

"The third ruler in the kingdom" Dan 5:29

Psa 65:5-8

Psa 65:5 By terrible things thou wilt answer us in righteousness, Oh God of our salvation, Thou that art the confidence of all the ends of the earth, And of them that are afar off upon the sea:

Psa 65:6 Who by his strength setteth fast the mountains, Being girded about with might;

Psa 65:7 Who stilleth the roaring of the seas, The roaring of their waves, And the tumult of the peoples.

Psa 65:8 They also that dwell in the uttermost parts are afraid at thy tokens: Thou makest the outgoings of the morning and evening to rejoice.

This section of this Psalm is filled with witness of God's power and sovereignty over all His creation. When we look more closely into the word of God we see the constant message of judgement and the fruit of that judgement which is the peaceable fruit of righteousness (Heb 12:11). That peace is very often shadowed in the old covenant and described for us in how God has dominion over the earth which we know represents our lives or more specifically the church (Jer 22:29).

In this section of Psalm 65, we see some examples of how God's power manifests in the earth (the church) and ultimately brings about spiritually abundant lives which again are likened unto pastures clothed with flocks, or valleys covered with corn, to mention a couple of examples. The Lord teaches us **through contrast** and through the creation as the physical reveals the spiritual (Rom 1:20) and the pattern within the physical help us understand the relationship that God is forming within His workmanship which we are (Eph 2:10).

We are left with a sense of awe when we consider how carefully our heavenly Father leaves us so many examples and types of how His hand prepares the earth and blesses it so that it is enriched (Psa 65:9). We are not left doubting that He is doing a great work within all of His creation, a work that is done decently and in order (1Co 14:40, Exo 20:11), with an order that is revealed through His word and His works to those who are given to believe what all the shadows and types are pointing to (Eph 1:11, Joh 14:1, Php 1:29, Mat 13:11, 1Co 10:11, 1Pe 1:9-10, ***all pointing to Heb 12:1***):

1Co 14:40 But let all things be done decently and in order.

Exo 20:11 for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the sabbath day, and hallowed it.

Eph 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

Joh 14:1 Let not your heart be troubled: ye believe in God, believe also in me.

Php 1:29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

Mat 13:11 He answered and said unto them, **Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.**

1Co 10:11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

1Pe 1:9 Receiving the end of your faith, *even* the salvation of *your* souls.

1Pe 1:10 Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace *that should come* unto you:

Heb 12:1 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us,

What separates us from the world is the blessing of coming to see that judgement is upon us (**1Pe 4:17**) and so we see God's word differently and being applied within primarily, as we behold the powers and principalities within us being likened unto 'the mountains' or the 'noise of the seas' or 'the noise of their waves' which is all speaking about 'the tumult of the people' within, which must be stilled through fiery trials that we come to think not strange over time (**1Pe 4:12**).

If not for God's mercy and forgiveness being shown to His "beloved" in this age we could never become those "prepared-ready-established" [= setteth fast **H3559**] mountains that through Christ will one day come up to judge mount Esau (**Oba 1:21**). Again and again we learn through the light and darkness of history that we are both the man of perdition that must be destroyed (**2Th 2:3**) as well as the new creation that must be formed through God's goodness demonstrated by judgement that is ruled over by mercy (**Jas 2:13**) leading those whose hearts are being changed in this age unto repentance (**Rom 2:4**).

Oba 1:21 And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be Jehovah's.

2Th 2:3 let no man beguile you in any wise: for *it will not be*, except the falling away come first, and the man of sin be revealed, the son of perdition,

Jas 2:13 For judgment *is* without mercy to him that hath showed no mercy: mercy glorieth against judgment.

Rom 2:4 Or despisest thou the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance?

God is so intent on having us understand that true Godly repentance is a gift (**Joh 6:44** , **Rom 2:4**) that he tells us that David, who was a man after God's own heart (**Act 13:22**), recognized that he was the man, the guilty party of (**2Sa 12:7**), and yet will not be in the first resurrection which is why this conversation was being spoken freely to the men and brethren who were disciples of Christ at this time in the book of acts (**Act 2:29** , **Joh 3:13**).

Joh 6:44 **No man can come to me, except the Father that sent me draw him: and I will raise him up in the last day.**

Rom 2:4 Or despisest thou the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance?

Act 13:22 And when he had removed him, he raised up David to be their king; to whom also he bare witness and said, I have found David the son of Jesse, a man after My heart, who shall do all My will.

