

Virtual Prayer Meeting for Kelham Baptist Church

May 13, 2020

SONG: "Got Any Rivers You Think Are Uncrossable"

https://youtu.be/TRe98X_o02g

Song: "God Leads His Dear Children Along"

<https://youtu.be/yeUaL4uviDI>

Psalm 66 is a psalm with which many believers are somewhat familiar, if only for the eighteenth verse: "If I regard iniquity in my heart, the Lord will not hear me." I am currently reading *Hello Everybody!: The Dawn of American Radio* by Anthony Rudel. Radio has always been a fascination of mine. The fact that my father, an electrical engineer, had what was then called a First Class Radio-Telephone-Telegraph license from the FCC, had at one time been a broadcast engineer for a station in Orlando, and was a practicing Amateur radio operator all my life has a lot to do with that. In Rudel's book he describes the battles in early radio. Originally, all radio (most of it was "amateur") in the United States was limited to one frequency, 833 MHz for entertainment, and stations broadcast whenever they chose. You can see the potential for signals interfering with each other since originally anyone who wanted to could build a transmitter and broadcast. Hobby kits for building transmitters were big sellers, and 1925 was called the "radio Christmas" because of the number of radios sold. Ultimately the federal government stepped in and began assigning frequencies and specifying power and hours of operation. In 1941, as a result of the North American Regional Broadcasting Agreement, sixty frequencies in the middle of the AM band were designated as "clear-channel" and stations

broadcasting on those frequencies (only at night) could cover a wide area. KOKC in Oklahoma City (1520 MHz) and KFAQ in Tulsa (1170 MHz) are the only two in Oklahoma. WBAP in Fort Worth is another that most night travelers could hear in the days before satellite radio. I would often play with a Heathkit radio at night in my bedroom after the lights were out, pulling in WBAP, WWVA (Wheeling, WV), WCCO (Minneapolis, MN), WWL (New Orleans, LA), and WLS (Chicago, IL)—all from suburban New Jersey. Because of what is called skywave propagation (the signal bounces off the upper atmosphere and skips back to earth beyond the horizon), and the absence of other broadcasters on their frequencies, these stations could reach people all over the country. Due to no signal impediments, you could hear distant stations as if they were local.

One of the basic requirements for effective prayer is clear communications with the Father. We cannot have a “clear channel” if we have unconfessed sin blocking that communication. Sin interferes with communication. But that is not the whole of this Psalm. Ryrie in his study Bible pointed out that this Psalm essentially consists of three parts—verses 1-12, in which the writer calls on the whole earth to praise God; verses 13-15 in which he, representing Israel, expresses his intention to offer sacrifice and praise; and verses 16-20 in which he calls all who fear God to pray and praise.

The initial call to worship, “Make a joyful noise unto God, all ye lands” (Ps. 66:1) is not unique to this Psalm. Psalms 81:1, 95:1-2, 98:4, 6, and, of course, 100:1 all contain this exhortation. While this Psalm direct praise to “God” (Elohim, a name emphasizing God’s power), 95, 98, and 100 urge praise to “the LORD,” Jehovah, the covenant God of Israel. It may be the circumstances of some great deliverance in which God’s power was demonstrated powerfully occasioned this Psalm and thus “God” instead of “LORD.” At the same time, that the call to praise is directed to “all ye lands” (“all the earth,” *Young’s Literal Translation*) may explain the broader term “God” in place of “LORD.” “Make a joyful noise” has a primary meaning of raising a noise, whether a shout of victory or “shouting with an instrument” (White, *Theological Wordbook of the Old Testament*, Vol. 2, p. 839). While most of us would

not think of an instrument “shouting,” I think most musicians quickly grasp the picture. It’s pulling the stops out on the organ. The term was used in particular of horns, like the Shofar, the rams’ horn (Josh. 6:5).

