

# LESSONS FROM PSALMS

\* \* \* \* \*

## *Blessed Provisions For the Christian Life!*

\* \* \* \* \*

*Author: Dr. Edward Watke Jr.  
Written -- 1975 -- All rights reserved*

*Revival In the Home Ministries, Inc.  
3306 Woodhaven Ct.  
Augusta, GA 30909*

rithejw@earthlink.net

[www.watke.org](http://www.watke.org)

## Preface

Day-by-day blessing is what God wants the believer to have. This study of the Psalms is full of the way of blessing. We have endeavored to present the way of the "Blessed Life."

God's will for you, my friend, is that you would enter into the "*possessions*" of the Lord. The major sin in Joshua's day and during the time of the Judges, was that they did not enter into their possessions. This is a major sin of believers today. We just fail to make the blessings of God our own.

A lady had little "t's" and "p's" in the margins of her Bible. They stood for verses she had "*tried*" and had "*proven*" to be true in her own life. It is my desire that you will "try" and "prove" in daily life the blessed truths and promises that are studied in this series.

Several other books like this one are available from us. I encourage you to secure and study them. We will be adding more studies to the web site as the Lord tarries. May God use this book to bless your heart.

-- Dr. Edward F. Watke, Jr.

## Contents

1. Surveying the Psalms (Introduction).....	3
2. The Blessed Man (Psalm 1:1-6).....	5
3. His Blessed Presence (Psalm 13:1-6).....	7
4. The Blessed Shepherd (Psalm 23:1-6).....	9
5. Blessed Stability (Psalm 26:1-12).....	11
6. Blessed Possessions (Psalm 32:1-8).....	13
7. Blessed Pictures of Christ (Psalm 45:1-8).....	15
8. Blessed Restoration (Psalm 51:1-13).....	17
9. A Blessed Occupation (Psalm 126:1-6).....	19
10. The Blessed Treasure (Psalm 119).....	21
11. The Blessedness of God's Works (Psalm 111:1-10)....	23
12. The Blessing of Knowing God (Psalm 139; 99; 136).....	25
13. The Blessing of Worship (Psalm 15; 103).....	27
14. Blessed Release from Fear (Psalm 27:1-14).....	30
15. Blessed Place of Protection (Psalm 91:1-16).....	32

# Surveying the Psalms

## Introduction

*"Give unto the Lord the glory due unto His name; worship the Lord in the beauty of holiness" (Psalm 29:2). This could well be called the key verse of the book of Psalms. It is a glorious book of praise, of prayer, of worship, of rest, and of privilege in the Lord.*

*No doubt the book of Psalms is the best loved book in the Old Testament, and some of its chapters are the best loved in all the Bible.*

Some have called Psalms the solid gold of the Christian experience. Slip in wherever you will and you will find a treasure. Every Psalm is a direct expression of the soul's consciousness of God.

*In this book we see every experience of the believer pictured in all its fullness: experiences of sorrow, joy, victory, or failure. Also in this book we see Christ. These wonderful psalms describe Him and various areas of His suffering and death.*

*We want to read and study this treasure chest for God's people. Here we find the solution for every problem, individual or national.*

*John Calvin wrote of the Psalms: "This book I want to style an anatomy of all parts of the soul; for no one will discover in himself a single feeling where the image is not reflected in this mirror. Nay, all griefs, sorrows, fears, doubts, hopes, cares, anxieties...in short, all those tumultuous agitations wherewith the minds of men are wont to be tossed...the Holy Ghost hath here represented to the life."*

### The Title of the Book

The Hebrew title of this book is "Praise," or "Book of Praises." The main contents are prayer, praise, and worship. The early church used the Psalms as their Psalter. For the Israelites it was the National Hymn Book. It was 150 poems set to music for worship. Worship is its central idea, magnifying and praising the Lord, exalting His attributes, His Word, His goodness, His names. All of life is to be related to Him.

The Greek word which is translated Psalm indicates a poem which is to be sung to the accompaniment of stringed instruments. Music was a great part of the Jewish life. David organized the Levites into great choirs and orchestras (I Chronicles 15:16-24). He invented musical instruments and was prompted to do so by divine revelation (I Chronicles 23:5; II Chronicles 29:25-28). These instruments were used for worship.

In the New Testament we are told about the importance of music that glorifies God.

1. Ephesians 5:19 *"Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."*
2. Colossians 3:16 *"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."*

Along with the major use of the book of Psalms as a book of songs, the Psalms were also the great book of instruction for the Old Testament saints. Every need of the saved is dealt with there. Great doctrinal truths are taught about God, His person and work; man, his sin and need; and troubles, trials, tests, and depressions. Therefore the Psalms were used as a manual for teaching and as a guide for daily living.

## The Writers of the Book

It is interesting to note that God used forty different people over a period of 1600 years to give us the total sixty-six books of the Bible. They were from all different walks of life, and wrote in three different languages.

When you look at the titles given to the 150 Psalms as found in Hebrew you'll find that 73 were written by David, twelve by Asaph, ten are ascribed to the sons of Korah, two to Solomon, one to Heman, one to Ethan, and one to Moses, leaving about 50 anonymous writers.

David is considered to be the psalmist. He was a man mightily used of God. Let's consider his qualifications:

1. He was a skilled musician (I Samuel 16:17,18).
2. He was an able poet (II Samuel 1:19-27).
3. He was a man of deep feeling (II Samuel 18:33).
4. He was a true worshiper of God (I Kings 11:4; 14:8).
5. He was endued with the Spirit of God (II Samuel 23:1,2).
6. He was a man of rich experiences; as shepherd, warrior, leader, king, musician, poet, writer, parent, spiritual giant, administrator, yet as a great sinner he knew the way of forgiveness (Psalm 51).

## The Theme of the Book

We have touched upon most of this in the introduction, but note here that **worship** is the chief theme. The word "*worship*" means to "*prostrate oneself*." It means to in brokenness, humble oneself before God and turn away from sin. It means that we find every answer in the Lord alone (Psalms 37:4,5; 42:1-4).

## The Practical Use of the Psalms

The book of Psalms is one of the most useful books in all the Bible because it is so wonderfully suited to the needs of the human heart. There is no experience in life but what you will have its counterpart in this book.

**A model of devotion.** The Psalmist poured out his heart to the Lord. He never ceased talking to God about the thoughts, feelings, and burdens in the innermost recesses of his soul. Such devotion includes delight in the law of the Lord (Psalm 1:1-3; Psalm 119:103,114,127); meditation in the law of the Lord (Psalm 119:97); trust in the Lord (Psalms 37:3); delight in the Lord Himself (Psalm 37:4); and resting in the Lord (Psalms 37:7).

**Examples of human experience.** There is a great difference between learning with the "head," and learning with the "heart." David was learning by experience. The reason why we love the book of Psalms and identify with it is that God lets us see in it the inner experiences of mankind.

In Psalms we see how David learned the holiness of God, the power of God, the truth of God's person, and the mercy of God.

Revelation of the person of Christ. Many Psalms give us pictures of Christ, prophecies about His ministry and death. We learn about His character, His mercy, and love for us.

## The Blessed Man Psalm

### Psalm 1:1-6

#### Introduction

*The Psalms are quoted or referred to almost seventy times in the New Testament. It is the most often quoted book of the Old Testament. This is not surprising because of the great blessing the Psalms are to every saint of God.*

*Written more for the saint than the sinner, the Psalms are messages which were put to music and touch upon every experience man could face in life. Luther called the Psalms the "little Bible" since they so wonderfully satisfy the need of the Christian. No matter the experience or situation in life the Christian will find a Psalm that will speak to his heart in that need.*

*Every expression then of the human heart, or experience of the soul, is found in the book of Psalms. Topics covered are care, sorrow, joy, frustration, loss, disappointment, opposition, adversity, fear, anxiety, doubt, handicaps, discouragement, etc.*

*The first Psalm contains the basic message of the book. It is a message which we must heed if we are to be blessed of God.*

#### Absent Negatives (Psalm 1:1)

The Psalmist lists some negatives which must be absent in the life of the saint who will be blessed.

**Walk not in the counsel of the ungodly.** A Christian should not be with the ungodly at their councils nor get his advice from them. He is to beware of the advice or opinions of the unsaved around him. He should not trust the guiding principles of the unsaved (I Corinthians 2:14-16). He should beware also of his own carnal opinions (Romans 8:5-13). He should not measure life as they measure life. A Christian's footsteps should be ordered by the Lord.

**Stand not in the way of sinners.** The way of sinners should not be our way. We should avoid doing as they do, thinking as they think. "He who would keep himself from harm must keep himself out of harm's way." We must avoid making the unsaved our close companions, our close associates, because we will be tempted to become like them.

Peter fell into disrepute and lost his testimony because he stood in the way of sinners. He stood there where they stood. Soon he denied his Lord (Mark 14:66-72). Gradually the unsaved became a snare.

**Sit not in the seat of the scornful.** Many are scornful of the things of God. The unsaved naturally do this, but even the saved can come to the place of ridiculing the things of God. Notice that the word is "sit." Sitting speaks of a period of time passing in this position. This is what Lot did as he made his home in a wicked city, and vexed his soul day by day (II Peter 27).

Many Christians need to watch the influence of the unsaved upon their lives. This comes through many mediums, the news, the television, the newspapers, conversations at work, in the store, or at school. God says, "Come out from among them" (II Corinthians 6:14-18).

#### Present Positives (Psalms 1:2)

**He is blessed.** To be blessed literally means to be "happy, happy, happy." The person who does not walk or stand or sit with sinners will have the joy of the Lord in his life. There are many, many blessings that God has prepared for those who walk

closely with Him, and heed His commandments.

**He delights in the Word.** Jeremiah 15:16 says, *"Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart...."* As a Christian walks in the law of the Lord, he will delight in that law. He will not chafe about being under the authority of God's Word. Only the inner man can delight after the Word of God. This is because salvation has renewed the soul, heart, and mind of a Christian.

**The Word of God means much to the Christian.** Look up the following references and from each one write in some fact about the Word of God.

Psalm 119:8 \_\_\_\_\_

Psalm 119:25 \_\_\_\_\_

Psalm 119:28 \_\_\_\_\_

Psalm 119:41 \_\_\_\_\_

Psalm 119:42 \_\_\_\_\_

Psalm 119:76 \_\_\_\_\_

Psalm 119:99 \_\_\_\_\_

Psalm 119:103 \_\_\_\_\_

Psalm 119:130 \_\_\_\_\_

Psalm 119:140 \_\_\_\_\_

Psalm 119:158 \_\_\_\_\_

Psalm 119:161 \_\_\_\_\_

Psalm 119:169 \_\_\_\_\_

**He meditates on the Word.** To meditate is to take the text of Scriptures with you and think upon it during the day. It is to discourse among ourselves about the Word of God. It is to apply God's Word to the heart and mind, fixing the thoughts on God's Word.

