

# The Grace of Benevolence

## Outline and notes in Psalm 41:1-3 10-28-1998 S.S.

I want to use these three verses this morning and speak for just a while on the "Grace of Benevolence".

Webster defines the word benevolence as: 1. The disposition to do good: 2. Kindness: 3. The love of mankind, accompanied with a desire to promote their happiness.

Jesus Christ betrayed by Judas Iscariot is evidently the great theme of this Psalm, but not exclusively. He is the antitype of David, and all his people are in their measure like him; hence words suitable to the Great Representative are most applicable to those who are in him. Such as receive a vile return for long kindness to others, may read this song with much comfort, for they will see that it is very common for the best of men to be rewarded for their holy charity with cruelty and scorn; and when they are humbled by a fall, advantage has been taken of their low estate; their good deeds have been forgotten and the vilest spite has been vented upon them.

*Illus:* Jesus

Please let me insert this little seed for thought. We know that all scripture is inspired of God and knowing the theme of this Psalm, I can't help but wonder if the Spirit had John 12:1-8 in mind when he inspired Psalm 41.

(Read) **John 12:1-8** "Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. <sup>2</sup>There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. <sup>3</sup>Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. <sup>4</sup>Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, <sup>5</sup>Why was

not this ointment sold for three hundred pence, and given to the poor? <sup>6</sup>This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. <sup>7</sup>Then said Jesus, Let her alone: against the day of my burying hath she kept this. <sup>8</sup>For the poor always ye have with you; but me ye have not always.”

One other observation before we turn our attention to the Psalm. Notice the Psalm begins with a benediction. “Blessed is he” This is the third Psalm that opens in this fashion, and there is a growth in it beyond the first two. In the first Psalm blessing is pronounced upon those who separate themselves to search the word; in the 32<sup>nd</sup> Psalm those who have been pardoned from sin; and now here in the 41<sup>st</sup> Psalm the forgiven sinner brings forth fruit unto God available for the “good of others”. (A life that others can benefit by)

Before looking at the fourfold blessing of the Psalm lets look outside the text for a few simple observations.

1. Benevolence is an evidence of the operation of God’s love within us: **I John 3:16** “Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. <sup>17</sup>But whoso hath this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? <sup>18</sup>My little children, let us not love in word, neither in tongue; but in deed and in truth.” (Put your words into action)
2. Benevolence must be done with the right motive and attitude: **I Corinthians 13:3** “And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.” *Illus*: Judgment seat
3. In benevolence, “as well as many other graces”, I see the law of sowing and reaping: **Galatians 6:7** “Be not deceived; God is not mocked: for

whatsoever a man soweth, that shall he also reap.”

Notice: In our text, three times it is written, “the Lord will” to the man who considers the poor. V-1,2,3

**Luke 6:38** “Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.”

4. Benevolence is not to be boasted of: **Matthew 6:1-4** “Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.  
<sup>2</sup>Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. <sup>3</sup>But when thou doest alms, let not thy left hand know what thy right hand doeth: <sup>4</sup>That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.”

## FOURFOLD BLESSING

### I. Promise Of Deliverance In Time OF Trouble: V-1

*Note*: God measures to us with our own bushel. Days of trouble come to even the most generous, and they have made the wisest provision for rainy days who have lent shelter to others when times were better with them. The promise is not that the generous saint shall have no trouble, but that he shall be pressured in it, and in due time brought out of it.

- A. Hides us in time of trouble: **Psalm 27:5** “For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock”
- B. Revive us in trouble: **Psalm 138:7** “Though I walk in the midst of trouble, thou wilt revive me: thou

shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me.”

C. Helps us in trouble: **II Corinthians 4:8** “We are troubled on every side, yet not distressed; we are perplexed, but not in despair;”

**II. Preservation: V-2** “The Lord will preserve him”

*Note:* Here is the portion of all those made like their Lord, they bless and they shall be blessed, they preserve and they shall be preserved, they watch over the lives of others and they themselves shall be precious in the sight of the Lord.

C.H.S. The miser like the hog is of no use till he is dead—so let him die; the righteous like the ox is of service during life—then let him live.

**III. Prosperity: V-2** “And he shall be blessed upon the earth”

*Illus.* The Widow in **I Kings 17**

**IV. Protection: V-2** “And they will not deliver him unto the will of his enemies”

*Illus.* Paul: Let down the wall in a basket at Damascus. (Who’s holding the ropes)

**V. Peace: V-3** “Thou wilt make all his bed in his sickness”

*Note:* Our Lord becomes a chamber-servant.