The call to worship in verse 1 is expanded in the verse that follows. “Sing forth” (Ps. 66:2) translates the normal Hebrew verb for playing a stringed instrument. The word is used “only in poetry, almost exclusively in Ps” (Wolf, *TWOT*, Vol. 1, p. 245). The substance of the song is “the honour of his name.” “Honour” is the word normally used for glory, *kabod*, and has the idea of heaviness or weightiness. E. F. Harrison in *Baker’s Dictionary of Theology* wrote, “Since *kâbôd* derives from *kabed*, ‘to be heavy,’ it lends itself to the idea that the one possessing glory is laden with riches (Gen. 31:1), power (Isa. 8:7), position (Gen. 45:13), etc. To the translators of the LXX it seemed that *doxa* was the most suitable word for rendering *kâbôd*, since it carried the notion of reputation or honor which was present in the use of *kâbôd*. But *kâbôd* also denoted the manifestation of light by which God revealed himself, whether in the lightning flash or in the blinding splendor which often accompanied theophanies. .. When Moses made the request of God, ‘Show me thy glory’ (Ex. 33:18), he was not speaking of the light-cloud, which he had already seen, but he was seeking a special manifestation of God which would leave nothing to be desired... God’s glory is not confined to some outward sign which appeals to the senses, but is that which expresses his inherent majesty, which may or may not have some visible token” (p. 236). When the psalmist calls the whole earth to “sing forth the honour of his name,” he is calling everyone to shout how glorious God’s character is. When Moses asked to see God’s glory, He emphasized His goodness (Exod. 33:19) and “proclaimed the name of the LORD” (34:5) in all its fullness (vss. 6-7). God is merciful, gracious, longsuffering, abundant in goodness in truth. That is His unchanging character. Praise and worship songs of modern evangelicalism too often focus emotionally on “God to me” rather than God in Himself. Contrast “A Mighty Fortress Is Our God” (<https://youtu.be/68XlFK4UiiU>) with something like “Raise A Hallelujah” (<https://youtu.be/e3RRU25dpPg>) Luther’s hymn grounds itself

in the Person and character of God, while “Raise a Hallelujah” focuses on the one singing.

“Make his praise glorious” (Ps. 66:2) expands upon the first part of the verse. “Make” comes from a word meaning to put, place, appoint, or establish. God’s “praise,” translating a word that “connotes being sincerely and deeply thankful for/or satisfied in lauding a superior quality(ies) or great, great act(s) of the object” (Coppes, *TWOT*, Vol. 1, p. 219). “Glorious” translates the word *kabod* again, the same word “honour” earlier in the verse. God’s praise should be worthy of who He is. Kidner pointedly wrote, “This verse, which may seem to say little, lays down the first principles of singing in worship: what is its chief content or concern (2a) and its proper quality (2b)... The gloriousness will be that of ‘spirit and truth.’ The psalms themselves show the grandeur and vitality of worship that has this character: never trivial, never pretentious” (*Psalms 1—72*, pps. 233-234).

Verse 3 of Psalm 66 calls for a confession to God: “Say unto God, How terrible art thou in thy works! through the greatness of thy power shall thine enemies submit themselves unto thee.” There is content to this praise, not meaningless repetition of words. “Terrible” conveys the idea of fear and reverence. “Works” is from a word used to describe needlework, complicated weavings. It pictures God’s intricate plans and purposes carried out in lives, the lives of nations, and the history of the world. Charles Spurgeon remarked, “Looking upon the convulsions which have shaken continents, the hurricanes which have devastated nations, the plagues which have desolated cities, and other great and amazing displays of divine working, men may well say: ‘How terrible art thou in thy works’” (*The Treasury of David*, Vol. 3, p. 183). We can’t but think of the scourge of pandemic that has been sweeping the world since the end of last year. Regardless what we think, it comes from the hand of Almighty God in working out His purposes in our world.

That statement about God’s terrible works turns toward God’s “enemies” at the conclusion of Psalm 66:3. That God has “enemies” may strike some by surprise. Since the Garden of Eden, man has been born an enemy of God. All those opposed to

His righteous rule over their lives are His enemies. Those who refuse Him and His grace are His enemies. The psalmist boldly proclaims, "Through the greatness of thy power shall thine enemies submit themselves unto thee." When God demonstrates His power, His enemies shall "submit." "Submit" can be translated "cringe." Kidner noted that "cringe" may derive "from the idea of insincerity, which is one element of the Heb. verb." But the verb's other sense, "'grow lean' ... sees the vanquished as cut down to size, their arrogance gone" (p. 96). Spurgeon noted, "As the Hebrew clearly intimates, it will be a forced and false submission."