2Sa 12:7 And Nathan said to David, Thou art the man. Thus saith Jehovah, the God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul;

Act 2:29 Brethren, I may say unto you freely of the patriarch David, that he both died and was buried, and his tomb is with us unto this day.

Joh 3:13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

When we read this verse in Acts ([Act 2:29](#)), one particular lesson is that David and no one is raised in heaven today, except God's elect who are raised in earnest to be with our Father and Christ and each other dwelling in heavenly places (Jerusalem above) before all those who were sacrificed in their unbelief for our sakes ([Eph 2:6](#) , [1Co 15:23](#) , [2Co 4:15](#) , [Rom 11:31](#)).

Eph 2:6 and raised us up with him, and made us to sit with him in the heavenly *places*, in Christ Jesus:

1Co 15:23 But each in his own order: Christ the firstfruits; then they that are Christ's, at his coming.

2Co 4:15 For all things *are* for your sakes, that the grace, being multiplied through the many, may cause the thanksgiving to abound unto the glory of God.

Rom 11:31 even so have these also now been disobedient, that by the mercy shown to you they also may now obtain mercy.

We pray that God will enrich us this evening as we receive from each other whatever He gives to supply to His body ([Eph 4:16](#)). We are growing to see that all of the living and moving and having of our being in Christ ([Act 17:28](#)) that resulted in the peace and prosperity of the nations of old ([Deu 28:1-14](#) ; [Jer 29:6-11](#) ; [Isa 66:10-14](#)) is all pointing to the ultimate goal of conversion and peace in the valley that can only be lasting peace if we "Fulfil ye my joy, that ye be likeminded, having the same love, *being* of one accord, of one mind." [Php 2:2](#)).

Eph 4:16 from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in *due* measure of each several part, maketh the increase of the body unto the building up of itself in love.

Act 17:28 for in him we live, and move, and have our being; as certain even of your own poets have said, For we are also his offspring.

Php 2:2 make full my joy, that ye be of the same mind, having the same love, being of one

accord, of one mind;

Our first verse in this study:

Psa 65:5 By terrible 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:

When God causes dread in our hearts or fear or reverence of His greatness and power, it is a demonstration of His righteousness which is unfolding in perfect order for our salvation.

When we are yet carnal Christians we can't understand why God would allow so much suffering ([Psa 10:1](#)), not just of ourselves and the world around us but also of our Lord ([Mat 16:22](#)). It takes much tribulation ([Act 14:22](#)) to stop trusting in our flesh and to come to see more brightly every Day ([Php 2:15](#) , [Luk 21:32](#)) that we are a generation of many members and one body with one spirit, likened unto one bread, a bread that is being broken (*caused to suffer and sigh and cry for the suffering of this world*) and prepared for the nations through Christ as we fill up within us what is behind of the afflictions of Christ for his body's sake the church which has been predestined to minister to all the world one day ([1Co 10:17](#) , [Joh 6:51](#) , [Col 1:24](#) , [1Pe 1:20](#) , [Joh 15:16](#) , [Eph 1:4](#)).

God does give men confidence in the earth and toward those who are "afar off *upon* the sea" to bring to light to us that our confidence is to be in His power and ability to control all of His creation the light and the darkness which is leading toward a glorious conclusion of the salvation all ([1Co 15:22](#)). This will all come about because of our Father allowing us to become the generation who have no confidence in our flesh or the flesh of any man ([Heb 3:14](#)), and yet are coming to have absolute confidence ([2Co 1:8](#) , [Jer 17:5](#)) and trust in the Almighty God who is growing that confidence within us little by little ([Deu 7:22](#)) as we grow in the grace and knowledge of our Lord and Saviour Jesus Christ ([2Pe 3:18](#)).

any comments on this first verse?

Psa 65:6 Which by his strength setteth fast the mountains; *being* girded with power:

If we look at the definition of the word "setteth fast" which is one Hebrew word **H3559** and then contemplate on the fact that we come up on mount Zion to judge mount Esau, it becomes apparent that if we are going to be "girded with power" on that day it will be because we have been blessed to have experienced the fashioning of our souls or the preparation of our souls as this word explains:

H3559

קִיַּן

kûn

koon

A primitive root; properly to *be erect* (that is, stand perpendicular);. hence (causatively) to *set up*, in a great variety of applications, whether literal (***establish[ed]***), *fix*,

prepare[ed], apply), or figurative (*appoint, render sure, proper or prosperous*): - certain (-ty), confirm, direct, faithfulness, fashion, fasten, firm, be fitted, be fixed, frame, be meet, ordain, order, perfect, (make) preparation, prepare (self), provide, make provision, (be, make) ready, right, set (aright, fast, forth), be stable, (e-) stablish, stand, tarry, X very deed.

