

"Rid me, and deliver me from the hand of strange children"

PART II ([Psa 144:3-15](#))

Psa 144:3 LORD, what *is* man, that thou takest knowledge of him!
or the son of man, that thou makest account of him!

Psa 144:4 Man is like to vanity: his days *are* as a shadow that
passeth away.

Psa 144:5 Bow thy heavens, O LORD, and come down: touch the
mountains, and they shall smoke.

Psa 144:6 Cast forth lightning, and scatter them: shoot out thine
arrows, and destroy them.

Psa 144:7 Send thine hand from above; rid me, and deliver me out
of great waters, from the hand of strange children;

Psa 144:8 Whose mouth speaketh vanity, and their right hand *is* a
right hand of falsehood.

Psa 144:9 I will sing a new song unto thee, O God: upon a psaltery
and an instrument of ten strings will I sing praises unto thee.

Psa 144:10 *It is he* that giveth salvation unto kings: who delivereth
David his servant from the hurtful sword.

Psa 144:11 Rid me, and deliver me from the hand of strange
children, whose mouth speaketh vanity, and their right hand *is* a
right hand of falsehood:

Psa 144:12 That our sons *may be* as plants grown up in their youth;
that our daughters *may be* as corner stones, polished *after* the
similitude of a palace:

Psa 144:13 *That* our garners *may be* full, affording all manner of
store: *that* our sheep may bring forth thousands and ten thousands
in our streets:

Psa 144:14 *That* our oxen *may be* strong to labour; *that there be* no
breaking in, nor going out; *that there be* no complaining in our
streets.

Psa 144:15 Happy *is that* people, that is in such a case: *yea*, happy
is that people, whose God *is* the LORD.

What is man without the judgements of God upon him ([1Pe 4:17](#)), is the opening question in this second part of our study entitled "Rid me, and deliver me from the hand of strange children". If we are being judged of the Lord today, our desire should be to know him and his son which is "life eternal" ([Joh 17:3](#)).

[Joh 17:3](#) And this is life eternal, that they might know thee the only true

God, and Jesus Christ, whom thou hast sent. [*what is man, that thou takest knowledge of him!*]

When God "takest knowledge^{H3045}" of us, it is speaking of something that He is doing with the body of Christ today who are the ones who "makest account^{H2803}" and acknowledge that God is sovereign in all the affairs of man from start to finish ([Gen 45:5-7](#), [Col 1:17](#)).

[Gen 45:5](#) Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.

[Gen 45:6](#) For these two years *hath* the famine *been* in the land: and yet *there are* five years, in the which *there shall* neither *be* earing nor harvest.

[Gen 45:7](#) And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.

[Col 1:17](#) And he is before all things, and by him all things consist. [*what is man, that thou takest knowledge of him!*]

Many "**prophets and kings have desired to see those things which ye see**", but it is only given to a few Christ tells us to see and to hear and be changed by keeping his judgement ([Rev 1:3](#)) that lead us unto repentance where we "makest account^{H2803}" ([Rom 2:4](#)) and learn of his "goodness and forbearance and longsuffering" toward us through those judgements ([Luk 10:24](#), [Isa 26:9](#)).

[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?

[Rev 1:3](#) Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time *is* at hand.

[Luk 10:24](#) **For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them*; and to hear those things which ye hear, and have not heard *them*.**

[Isa 26:9](#) With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments *are* in the earth, the inhabitants of the world will learn righteousness.

Just knowing those two words "knowledge^{H3045}" and "account^{H2803}" should

help set the stage for the rest of this study that addresses the vanity of man's flesh [*the fleshly carnal mind in other words*] that God knows how to destroy through judgement ["that thou makest account of him"] ([Mat 10:28](#)). The fruit that comes about as a result of that judgement in our earth is that we will learn of His righteousness ([Isa 26:9](#)) and we will "sing a new song unto thee", that song being symbollic of the new life of Christ that is formed in us through judgement as we decrease and Christ increases within us ([Joh 3:30](#)). We become friends or acquaintances of God and Jesus Christ by coming to know them through the knowledge that we grow in by grace through faith in Christ ([Joh 17:3](#) , [Eph 2:8](#))

Mat 10:28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

Isa 26:9 With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments *are* in the earth, the inhabitants of the world will learn righteousness.