Meditation is the "touch-stone" of your life. You are what you meditate on, and what you meditate upon shows what is in your heart, and what you really are.

### **Fruitful Characteristics (Psalm 3:4-6)**

When the negatives are absent and the positives are present in the life, then fruitful characteristics will be the natural outcome.

**He will be like a tree planted.** Being like a tree implies that someone owns you (Ephesians 1:4-12), and that you are chosen and secure (John 15:16; Matthew 13:15). God places us in the stream of His truth, mercy, and grace. What a glorious picture of favorable circumstances. Hope and expectancy are the outcome for those who feed upon His Word. When God plants us in the river of His Word, He has chosen us, He works with us, and will keep us secure.

**He will bear fruit.** Consider the words of Christ in John 14:12. Bearing fruit is the natural outcome of a "Spirit-filled, Bible-saturated" life. Study John 15:1-8. This passage teaches us that the Christian will bear much fruit: soul-winning fruit (Psalm 126:5,6); and Spirit-filled fruit (Galatians 5:22,23). To have fruit should be the natural outcome of a walk in the power of the Holy Spirit as the saint of God is obedient to the Word of God. Without obedience he will be unfruitful at best.

**He will have a testimony.** The unwithered leaf illustrates a Christian whose life is a constant testimony to the power and grace of God. If our roots are in the Word of God and our life is saturated with the teaching of His Word, then the leaf of our testimony will be bright. Our outward life will be green and fresh. God's purpose is that the "beauty of the Lord" be seen in us.

**He will prosper.** God's fruit will come to maturity in the Christian's life. There will be blessing upon all that he does (Joshua 1:8).

**Memory Verse: Psalm 119:105**

# 3. His Blessed Presence Psalm 13:1-6

## Introduction

*This Psalm tells how God can change a wail into a song. What is your life made of, a wail or a song? Four times in the first two verses David says, "How long, how long, how long, how long?"*

*David had his share of trials, and not a single child of God is exempt from the trials and chastening which come from God's love and care. "A gem cannot be polished without friction, nor can a man be perfected without a trial."*

*"Whom the Lord loveth, he chasteneth" (Hebrews 12:511). One of the ways that we know we are saved is that we endure the chastening of the Lord. Trials, sufferings, chastening, and scourges are the "home training" of every Christian.*

*As you read the Psalms you may be impressed with how often the Psalmist was in distress or a disturbed state of mind. Many of God's choicest saints are "pressed, distressed, perplexed, and cast down" (II Corinthians 4:7-9).*

## Anxiety—The Wail of the Heart (Psalm 13:1,2)

Here is the question of anxiety. We may not be as bold as the Psalmist to cry out in distress and ask "Why?" and "How long, Lord?" but we still often wonder why certain things happen.

**David's experience.** David knew what it was to look into the heavens when they seemed as unresponsive as brass. He felt that he could not penetrate the darkness of the trial. It seemed as though God's face was hidden from him. While the heavens seemed to be silent, he took council with his own soul. He thought about his own experiences, needs, and condition.

**David's suffering.** His enemies were exalted over him. Although he was a man of God, he had great sorrow. Times seemed dark, and no one seemed to answer in the hour of need.

David was a man of great faith, deep spiritual truth, and with wonderful poetic ability. He had a delightful spirit, and loved fellowship with God. Yet God allowed him to have many trials, distresses, disappointments, and burdens so that we might find comfort through the lessons that he learned (Romans 15:4; II Corinthians 1:3-5).

**David's wail.** David cried out with an intense desire for deliverance. Eventually this desire degenerated into impatience with God. He began to have a murmuring spirit as he repeated "How long, how long, how long?" In his heart he wondered how long the Lord would forget him. It seemed as though God had hidden His face from David and as though the enemy would triumph over him.

## The Cry of the Heart (Psalm 13:3,4)

In prayer David lifted up his voice like a watchman who proclaims the daybreak. The tide would turn; the weeper would dry his eyes. He turned to the "mercy seat" by prayer. This was the way to hope and the death of despair (Hebrews 4:14-16).

**The plea to consider and hear.** David's heart was humbled before God; he pled with God to see and hear. He entreated the Lord to see his plight and hear his cry.



What if we had no God to turn to in the time of our trials? What if we had no Savior, no salvation? What if we had no Advocate or High Priest? (II Corinthians 12:9; I Peter 4:12,13,19; James 1:1-3).

**A plea to the Lord, my God.** David emphasized that God was his Lord. He knew that God was interested in his trials and burdens. We also can know that God is concerned about our trials, burdens, problems, doubts, and fears. We may suffer loss here, but we will not suffer loss over in heaven because we have confidence (Philippians 1:6), assurance (Philippians 2:13), an inheritance (I Peter 1:4), and security in Him (I Peter 1 s).

**A plea to lighten mine eyes.** Let the eye of faith be clear, that I may see my God in the darkness of trials. Let the eye of watchfulness be wide lest I be entrapped in sin. Let the eye of my understanding be illumined to see the right way, that I may do right, knowing His will. God will keep His own as the apple of His eye.

David did not want the enemy to prevail and then be able to rejoice that he was moved. He did not want to be moved from a deep trust and abiding faith. He wanted to be "settled, strengthened, confirmed, and steadfast," that the enemy would not ridicule him or his God (I Peter 2:6; Hebrews 10:35,36; II Thessalonians 3:3).

### **Faith—The Song of the Heart (Psalm 13:5,6)**

Do you see how this *"wail of the soul"* turns into a song? Is this the same man? Yes, the one who spoke the first verse also spoke the latter. He was still in the same circumstance or predicament, but now he was rejoicing in the Lord. The place of mercy in prayer so refreshed the poor weeper that now he clears his throat for a song. He began sighing, but ends singing.

**The avowal of his confidence.** David reminded himself of the mercy and grace of the Lord. For many years he had trusted God, why now now? The Lord had been his bulwark, his tower, and his defense in the past, why now now?

Sure of his faith, David began to exercise his faith. There is never a doubt in the heart of a Christian when his faith is active (Hebrews 11:6). All the powers of the enemy had not driven David from his Lord (Psalm 18). As a shipwrecked mariner would cling to the mast, so David clung to his Lord.

**He reminded himself of his salvation.** *"My heart shall rejoice..."* because my salvation is sure in the Lord (John 6:37,47). While he was in trouble, he still could sing because he was sure of his salvation. First he thought about his trust in the Lord and then his heart turned to singing. He counted on God's blessed presence.

### **Conclusion:**

David's faith was not the result of his deliverance, but his deliverance was the result of his faith.

Every teenager can expect some scorn and laughter against him if he or she is going to "count" for the Lord (John 15:18,20). David knew, as a youth, the scorn of those who would like to have prevailed against him. This even included his own brothers, King Saul, and others. But he knew the *"battle is the Lord's and the victory God must give"* (I Samuel 17:45-47; II Timothy 2:19,22; 3:12).

The devil likes to bring us to the place of doubt, murmuring, unbelief, distrust, complaint, envy, disgust, and disheartenment. But he cannot stand our songs of joy, faith, assurance, and deliverance.

**Memory Verse: James 1:2,3**

# 4. The Blessed Shepherd Psalm 23:1-7

## Introduction

*Without Psalm 22 and 23 there would be no Psalm 24. These have been called "The Cross, the Crook, and the Crown." Between the cross (Psalm 22) and the crown (Psalm 24) is the Psalm of the Crook.. Chapter 22 tells us of a Good Shepherd who would die for our sins (John 10:11 ); chapter 24 tells of the Chief Shepherd who is coming again; and chapter 23 tells of the Great Shepherd who keeps His flock with unerring care, untiring devotion.*

*Christ is the Great Shepherd who asks no wage, takes no reward, counts not the cost for the sheep are His own. Here we find the grace of God, as reflected from David's life, like the sun in a dewdrop. Here is the Psalm of greatest comfort. It has sung peace to a noble host of poor; courage to an army of disappointed; courage, balm, and consolation to the heart of the sick. It has visited the prisoner and made the dying Christian slave freer than his master. It has consoled the dying as well as those who mourned and were left behind.*

*Power and blessing lie in dwelling little upon man and much upon God.*

## He is the Lord

About three thousand years have passed since the sweet singer of Israel first sang this song. The harp, the sword, the palace chamber, and the glory of David's reign have all passed away amid the debris of the ages. But this Psalm is as fresh as if it were composed yesterday.

**His names.** The small capital letters in the text stand for the name "*Jehovah*." This name so awed the Jews that lesser words were used whenever it occurred in public reading. In making copies of Scripture, when the scribe came to God's name, he would take fresh ink and a fresh quill and after praying about His name would write it.

The name "*Jehovah*" means "*Living One; the Self-Existent Being, the Great I AM*." This Mighty One is our Shepherd (John 8:55-59). All other names waste, change, grow old, but His name is unchanging. He is the Perfect One.

As Jehovah, God sustains all. He is Sovereign and Lord of all. As Jesus, He treaded the pathways of this world and sweetly said, "*fear not little flock*" (Luke 12:32).

**His provision.** He is the All-faithful One. He never fails to keep His promises. He is the Almighty, All-powerful Supplier and Upholder of all. He is the One who spoke and creation was done.

**He is the Shepherd.** The precious name for God "Shepherd" was first uttered by Jacob. Jacob, who was himself a shepherd, as he lay dying said God shepherded him all his life long. All through the Bible the golden thread runs, that golden thread of truth that He is the Great Shepherd and the Lamb of God who leads His blood-bought flock to the eternal rivers of the waters of life (John 10:3,4,7,9,11,14,27).

## Consider the meaning of some of the names of Christ, the God-man:

Jehovah-Rapha	"The Lord that healeth."
Jehovah-Jireh	"The Lord will provide."
Jehovah-Nissi	"The Lord our Banner of victory."
Jehovah-Qadash	"The Lord that doth sanctify."

Jehovah-Shalom "The Lord our Peace."  
Jehovah-Tsidkenu "The Lord our Righteousness."  
Jehovah-Sabaoth "The Lord of Hosts."  
Jehovah-Ra-ah "The Lord my Shepherd."