A bed soon grows hard when the body is weary from tossing to and fro upon it, but grace gives patience, and God’s smile gives peace, and the bed is made soft because the man’s heart is made content.

# KISS OF BETRAYAL

## Outline and notes in Psalm 41:4-9 11-1-1998 S.S.

As I mentioned last week this Psalm has its prophetic fulfillment in the betrayal of our Lord by Judas Iscariot. Compare V-9 to **John 13:18** "I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me."

Please notice, not only did Judas as well as David's traitor betray them with a kiss but also a kick. The word heel has reference to a horse who would kick his master that feeds him.

As I mentioned earlier the Psalm is prophetic, but it also had its occasion in the life of David. Most students of the Bible agree that David's reference here is to the rebellion of Absalom. Its story is found in **II Samuel 15-18**. But Absalom is not the traitor. It is David's wise counselor, Ahithophel.

I want to notice by way of introduction the parallel between our Lord and Judas and then David and Ahithophel.

### I. The Parallel:

1. Both the Lord and David the night of their betrayal were accompanied by their earliest followers:
  - A. The Eleven: (Our Lord)
  - B. Six hundred: (Came with David from Gath)
2. Both were prepared to do the will of God, regardless of the cost:  
**I Samuel 15:25,26 – Matthew 26:39**
3. Both passed through the Mount of Olives.  
**II Samuel 15:30 – Luke 22:39**
4. Both were broken (Same verse as above)
5. Both found succor in their hour of need:  
**II Samuel 17:27 – Luke 22:43**

6. Both ultimately had victory:
7. Both Ahithophel and Judas hanged themselves:

## **II Samuel 17:23 – Matthew 27:5**

### **II. The Plot:**

- A. Their slander: v-5

*Note:* It was their nature to speak evil; it was not possible that the child of God could escape them. Just like the viper that fastened on Paul's hand, the better the man the more likely and the more venomous the slander. Evil tongues are busy tongues and never deal in truth.

- B. Their smooth words: v-6 "He speaketh vanity"

*Note:* Like the fox who visits a sick lamb, his words are soft but he licks his lips in hope of a carcass.

*Story:* Its like the fowler, on a frosty morning haven taken several birds for which he had long watched, began to take up his nets, and nipping the birds on the head laid them down. A young child noticing the tears trickling down his cheeks by reason of the extreme cold, said to her mother, that certainly the man was very merciful and compassionate, who wept so bitterly over the calamity of the poor birds. But her mother told her more wisely, that she might better judge of the mans disposition by his hand than by his eye, and if the hands do strike treacherously, he can never be admitted to friendship, who speaks fairly and weeps pitifully.

- C. Their spreading of the gossip: v-6 "when he goeth abroad he telleth it".

*Note:* A little fault is made much of; a slip of the tongue is a label, a mistake a crime, and if a word can bear two meanings the worse is always fathered upon it.

- D. Their secrecy:

*Note:* The spy met his comrades in a secret place and set them all to whispering.

1. Their unity in secret: "all" (Pharisees & Chief Priests) (Absalom & Ahithophel)
  2. Their ungodliness: "Hate me"
- E. Their scheme unfolded: "Against me do they desire my hurt"

*Note:* Evil men are good at devising, they are given to meditation, they are deep thinkers, but the mark they aim at is the hurt of the faithful. Snakes in the grass never there for a good end.

F. Their sad conclusion: v-8 "Rise up no more".

# The Influence Of A Godly Man

## Outline and notes in Psalm 41:10,11 S.S. 11-15-1998

1. The influence we have is either for good or for evil.  
(Illus. The trend of the hour)
2. The impact it has on others.
3. The effect it has on others.
4. Those who underestimate themselves.
  - a. Modest:
  - b. Humble-minded:
5. Those who overestimate themselves.

### HOW WE INFLUENCE

#### I. By Living Near TO God:

##### A. Requite others properly: v-10

1. Retaliate: **Romans 12:17-21** "Recompense to no man evil for evil. Provide things honest in the sight of all men. <sup>18</sup>If it be possible, as much as lieth in you, live peaceably with all men. <sup>19</sup>Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance *is* mine; I will repay, saith the Lord. <sup>20</sup>Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. <sup>21</sup>Be not overcome of evil, but overcome evil with good." (Does not mean we are not to defend ourselves)
2. Recompense: **Matthew 5:44-48** "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; <sup>45</sup>That ye may be the children of your Father which is in



heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. <sup>46</sup>For if ye love them which love you, what reward have ye? do not even the publicans the same? <sup>47</sup>And if ye salute your brethren only, what do ye more *than others*? do not even the publicans so? <sup>48</sup>Be ye therefore perfect, even as your Father which is in heaven is perfect.”