Verse 4 projects far into the future and is directed to God Himself ("thee," "thee," "thy"): "All the earth shall worship thee, and shall sing unto thee: they shall sing to thy name." Isaiah 45:3 echoes this prophecy: "I have sword by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear." Paul repeated the prophetic word in Romans 14:11 and applied it to Jesus Himself in Philippians 2:10-11 "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things, under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Kidner noted, "It is a promise which is yet to materialize" (p. 234). "Worship" (Ps. 66:4) is a word that always contains the connotation of "'to be brought low' in the sense of being humbled, to have one's arrogance knocked out of him" (Hamilton, *TWOT*, Vol. 2, p. 915). Yet note the addition of "sing," which picks up the command of "sing" in verse 2 using the same word. Singing to God and singing to His name (His revealed character) are the same thing.

"Selah"(Ps. 66:4), as I have noted before, is likely a dramatic pause, a call to ponder and consider what has gone before. Stop and think about it, would be a good paraphrase. Spurgeon called it "a little pause for holy expectation... No meditation can be more joyous than that excited by the prospect of a world reconciled to its Creator."

The invitation of verse 5 to “Come and see the works of God” presages the same invitation repeated in Revelation 6 four times (vss. 1, 3, 5, 7) at the release of the first four of the seven seals of “the great day of his wrath” (vs. 17). In this instance in Psalm 66 it is an invitation to visualize (“see”) and ponder the destruction of Pharaoh and his armies and the deliverance of the children of Israel. “He is terrible in his doing toward the children of men” stresses the terror, the awe, of God’s destruction of Egypt. Kidner observed, “It is typical of Scripture not to gloss over the harsh realities of salvation, in which judgment is always an ingredient, and to which God’s undisputed sway is fundamental” (p. 234). We tend to sanitize the story of the destruction of Pharaoh’s army in our own minds, but a moment’s reflection on what must have been thousands of armored men and horses being overwhelmed by inrushing waters can only be described as “terrible.”

The psalmist recounts the bare bones details of Israel’s deliverance: “He turned the sea into dry land; they went though the flood on foot: there did we rejoice in him” (Ps. 66:6). This was but one (or two if we included the Jordan crossing) instance in history of God’s making His enemies submit to Him (vs. 3) and one of the grounds of the future hope of verse 4. Because of what God has done in the past, we can trust Him in the present, and wait for His ultimate deliverance in the future. Verse 6 applies equally to crossing the Red Sea and to crossing the Jordan. It is not exclusive to either. “Dry” is a word that “is employed more frequently to indicate bodies of water becoming dry” (Alexander, *TWOT*, Vol. 1, p. 360). Hebrews 11:29 emphasizes, “By faith they passed through the Red sea as by dry land; which the Egyptians assaying to do were drowned.” The Greek word for “dry” has the implication of scorching (we get “Xerox” from the word). “Drowned” translates a word meaning to drink down or be “swallowed up.”

Verse 7 stresses that God “ruleth by his power for ever.” God exercises dominion over all by virtue of His unassailable might. Not only does He rule, He also sees and consequently know all. “His eyes behold the nations.” “Behold” is a word that pictures a diligent watchman, always overseeing. Nothing escapes His notice. Note the word “nations.” It translated a Hebrew word we’ve seen before, *goyim*, and

generally applies to all non-Israelites. God's careful attention is focused on the nations of the world. That reality brings forth the warning of the conclusion of the verse: "Let not the rebellious exalt themselves." "Rebellious" is the normal word for stubborn and lay stress on attitude over action (Patterson, *TWOT*, Vol. 1, p. 635). "Exalt" simply means "rise up."

Once more "Selah" (Ps. 66:7) calls us to reflection. Nothing going on in the world catches God by surprise. We may not know what the Chinese did in a lab in Wuhan or whether Kim Jung Un is still alive or what Vladimir Putin's plans are, but God knows. He knows it all and warns those who are rebellious against Him, Don't get too big for your britches. God has a plan and place even for dictators. When I first became a pastor Idi Amin was terrorizing and brutalizing Uganda. Amin's been dead almost fourteen years now, and I doubt whether 1 out of 10 high school students have any clue who he was.

