

"Give ear to my prayer, O God; and hide not thyself from my supplication"

Psa 55:1-2

In last week's study the chief Musician on Neginoth, opening words were "Save me, O God, by thy name, and judge me by thy strength." The deeper hidden lesson for us all is that the Ziphims are within and represent the part of us that God leaves within our old nature that will eventually in His timing and by his means be destroyed as these verses confirm ([Deu 7:22](#) , [Jdg 3:1-3](#) , [Jdg 7:2](#) , [Deu 6:15](#)).

Those nations within chasten us and scourge us and sharpen us in the word of God as they represent our own iniquities which correct us ([Jer 2:19](#)), to the end that we may know how to make war against the powers and principalities that God sends our way which are being conquered by putting on the whole suit of armour that God provides through the body of Christ (Gideon's army) ([Eph 6:11-16](#) , [Jdg 7:3-9](#)).

In this week's study the chief Musician on Neginoth, opening words are "Give ear to my prayer, O God; and hide not thyself from my supplication." which compliments last week's study as we know we must be brought to our wits end through judgement that God brings upon us through His word which we eat and drink ([Joh 6:54](#) , [1Co 10:16](#)).

"Save me, O God, by thy name, and judge me by thy strength" is the cup we drink that is His strength against our sinful nature and the only cup of judgement that will make things right for the body of Christ in this age ([Rom 2:4](#) , [1Co 10:13](#) , [Psa 107:28-30](#) , [Rev 14:10](#) , [Mat 20:23](#)).

As we look into God's word tonight, our prayer and hope is that He will open our heavens to be convinced and at peace with the narrow journey that He has set us all on together ([Mat 7:14](#)) to drink this cup of suffering, not only for our sakes, but for the sake of those who will be blessed because of what we've have been blessed to endure ([2Co 1:4](#) , [Php 4:13](#)) and go through in this age ([Col 1:24](#) , [Col 1:27](#) , *being saved to become saviours* [Mat 24:13](#) , [2Ti 2:12-13](#)).

Here are our verses for tonight:

Psa 55:1 To the chief Musician on Neginoth, Maschil, *A Psalm* of David. Give ear to my prayer, O God; and hide not thyself from my supplication.

Psa 55:2 Attend unto me, and hear me: I mourn in my complaint, and make a noise;

Psa 55:1 To the chief Musician on Neginoth, Maschil, *A Psalm* of David. Give ear to my prayer, O God; and hide not thyself from my supplication **H8467** .

The word supplication **H8467** in this verse is connected to grace and favour which is what God is showing us when He judges us by His strength.

Remarkably God shows us again and again how His ways are not our ways ([Isa 55:8](#)), and so we see the context of the word favour ([Jos 11:20](#)) which reminds us that it is God's favour to allow trials to come upon us as He demonstrates through those trials how His strength is made perfect against those spirits that He sends to oppose us ([2Co 12:9](#) , [Exo 14:13](#) , [Luk 24:49](#)).

[Jos 11:20](#) For it was of the LORD to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, *and* that they might have no favour **H8467**, but that he might destroy them, as the LORD commanded Moses.

[Jos 11:21](#) And at that time came Joshua, and cut off the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed them utterly with their cities.

[Jos 11:22](#) There was none of the Anakims left in the land of the children of Israel: only in Gaza, in Gath, and in Ashdod, there remained.

Joshua is a type of Christ who is the author and finisher of our faith being typified in these battles ([Heb 12:1-2](#)), but again we see that is still some work to be done in order to go unto perfection, in God's perfect timing on the third day, and that will be a process to get there as well symbolized by the three areas of Gaza, Gath, and Ashdod. This symbolism is also uttered in Christ's three prayers in the garden of Gethsemane ([Mat 26:44](#) , *it is important to see the contrast of spirit verses the flesh* [Luk 22:43-45](#)).

supplication **H8467**

- Original: **u1468 2/3u1504 u1492**

- Transliteration: **T@chinnah**

- Phonetic: **tekh-in-naw'**

- Definition:

1. favour, supplication, supplication for favour

a. favour

b. supplication for favour

- Origin: from [H2603](#)

- TWOT entry: 694f

- Part(s) of speech: Noun Feminine

- Strong's: From [H2603](#); *graciousness*; causatively **entreaty**: - favour grace supplication.

Total KJV Occurrences: 25

•favor, 1

[Jos 11:20](#)

[Jos 11:20](#) For it was of the LORD to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, *and* that they might have no favour **H8467**, but that he might destroy them, as the LORD commanded Moses.

•grace, 1

[Ezr 9:8](#)

[Ezr 9:8](#) And now for a little space grace [H8467](#) hath been *shewed* from the LORD our God, to leave us a remnant to escape, and to give us a nail [H3489](#) in his holy place ([Gal 2:20](#) , [Col 2:14](#)), that our God may lighten our eyes, and give us a little reviving in our bondage.

[Col 2:14](#) Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing [G4338](#) it to his cross;

[Luk 23:33](#) And when they were come to the place, which is called Calvary, there they crucified [G4717](#) him, and the malefactors, one on the right hand, and the other on the left.