Joh 3:30 He must increase, but I *must* decrease.

H3045 knowledge *yaw-dah'* A primitive root; to *know* (properly to ascertain by *seeing*); used in a great variety of senses, figuratively, literally, euphemistically and inferentially (including *observation, care, recognition*; and causatively *instruction, designation, punishment, etc.*): - acknowledge, acquaintance [[Joh 15:15](#)](*-ted with*), advise, answer, appoint, assuredly, be aware, [un-] awares, can [*-not*], certainly, for a certainty, comprehend, consider, X could they, cunning, declare, be diligent, (can, cause to) discern, discover, endued with, familiar friend, famous, feel, can have, be [ig-] norant, instruct, kinsfolk, kinsman, (cause to, let, make) know, (come to give, have, take) knowledge, have [knowledge], (be, make, make to be, make self) known, + be learned, + lie by man, mark, perceive, privy to, X prognosticator, regard, have respect, skilful, shew, can (man of) skill, be sure, of a surety, teach, (can) tell, understand, have [understanding], X will be, wist, wit, wot.

[H8799] = 'causal' action Qal: 1. to know

H2803 account *khaw-shab'* A primitive root; properly to *plait* or interpenetrate, that is, (literally) to weave or (generally) to fabricate; figuratively to *plot* or contrive (usually in a malicious sense); hence (from the mental effort) to *think, regard, value, compute*: - (make) account (of), conceive, consider, count, cunning (man, work, workman), devise,

esteem, find out, forecast, hold, imagine, impute, invent, be like, mean, purpose, reckon (-ing be made), regard, think.

[H8762] = 'intentional' Piel: **1.** to think upon, consider, be mindful of **2.** to think to do, devise, plan **3.** to count, reckon

It is God who gives salvation unto kings as stated in (vs 10) and this type and shadow deliverance in this instance is given to his servant David who represents God's elect "from the hurtful [H7451 = ra = evil] sword". That hurtful sword is the false doctrines that are wielded for so long in our heavens "**from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood**" that the Lord must deliver us from. It is in their right hand because there is an appearance of strength with these powers and principalities that we wrestle with through the night, but Christ who is in us is greater and "far above all" these powers and falsehoods that reside in our heavens and need to be removed as we are sanctified by his word ([Eph 6:12](#) , [Eph 1:21](#) , [1Jn 4:4](#) , [1Pe 1:4](#) , [Rev 14:4](#) , [1Jn 4:4-6](#)).

[1Jn 4:4](#) Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

[1Jn 4:5](#) They are of the world: therefore speak they of the world, and the world heareth them.

[1Jn 4:6](#) We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

The last few verses of this study (vs 12 to 15) reveals the abundant fruit that is produced as a result of having God's judgements in our lives today ([1Pe 4:17](#) , [1Jn 4:17](#)) and the blessing that becomes part of those whose senses are exercised to discern good and evil in this age ([Heb 5:13-14](#)). That discerning is a life long process that God's elect are called unto as we "grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever" ([2Pe 3:18](#)) as we learn to wield the two edged sword of God ([Heb 4:12](#)) by His power and not by our own righteousness ([Php 3:9](#) , [Mat 26:52](#)).

God is ridding us of our self righteousness, our natural inability to let go of the sword of God that we hold unto with own fleshly reasoning, as we learn to trust God to accomplish what He is working in us both to will and to do ([Php 2:12-13](#)). That trust is the by product of his judgements in our lives, of his chastening and scourging that are needed in order for us to be received of God as his sons today who are giving an accounting everyday as we die daily

([Heb 12:6](#)). A proper knife in the hand of a skilled chef or a knowledgeable butcher, can process those foods that they are working with very great efficiency, and this is in fact what God has called each of us to do, maturing as kings and priests who are learning to rightly divide the word so that we can be edified and strengthened by those things that we are blessed to come to know in the Lord ([Heb 5:14](#) , [Joh 6:27](#)).