Verse 8 turns to renewed praise in a new troublesome situation: "O bless our God, ye people; and make the voice of his praise to be heard." "Bless" here is the normal word for kneeling in submission. Once more, let's kneel to God. Let's make our voices praising Him to be heard. Had the nation stopped thanking God? Had their voices become silent? The psalmist reminded that God "holdeth our soul in life, and suffereth not our feet to be moved" (vs. 9). The picture is of God keeping them alive and on solid ground, not slipping and sliding.

Verse 10 turns back to addressing God: "For thou, O God, has proved us: thou has tried us, as silver is tried." Some ordeal, which they saw as coming from God's hand, had put them through the furnace, like silver is purified by fire. Silver's melting point is 1763 degrees Fahrenheit. When it is heated in a crucible above that point, the impurities bubble up the surface where the slag can be scooped off and thrown away, leaving purer silver. Whatever the trials, they were designed by God to make them better rather than bitter, to remove the attitudes and perspectives dishonoring to God. Has the pandemic drawn us away from the rampant materialism around us? Bill Long sent me an email he had forwarded to him titled, "Perspective." I share it because it puts things today in perspective:

"Imagine you were born in 1900. On your 14th birthday, World War I starts, and ends on your 18th birthday. 22 million people perish in that war. Later in the year, a Spanish Flu epidemic hits the planet and runs until your 20th birthday. 50 million people die from it in those two years. Yes, 50 million. On your 29th birthday, the Great Depression begins. Unemployment hits 25%, the World GDP drops 27%. That runs until you are 33. The country nearly collapses along with the world economy. When you turn 39, World War II starts. You aren't even over the hill yet. And don't try to catch your breath. On your 41st birthday, the United States is fully pulled into WWII. Between your 39th and 45th birthday, 75 million people perish in the war. At 50, the Korean War starts. 5 million perish. At 55 the Vietnam War begins and doesn't end for 20 years. 4 million people perish in that conflict. On your 62nd birthday you have the Cuban Missile Crisis, a tipping point in the Cold War. Life on our planet, as we know it, should have ended. Great leaders prevented that from happening. When you turn 75, the Vietnam War finally ends. Think of everyone on the planet born in 1900. How do you survive all of that? When you were a kid in 1985 and didn't think your 85-year-old grandparent understood how hard school was. And how mean that kid in your class was. Yet they survived everything above. Perspective is an amazing art, refined as time goes on, and enlightening like you wouldn't believe. Let's try and keep things in perspective."

Verses 11-12 multiply the metaphors for their situation: "Thou broughtest us into the net," "thou laidst affliction upon our loins," "thou has caused men to ride over our heads," "we went through fire and water." Note that the psalmist points to "Thou." God is sovereign. It was His doing for His purposes for His glory and for their good. They had been caught (pictured by the "net"). Imagine the feeling of a wild bird entangled in a net. "Affliction" comes from a word meaning to crush. God had put crushing on them, perhaps indicating some sort of disease because of the word "loins." God caused mortal men (the Hebrew word is *enosh*, man in his weakness) to trample them down. The picture may be of a line of foot soldiers ridden over by cavalry, stomped on. They had passed through the extremes of fire and of water. Isaiah 43:2 gave them and us God's assurance: "When thou passest through the waters, I *will be* with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." Here in Psalm 66, the psalmist boldly asserted,

“Thou broughtest us out into a wealthy place.” Note once more “Thou.” It was God who did this. “Wealthy” comes from a word that means completely satisfied, satiated, saturated. The word has at its root the idea of moisture; so saturated conveys that. The saturation point in chemistry is the point at which a substance will receive no more of something. In weather it is 100% humidity. Their trials had resulted in abundant blessings.

