27](#)) while Satan is bound and not able to influence mankind ([Rev 20:4](#)).

The heart of man has not and cannot change during this period when the Father will give no increase ([1Co 3:6](#)). As Christ is so are we ([1Jn 4:17](#)) and seeing He never converted anyone during his ministry, neither will we during our millennial ministry. No flesh will glory in God's sight (nor any first fruit during the millennium or ever).

We will, God willing, have the honour of setting the stage with Christ to do the greater works which He prophesied would one day occur during the "great white throne" judgement ([Rev 20:11](#)), and is occurring within the few called and chosen today as we are judged and used of God to save both ourselves and those who hear Christ in us ([1Pe 4:17](#) , [Joh 12:48](#) , [Mat 12:37](#) , [1Ti 4:15-16](#)).

The increase can only come by having an adversary placed in our path who must be overcome by the word ([Rev 12:11](#)), and this overcoming can only occur with Christ within us ([Rom 8:9](#)). God shows mankind through this hedged experience of the millennium that there must be an end to the law, and that end can only come about by having Christ ruling and reigning within our hearts ([Rom 10:4](#)), and not only in the symbolic shadows which our Father always begins with to create contrast for us ([1Co 15:46](#)).

Who will oppose someone resurrected in the second resurrection or be the adversary that must be overcome to cause growth in that day of our judgement whether that be today or in the lake of fire ([Rom 8:33](#))? It will be their own words that will judge them in that day ([Joh 12:48](#) , [Mat 7:2](#)), which was demonstrated by Joseph's brothers in shadow and type. God patiently allows the tares to grow and store up wrath against the day of judgement. That is what we experience when the darkness is exposed within us today, and it will be our blessing to help bring the rest of the world into the same judgement that is upon the house of God today ([1Pe 4:17](#)).

Our idols of our own hearts will be burnt out of us and we will in God's appointed time come to see them as having been placed there by the adversary for our growth ([Mat 13:28](#) , [Mat 13:30](#)). The judgement or the withholding of judgement work together for good

([Rom 8:28](#)) creating the contrast that all will one day come to see as the fulfilling of this verse in Romans ([Rom 11:32](#)).

"the sceptre of thy kingdom *is* a right sceptre." is being formed within those whom God is preparing to be kings and priests today. God willing we will be Nathan to David today, within and without, knowing that it is Christ in each of us today, his word rightly divided that enables us to be Nathan to David ([2Ti 2:15-16](#) , [1Pe 4:17](#)).

Again consider the meaning of the word sceptre (*shay'-bet*):

H7626

shay'-bet

From an unused root probably meaning to *branch* off; a *scion*, that is, (literally) a *stick* (for punishing, writing, fighting, ruling, walking, etc.) or (figuratively) a *clan*: - X correction, dart, **rod**, **sceptre**, staff, tribe.

Any comments on this second verse?

[Psa 45:7](#) Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

[Psa 45:8](#) All thy garments *smell* of myrrh, and aloes, *and* cassia, out of the ivory palaces, whereby they have made thee glad.

There is none righteous, not one ([Rom 3:10](#)) so when we do love righteousness, and hate wickedness it is because God has set his love upon us and loved us while we are yet sinners ([Rom 5:5-8](#) , [Rom 9:13](#)). We are bruised when we are received of our Father as sons ([Heb 12:6](#) , [Heb 5:8](#)) but with that bruising comes the anointing upon us which makes it possible for us to bear our cross, and each other's burden ([Joh 12:3](#) , [Gal 6:2](#)). We are therefore as God's elect blessed and holy as first fruits ([Rev 20:6](#) , [Rev 14:4](#)) which is only possible by being given an oil of gladness that the Lord gives us above thy fellows ([Mat 25:8-13](#)).