Total KJV Occurrences: 234

prepared, 53 prepare, 41 preparation, 2 (= 96)

established, 44 establish, 14 stablish, 2 stablished, 2 stablisheth, 1 (= 63)

ready, 17

set, 6 setteth, 1 fixed, 4 right, 4 aright, 1 order, 3 prepareth, 3 certain, 2 certainty, 1 confirmed, 2 confirm, 1 directeth, 2 direct, 1 directed, 1 fashioned, 2 fashion, 1 fastened, 1 firm, 2 preparation, 2 provideth, 2 deed, 1 faithfulness, 1 fitted, 1 frame, 1 and a few more....

All these occurrences of the word "setteth fast" reminds us of this verse that tells us how God works this process of stablishing, strengthening and settling us until we go unto perfection on the third day.

1Pe 5:10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*.

Luk 13:32 And he said unto them, **Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected.**

any comments on this second verse?

Psa 65:7 Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people.

The "noise of the seas" and the "noise of their waves" have perhaps never been more charged it seems than today with the talk of war and rumours of war, with instant media that brings us minute by minute updates as to what "the tumult of the people" is, along with all the signs in the heavens, the sun and the moon which God has given us to see in advance of the world are pointing to spiritual principles within while the world is still fixated on knowing when Christ will return without (Luk 12:56).

I think that one of the greatest ironies of Christ's life was that they did not recognize him (Mar 8:27) or the day of their visitation which God allowed (Luk 19:44), and as He is so are we (1Jn 4:17) reminds us of the spiritual condition the nations will find themselves in when our Lord returns a second time and the saints are with him (Mat 24:37 , Luk 17:28 , Rev 19:14 , Rev 1:7).

Except for the grace of God and the faith of Christ working in our lives we would be deceived

along with the rest of humanity, but because judgement has come upon us, our day of visitation is recognized because along with that judgement God has mercifully softened our hearts and led us unto repentance for his purpose of the salvation of all ([Rom 2:4](#), [Rom 11:31-32](#)). So being judged does not preclude that conversion is taking place in the heart of a person and the millenium will very graphically demonstrate this point.

When God's judgements are in the earth men will learn righteousness, but when Christ is in our earth then those judgements will begin to change the nature of the beast from within stilling the "noise of the seas" the "noise of their waves" and the "the tumult of the people" within.

This is why Christ tells us before His return "[Mat 24:6](#) And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. "

We may often think of the outward application of this verse, but our prayer is that we won't fail to be faithful to believe in the promises of God which point to His mercy at the end of this age to help us go through the things mentioned in ([Mat 24:6-27](#)) which will be given to them who are of this generation who Christ is being formed within. It's interesting to note that "[as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.](#)" of verse 27, is a literal event that is going to happen, and also one that must happen within the elect today if we are going to come back with Christ in the clouds which clouds represent the elect ([2Th 2:8](#), [Mat 24:30](#), [Rev 1:7](#), [Luk 12:32](#)).

2Th 2:8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

Mat 24:30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

Rev 1:7 Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

Luk 12:32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

any comments on this third verse?

[Psa 65:8](#) They also that dwell in the uttermost parts are afraid at thy tokens **H226:** thou makest the outgoings of the morning and evening to rejoice.

There is nothing hidden from God, and our sins do find us out exactly when the Lord has predetermined ([Gal 6:7](#)). He has both made the wicked within us to be revealed in the day of evil ([Pro 16:4](#)) and made provision or devised a means through Christ and his Christ to redeem the spilled water that all souliness is represented by and must be judged while in the earth. It is the heat of the sun that will draw that water out of the earth and turn it into a cloud. We become that cloud of witness through judgement as the following verses will discuss ([2Sa 14:14](#), [Luk 12:5](#), [Isa 26:9](#)).

We find the same word 'token' being used in Gen 4:15 as mark ^{H226}

Gen 4:15 And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark ^{H226} upon Cain, lest any finding him should kill him.

Vengeance is taken on those who judge a matter in the flesh without the mind of God (Rom 12:19). Our judgement is not just unless it comes from our Father is what our Lord tells us in (Joh 5:30).