[Joh 6:27](#) Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

When we try to control the knife and not let the sharp knife do the work of cutting whatever we are working on, it is akin to our own righteousness, and we will soon exhaust ourselves of this vain effort unless were given to be more than conquerors through Christ who knows how to take our weary souls with all our cares ([1Pe 5:7](#)) and give them over to him alone who can build this new house, all to the glory of God ([Php 3:9](#) , [1Co 2:5](#) , [Psa 127:1](#)). This simple analogy and the words that we will look at today in this study will, God willing, help us to stand by the power of God and not by the wisdom of men or by the strength of our own flesh, as we come together and pray to our heavenly Father: "**Rid me, and deliver me from the hand of strange children**".

Paul was clear in saying that he considered his afflictions in this life to be a great blessing knowing that this was the means by which God's grace was going to be able to abound in his life so that the gospel could continue to be preached through him, and he could be used of God to fulfill His purpose for the body of Christ ([2Co 12:9](#) , [Col 1:24](#)).

[2Co 12:9](#) And he said unto me, **My grace is sufficient for thee: for my strength is made perfect in weakness.** Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

[Col 1:24](#) Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

Our first verse:

[Psa 144:3](#) LORD, what is man, that thou takest knowledge of him! or the son of man, that thou makest account of him!

God knows us, of all of his creation, but not all men are being enlightened as God's elect are today, with the knowledge and the mind of Christ ([1Co 2:6-10](#) , [1Co 2:16](#)), and it is because his intention is to make account of us today, that we can give an accounting of those things that God already knows we are and where we've been ([Ecc 11:9](#) , [Joh 21:18](#)) just as he knew where Adam was in the garden ([Gen 3:9](#)).

[1Co 2:6](#) Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

[1Co 2:7](#) But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory:

[1Co 2:8](#) Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory.

[1Co 2:9](#) But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

[1Co 2:10](#) But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

[Gen 3:9](#) And the LORD God called unto Adam, and said unto him, Where *art* thou?

[1Co 2:16](#) For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

It is that accounting that we are blessed to give in this age, being of that generation that shall not pass ([Mat 24:34](#)), that brings us to think soberly and to see ourselves for who we really are in the plan of God and how blessed we are to be his friends, his acquaintances who have an altar that no one else can eat at, at this time ([Mat 22:14](#) , [Isa 3:1](#) , [Heb 13:10](#)).

God has deemed the weak of the world to be those that he would take knowledge of and must bring into judgement first ([1Pe 4:17](#)), a judgement that will humble us to our core, crushing us under the stone ([Mat 21:44](#)) through that accounting that will destroy our old carnal self and bring about the new creation through Christ ([2Co 5:17](#) , [Rom 8:9](#)).

[Psa 144:4](#) Man is like to vanity: his days *are* as a shadow that passeth away.

[Psa 144:5](#) Bow thy heavens, O LORD, and come down: touch the

mountains, and they shall smoke.

These two verses describe the marred vessel that we all are ([Jer 18:4](#)), shapen in iniquity and conceived in sin ([Psa 51:5](#)), our vain flesh and fleshly existence ([Ecc 1:14](#)) that shall pass away like a mist ([Jas 4:14](#)), and it is hard for our minds to appreciate just how fleeting this life is from God's perspective and it is only through judgment that we can remain sober and vigilant ([1Pe 5:8](#)) in Christ as we continue to apply our hearts unto wisdom and number our days that are so few and being shepherded by the author and finisher of our faith ([Psa 90:12](#) , [Php 1:6](#)).

Bowing "**thy heavens, O LORD, and come down: touch the mountains, and they shall smoke**" are symbols of his judgements upon our carnal hearts that need to be transformed by his word in order to have a new heaven and a new earth ([Rom 12:2](#) , [Rev 21:1-2](#)).

[Rom 12:2](#) And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God.