[Exo 27:19](#) All the vessels [H3627](#) of the tabernacle [H4908](#) in all the service [H5656](#) thereof, and all the pins [H3489](#) thereof, and all the pins [H3489](#) of the court [H2691](#), shall be of brass [H5178](#). [([1Co 3:16](#) , *purified for his service to be those pins of copper* [2Ti 2:12](#))]

[Exo 35:18](#) The pins [H3489](#) of the tabernacle [H4908](#), and the pins [H3489](#) of the court [H2691](#), and their cords [H4340](#),

[Exo 38:20](#) And all the pins [H3489](#) of the tabernacle [H4908](#), and of the court [H2691](#) round about [H5439](#), were of brass [H5178](#).

[Exo 38:31](#) And the sockets [H134](#) of the court [H2691](#) round about [H5439](#), and the sockets [H134](#) of the court [H2691](#) gate [H8179](#), and all the pins [H3489](#) of the tabernacle [H4908](#), and all the pins [H3489](#) of the court [H2691](#) round about [H5439](#).

•supplication, 22

[1Ki 8:28](#); [1Ki 8:30](#); [1Ki 8:38](#); [1Ki 8:45](#); [1Ki 8:49](#); [1Ki 8:52\(2\)](#); [1Ki 8:54](#); [1Ki 9:3](#); [2Ch 6:19](#); [2Ch 6:29](#); [2Ch 6:35](#); [2Ch 33:13](#); [Psa 6:9](#); [Psa 55:1](#); [Psa 119:170](#); [Jer 36:7](#); [Jer 37:20](#); [Jer 38:26](#); [Jer 42:2](#); [Jer 42:9](#); [Dan 9:20](#)

All of these supplications are toward the house of God where forgiveness is granted after we know the plague in our own hearts and are brought to confess our faults to one another ([1Ki 8:38](#) , [Mar 2:7](#) , [Jas 5:16](#) , [Eph 4:32](#))

•supplications, 1

[2Ch 6:39](#)

[2Ch 6:39](#) Then hear thou from the heavens, *even* from thy dwelling place, their prayer and their supplications [H8467](#), and maintain their cause, and forgive thy people which have sinned against thee.

Mercy rules over judgement ([Jas 2:13](#)) but there must be judgement as these scriptures demonstrate, and it is through that judgement that we become tried metal that can be used in God's service as vessels of honour (nails-pegs that hold the temple together) which we're once not and now made ready to show the same mercy through the same pattern that is being shown us in the house of God today ([Eze 43:10](#) , [Rev 11:1](#)). That pattern clearly shows that judgement must come upon everyman in his own order and that with that judgement there is a binding up and a healing that takes place through God's mercy ([2Ch 33:13](#)). God's elect are

that symbolic holy mountain that He will use to judge the nations one day ([Dan 9:20](#), [Oba 1:21](#))

any comments on this first verse?

[Psa 55:2](#) Attend unto me, and hear me: I mourn in my complaint, and make a noise;

In this next verse the psalmist again asks the same thing as in the first but this time with more realization of his own condition or at least described as such "Attend unto me, and hear me: I mourn in my complaint, and make a noise; [H1949](#)"

The old man does not die easily within us and this word "noise" is really highlighting the point [H1949](#)

a noise [H1949](#)

- Original: 8 u1493 ū1501

- Transliteration: **Huwm**

- Phonetic: **hoom**

- Definition:

1. to distract, ring again, make a (great) noise, murmur, roar, discomfit, be moved

a. (Qal) to discomfit

b. (Niphal) to be in a stir

c. (Hiphil)

1. to murmur

2. to show disquietude

- Origin: a primitive root [compare [H2000](#)]

- TWOT entry: 486

- Part(s) of speech: Verb

- Strong's: A primitive root (compare [H2000](#)); to make an uproar or agitate greatly: - destroy move make a noise put ring again.

Total KJV Occurrences: 6

•destroy, 1

[Deu 7:23](#)

•moved, 1

[Rth 1:19](#)

•noise, 2

[Psa 55:2](#); [Mic 2:12](#)

•rang, 2

[1Sa 4:5](#); [1Ki 1:45](#)

Here is a prophecy in 'Micah' of the elect in the midst of the other fold that Christ spoke of in ([Joh 10:16](#)). We have God willing "passed through the gate" and as such are able to make this

noise which is a noise of crying out and showing the world all the falsehoods, the wine and strong drink of Babylon which has contaminated the other fold that Christ is going to put us "in the midst of" as we witness even today crying aloud as we are commissioned to be a voice in the wilderness that points to Christ and His Christ just as John the Baptist typified ([Mar 1:3](#) , [Eph 4:5](#)). One Lord, one faith, one baptism, one bread, one spirit ([1Co 10:17](#) , [Eph 4:4](#)) the voice of one.

[Mic 2:11](#) If a man walking in the spirit and falsehood do lie, *saying*, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people.

[Mic 2:12](#) I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of *the multitude of* men.

[Mic 2:13](#) The breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it: and their king shall pass before them, and the LORD on the head of them.

In conclusion God will "**Give ear to my prayer, O God; and hide not thyself from my supplication**" after we have been judged and humbled under His might hand ([1Pe 5:6](#)). This is always the way that God works. He humbles us and then looks to us in that humble and contrite condition ([1Sa 16:7](#) , [Isa 66:2](#)) that He creates through judgement which is upon the house of God ([1Pe 4:17](#)) so that He can make His strength perfect through this weakness.

any comments on this last verse?