God is showing us through this story of Cain that the only judgement that will redeem Cain will ultimately come from God and not from the hearts of men unless those men have the mind of Christ because they have been judged already and are seeking the mind of Christ and his judgement as Christ did his Father's.

An important connection to the understanding of the process of how we are redeemed by a seven times passing over is to be found in the life of Nebuchadnezzar and how that after he died Belshazzar had to die as well at the judgement of God that only Daniel was able to interpret as a type of God's elect who will be given the gift and ability to judge this world.

"vengeance shall be taken on him sevenfold" reminds us of the seven last trumpets that fill up God's judgement on Cain within us which is also shadowed in the life of Nebuchadnezzar (Dan 4:16 , Dan 3:19), and no man can enter into the temple of God until those judgements are poured out.

Dan 4:16 Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him.

Dan 3:19 Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego: *therefore* he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.

Rev 15:8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

Notice in verse one of Daniel chapter five that the feast that Belshazzar the king who is 'within us' was made to a "thousand of his lords" which is a symbol for the judgement that will come upon our flesh in this story seeing the three tens represent a process of judgement on our flesh $10 \times 10 \times 10 = 1000$ lords (Jer 22:29).

Dan 5:1 Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand.

I mention this because the word "**token**"^{H226} that were looking at tonight was something that was used to instill fear on anyone who understood what this mark meant on Cain.

Belshazzar was terrified of the fact that "God hath **numbered** thy kingdom" "**mene**"^{H4484} which is what was written on the wall which is symbolic of our beastly hearts of stone that are marked with the number of a man 6.6.6. ([Rev 13:18](#)). Only God is able to write on our hearts as He mercifully leads us unto repentance in this age so that we can put this "token" or "mene" numbered life into proper perspective as it is judged of God ([Psa 139:16 ASV](#)).

[Dan 5:25](#) And this *is* the writing that was written, MENE^{H4484}, MENE^{H4484}, TEKEL^{H8625}, UPHARSIN^{H6537}.

[Dan 5:26](#) This *is* the interpretation of the thing: MENE; God hath **numbered** thy kingdom [6.6.6.], and finished it.

H4484

מֵנֶה

m^enê'

men-ay'

(Chaldee); passive participle of ^{H4483}; **numbered**: - Mene.

We live by every word of God so we are both Belshazzar and Nebuchadnezzar, however it is interesting to note that there is no shadow of conversion in the conversation of these lords or Belshazzar as they try to figure out what this writing on the wall represents after having discussed how "They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone" of verse four and were now going to call upon "...the astrologers, the Chaldeans, and the soothsayers...." of verse seven, none of who were going to be worthy to be "clothed with scarlet" and "*have* a chain of gold about his neck" and to "be the third ruler in the kingdom"

All of this reminding us that our high calling comes after our old man represented by 'Nebuchadnezzar' dies, then the deadly wound is healed and Belshazzar who is worse still than his father ([Rev 13:12](#)), must meet the prophet Daniel who interprets the dream and brings understanding to Belshazzar that he is going to die.

[Rev 13:12](#) And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

Once again we see that in order for God to "thou...makest the outgoings of the morning and evening to rejoice" which is in our last verse tonight, it must be preceded with judgment that begins upon the body of Christ which is what these words point to [*tokens* ^{H226}, *mark* ^{H226}].

Daniel in this instance is the messenger revealing God's judgement like Nathan did with David and Christ's body will do with the world. We will judge the thousand lords who have misappropriated the vessels (the words of God) of the temple of God and place the 'token' or 'mark' upon this world by showing them that they are beasts just as we were, but by the grace and faith of God we are blessed to go unto perfection in this age ([Dan 5:3-4](#), [Rev 18:10](#)).

The glorious outcome of judgement being upon us first in this age is to come to realize that

"the third ruler in the kingdom" (Dan 5:29) is symbolic of the elect who are found to have Christ in them. We are this third ruler if Christ is in us ([Joh 17:3](#) , [Joh 14:20](#) , [Rev 5:10](#)) and as that third ruler we will be able to bring lasting peace that will "**stilleth the roaring of the seas, The roaring of their waves, And the tumult of the peoples**" ([Psa 65:7](#) , [Isa 9:7](#))

[Luk 15:22](#) But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

[Dan 5:29](#) Then commanded Belshazzar, and they clothed Daniel with purple, and put a chain of gold about his neck, and made proclamation concerning him, that he should be **the third ruler in the kingdom.**

[Isa 9:7](#) Of the increase of *his* government and peace *there shall be no end*, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

any comments on this last verse of our study?