**He has a shepherd's heart**—Matthew 9:36-38. Christ's heart beats with the pure, generous love that counted not the cost for our forgiveness. His life-blood was not counted too dear a price to ransom our souls (I Peter 2:21-25). He is constantly concerned for His own (Psalm 23:2,3; Jude 24, 25).

**He has a shepherd's eye**—Psalm 32:8. He watches over the whole flock. He does not miss one poor, wandering, needy, wayward one. He guides "*with His eye*." His eye is upon us -- the eye of love and burden and guidance. While we do not always sense the coming storms of life, while we are unaware of the threats to our Christian life, He sees it all and will guide us each step.

**He has a shepherd's faithfulness**—John 10:3,4,9. He promises to never forsake us or leave us comfortless. He will always care for us in our times of danger (John 10:1-14; Hebrews 13:5,6).

**He has a shepherd's tenderness.** Not one of His sheep is too large for Him to carry (Luke 15:3-7). He will gently lead the weak saint, and give rest and victory to the faint soul (Isaiah 40:25-31). He pities as a father and comforts as a mother. He covers us with His love, and we can trust in his sheltering wings. He feeds us, gathers us, carries us, and leads us (Isaiah 40:11).

## He is My Shepherd

Notice the present tense of the verbs throughout the Psalm: "*is, maketh, lie, leadeth, restoreth, etc.*" The Christian life is in the present tense.

What a difference comes in that little word "**my!**" Christ is personally "**my**" Shepherd. I can trust Him to guide, and care for me. Most people have heard of Christ but only have a head knowledge of Him. They do not know Him as their own Shepherd. They cannot say, "He is my Shepherd." Each one must come to Him in simple faith, and trust Him to be their Shepherd.

What a difference there is between knowledge of Christ and appropriation of His sacrifice! What a contrast between knowing about and experiencing personally His saving grace! Thomas said, "*My Lord and My God*" (John 20:28). He did not have the assurance of the Risen Savior until he had made it personal. Psalm 23 belongs to those who are truly saved by the "*Good Shepherd*."

### Conclusion:

**He is the Good Shepherd** (John 10:11). The Shepherd died for us; He wholly, fully, and freely laid down His life for us. It was a voluntary, vicarious death sufficient to redeem the trusting soul.

**He is the Great Shepherd** (Hebrews 13:20). Redemption is accomplished. He is alive forevermore. He is the Resurrected One. His being alive guarantees our resurrection. He is the Mighty One who sustains us.

**He is the Chief Shepherd** (I Peter 5:2-4). He died to save, lives to keep, and is coming again to reward His own. He intercedes on high as our Chief Shepherd and will come again soon.

**Memory Verse: John 10:11**

# 5. Blessed Stability Psalm 26:-12

## Introduction

*Are you sliding? Are you slipping? Have you slidden downward in your Christian walk and life? Have you slidden "out of the place" of blessing?*

*D. L. Moody heard it said, "The world has yet to see what God can do through one man who yields himself totally to the Lord." Then he said, "I will be that man." He never slipped out of that determined place of fruitful service.*

*Paul could say, "Be ye followers of me, even as I am also of Christ." "Be ye followers of me" or imitators of me. Was he boasting? Did he so conduct his life that he could really mean it? Yes, indeed.*

*David could say "I shall not slide... my foot standeth in an even place; ..I [will] bless the Lord" (Psalm 26:1,12). There are some reasons why he could say that he would not slide.*

## The Problem of Sliding into Sin

God must contend with the slipping saint. The problem of sin is ever present with us. It is puzzling that some of the most saintly people have fallen into outrageous sin. A backslider is a Christian who falls into sin. A lost sinner cannot backslide. One must go somewhere before he can slide back.

**Illustrations of sliding.** Lot pitched his tent toward Sodom and chose to live in that sinful city (II Peter 2:6-9). Abraham lied, and instructed his wife to say that she was his sister (Genesis 12:10-20). Moses smote the rock in anger (Numbers 20:7-11). David committed murder and adultery (II Samuel 11: 12). Samson frequented the house of a harlot (Judges 16: 1). Peter denied the Lord (Mark 14:26-31).

These examples ought to humble us, warn us, and teach us to *"watch and pray."* They teach us that a saint can slide into sin, and lose his testimony and perhaps his life. While sin does not affect a person's relationship to Christ, as he is still a child of God, there is a loss of joy, fellowship, and approval of the Father (John 1:12,13; John 10:27-29). No one can backslide unless they are already born again and belong to God.

**Universality of sliding.** Are there any Christians who have not slidden away from the place of sweet fellowship and blessing at one time or another in their life? (I John 1:8,10; James 4: 17). We all have fallen short and done foolish things. David did, but he also discovered the means of stability.

**Reasons for sliding.** Proverbs 14:14 says that *"the backslider in heart is filled with his own ways."* Backsliding comes from the selfish attitude of living for one's own desires. A person begins to drift away from his love for the Lord. The old sinful nature is controlling the life rather than the Holy Spirit (Romans 7:15, 25).

Sometimes backsliding comes because of a failure to watch the path. We stumble and fall into sin because we are not aware of the dangers ahead (Matthew 26:41; Mark 13:33; 14:38). Sometimes we are careless and slip and fall as one might do on ice or snow. If we walk carelessly in this world of sin we will fall (Ephesians 5:15-17).

Additional portions to read and study: Hosea 6:1; 4:16; 11 :7; Jeremiah 3:6, 12-14, 22; 7:24; 8:5.

Our slipping spiritually will have repercussions. It will "echo" to the very throne of God. Why do we know about Demas and Samson in God's Word? Because they fell, and slid into sin and wrong. We have a "bent" to backslide.

*Prone to wander, Lord I feel it;  
Prone to leave the God I love.*

David did not say that he did not ever slide. But if certain things were true, he would not slide.

## **The Sorrows of Backsliding**

If we slide and slip in mud, we will surely be well splattered. We might even break a bone. We will definitely have spots on our clothing. When a Christian slips into sin, he will become spotted with the world (I Timothy 6:14; Ephesians 5:27; Hebrews 9:14; I Peter 1:19; II Peter 3:14; 2:12; Jude 12, 23).

In Jeremiah 2:19 we read, *"It will correct thee, thy backsliding shall reprove thee, know therefore and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, that my fear is not with thee..."* Backsliding will bring the chastening of the Lord (I Corinthians 11:29-32). It will bring the natural wages of sin (Galatians 6:7,8). It will bring remorse of conscience (Psalms 32: 1-5), and it will bring sorrow before Christ (Mark 14:22).

## **The Avoidance of Sliding**

Every born again Christian will want to avoid sliding into sin. It is a terrible thing to be far from the Lord. We must have right thinking—submission to the Word of God and application of the Word of God. We must have right walking, step by step walking in His will for us. David spoke of *"right walking."*

Psalm 26:2 "examine me, prove me, try me..."  
Psalm 26:3 "walking in the truth."  
Psalm 26:4,5 rejection of those who did not love the Lord.  
Psalm 26:6 seeking to be innocent of sin.  
Psalm 26:7 a clear, outward testimony.  
Psalm 26:8 a love of God's house.  
Psalm 26:9-11 a rejection of all evil and the evil doer.

We must also have right standing. Our standing with the Lord and our testimony to those around us is very important (Psalm 26:12). *"Standing in an even place"* involved confession of sin (Proverbs 28:13), searching out sin (Psalm 32:1-5), judging sin and self, and walking in truth (I John 1 :6-9).

## **Conclusion:**

To walk in an "even place" is to have the feet solidly planted on the Solid Rock, Jesus Christ. It is to have the heart and life firmly planted in Christ. Nothing is uneven or out of place (Hebrews 12:1). Nothing is between our soul and the Savior.

David could bless the Lord in the congregation because he was walking with the Lord. He did not neglect time with other believers, or time with God. Let his example encourage you. Let the Lord examine you and try your reins and heart. Where are you? Are you stable in the Lord? (I Corinthians 15:58).

**Memory Verse: I Corinthians 15:58**

## Blessed Possessions

### Psalm 32:1-8

#### Introduction:

*David here so clearly sums up some of the mighty divine possessions which are indeed great and blessed to the saved.*

*There are times when people recount the many things they have as they glory in the possessions which are theirs. It is a natural thing for children or youth to show off that which they possess. Many adults cannot wait to show off a newborn baby, or to share some new possession. This showing off in the right way, even for the praise and glory of the Lord, is a natural thing in life.*

*In this chapter David was showing off the blessed possessions which were his in the Lord. Praise the Lord, if you are saved, these divine possessions are yours also.*

#### Divine Pardon - (Psalm 32:1,2)

Here are three aspects of sin and a three-fold presentation of pardon. In three ways we have utterly failed and in three ways God completely removes our sin.

**Our failure.** Transgression means departure and rebellion against the express will of God. Transgression means doing the prohibited deliberately. It involves going against the law of God and against God Himself, the Lawgiver. (Romans 4:14; 5:14; I John 3:4)

Sin means missing an aim; to err, to miss the mark (Romans 3:9-12,23). Sin is a blunder, a folly, because man misses the very purpose of his life, and never gets what he has been aiming for.

Iniquity means something twisted and distorted. It means to go our own crooked way (Isaiah 53:6); to divert from the true, plain, straight path in which we ought to walk. It means to sin in following our own desires, "*doing our own thing.*"

**God's dealing.** We can have full pardon from sin based upon a complete confession of sin and trust in the mercy of God available through the blood of Jesus Christ.

Sin is forgiven. To forgive means to lift, to bear away, to ease, to lighten, to take off the load of guilt. It means that God carries our sin out of His sight. The heavy weight of sin is put upon Christ in our stead (I John 3:8).

Sin is covered. Christ was sent to die for the covering of sin (John 1:29). When we are saved God sees us as justified and righteous through the blood of His Son (Romans 5:1). A garment of merit would never cover our sin, for we have no merit (Romans 3:9-12).

Iniquity is not imputed. When God forgives us, it is as if we had never gone astray. Past, present, and future sin is not reckoned unto us. Sin is no longer on the debt side of the ledger, it is "*imputed no more.*"

What a wondrous blessing! Sin is fully cared for through the mercy and grace of God. This is completed in the finished work of Christ (I Peter 2:24,25; 3:18).

#### Divine Assurance (Psalm 32:5)

Here the Psalmist speaks of total, full assurance; of complete, full forgiveness; and the full assurance of an uncondemning heart. It is ours, when we make full confession (I John 1 9).

Assurance is ours by confessing the fault of sin, the aggravation and truth of it. Assurance is ours by confessing the justice of punishment, the justice of God's stand against our sin. It is ours when we confess that we are deserving of His wrath. Assurance is ours by resolving to fully break with sin, to hesitate no longer but to confess it (Psalm 51:1-10).