After we are anointed by Christ and His Christ, (which is who Mary, Christ's body, the church, [Col 1:24](#) represents), "thy garments" smell of "myrrh, and aloes, *and* cassia, out of the ivory palaces", which will give us the power to rejoice in our trials and sufferings and again I say rejoice. To the world we are the smell of death ([Rev 11:7-9](#)), but God reassures us that we are His in the midst of this bitter (myrrh [H4753](#)) anguish of having our hearts pierced and being hated of all men for his name sake (his words, his testimony).

The "ivory palaces" is connected with the neck ([Son 7:4](#)) and sharp tooth of the body (the temple which we are) in scripture, and in both cases it takes a process of three (myrrh, and aloes, *and* cassia) to become those who can eventually rejoice in our trials ([Jas 1:2](#)) and give thanks for the wonderful works that God is doing unto the sons of men ([Psa 107:15](#))

1.myrrh, [H4753](#)

more, more

From [H4843](#); *myrrh* (as *distilling* in drops, and also as *bitter*): - myrrh.

2.aloes,[H174](#)

a-haw-leem', *a-haw-loth'*

(The second form, which is feminine, is used only in the plural); of foreign origin; *aloe* wood (that is, sticks): - (tree of lign-) aloes.

3.cassia,[H7102](#)

kets-ee-aw'

From [H7106](#); *cassia* (as *peeled*; plural the *bark*): - cassia.

There is a bitterness connected to this sweet smell as we can see with this word **myrrh** "as *distilling* in drops, and also as *bitter*" [H4843](#) and it makes me think of Christ's sweat which was mixed with blood ([Luk 22:44](#)), and the later blood that would pour forth from Him which would have been mixed with the vinegar that was given to him to drink ([Joh 19:34](#) , [Mat 27:48](#)).

God is in the process of making the bitter waters sweet within each of us, and this process of peeling back the bark, or putting stripes on the back of Christ's body ([Isa 53:5](#)) is what it will take to make the entire bitter waters of this world both within and without sweet one day.

Notice the horse (our strength-our wood) and the rider (our sense of free moral agency, the beast on the throne) has been throne into the sea ([Exo 15:1](#) , [Exo 15:19](#) , [Exo 15:22-26](#)).

What must happen for God to separate us from the world is a process that is describe in these verses as well ([Gen 30:37-40](#)). There must be a peeling away of the flesh or in this case the strakes to be able to rightly divide the beasts within us. These creatures typify for us the process that Christ alone who Jacob is a type can and will accomplish. The tree's being put in the water in this instance symbolize the need for Christ or the living waters to be in the midst of us in order to have right judgement. It is also through this judgement that the bitter waters are made sweet as they were with Moses. It is all saying the same thing and that is that through the much tribulation, through the judgement, through the fiery trials, the peaceable fruit of righteousness will be formed which God willing we will be partakers of in this age ([Heb 12:11](#)).

[Gen 30:37](#) And Jacob took him rods of green poplar, and of the hazel and chesnut tree; and pilled white strakes [H6479](#) in them, and made the white appear which *was* in the rods.

[Gen 30:38](#) And he set the rods which he had pilled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink.

[Gen 30:39](#) And the flocks conceived before the rods, and brought forth cattle ringstraked, speckled, and spotted.

[Gen 30:40](#) **And Jacob did separate the lambs**, and set the faces of the flocks toward the ringstraked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle.

If we look further into this point we will see a pattern of putting of the flesh that is needful to make the bitter waters sweet, which is spoken of throughout the word of God. This connects very well with the words 1.**myrrh**, **H4753** 2.**aloes**, **H174** and 3.**cassia**, **H7102**: and I pray and hope what we have been given to share tonight has helped us all see more clearly that it is by the stripes and trials we must and can endure that we will have joy in the morning (on the morrow) and peace that passes all understanding "whereby (*these trials, this wood being stripped*) they have made thee glad." making the bitter waters sweet as we become Aaron's rod.

Num 17:8 And it came to pass, that on the morrow Moses went into the tabernacle of witness; **and, behold**, the rod of Aaron for the house of Levi was budded, and **brought forth buds, and bloomed blossoms, and yielded almonds.**