

"Blessed is he that watcheth, and keepeth his garments"

Psa 49:3-7
(part 2)

"I will incline mine ear to a parable"

God has given the elect the ability to understand the parables of Christ, to incline our "ear to a parable". When we observe the parables of our Lord and grow in our ability to rightly divide and discern the dark sayings "upon the harp", it is a witness of God's power working in our heavens, that being the only way we will be able to rightly divide the word of God (1Co 2:10 , Psa 127:1).

The word is sharper than any two edged sword (Heb 4:12), and serves it's purpose in this age for God's elect by not departing from our house which has judgement upon it (2Sa 12:10 , 1Pe 4:17). This judgement is what destroys the old vessel that was marred in the hand of the Potter (Jer 18:4) as we our built up and grow in our most holy and precious faith of Christ which is a gift of God to us in this age (2Pe 1:1 , Jud 1:20 , Eph 2:8 , Jas 1:17).

A harp takes skill to play, and God has called us to become skillful in discerning what the word of God says, so that we can become that new song unto the Lord for others (2Ti 2:15 , Exo 15:1 , Rev 15:3) It is when we can see how the word of God harmonizes through the sum of it that the song convicts us and lifts us and quickens us (2Pe 1:20 , 2Co 13:1 , Rom 8:38-39 , Joh 6:63). When we are given to incline our ear to a parable it is for the express purpose understanding how that word applies to ourselves personally, and we are blessed to be able to read hear and keep the sayings at this time (Rev 1:3) as it is the same as saying **"Blessed is he that watcheth, and keepeth his garments"**

The works that are great and marvelous that are spoken of in Rev 15:3 are the "horse and the rider" within us being "throne into the sea" which is what we must do with all false doctrine and every mountain of doubtful disputation or thinking or acting above that which is written that the Lord brings us to see within ourselves or our body which is the church (Mar 11:23 , Rom 14:1 , 1Co 4:6 , Mat 18:15-17).

This process of judgement and self examination of our garments starting with the beam in our own eye is the means that God has provided for us to grow in our ability to judge ourselves and all things, meaning the body of Christ (1Co 2:15). This judgement upon the house of God is what is required if we are going to **"be converted, and become as little children"** of (Mat 18:3). We are judged of "no man" of (1Co 2:15) if those doing the judging have examined themselves whether they are in the faith or not (2Co 13:5), and as such we are judged of Christ in that person and "no man". Judgement must happen, but it must be righteous judgement that comes from Christ's body if we are going to grow and overcome together in this age (Joh 5:30).

It is by comparing spiritual with spiritual that we are able to look at the myriad of stories in God's word (Rom 11:33) and be blessed to understand the singleness that is in Christ (the dream is one) and all that is being done for our sakes, for our edification (2Co 4:15 , 2Ti 3:16). Each and every parable is the same story being told over about the first and

second man Adam, the light and darkness are alike unto God in all of these parables which are being understood more and more as we grow in the mind of Christ ([1Co 2:13](#) , [2Co 11:3](#) , [1Pe 1:12](#) , [1Co 10:11](#) , [1Co 14:3](#) , [1Jn 1:5-9](#) , [Psa 139:12-15](#)).

God's word is symbolically represented by the pillar in the wilderness, which pillar represents Christ (the Word) and His body. The parables or dark sayings are only dark until they become understood ([Mat 13:13](#) , [Mar 4:11](#)). A good understanding have all they who keep the commandments of God ([Psa 111:10](#)) which is something that we are growing in as we are dragged to Christ ([Joh 6:44](#)) who alone can open our heavens and give us eyes to see and ears to hear ([Joh 15:5](#)).

When we think of the Vine that Christ is as a pillar and remember that the world lives and moves and has their being in that Vine ([Act 17:28](#)) we are witnessed to how the world does look on Christ in all of the creation that we are living and moving and having our being in ([Rom 1:20](#)), however without Christ opening our heavens to give us spiritual discernment of those things which we see is equivalent to keeping us looking at the dark side of the pillar and not the light ([1Co 2:14](#)). We believe there is a pillar, but what good is that belief if the words are not being kept and accomplished by actions of love ([Jas 2:19](#) , [Rom 5:5](#))?

The dark sayings of the Lord are understood by being able to recognize that God is sovereign over both sides of this pillar in the wilderness of our hearts and mind, and as we grow in the grace and knowledge of God going from glory to glory ([2Pe 3:18](#) , [2Co 3:18](#)) the day star Jesus Christ ([2Pe 1:19](#)) is going to shine more brightly so that we can make sense of all that the Lord brings before us on this narrow way which is the Kingdom of God within us that we are seeking. This kingdom within us is spiritually discerned and hidden from the masses by way of the parables we incline our ears unto which God has given us to do in this age so that we can fulfill these words of Christ **""Blessed is he that watcheth, and keepeth his garments""** ([Isa 45:7](#) , [1Co 13:12](#) , [Mat 6:33](#)).

First things first!