### **Divine Protection and Deliverance (Psalm 32:6,7)**

Divine protection is for the godly, for the one who has the imparted righteousness of Christ. Divine deliverance is for those who have Christ as Lord and Savior, who are "born into His family" (John 1 :12).

Divine protection in the hour of test and trial is so precious (I Peter 2:3,6,7)! When the floods of great waters are flowing over us and we feel overwhelmed by tests, we can depend upon God's protecting hand and delivering power. These disasters, disappointments, and difficulties will not affect the inner calm and peace of the saved. The godly will wait upon the Lord (Isaiah 26:3; Psalm 27:14; Isaiah 40:31). They will find their strength in Him (Ephesians 6:10). The Christian will plant his feet upon a Rock, the Lord Jesus Christ, and can sing in the midst of the storm (Psalm 4:3-8; 40:1-3; II Samuel 22:2-4).

### **Divine Guidance (Psalm 32:8,9)**

**I will instruct thee.** The Lord will make us understand, He will teach us and make His Word real in our hearts. We will understand not only passively, but thoroughly entering into the glory of His Word (I Corinthians 2:9-13). He will give us an anointing so that we may be taught in all things (I John 2:20; John 14:26). The Holy Spirit will be our Instructor.

**I will teach thee.** The Holy Spirit will teach us in the way that we should go (Psalm 37:23). His way is the right way, the cheerful way, the righteous way. The unsaved walk in darkness and don't know where they are going, but Christians can walk by the light of the Word.

**I will guide thee with mine eye.** His eye is upon the righteous. He will never withdraw His eye from them. He watches over each step we take. He considers us, studies us, ponders our way, and guides us, if we keep our spiritual eye upon Him (Hebrews 12:1,2; II Timothy 3:16,17). There is "power" in His "look." Remember how he looked upon Peter and Peter wept because he had denied his Lord? Christ's look is a look of love, sympathy, and compassion.

There is a real danger that failure will come if we try to guide our own lives. When we depart from the will of God for our lives, we must then have His forceful hand, like the bit and bridle for an unruly horse. The Lord must use force and power to constrain us. How much better to gaze into His face, by the Word of God applied in daily life; to keep near Him and follow His guidance and instruction.

### **Divine Joy (Psalm 32:10,11)**

Weeping, despondency, and discouragement do not belong to the Christian. We are commanded to be glad, to shout with joy, to rejoice. Such practice will bring victory, peace, and a sense of His presence. The righteous have much to rejoice about. The upright in heart have great joy.

**Memory Verse: Psalm 32:8**

# 7. Blessed Pictures of Christ Psalm 45:1-8

## Introduction

*A large book could be written just of Christ as seen in the Psalms. From the message Christ gave to His apostles on the night of His resurrection (Luke 24:44,45), we have the authority of the Lord Jesus Christ Himself that He is to be found in the Psalms (Hebrews 1:8,9; Psalms 45:6,7).*

*Christ referred to the Psalms often, and it is said that there are over seventy references to the Psalms in the New Testament.*

*Psalm 45 is occupied with presenting Christ. It's setting is a "love scene." It is an imagery of the bridegroom and his bride. It is a song of "loves" between Christ and His own. It is the confession of the mouth, of faith in the heart concerning Christ and His Church. When we are saved we are "married" to Christ (Romans 7:4; Ephesians 5:25,26).*

*This chapter came from the heart of the author. It is a devout meditation. The Holy Spirit took charge of the author and caused him to unfold some of the glories of the Son of God. The picture ought to thrill our hearts. Here is the fire of love, the fixedness of thought, the seriousness of meditation upon Christ. The King of Kings was his subject and his honor.*

## Beautiful and Amiable (Psalm 45:2)

**With transcendent excellencies.** He is the fair one. We who love Him ought to have great admiration for our beautiful Savior (I Peter 1:8). He is full of grace (John 1:14). He far surpasses humans. There is more in Christ to engage our love than in any other. He is "our Beloved" and excels all others. He is the fairest of ten thousand to our soul.

**The favorite of heaven--45:3.** Angels worship Him. Grace comes from Him. The "fullness of the Godhead" dwells in Him (Colossians 1:19; 2:3). As the great Trustee of grace (Ephesians 1:3-12), He furnishes every blessing to the saved.

## As Mighty in War (Psalms 45:3-5)

He wars against sin. He will tread under all His enemies. He will be the final Victor (I Corinthians 15:22-28).

**The weapons -- 45:3,5.** The "Sword of the Spirit" is the Word of God (Ephesians 6:17). By the power of His Word, souls will be made submissive and peoples made loyal subjects (John 6:63). The threatening of that Word, and judgments of that Word will fall upon men who reject Christ.

His Word will not lie idle, as a weapon hung up. It is sharp (Hebrews 4:12), cutting, piercing against error and hard hearts.

**Expedition in this holy war--45:3.** To go forth in battle against sin is to bring forth His glory and majesty. To engage in conflict with the enemy will bring conversion of souls to Him and destruction of all the powers of darkness that rebel against Him (II Corinthians 10:3-5). The right is His, the battle is His.

**The cause of the war—45:4,5.** The war continues so that His truth might prevail (I John 3:4; III John 3). For the sake of truth, meekness, and righteousness, we should battle against sin in our own lives and in the lives of others. True righteousness will prevail (Romans 10:1-3; Philippians 3:7-10). The arrows of conviction will bring salvation to the life.



## **As Sovereign Forever (Psalm 45:6)**

Of whom could these verses speak? Only of Christ. The Psalmist could not restrain His adoration. Christ is set forth as the reigning, everlasting, Almighty God (Isaiah 9:7; I Peter 3:15,16). He is the God-Man.

**As God He reigns.** He has a throne and it is forever and forever (Hebrews 1:3-10). At His birth the Scriptures spoke of it (Luke 1:32,33). We will never truly appreciate Him until we see Him as God in flesh. What mercy for us that our Savior is God and could execute our salvation!

**As God He rules perfectly.** All things are not yet under His feet, but they will be (I Corinthians 15:22-28; Colossians 1:15,20). The scepter of His Kingdom is right. His administration will be according to the eternal counsel and will of God. He will be a just ruler, reigning righteously and without error.

## **As Perfect in Character (Psalm 45:7)**

God is not neutral in the great contest between right and wrong, between good and evil, between sin and righteousness. He is the One who hates sin, abhors it, and loves righteousness. All His life on earth proved the words of Psalm 45:7. He died to put away sin and bring a reign of right and holiness (Romans 5:18-21). The very design of His Gospel is that holiness might reign in our hearts now (I Peter 1:14-16).

## **As Freely Giving His All (Psalm 45:8)**

This verse speaks of divine anointing. The kings of that day were anointed and set apart for their office. The fragrance of His anointing overflows for our benefit. The spices here named depict what He did, and what He is for us freely. Think of the song, "Ivory Palaces," and consider its words. The glory of our Savior is seen as "coming out of the Ivory Palaces."

**As seen in the myrrh.** One of the spices, myrrh was used for two specific purposes, first for beauty, and second for burial. The myrrh speaks of the "beauty" of His person, His manhood, and His holiness.

**As seen in the aloes.** *"His life had also its sorrows sore, for aloes had a part."* Aloes speak of "bitterness." He was a man of sorrows, acquainted with grief from the cradle to the grave. His perfect nature fully responded to the effect and power of sin about Him. He felt the full effect of sorrow and death.

**As seen in the cassia.** *"His garments, too, were in cassia dipped with healing in a touch."* This spice was used as a healing balm. Jesus is called the "balm of Gilead" (Jeremiah 8:20-22). Isaiah said that *"Christ came to bind up the broken in heart"* (Luke 4:18). Every step He took here on earth was a benediction. He was constantly binding up the wounds caused by sin—all sickness, sorrow, death, separation.

**As seen from where He came.** He came from the *"Ivory Palaces,"* the place of royalty. He came from the mansions above, from the Throne. He returned there and those who are His will one day enter there also.

**Conclusion:** My friends, is Christ yours today? Are you saved? Do you have Him as your personal Savior and Lord? Trust the God of Psalm 45. Come to Him today! (John 1:12; Ephesians 2:8,9).

**Memory Verse: I Peter 3:16**

## Blessed Restoration

### Psalm 51:1-13

#### Introduction

*The sin which, in this Psalm, David laments, was the folly of the wickedness which he committed. This sin of David's was recorded as a warning to all, that "he who thinketh he standeth, take heed, lest he fall."*

*The repentance which is so wonderfully expressed in this Psalm was brought about by the ministry of Nathan the prophet. He pointed out David and said, "Thou art the man." God sought to recover David from that sin, and bring him to full repentance and restoration. David, being convinced of his sin, poured out his soul to God in prayer for mercy and grace.*

*The truly repentant will not be ashamed to own their repentance and will desire to keep others from the same folly.*

#### David's Humble Petition (Psalm 51:1,2,7)

David was a man *"after God's own heart"* because of the way he responded when faced with his sin. David did not try to offer a balance of his evil with his good deeds or think that his good would atone for his sin. Remember that as king, David had a right in the sight of men to do what he did. But as a saved person, and servant of the Lord, it was a terrible, grievous sin, and a blot on the record of his life.

**The fact of his plea for mercy.** David owned himself as obnoxious to God, as a deserving outcast from justice. As a guilty sinner, he pled for mercy. He pled for mercy without speaking of any merit on his part. Even before mentioning his sin to God, he appealed to God for mercy.

**The basis of his plea for mercy.** David did not ask on the basis of his public office, his public honor, his call by God, the dignity of his birth, or his past service record. Instead his plea was based on God's mercy and loving kindness. He pled for the affection, pity, and liberal goodness of God to blot out the multitude of his sins. Praise God for His grace. What an infinitely merciful God (Romans 5:15-21)!

**The content of his plea for mercy.** His plea could be compared to a plea that debts be wiped out. He wanted nothing to remain of his sin. He wanted God to entirely, fully, and absolutely remove all his transgression. He was pleading for a washing of the soul from the guilt and stain of sin. *"O wash me thoroughly till all the stain is gone."* Sin had defiled and polluted his soul, his spirit, his mind, his body, and his heart. From this filth and guilt he wanted to be free.

He pled, *"Oh, purge me...make me whiter than snow."* David desired full restoration from the filthiness of his sin. Not just a surface washing, but a cleansing of the inner man.

#### David's Thorough Confession (Psalm 51:3-6)

A thorough confession was just as necessary as asking for complete forgiveness, cleansing, and restoration from the pollution of sin.