[Rev 21:1](#) And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

[Rev 21:2](#) And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

The heavens that bow represent new Jerusalem from above that is coming down or bowing and overtaking our old heavens and old earth through judgement that touches the mountains that represent our pride that needs to be destroyed resulting in the temple being filled with smoke and bringing forth those who have "his Father's name written in their foreheads"([Rev 15:8](#) , [Rev 14:1](#)).

[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.

[Rev 14:1](#) And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, having his Father's name written in their foreheads.

The old covenant type of this event is shown when the law for the lawless ([1Ti 1:9](#)) was being given to Moses, and at this time the mountains did smoke

as well, the law being given as a type of the new covenant law of the spirit of Christ ([Exo 19:18](#)). The first law that was given could not change us, only show us how exceeding sinful we were and powerless over it ([Rom 7:13](#)), whereas the second law, the law of the spirit of Christ ([Gal 6:2](#)), is the new covenant realization of "**thy heavens, O LORD, and come down: touch the mountains, and they shall smoke**", Christ in us our hope of glory who will consume everything that breathes with his fiery word ([Heb 12:29](#))

[1Ti 1:9](#) Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

[Exo 19:18](#) And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

[Rom 7:13](#) Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

[Gal 6:2](#) Bear ye one another's burdens, and so fulfil the law of Christ.

[Heb 12:29](#) For our God *is* a consuming fire.

[Psa 144:6](#) Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them.

[Psa 144:7](#) Send thine hand from above; rid me, and deliver me out of great waters, from the hand of strange children;

[Psa 144:8](#) Whose mouth speaketh vanity, and their right hand is a right hand of falsehood.

God's lightning that scatters the false doctrines of our heart, and his arrows are the same thing, his word that goes forth and is sent into our heavens by way of a process of sanctification ([Joh 17:17](#)) that is coming from above (*we are in darkness* [1Th 5:2](#) , *then he sends his word that is likened unto lightning* [Mat 24:27](#) , *to destroy the man of perdition within* [2Th 2:8](#)). Boasting is excluded therefore by the law of faith that is required in order for God to "deliver me out of great waters, from the hand of strange children".

Those within us are known by their fruit and must needs be destroyed as "they

speaketh vanity, and their right hand *is* a right hand of falsehood"(2Pe 2:18). It is those great swelling words within us that God knows how to destroy through fiery trials that will calm the sea within us as we are brought to our safe haven Jesus Christ (1Pe 4:12 , Psa 107:30).

Those principalities and powers spoken of as "a right hand of falsehood" are described as such to remind us that the leaven of the Pharisees has a power, in this case a negative representation of power on the right hand, that we must be mindful of (Mat 16:6) and can only be overcome by the brightness of His coming into our heavens so that these seeds of the wicked one (Mat 13:25) don't take root and bring forth "strange children" false doctrines.

Psa 144:9 I will sing a new song unto thee, O God: upon a psaltery *and* an instrument of ten strings will I sing praises unto thee.

As our heavens are cleansed of false doctrines, these false riches are replaced with the true riches of knowing God and Christ and his body (Joh 17:3), and we can now sing a new song of praise, meaning we are able to worship God in spirit and in truth now that all things are new in Christ (Joh 4:23 , 2Co 5:17) having had our heavens cleansed of all filthiness (2Co 7:1).

All of this is worship unfolding within the earnest condition (Eph 1:14 , Rom 8:23 , Rom 8:19 , Php 1:20) that we are in "upon a psaltery *and* an instrument of ten strings", the ten now representing the positive relation of the number ten that is being fulfilled in a life that is being led by the spirit of God (Rom 8:14) and glorifying him with all our thoughts and actions that he is giving us the power through Christ to bring into subjection unto him (Rom 8:16 , 1Co 10:31 , 2Co 10:5).

Psa 144:10 *It is he* that giveth salvation unto kings: who delivereth David his servant from the hurtful sword.

Psa 144:11 Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand *is* a right hand of falsehood:

This section of Psalm 144 is at the heart of what our calling is all about. It is a free gift (Eph 2:8), the "salvation" given "unto kings"(Rev 5:10), and is only possible because He "delivereth David^{H1732} his servant from the hurtful^{H7451} sword".