The kingdom of God is within ([Luk 17:21](#)) and the kingdom which is within is not about meat and drink ([Rom 14:17](#)). Christ confirmed to us it is not what comes in a man that defiles him but what comes out of a man ([Mar 7:15](#) , [Gen 9:3](#) , [Eze 2:6](#)). So God's word is a parable from cover to cover and we live by every word of God ([Mat 4:4](#)), and that word is to be received with thanksgiving of them which believe and know the truth ([1Ti 4:3-4](#)). We give thanks and praise to God when we know that when we can receive His word, a precious gift of increase that can come from God alone the giver of every good and perfect gift from above ([Jas 1:17](#)).

[Eze 2:6](#) is telling us that we will not be hurt by any deadly thing, but our old man will die by grace and faith ([Mar 16:18](#) , [Rev 9:3](#)) and the briars and thorns and the scorpions, and the hurtful words, and the hurtful looks, are a needful part of our growing to maturity as God allows these powers and principalities to serve us in their unbelief ([Eph 2:6](#) , [Mat 5:11](#)) .

The words of God can chasten and scourge us when we rightly divide his word and are being received as sons of God ([Heb 12:6](#)). God's word can also build us up and edify us ([2Ti 3:16](#)). God uses evil for good to destroy our first man Adam ([Rev 9:10-11](#)), but we know that this is only for a season and in due time this man of perdition will be destroyed by the brightness of His coming ([2Th 2:8](#)).

Here are the verses we will be looking at tonight!

Psa 49:3 My mouth shall speak of wisdom; and the meditation of my heart *shall be* of understanding.

Psa 49:4 I will incline mine ear to a parable: I will open my dark saying upon the harp.

Psa 49:5 Wherefore should I fear in the days of evil, *when* the iniquity of my heels shall compass me about?

Psa 49:6 They that trust in their wealth, and boast themselves in the multitude of their riches;

Psa 49:7 None *of them* can by any means redeem his brother, nor give to God a ransom for him:

[Psa 49:3](#) My mouth shall speak of wisdom; and the meditation of my heart *shall be* of understanding.

[Psa 49:4](#) I will incline mine ear to a parable: I will open my dark saying upon the harp.

parable:[H4912](#) --> [H4910](#) [ruling]

The word of God has no rule over our heart until we understand the parable being shown ([Joh 13:17](#), [Mat 13:51-52](#)). When our mouths speak of wisdom we are speaking of God and his Son which is our meditation if we properly know them. This is eternal life to know God and his son and his body ([Joh 17:3](#)). Because we speak His words and have been given to understand the parables which rule over our hearts we become a "byword among the heathen" as we "utter a parable unto the rebellious house" ([Psa 44:14](#), [Eze 24:3](#), [Mat 7:29](#)) It is not enough to utter the words either, but we must be doers of the word and not hearers only, deceiving our own selves ([Tit 3:8](#)). The parable is ruling over our hearts when in fact it is changing our hearts to be obedient ([Psa 111:10](#), [1Jn 3:24](#)) and motivating us to do good unto all men especially unto the household of faith ([Gal 6:10](#)).

"dark saying"[H2420](#)

The dark sayings become clear to us because of Christ (wisdom) coming into our life and giving us the ability to 'rightly divide the word' and see it for the parable that all of Christ's words 'is was and will be' as demonstrated with these following verses:

Jdg 14:12-13 And Samson said unto them, I will now put forth a riddle[H2420](#) unto you: if ye can certainly declare it me within the seven days of the feast, and find *it* out, then I will give you thirty sheets and thirty change of garments: But if ye cannot declare *it* me, then shall ye give me thirty sheets and thirty change of garments. And they said unto him, Put forth thy riddle[H2420](#), that we may hear it.

Jdg 14:16 And Samson's wife wept before him, and said, Thou dost but hate me, and lovest me not: thou hast put forth a riddle[H2420](#) unto the children of my people, and hast not told *it* me. And he said unto her, Behold, I have not told *it* my father nor my mother, and shall I tell *it* thee?

Eze 17:2 Son of man, put forth a riddle[H2420](#), and speak a parable[H4912](#) [H4910](#) unto the house of Israel; (a prophecy of Christ speaking in parables and as he is so are we in this world [Mar 4:34](#), [1Jn 4:17](#))

When we put forth a riddle with the harp we are putting forth prophecy that exhorts and edifies and comforts ([1Co 14:1-4](#), [2Pe 1:19-21](#), [1Co 13:2](#)) as described in these verses:

1Sa 10:5 After that thou shalt come to the hill of God, where *is* the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy:

1Ch 25:1 Moreover David and the captains of the host separated to the service of the sons of Asaph, and of Heman, and of Jeduthun, who should prophesy with harps, with psalteries, and with cymbals: and the number of the workmen according to their service was:

1Ch 25:3 Of Jeduthun: the sons of Jeduthun; Gedaliah, and Zeri, and Jeshaiah, Hashabiah, and Mattithiah, six, under the hands of their father Jeduthun, who prophesied with a harp, to give thanks and to praise the LORD.

Without Christ on our heart, without rumination, meditation on the word, without being able to consider the work of the Lord within which is giving us the ability to prophesy, our harps, our feasts, our wine, is all tainted before the Lord because we are taking credit for that which the Lord is doing and when we do this he will simply say to that part of us "**I never knew you**"

[Isa 5:12](#) And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the LORD, neither consider the operation of his hands.

[Mat 7:22](#) Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

[Mat 7:23](#) And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

any comment on these first two verses?