**Freely, fully, he owned his guilt.** David called his sins to mind, he admitted them with shame. He declared them with sorrow, and gave particular account of them one by one to God.

**Freely, fully, he owned conviction and contrition.** He knew that sin was ever before him. He was thoroughly convinced and convicted about his sin. He was truly humbled before God.

What can we call our own, but our sin? Wealth, food, raiment, ability, and even life itself all came from God. Naked we came into the world, and with nothing we will leave. But my sin, that is mine.

**Freely, fully, he owned against whom he had sinned.** His sin was not only against man, against his family, against his society, or against himself, but it was expressly against God Himself. Before God he was a sinner. We, too, are sinners before God, and walk in sin. We cannot boast of merit, or any good within us. David admitted his transgression of God's law. He could not find any excuse for his sin. It was a deliberate transgression.

### **David's Desired Restoration (Psalm 51:8-13)**

Full restoration will bring blessed results. It will put one right again with God for service and fellowship.

All sin is against the Lord. It is against Christ who paid for our sins. Sin is "in his sight" before an all-seeing God. We must fully own our sin and guilt and desire restoration and forgiveness.

**Restoration for the joy of pardon—51:8,9.** The pain of his broken heart may well be likened to a broken bone. As God smites, wounds, and convicts the inner man and his conscience, He rebukes and then heals, binds up, and brings gladness and joy in the life once again. Comfort and joy will arise from a cleansed heart and life. Forgiveness will bring refreshing ease from great pain.

**Restoration for complete sanctification -- 51:10.** David's great desire was to get his corrupt nature changed. He desired a clean heart, a heart no longer lusting after sin (John 15:3; 17:17; Ephesians 5:26; II Corinthians 7:1). His desire also was for a right spirit. A right, renewed attitude of love for spiritual things, and a hatred for sin. His spiritual life had gone into decay. He needed his heart cleansed and renewed.

**Restoration for God's favor --51:11.** David desired not to be shut out from God's favor. He did not want to be castaway as one abhorred. He wanted God's wisdom and keeping power on his life.

While we cannot have the Holy Spirit taken from us (Romans 8:9-16), it is very important to remember that we can grieve and quench the Holy Spirit.

**Restoration of the joy of salvation --51:12.** There is no truer, no more solid joy than the joy of salvation. There is no greater loss than the loss of that joy. When we have lost our joy in Christ our Savior we lose hope and become prey to Satan. When we willfully sin, we forfeit that joy and deprive ourselves of that joy. If we give ourselves over to sin, to practice sin, how can we truly be saved? (I John 3:9). No, we will not practice sin!

**Restoration for service--51:13.** Only by being right with God can we teach transgressors the "way of the Lord." Only then can we win them to Christ. We must resolve to be right, to repent from all sin and be cleansed. We must walk in His full power of restoration.

**Memory Verse: Psalm 51:10**

## 9. A Blessed Occupation Psalm 126:1-6

### Introduction

*The greatest occupation in all the world is winning the lost "one by one." Christ's last act was winning a soul to Himself. His last command was "ye shall be witnesses unto me..." (Acts 1:8). And Christ's last prayer was for the lost, "Father, forgive them for they know not what they do."*

*There is no activity as important as soul winning. It is said that a hundred and fifty years ago it took an average of five Christians to win a soul to Christ in a year. In 1900 it took fourteen. By 1920 it was taking twenty-one. In the 1950's it took 33 people to win a person to Christ. Today, even fewer Christians are seeking to reach the lost. What a sad commentary on the coldness and indifference on the part of Christians. And of course the unsaved seem to be more indifferent to their need than at any time in American history.*

*It is estimated that during the last generation alone, about 750 million souls went into eternity who had never once heard about salvation. Suppose someone had won Hitler, or Stalin, what a difference that would have made!*

*God has a task for us to do. It is a most important one. **This task is set forth in Psalm 126:5,6. Let's consider this blessed task.***

### The Action -- "He that goeth forth."

Here is the first requirement in the greatest of all occupations that God would have us involved in—soul winning. We get exercised about the mechanics, the methods and the way to win souls, but nothing takes the place of going.

**The greatest lack -- to go.** One who wins souls must make it the business of his life. He must go to talk to people, and to win them (John 1:41,42). It is not a matter of talent, or magnetic personality, or spectacular ability. It is simply a matter of going to the lost (John 1:44,45). We do not win souls because we do not go to communicate the Gospel with them.

**The greatest requirement -- to go.** The Old Testament teaches that we are to go to the lost (Isaiah 32:30; Ecclesiastes 11:4; Daniel 12:3 and Proverbs 10:30). The New Testament teaches us to go. Luke 14 is a parable that teaches us to go into the streets, into the highways, and hedges, and compel them to come to Christ. In Acts 20 we see that Paul went from house to house, toiling and laboring to see people saved. Christ commanded us to go (Luke 24:45-48; Mark 16:15; John 20:21; and Matthew 28:18-20).

Soul winning must begin with the feet. We must first of all GO that others might be reached for Christ. Jesus said, "Follow me, and I will make you fishers of men." But we must choose to follow, we must choose to go! We must consecrate our feet first! Going is the first step.

### The Attitude -- "and weepeth... sow in tears..."

How we go, our attitude, is very important. Too much is done with the "head" and not the "heart." There ought to be tears for sinners; sorrow about sin. Tears of sympathy, tears of tenderness, tears of concern in prayer. "They that sow in tears" are those that God uses.

**Christ had such compassion.** He wept over the city of Jerusalem (Luke 19:41-

44). He had a broken heart for the people (Matthew 9:36-38). He sought the fallen, the unsaved. He prayed in the mountain all night for others (Luke 4:18,42-44; 5:16,17; 6:12). He depicted in parables the burden of Heaven for the lost (Luke 15).

**Paul had such compassion.** Paul, the great soul winner, had a tremendous burden for others. He said, *"by the space of three years, day and night with tears ..."* (Acts 20:31). He said, *"My heart's desire and prayer to God for Israel is that they might be saved,"* and *"I wish myself accursed for my brethren..."* (Romans 10:1-3; 9:1-3). In stonings, in shipwrecks, in jail, with bleeding body, he continued to show his compassion for lost souls (II Corinthians 4:8-18; II Corinthians 5:10-14).

Tears of burden for the lost are like the rain drops. The tears water the soil of the heart of the lost. Tears water the Word of God, the seed, as it is planted in the heart. This is not in the literal sense, but God does use the tears of concern. A burden unto tears shows that we are truly concerned. Too many Christians really do not have a burden for souls. They are full of themselves, and do not care (Proverbs 10:5).

### **The Activity -- "bearing precious seed"**

**The New Testament is clear.** In I Peter 1:23 God states that we are born again through the Word of God. In Mark 4 a sower went forth to sow and what he sowed was the Word of God. God uses His Word in lives. His power is in His Word (Hebrews 4:12; Romans 10:17; John 6:63).

**We must clearly use His Word.** God uses His Word, not our clever arguments, not our persuasion. We are dependent upon the "seed" of the Word of God as its power and life begin to work in the lives of the unsaved (John 8:45-47). We must depend upon the Holy Spirit to honor His word and use it to convict of sin, of righteousness, and of judgment (Isaiah 55:11).

Too often we depend upon our logic, upon human wisdom, influence, and personal magnetism. It is the Word of God that God uses. We must memorize the Word; saturate our lives with the Word of God and allow the Holy Spirit to make it the mighty Sword through us (Ephesians 6:16,17). We must sow in faith, as the farmer does. We must believe God John 15:16) and expect fruit that remains.

### **The Effect -- "shall doubtless come again"**

Those who obey the former command to go, to go weeping and sowing the precious seed, shall reap the promise. It is certain and absolute that God promises fruit. What a joy to see souls come to Christ. When a child is born into the family of God, what joy it brings.

The Christians who go, who sow the Gospel, shall come again rejoicing and will bring their sheaves with them. They shall see many souls saved, and will joyfully bring them to the Lord.

### **Conclusion:**

We are commanded to go. We are commanded to bring forth fruit. As we witness and win others, we will become fishers of men. We are commanded to obey the Lord and go after the souls of men. Pray about what you are to do. Obey Christ in this blessed task. No greater thing will you ever do in your life, than to point someone else to the Lord.

**Memory Verse: Psalm 126:5,6**

# The Blessed Treasure

## Psalm 119

### Introduction

*Almost every verse in this Psalm speaks of the wonderful treasure, the "Word of God." Not one chapter in all the Bible speaks as much of the Scriptures as this one does. God's Word is referred to as commandments, laws, statutes, judgments, and testimony.*

*God has spoken through His written Word. This is His inexorable Word, declared to be perfect and forever settled in heaven. The wise of this world stagger before it. But the meek, honest, saved person finds it to abound with simplicity, majesty, and profundity. It is said, for example, that some of the most profound chapters in the Word of God are John 10:1-14; and John 15:1-10, and yet their language is simple, and the words are simple enough that a child can grasp them. Yet it is so profound that one could never fully describe all that it means to the personal life.*

*You have in your hands the most neglected book in all the world. None is so universally owned, but so poorly read. What do you read? The newspapers? The sports magazines? The ladies' journals? What takes your time? TV? Sports? Recreation? These things too often take priority in the lives of Christians.*

*The Psalmist considered the Word of God to be more important than anything else in all the world. Let's see why he thought that, and what priority he put on the Word.*

### The Description of the Word

This chapter abounds with expressions which show us how wonderful the Word was to David.

**The Word is sweet** -- Psalm 119:103. Not only did David hear God's Word, but he fed upon it. It affected his spiritual appetite. It was his increasing delight. He found it sweet to his soul.

The words of a loved one, the encouragement of a friend, conversation with a date, may all be sweet, but how much more the Word of God. We ought to love and embrace God's Word. The Word comes laden with blessings from the heart of a God of love.

**The words are light** -- Psalm 119:105. The Word is a "lamp to my feet." As we personally use the Word in our lives, and apply its principles and commands practically to our lives, we will see the way that God wants us to go. The darkness of this world settles down about us, but we can use the light of the Word of God as a flaming torch to give light to our pathway.

The Word is a light unto our path (James 1:27). A light shines on the path to keep us from stumbling. The light of God's Word shows what is ahead and what lies around us.

In the eastern cities of Biblical times people needed a torch to light their way through the streets at night. With this lamp, they avoided the sewage in the streets. Our hearts need the illumination of God's Word to give us understanding and direction, to keep us from the sewage of sin. As we allow the Word of God to illumine our path, we will be aware of temptation and error to avoid. Happy is the person who uses the Word as his light, his counselor, his guide (Ephesians 5:8-17; Romans 13:11-14).