In verse 13, the psalmist turns to his own response to the ordeals and God’s divine deliverance: “I will go into thy house with burnt offerings.” The burnt offering was a sign of total dedication to God. Unger wrote, “The burnt offering symbolized the entire surrender to God of the individual or of the congregation, God’s acceptance thereof with a view to the renewal and sanctification of the entire man and consecration to a course of life pleasing to God” (*Unger’s Bible Dictionary*, p. 947). “I will pay thee my vows” once more directs his speech to God. Vows, promises to God, could be made for all kinds of reasons. They were always entirely voluntary. God delivered me. I surrender afresh to Him. I will do what I said I would. All that is implied in this verse. He expands on that in verse 14: “Which my lips have uttered, and my mouth hath spoken, when I was in trouble.” In whatever situation the psalmist had been (“trouble” pictures a tight space, some kind of distress), he had made promises to God. In the second church I pastored, I had an old deacon (he was the age I am now when I first met him) always carried sheet music to church. He told me that when he was in his late 20s, he was diagnosed with colon cancer. When the surgeon opened him up, he said there was no hope and closed him back up again. Charlie told me, I vowed to the Lord then if he would let me raise my three daughters, I would sing for Him whenever I was asked. And so Charlie carried his sheet music. Two of the songs he sang that touched my heart were “Got Any Rivers” and “Unworthy.” Charlie kept his vow. That is what the psalmist said he would do.

“I will offer unto thee burnt sacrifices of fatlings, with the incense of rams; I will offer bullocks with goats” (Ps. 66:15). This is an expansion of verse 13, specifying that he would not merely fulfill the “letter” of his vow; he would go over and beyond the mere formalities.

“Come and hear, all ye that fear God” (Ps. 66:16) is a call to hear his testimony. “I will declare what he hath done for my soul.” Here’s what God did for me. This is truly the “sacrifice of praise” (Jer. 33:11), “the fruit of lips giving thanks to his name” (Heb. 13:15). Earlier, we were called to “come and see” (vs. 5); now we are called to come and hear. Faith comes by hearing, and hearing by the Word of God (Rom. 10:17). How often do we ask for prayer yet fail to share God’s blessings in answering them? Our testimonies encourage and strengthen other believers and glorify God. Spurgeon observed, “Testimonies ought to be borne by all experienced Christians, in order that the younger and feebler sort may be encouraged by the recital to put their trust in the Lord... to declare the gracious acts of God is instructive, consoling, inspiriting, and beneficial in many respects. Let each man speak for himself, for a personal witness is the surest and most forcible... Let no mock modesty restrain the grateful believer from speaking of himself, or rather of God’s dealings to himself, for it is just due to God” (*Treasury of David*, Vol. 3, p. 188).

Verse 16 is a call to hear a testimony of “what he hath done for my soul.” What has God done for you? Are you hoarding that precious experience, keeping it to your heart? Psalm 107:2 exhorts, “Let the redeemed of the LORD say so, whom he hath redeemed from the hand of the enemy.” Many of you recall that at the beginning of March my car broke down. We did not have the money to fix it at the time. I was trying to get our old house completely fixed up to sell, but it had taken me years and drained resources. The need for repairing my car rapidly accelerated the urgency to sell the house. With the help of my friendly realtor (Jon-Michael Littleton) and a neighbor who is a paint and dry-wall contractor, I got it ready to put on the market in a day. The first day the house was on the market, we had an incredible number of showings and offers—all above our asking price. We ended up closing the sale just before the quarantine closed in on us. I have thanked God for a broken-down car that forced me to act. “In every thing give thanks: for this is the will of God in Christ Jesus concerning you” (1 Thess. 5:18). Who would think God would use a broken-down car to glorify Himself?

The psalmist explains what he did in verse 17: "I cried unto him with my mouth, and he was extolled with my tongue." "Cried" means simply to call out to. The simplest prayer you can pray is, "God help me!" Psalms 22:19; 38:22; 40:13; 59:4, 70:1, 109:26; 119:173, 175 all contain that simple plea. The Cananite woman with a child "vexed with a devil" (Matt. 15:12), asked the same thing, "Lord, help me" (vs. 25). If you can pray no other prayer, "Help me" is enough. Isaiah says, "Behold, the LORD'S hand is not shortened, that it cannot save; neither his ear heavy that it cannot hear." Paul admitted in Romans 8:26: "We know not what we should pray for as we ought," going on to say the Spirit of God "maketh intercession ... according to the will of God" (vs. 27). After that follows that great statement of faith most believers know by heart: "We know that all things work together for good to them that love God" (vs. 28). That assurance comes from prayer.