It's God's beloved, his elect, who are first delivered from all the strange children, false doctrines of this world as we are healed through Christ and made ready as the bride of Christ who will bring forth living waters ([Rev 19:7](#) , [Joh 7:38](#)) that will be sent out to all the nations to bring healing ([Psa 107:20](#) , [Rev 22:2](#)).

[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.

[Joh 7:38](#) He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

[Psa 107:20](#) He sent his word, and healed them, and delivered *them* from their destructions.

[Rev 22:2](#) In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.

[Psa 144:12](#) That our sons *may be* as plants grown up in their youth; *that* our daughters *may be* as corner stones, polished *after* the similitude of a palace:

[Psa 144:13](#) *That* our garners *may be* full, affording all manner of store: *that* our sheep may bring forth thousands and ten thousands in our streets:

The reward ([Jud 1:24](#) , [1Th 2:19](#)), the end result of being blessed to be made ready to be his bride, is so aptly described in these verses.

[Jud 1:24](#) Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy,

[Jud 1:25](#) To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen.

[1Th 2:19](#) For what *is* our hope, or joy, or crown of rejoicing? [[Rev 3:11](#) , [Joh 10:28](#)] *Are* not even ye in the presence of our Lord Jesus Christ at his coming?

[1Th 2:20](#) For ye are our glory and joy.

The temple of God that we are ([1Co 3:16](#)) is being formed as the foundation

for all of God's government that will be established and ordered by God through Christ ([Isa 9:6-8](#)) and it is likened unto his wife ([Rev 19:7](#)) who will bring forth many children as described in this verse "**That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished *after* the similitude of a palace**".

We are as Christ now ([1Jn 4:17](#)), to the end that the rest of the world will come to know Christ through the church, through the nine pillars found in the temple of God that represent the judgement that we will be blessed to administer in the lake of fire (5)([Exo 26:36-37](#)) so that all the rest of humanity (4)([Exo 26:32-34](#)) can be grafted into the body of Christ "**as corner stones, polished *after* the similitude of a palace**".

Verse thirteen is more of the same, speaking of the abundance that God will give unto the elect, and that abundance is the nations of the world who we will be blessed to bring into our Father's joy as Christ did for us ([Mat 25:21](#) , [1Jn 4:17](#)).

[Mat 25:21](#) His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the **joy of thy lord**.

[1Jn 4:17](#) Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

Look at the language used to describe this abundance and think of Joseph who typifies the elect who laid up store in the garners, which resulted in "**affording all manner of store: *that* our sheep may bring forth thousands and ten thousands in our streets**".

His inspired life is a type of the elect. He brought about the conditions that were going to physically save the world of his time, and Joseph's brothers represent the other fold [*all of the world*] that God's elect will save ([Joh 10:16](#) , [Oba 1:21](#)), symbolized by this verse "**our sheep may bring forth thousands and ten thousands in our streets**".

[Psa 144:14](#) *That* our oxen *may be* strong to labour; *that there be* no breaking in, nor going out; *that there be* no complaining in our streets.

[Psa 144:15](#) Happy *is that* people, that is in such a case: *yea*, happy *is that* people, whose God *is* the LORD.

There will be peace and no end to the joy that all of humanity will experience when it is all said and done, and these next verses give witness to that fact that all of God's creation will be "happy" and content and productive: "***That our oxen may be strong to labour; that there be no breaking in, nor going out; that there be no complaining in our streets. Happy is that people, that is in such a case: yea, happy is that people, whose God is the LORD***".

We are all heading toward endless joy and happiness, and God's elect will have the blessing of being able to give life and to utter the words that our Father gives us the ability to receive in earnest today as we pray for his kingdom to come ([Mat 25:21](#)).

Mat 25:21 His lord said unto him, Well done, *thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord*.

Those words will be uttered through God's elect because we are as Christ is, but they won't be uttered until the world goes through judgment as we are going through it now, and that judgment will produce a mindset through and through that will glorify God as being all in all ([1Co 15:28](#)), within a creation that has been rid and delivered from "**the hand of strange children**".