**The Word is valuable** -- Psalm 119:72. The Word of God is better than gold or silver. Did a poor man write this? No, David was a very rich man, who had all that money could buy. He knew the value of silver and gold, and yet he judged the value of God's Word as infinitely more than the world's wealth. The wealth of the world is good in some respects, but the wealth of God's Word is good in all respects. *"The love of*

*money*" will bring a curse, and many sorrows (I Timothy 6:9-11). But the love of God's Word will bring blessing and comfort.

A sure sign of being saved is to love the Word of God and to prize it above all worldly possessions. Worldly gain is gotten with labor and lost with grief. It is a false friend. But the Word of God brings comfort and is a storehouse of treasure which will become more and more valuable to the Christian (Psalm 119:127).

**The Word is eternal** -- Psalm 119:89. It is never fickle, but settled, determined, fixed, sure, and unmovable. Men change, what they think or write changes, but the Scriptures are "forever settled." The Word of God asserts the eternity of God. His precepts, promises, and purposes, are all settled, and none of them will be disturbed or changed.

## **The Design of the Word**

Designed to bring hope --Psalm 119:49. God will never disappoint the hope that is founded on His sure Word. He never causes us to hope without cause. He never mocks us by exciting false hopes (I John 5:14,15). He never disappoints His dependent servants. He makes them glad, gives them grace, confirms their faith, and settles their Christian walk (Hebrews 10:35-39; I Peter 5:10; Romans 5:1-5).

**Designed to cleanse** -- Psalm 119:9. The Word of God was written to the impressionable youth, who is pliable and yet forming habits. The fear of the Lord must begin in youth. Youth is plagued with hot passions, poor judgment, and limited experience. Never is there a better time to hear and heed God's Word (Proverbs 1:1-9). Youth is concerned about self. Young people want to know the best way for their lives. Their desire should be to have a clean life, a clean way, a clean speech, a pure conscience and conduct.

By taking heed to God's Word, by allowing it to rule the life, young people will find the best way. By looking to the guidance of God's Word, a young person will avoid thoughtlessness, carelessness, and presumption. The Word of God will be a chart, a path, a cleansing agent.

**Designed to keep from sin** -- Psalm 119:11. The heart is to be kept from sin by the Word of God. As the Word is stored in the affections, and lived in the life, it will be a cure for sin.

## **Delight in the Word**

**Love it exceedingly** -- Psalm 119:97. Christians should love the Word's holiness, its wisdom, and perfection. We should love it far above everything else, above family, job, school, work, or pleasure. How do we love God's Word?

**Rejoice in it** -- Psalm 119:162 and Jeremiah 15:16. The Word of God compares one who is in a long battle and finally gains the victory and divides the spoils, to a Christian who applies God's Word in his life and battles with the flesh, the world, and the devil. The Word of God brings victory over the corruptions of the soul, over self, and pride. The Word of God to the fleshly nature is tasteless, unpalatable, and unwanted. But to the spiritual nature, the Word is blessed (Romans 8:1-13). What a blessing when we find the spoil of promises of Scripture.

**Plead the promises of it** -- Psalm 119:25,28. By God's Word we are quickened and strengthened. But only if we apply the Word in daily life situations will we grow in Him. We must plead God's Word in prayer, embrace it in life, and practice it in thought, action, and deed.

**Memory Verse: Psalm 119:10**

# The Blessedness of God's Works

## Psalm 111:1-10

### Introduction

*What a wonderful Psalm of praise. The title of this Psalm is "Hallelujah" and the author keeps to his theme.*

*The Psalmist resolves to praise God, and to call upon others to enter into this solemn duty. He sought to excite himself to this glorious task, and in so doing to exercise others in it also. All the saved should unite in adoring the Lord, doing it now, always, and heartily; to praise the Lord unanimously, and eternally.*

*We must put away all doubt, complaint, murmuring, and rebellion against the Lord. We must give ourselves to praise with our lips, our lives, and our whole heart. Our whole heart should be employed in this wonderful duty. Examine carefully the following Psalms: 113:1,2; 112:1; 117:1,2; 118:1.*

*The Psalmist praised God and especially praised His works. His works ought to be the object of our meditation and praise.*

### His Works are Desired by His Own (Psalm 111:23)

**Because they are great.** God's works are great in design, in size, in number, and in excellence. They are magnificent like Himself. Nothing in them is trifling, but they are products of His wisdom and power. Consider the greatness of His works in nature. Oh, what variety, what immensity, what perfection! A man will try to make things of what God has created. But nothing man touches is perfect. Yet consider the perfection of the smallest flower. God's works are great in beauty and they are perfect.

**Because of pleasure in them.** The saved person will glory in all that God has done. His works will be a thrill to us. The saved will regard His works in and among His people. They will marvel and revel in what God has done. They will recount His blessings, and His working in their lives.

Philosophy seeks truth, theology finds it. But in Christ we possess it! Human things must be known to be loved, but divine things must be loved to be known. Those who love the Lord delight in His handiwork. Man's works may be great from a distance. But God's works are great when sought out and examined. The hidden wisdom of God, how great and marvelous it must be!

The saved have pleasure in His works. They reckon as well done all that He does. They think upon His works with delight and surprise. They look diligently at His works and find out their purposes, designs, and concerns (John 15:15; I Corinthians 2:9-16).

**Because they are honorable and glorious.** His works reflect His honor and glory. His works are glorious in their purpose, application, conception, foundation, and arrangement. His most glorious work is our salvation (John 5:16,17,36; Ephesians 2:8-10; John 9:4,5). In salvation He will be magnified forever. His own will be the "inheritance" forever (Ephesians 1: 18).

### His Works are Remembered by His Own (Psalm 111:4,5)

**Made for a purpose.** God has made His works to be remembered. Divine benefits



are always valued by a grateful heart. We should seek to remember and notice His mercies, but the most amazing perverseness in us is that we often do not remember His glorious works. God meant them to be remembered. He has taken care to record them by "inspiration" for us (II Timothy 3:16; II Peter 1:19-21). We should take care to remember them.

Most of what we labor to remember is not fit for, or worth, the effort. What do you speak about, or visit about with others? Much of the time it is just "prattle" or vain empty small talk that we hear about us. We are all guilty of such useless speech. We ought to talk more about the things of God (Colossians 4:4-6; 3:16; Matthew 12:34-37).

**Honored by the purpose.** Do we remember the works of the Lord? Do we rejoice in them, glory in them, thrill to them? We ought to honor God by remembering what He has done in history, and what He has done in our lives. We ought to rejoice enough in these things that we will share with others (Psalm 118:23,24,29; Psalm 145).

### **His Works are Witnessed by His Own (Psalm 111: 6-10)**

**The power of His Works.** The saved have seen what He is able to do. They see the force and power that He is prepared to put forth on their behalf.

Israel saw the wonderful, powerful works of God. They saw His physical works and wonders in the ten plagues and miracles in crossing the Red Sea, and the forty years of His care in the wilderness. They saw His spiritual wonders and beheld the matchless energy of God. We must know the power of His work in our lives too. In times of deep stress and distress they saw the power of God. We also must know that power in our daily lives (Philippians 4:13; Ephesians 6:10). The sad thing about it is that Israel would not believe as they ought. They saw but not with faith.

God works for His own today in the same mighty power of the miraculous as seen in Christ's life while He was on earth. He wants to do a work of grace in our hearts. For His own He does mighty works so that we may believe in His Lordship. "Nothing is too hard for the Lord" (Genesis 18:14).

God's power working in our lives is for the purpose of bringing lost souls to Him through us. We will then have the "heathen" for our heritage.

Literally God so worked in David's day that many of the nations were subdued. Their wicked ways were put away, and many of them became proselyte Jews. Many of those nations received deliverance and came to the truth of the One True God. What a glorious result of His Works. This is what God wants to do today.

**The justice of His works.** The truth and justice of God is conspicuous in all that He does. He does not have any crooked policies, but is faithful and righteous in all His works. "*The works of His hands are verity and justice.*"

**The stability of His works—111:8-10.** His commandments are sure and will never fail. His Word and works will stand fast forever. They are done to bring sinful man to redemption. His commands and His covenants are forever and His Word, will and works will never fail.

### **Conclusion:**

What God has said can never be unsaid. His purpose, action, and accomplishments shall stand forever. The wise God will never be put to new counsels or obliged to take new measures. Man is unstable in all his ways, but God never needs to recover, retract, or revoke what He has said of the past or of the future (Malachi 3:6).

When God begins something He will finish it (Philippians 1:6; Jeremiah 32:27). His "*verily, verily*" shall stand forever (John 5:24; 3:3,7).

God's power supports His works. We can depend upon Him. What He has promised He will do (Romans 4:20,21; Hebrews 11:11). Let's rejoice, praise Him, and thrill in all the works of the Lord!

**Memory Verse: Psalm 111:4**

## The Blessing of Knowing God

### Psalm 139; 99; 136

#### Introduction

*Is it possible to know God? That is different, you know, from knowing about God. A person who is popular may be known by many people. That is, they are familiar with that person's name and certain facts about him. But only those who live with such a person really know him.*

*The Psalmist lived with God. He knew Him intimately. From the inspired record which we have in the Psalms we can discover facts concerning the nature of God.*

*It is evident from the Scriptures (John 17:3; John 10:14; II Timothy 1:12; Job 19:25; Psalm 46:10) that it is God's will that we "know" Him intimately. We can first know God only by being saved, for in accepting Christ as our Savior we become His. Secondly, we can only know the Lord as we study the Word of God. You see, God is seen in the Word. There we read and study about His person.*

*There are many people in the world who we would possibly like to know, but for most of them it matters little. But to know the Lord; that is most important. The Psalms evidence a deep appreciation for the truth about God. Let's see what the Psalmist had to say.*

#### The Greatness of God is Seen (Psalm 139)

Today the word "great" is much over-used. It is used in a flippant manner and has lost its true meaning. But speaking of God in Scripture, it means that He is high and exalted, possessing greatness and glory.

His greatness relates to His person, what He is in Himself, His performances, and what He does in relation to His creation and creatures. In doctrinal books used in Bible colleges, we read of the attributes, characteristics, and perfections of God. We must always remember that God is greater than the sum total of all that we read about in the Word of God. The Psalms are filled with descriptions of God and of His perfections.