"He was extolled with my tongue" (Ps. 66:17) speaks of praising God, the word meaning to lift up, exalt, or set on high. Prayer and praise are natural companions. The model prayer of Matthew 6 begins with praise ("which art in heaven, hallow be thy name. Thy kingdom come. Thy will be done") in verses 9-10, moves to petition ("Give us this day our daily bread. And forgive us our debts...and lead us not into temptation, but deliver us from evil") in verses 11-13, and once more turns to praise in its conclusion ("for thine is the kingdom, and the power, and the glory, for ever").

Verses 18, the verse most believers best know from this psalm, usually gets cited without verse 19, which provides the context of honesty with God in prayer. "Regard iniquity" (vs. 18) uses the normal verb for seeing, but it can mean "regard, perceive, feel, understand, learn, enjoy" (White, *TWOT*, Vol. 2, p. 823). "Iniquity" translates a word meaning to exert oneself, usually in vain. It has "two facets: a stress on trouble which moves on to wickedness, and an emphasis on emptiness that moves on to idolatry" (Livingston, *TWOT*, Vol. 1, p. 23). Girdlestone noted that the word **Aven** ... presents the evil devices of man in their false, hollow, and unreal aspect....The leading rendering in the LXX [Greek version of the Old Testament] is $\alpha\nu\omicron\mu\iota\alpha$

["lawlessness"]. *Αδικία* ["unrighteousness"] is used several times" (*Synonyms of the Old Testament*, p. 83). Here the LXX does, indeed, use *adikia*, the word for "unrighteousness." The point is clear, as Spurgeon noted: "If, having seen it to be there, I continue to gaze upon it without aversion; if I cherish it, have a side glance of love towards it, excuse it, palliate it," how can God hear me? If we refuse to listen to God, how can we expect Him to listen to us? The defeat at Ai after the sin of Achan serves as a notable example. Achan had disobeyed God and the result was a slaughter of Israel. God told them, "O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you" (Josh 7:13).

Verse 19 asserts that "verily God hath heard me." Surely, the meaning of "verily," God had answered his prayer, which was a fresh assurance "that his heart was sincere before the Lord" (Spurgeon). Answered prayer reassures us of walking "in the light, as he is in the light" (1 John 1:7). "He hath attended to the voice of my prayer" (Ps. 66:19). God had listened and heard. Answered prayer certainly encourages us to more prayer and praise, and the psalmist turns to praise to conclude this psalm.

"Blessed be God, which hath not turned away my prayer, nor his mercy from me" (Ps. 66:20) is once more a tacit acknowledgment that God is sovereign. He is not obligated to hear us, but in mercy He does. The attitude of some that we can demand answers of God is certainly foreign to the spirit of this psalm and the Word of God in general. We may seek them; He is under no obligation to give them. Once more, the story of the unjust judge comes to mind (Luke 18:1-8). That judge turned away from the petitioning widow. Jesus concluded that story, a story of contrasts, by saying God is certainly not like that unjust judge: "God will avenge his own elect" (vs. 7). The psalmist in Psalm 66 was ever aware of God's "mercy" (vs. 20). God's unchanging goodness and steadfast love mark more than just answered prayer. Kidner noted, "The final word of gratitude is not for the answered request alone, but for what it signifies: an unbroken relationship with God... ever as a gift of grace" (p. 236).

Song: "Unworthy"

<https://youtu.be/x2hwmGDBOE>

PRAYER REQUESTS

Julie Smith (Shirley's daughter-in-law)—bereavement,
passing of father
Tom Anderson—pending surgery in June
Shirley McEver—health/wisdom
Todd Smith (son of Shirley)—still needs prayer
Paul Smith—10-yr-old grandson of Connie and Gary's friend in Ohio,
cancer treatments—suffering horrible side-effects

President and Congress—wisdom in governing
Upcoming re-opening of full church activities—wisdom and safety

Our Shut-Ins

Willis Bottger (Norman VA)
Imogene Carothers, (Purcell)
Sam & Delores Castleberry (home)
Pat Clark (Brookdale South)
Lloyd and Joan Dickerson (Crowley, TX)
Ruth Greene (Bill Long's aunt, Danforth Senior Center)
Bill Harris (son's home, El Reno)
J. R. Hill (home)
Billye Murrell—assisted living, Texas
Perry Neel—Ginger Montgomery's grandfather