**The greatness of His person.** God is not dependent upon anyone or anything outside Himself (Psalm 33:13,14; 115:3). He is eternal and is not confined or conditioned by time. Yet He is the author of time (Psalm 90:2; 102:12). He is not subject to change or decay but is unchangeable (Psalm 9:7).

Psalm 139 goes into wonderful detail concerning three of God's attributes -- His omniscience, His omnipresence, and His omnipotence. These relate to His person, and to our human experience. The thought is not merely that God knows all things but that He knows "me," He sees "me," He exercises His power toward "me."

**The greatness of His knowledge** -- 139:1-6. God's knowledge extends to the soul of men. It includes the body and activity of man. He knows the tongue, the words of men, and understands man entirely.

God's knowledge is perfect, complete, and unlimited in experience. His knowledge does not come little by little, line by line, precept by precept, as man's does. He knows all from the beginning to the end.

**The greatness of His presence** --139:7-12. Our God transcends all limitations. He is everywhere present with His entire being at the same time. He does not possess a physical body; He is a spirit. The Psalmist begins by affirming God's presence everywhere, in the heavens, in hell, in the seas, and even in the secret places.

**The greatness of His power** --139:13-18. The Psalmist's primary concern is the power of God in forming man and giving man life. Life, birth, growth, and human development are the work of God. In this we see the great power of God.

In the closing chapters of Psalms, the power of God is a major subject for praise (Psalm 145; 146; 148).

**The greatness of His performances.** The thrilling thing about God's works is that they are related to His people. The burden of God's greatness is that it reaches man. God knows all about us; we can never escape His presence. God exercised His mighty power upon the Psalmist and upon us even before we were born. God sees us in all that we are, our hearts, our thoughts, our actions, and our words. All His mighty power is for our needs. He desires that we know His power in our behalf (Ephesians 1:18-20; 3:19,20), in order that we not live in sin.

Like light in a dark night, He sees everything about us. He knows us inside out, and there is nothing hidden from Him.

Why should we be hypercritical before others? Our behavior often depends upon where we are, and whom we are with. But we should live in the light of the fact that God's eyes are upon us at all times.

How thrilling are the works of God! They are for us, and for His glory (Psalm 145:1-21).

## **The Goodness of God is Seen**

**Consider His holiness** -- Psalm 99. *"Let them praise thy great and awe-inspiring name; for it is holy"* (v.3). Every attribute of God is conditioned by His holiness. What He loves is conditioned by His holiness. His very name is holy (Leviticus 10:10; Isaiah 6:3). The Psalms reveal a high and lofty concept of God. We ought to tremble before a Holy God (Hebrews 12:14; I Peter 1:13-17). *"Exalt ye the Lord our God, and worship at his footstool; for he is holy"* (w. 5,9).

In common usage "good" means the opposite of "bad." But the goodness of God means more than just the absence of sin. God is aggressively holy. God's goodness means a positive possession of righteousness and holiness. All God's actions are perfectly commensurate with His being. All His acts must harmonize with His holiness. God will mete out the just demands of His holiness. He shows no favoritism with any person, not even with the saint. We are called to be holy for "He is holy."

**Consider His justice** -- Psalm 89:14; 101:1.

## **The Grace of God is Seen (Psalm 136)**

The word "grace" is a New Testament word. The Old Testament counterpart would be the usage of the word "mercy." In Psalm 136 every verse speaks of that mercy, for grace is "favor" we do not deserve. And no man could say that he deserves the wonderful "mercy" which God shows. Oh, how longsuffering is that mercy (Psalm 23:6; 103:11; Lamentations 3:22; II Corinthians 1:3)!

God's mercy is the exercise of His goodness toward us in every time of need. As Psalm 136 would have been sung by the priests and Levites, the constant refrain of "his mercy endureth forever" was sung by the congregation in reply. We ought to think upon such grace shown unto us.

1. Consider His mercy displayed in His power—136:4-9.
2. Consider His mercy displayed in His preservation—136:10-22.
3. Consider His mercy displayed in His provision—136:23-26.

God's mercy is for us who deserve punishment. His grace, as seen in the New Testament, was shown when we were enemies, ungodly, dead in sin, under the wrath of God, and deserving of Hell. But in the blood of Christ, through salvation, all of that is put away, and we are justified by grace through faith (Romans 5:1). Come to that grace. Accept His salvation (Romans 3:21-24).

**Memory Verse: Psalm 139:23,24**

# 13. The Blessing of Worship

## Psalm 15; 103

### Introduction

*Do we really know what it means to worship? Do we actually worship when we come together for a worship service? What are the elements of worship? How do we worship? How do we prepare for worship? These are important questions.*

*Missionaries in Korea tell us that in that land the Christians approach their church services much differently than people in most places. In the Western world the fifteen to twenty minutes before church begins are usually devoted to family and community gossip. But in Korea, as folk come and wait for the service to begin, they sing hymns together without the use of any musical instruments. They worship while preparing to worship.*

*True worship means that the worshiper comes in a spirit of reverence, adoration, and submission to God. It is more than religious exercises; it is more than reading Scripture, singing, testifying, listening to a message, or sitting silently in a building. Many people perform all these functions, and still never truly worship God. Worship is an attitude of the heart. It is the inner man in response toward a holy God.*

*The Psalms have a lot to say about worship. David knew what it meant to worship the Lord.*

### The Preparation for Worship

Does it make a difference whether God accepts our worship or not? Does it matter whether the Lord is pleased when we come before Him in a church service? Who may hope for acceptance as a worshiper? Who may be assured that God is pleased? What is God's ideal for the guest who comes to His house of worship?

What is our desire in worship? How can we come to Him in worship? Christ said that we "must worship in spirit and in truth" (John 4:24).

I am afraid that we know very little about the true meaning of worship. Most people consider any Christian activity as worship. For many people church is a place for gossip, chatter, and meeting of friends, rather than a place to meet God.

**The positive that prepares for worship**—Psalm 15:2,3. David asks a question in verse one, and then goes about to answer it. He is concerned about being worthy to come into God's presence and to be received by Him.

**An upright walk** (v. 2) has to do with being blameless (I Corinthians 1:8; Philippians 2:15). To walk uprightly means to have no sin unconfessed, to be unspotted from the world. We will habitually live victoriously and have a clean heart before Him.

**A working of righteousness** (v.2) means that a person knows what is right (James 4:17). He practices righteousness and seeks after holiness. He is proper and ethical in his acts and deeds in relationship with God and man (I John 2:29; 3:7; Colossians 3:12-15).

**A speaking of truth in the heart** (v.2) means speaking and thinking with sincerity and with faith (II Timothy 1:5; I Timothy 1:5). We have no room for hypocrisy in our hearts. Inwardly and outwardly the worshiper must be honest and truthful. Our walk, words, and work will be outward signs of the inward attitude.

**A proper attitude toward wrong doers.** A Christian will abhor the sin of a vile person, but honor the godly. A true worshiper will hate all evil and not be affected by the wealth and influence of the ungodly.

**A respect for all believers who fear the Lord.**

**A trustworthy man who keeps his word.** This Christian can be trusted. Even when it costs him in finances or reputation, his word can still be trusted.

**The negative that hurts worship.** There are things which must be put away from the life.

**Backbiting with the tongue.** This is a deadly evil. It is slander and speaking evil; maligning others. All such is the work of the devil, who is the chief slanderer. It is awful to do as Satan does.

**Doing evil to a neighbor.** Neighbors are not only the people next door, but all people with whom we have contact. We should never do evil to them either by word or deed.

**Reproach against a neighbor.** This conveys the idea of speaking out and bringing forth a sin or shortcoming of another (I Corinthians 13:6).

**Dishonesty in business.** He who would come to worship must not charge interest forbidden by the law. He must not charge an interest rate that is oppressive to the person, or unlawful (Leviticus 25:36,37; Exodus 22:15). Neither should he accept a bribe. There is much injustice in the business world including practices of bribery and graft.

If we are going to worship in the fear of the Lord and truly come into His presence, it must be with a clean heart and pure hands. God will not accept our worship when our lives are not right, even though we are saved.

## **The Practice of Worship (Psalm 103:1-22)**

Psalm 103 speaks of our obligation to worship, (v. 1-5, 20-22) and of the only true object of our worship (v. 9-16). Worshipful praise is the theme throughout this chapter. In this Psalm the Psalmist calls upon his own heart to bless the Lord. He talks to himself!

**The word "bless" means to praise, to worship.** The holy name of God is to be praised. He is to be praised for all His benefits. We are to worship Him for who He is, and what He has done. He is to be worshiped for Himself.

The Psalmist mentions six benefits in verses 3-5. Because of each one God merits our heartfelt praise and worship. All of them together overwhelm us. What blessings in the Lord! Oh, how God satisfies!

**All should bless the Lord -- 103:20-22.** The angels, which excel in strength, and do His commands, all praise the Lord. All His hosts, His ministers and all who do His pleasure should bless Him. All His works in all places bless Him.

So enthralled is David with the worship of His God that he invites all creatures to join him in anthems of praise and worship.

## **The Prospects of Worship (Psalm 103:6-19)**

**Because He is merciful and gracious --103:8-12.** God is slow to anger and plenteous in mercy. He has not dealt with us according to our sins. He has not rewarded us after our sins, but has removed our sins from us.

**Because He pities as a Father -- 103:13-19.** God knows our frame, and our infirmity. He knows how short is our life. He has mercy upon all those who fear Him.

## **Conclusion**

True worship is being occupied with God, His person, His will and His ways. It is forgetting ourselves and our desires and setting our hearts upon Him. It is the putting of the whole heart, soul, mind, and affection into praise, adoration, and reverence of the Lord. We must learn to worship Him (Revelation 5:8- 14).

**Memory Verse: Psalm 103:1**

## Blessed Release from Fear

### Psalm 27:1-14

#### Introduction

*Each one of us would like to say, "I haven't a fear in the world." But none can, for all have some fears at times.*

*Fear is not altogether a liability. It is a part of our makeup. It is given by God as a safeguard, built into our lives to save us from some calamity. Public morality, for instance, would not be what it is except for the fear of scandal.*

*A certain amount of fear found in the life of the Christian is good. "Fear to disobey the Lord," "fear of judgment and chastising..." Such fears are good and wholesome (11 Corinthians 5:11). So to a certain degree fear serves a useful purpose, a restraining influence, a brake upon behavior. But the danger lies in allowing what is really our servant to become our master. When fear possesses us, when fear controls the life; then peace, joy, and love are lost from that life.*

*Our fears are concerned with the past. Did I do right? Has God forgiven me? What will happen because of the past? None can pretend that his or her past is a "clean sheet." There are things that we should be ashamed about. We need to put away the past (Philippians 3:14), putting it all under the blood of Christ.*

*Some fears concern the present. One could fill a catalog with present fears that people allow to possess them: fear of war, disease, lost health, physical powers gone, abilities waning, loss of job, loss of love and affection.*

*Many especially fear the future and what might happen. The uncertainty of things in this world often leads people to severe anxiety. In a survey of 410 people, 165 had some very real, strong fears about the future.*

*Each one of us knows the meaning of fear. Sometimes fear gets the better of us. Many have become victims of fear because they nurse a secret sin. Unconfessed sin, hidden malice, and resentment, are often the underlying causes of fear. Fears should be brought out into the open, and the causes behind those fears. Many times fear is out of proportion because we have morbidly dwelt on the problems, and can do nothing about them.*

*God has an answer for fear. Study and meditate on the following verses before studying the rest of this chapter. Hebrews 11:7; 12:28; Philippians 2:12; Ephesians 6:5; Psalm 19:9; Mark 4:40; Proverbs 14:26,27; Proverbs 29:25; John 14:27.*

#### The Antidote for Fear is the Lord (Psalm 27:1.2)

David unashamedly testified, *"the Lord is my strength."* God gives strength for every situation of life. He will give power to carry on when things are all going wrong. He will give peace and trust when fears come. Our strength is not in a philosophy of life, or in a creed, or in an idea, or even in "positive thinking," but in our Lord Jesus Christ.

*"The Lord is my deliverance."* The word "salvation" as used here really means deliverance. It is used for more than salvation from sin unto eternal life. The word "deliverance" also has to do with salvation from terror, or fear, and indicates any type of divine deliverance. The Lord personally is my salvation, David could say. It was not just a motto for him, but a living, daily truth.

It was more than "knowing about" that strength and deliverance. David truly appropriated God's power to deliver him from fear. A blind man may know about the shining of the sun, but it does not shine for him, as it gives him no light. So many people speak about "the man upstairs," or "O Lordee," and in this manner God is cut down to human size. The God that David spoke of is not human sized. He is the Creator, the Preserver, Sustainer of the



universe, the Redeemer, the King of Kings, and the Lord of Lord. (John 14:27; Acts 2:36; Romans 14:9).

**We must unashamedly know Him.** He is the One who speaks peace (John 20:19,21). He is the One who gives peace (John 14:27). We must know Him as the one who commands peace (John 14:1,27). He is the One who is our peace (Ephesians 2:14; II Thessalonians 3:16; John 16:33). He expects peace through our lives to others (Romans 14:19; II Corinthians 13:11; I Thessalonians 5:13). He is the One who gives abundant peace (Philippians 4:7).

There is nothing like the inner peace that comes from living and abiding totally yielded to the Lord and to His peace.

### **The Antidote for Fear is Light and Salvation (Psalm 27:1-14)**

We are not so afraid of things as we usually are of our inability to handle certain problems, like cancer, loss of job, children leaving home, disobedient children, etc. We are afraid of these life situations, afraid that we can not cope with them. Life is far too often made up of worries, apprehensions, anger, anxiety, resentment, and sadness. Many of these problems are related to unsolved fears.

**The Lord is my light.** What is the opposite of light? Darkness! Yes, it is darkness and despair. Isn't this the condition of the world today? Don't many individuals find themselves in deep despair? Many possess no light within themselves because they do not know the Lord personally (Psalm 23:1). They do not know His guidance (Proverbs 3:5,6). They need to know Him as personal Savior and have His hand upon them (Isaiah 41:10). People must have His direction in order to find their way in this world (Psalm 32:8; Exodus 14: 13).

He is our "*light*" (John 8:12; 1:9). As the Light of the World He discovers our hidden sins (Psalm 19:12-14), pledges to cleanse the repentant sinner (Psalm 51: 1-7), and guides us in the right path (Psalm 37:23).

**The Lord is my salvation—**Psalm 27:3-14. Christ alone can save us from ourselves, from our sin nature (Romans 7:17-20). He alone can save us from the power of the carnal life (Romans 8:5-13). He can save us from fears, frustrations, doubts, and unbelief (Romans 4:20,21). He alone can save us from failure and unworthy living (Romans 12:1,2).

He alone can save us in every situation. His power in salvation includes bringing freedom from the fear of inability (Philippians 4:13), the fear of enemies (Psalm 27:3-6,11), the fear of being left alone (Psalm 27:9,10), the fear of the future (Joshua 1:8,9), and the fear of failure (Psalm 27:13,14; John 15:16).

### **Conclusion:**

It is the Lord who gives courage for daily struggles and provision for all our needs. Meditate on the portions in Isaiah 40:28-31 and Philippians 1:6-13. When God begins a good work, He will complete it in us for His glory. "*Faithful is He that calleth you, who also will do it*" (I Thessalonians 5: 18, 23, 24).

**Memory Verse: Psalm 27:1**

# 15. Blessed Place of Protection Psalm 91:1-16

## Introduction

*This whole Psalm gives us clear proof that "one plus God is a majority!" The power of "one plus God" is illustrated in the Word of God again and again. Noah was alone, but he was still a victorious Noah. Joseph was alone in Egypt, but think of his life and the true example that "one plus God is a majority." Job stood alone in the dark night of his trial (Job 1:21,22), but remember it was one, plus God.*

*In this Psalm the emphasis is on the singular: the Christian alone with his God. You will note that the nouns and pronouns are in the singular. One saint, plus God, will find many things to be assured, certain, and definite for him as he walks with the Lord.*

*Many, many Christians have found this Psalm to be their strength in the trials of life. Let's give ourselves a thorough study of the Psalm.*

## The Assurance of Protection (Psalm 91:1-9)

**The fact of protection—91:1,2.** The general truth is that all who live in a life of fellowship with the Lord are under His safe, constant protection. A Christian is preserved and secure at all times. If he walks by faith, he will choose God as his guardian. He that abides and lives in sweet fellowship with the Lord is at home with God. If I dwell in the secret place of communion with the Lord, I will be under the shadow of His care.

There He shelters us; He comes between us and every storm. He is our rest, and our refuge. It shall become our testimony that He is our fortress. We shall know in daily experience His blessed care (Psalm 55:22).

**The provision of protection—91:3,4.** First of all we will be kept from evil. The "snare of the fowler" is unseen and pictures an enemy that catches an unwary prey suddenly. In our spiritual walk we shall be kept from the temptations of Satan. He is the one who uses snares, wiles, and darts, and is subtle and insidious. The tricky, wily dangers are unknown ahead in our path, but deliverance is in the Lord

Secondly we will be kept from physical calamity. God will keep the Christian from "pestilence"—*from infection, disease, contagion of sin, or problems with unreasonable and wicked men. All of these things could be meant by "pestilence."* God shall preserve the natural life of those who are in His will. If a person is in the will of God, he is invincible.

Thirdly, a Christian is kept as one covered. He is covered with God's tender care, with His affection and grace. He is covered with His great power and efficacy.

Lastly, the Christian is kept by His Word. His word and His truth become a Christian's shield and buckler. His truth is the sword to keep the heart, mind, and life.

The picture of being under His wings is a blessed one and is often spoken of in Scriptures. A study of the following verses will be a help to you. Psalm 17:8; 36:7; 57:1; 61:4; Luke 13:34,35.

**The purpose of protection—91:5-8.** God's protection relieves us from fear and terror. There were many dangers that the Israelites faced at various times in their history. Many dangers face us today. But He is Lord. He will save from fear of the arrow by day—the temptations daily before us. We shall be kept from sin by His unfailing grace. He will keep us from distrustful fear.

In verses eight and nine the Psalmist states the qualifying conditions. We must examine our lives. Is the Lord truly our habitation? Is He truly our refuge? We must be sure that our trust is in Him alone.

## **The Assurance of a Protector (Psalm 91:10-12)**

**The fact of a Protector**—91:10. God says that "no evil shall befall thee." Though trouble and affliction come, yet none shall befall God's own that God will not give the strength to handle. We must learn to claim and trust Romans 8:28,32. God does work out His will in our lives through difficulties, and teaches us to trust Him though the trials come.

**The provision of a Protector**—91:11,12. Angels are the servants of the believer (Hebrews 1 :14). What a precious promise that God shall give His angels charge over His own! I believe that angels are given charge over every individual saved person. We could say that angels are "employed for them to keep the saved in all their ways." There are limitations, but as long as we keep in the way of obedience and fellowship to the Lord, there is such a protector.

What affection and care the Lord gives to His own. He sends the angels to "bear them up," to give them care and affection as a nurse with a child. He condescends to our needs. He keeps the feet of the saints lest they stumble and fall (Psalm 34:7; Luke 22:43; John 5:4; Acts 12:15; Hebrews 13:2; I Peter 1:12).

**The purpose of a Protector**—91:13. God protects us so that we might have complete victory over sin in our lives. He wants us to tread upon the roaring lion, the old serpent, the devil. He gives us His protection so that through Christ we might be more than conquerors. "He has spoiled our spiritual enemies..." (Colossians 2:15; Romans 8:37). He wants to give Christians full and complete deliverance from sin (II Corinthians 1:10; II Peter 5:6,7).

## **The Assurances of the Protected One (Psalm 91:14b-16)**

Since the obedient saved are His forever, He also states the assurances that those who are protected have in Christ.

**"I will deliver him."** This is deliverance in the midst of trouble and out of that same trouble. Even in death or in Christ's coming, we will be free completely and fully from all troubles (Psalm 23:1-6).

He will be with us in trouble. He takes note of our sorrows and our adversities, and supports and undergirds us through them (Hebrews 12:1-11). We shall sense His gracious presence as He brings His peace in our hearts. He will give us a burden to pray and then answer by His sovereign providence, with His promises, and grace to strengthen our souls.

**"Will honor and satisfy Him."** When we honor the Lord, then He will honor us (I Samuel 2:30; Psalm 15:4; Matthew 7:6). Believers are not delivered and preserved in a way that lowers them, but in a way that brings honor to God, and to them.

## **Conclusion**

God's protection is a glorious promise to those who set their love upon Him (Psalm 91:14), know His name (John 10:4,14, 27), know His salvation (John 10:9-11), and know that place of secret prayer (Matthew 6:6; Psalm 91:1).

Even God's children find it difficult to "*be still.*" We live a life of much activity and lose the blessing of being quiet in His presence. You cannot be holy in a hurry. It takes time to be holy. It is much easier to make God our refuge in profession than in practice. Be sure that you are saved, and then learn to walk in His sweet presence.

**Memory Verse: Psalm 91:15**