**Matthew 7:12** “Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.”

3. Reward:

- B. Reflect his goodness: v-12 **Matthew 5:16** “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”
- C. Rejoice in the light of his presence:

**II. By Loving The Brotherhood: John 13:35** “By this shall all *men* know that ye are my disciples, if ye have love one to another.”

- A. Esteem others more highly than ourselves:  
**Philippians 2:1-4** “If *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, <sup>2</sup>Fulfil ye my joy, that ye be likeminded, having the same love, *being* of one accord, of one mind. <sup>3</sup>Let nothing *be done* through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. <sup>4</sup>Look not every man on his own things, but every man also on the things of others.”
- B. Exhort one another: **Hebrews 10:25** “Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more, as ye see the day approaching.”

### **III. By Learning The Hearts Of Others:**

A. Understand their motives: (David & brothers)

**I Samuel 17:28** “And Eliab his eldest brother heard when he spake unto the men; and Eliab’s anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle.”

**IV. By Living Above Reproach: Philippians 1:10** “That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ;”

(Not criticism)

# An Appetite For God

## Outline and notes in Psalm 42:1-5 11-15-1998

This Psalm sets before us a godly soul under a sense of absence from God, (v-15) and the deep depression and strong consolation of a godly soul. (v. 6-11)

It is the cry of a man far removed from the outward ordinances and worship of God, sighing for the long loved spiritual believer, under depression, longing for the renewal of the divine presence, struggling with doubts and fears but yet holding his ground by faith in the living God.

The occasion is David's flight from Jerusalem during the rebellion of Absalom. He has been driven from public worship and from the house of his God, and he longs in his soul for that blessed communion he is deprived of, and nothing but God's divine presence will satisfy:

*Illus.* Just like a child lost from, or deprived of its mother's embrace. Nothing will stay its crying for her. You may give it toys, candy or even a story, but nothing avails, and its little heart will hurt unless it finds its mother.

I see in our text some differing colors; sin and grace are here mingled. David's fellowship and communion is broken (that is sin). But the longings of his heart are for its restoration (that is grace). It is sin indeed to be away from God and have no desire to return.

Quote: "If I have not my Lord in near and dear communion the next best thing is to be utterly wretched until I find it. The next best thing to living in the light of the Lord's love is to be unhappy till we have it."

### **I. The Character Of David's Panting Heart:**

- A. His panting was instinctive: (v-1) "as a hart panteth after the water brooks". It's a natural thing for the

hunted to seek after the river to quench his thirst. Please notice, he received it not merely on the sweetest of all luxuries, but as an absolute necessity. (Like water to a deer)

B. His pantings were inward: (In David himself) (Two-fold) v-1 (Came from a renewed nature)

1. Proof of David's renewed nature: It proves, however, that this renewed nature is not an independent thing which can live on its own resources. STILL DEPENDENT ON GOD. *Illus.* A camel does not pant after water brooks, because it carries its own water within it, but the deer does because it has no inward resources.

2. Proof that David's love was heart felt: v-2 SOUL

Quote: David's love was not merely a belief that God loved him, but he could feel this outpouring of God's love, that had been shed abroad in David's heart.

3. Proof that David's desire was for God himself and not for outward ceremony: v-2 (God's smile is what he sought and hoped to see. Only that smile would resort his low spirit.)

Quote: As the priest of old passed right through the outer court to the Holy Place, so David penetrates within the shell and desires the kernel.

C. His pantings were intense: (Insatiable) Quote: David's longing begins with prayer; in verse three his prayer become tears; (This is not a dry grief) and then in turn to prayer again. The child of God will continue to cry and pray and seek and weep until the longings of his thirsty spirit are satisfied.

## II. The Cause Of David's Longing Heart:

A. His problems: v-3 "They say unto me, where is thy God?" They were barking at his heels.

1. They were multiplied: “Driven from worship, now scorned.”
- B. Past memories: v-3 Nothing our soul longings for God, “more”, than those past experiences of joy, praise, and fellowship.
- C. Perception of the future: v-5 Knowing that peaceful times would yet return; periods when the light of God’s countenance would shine full in his face.

### **III. Comfort For David’s Panting Heart: v-5**

#### A. Hope:

*Note:* Hope comforted David’s disquieted soul: (raging) (clamorous) In the garden of hope grows the laurels of future victories, the roses of coming joy, the lilies of approaching peace.

**Faith Interrogating Feeling**  
**(To examine by question v-5,11)**  
**(David is trying to find the truth of a certain matter)**

**Outline and notes in Psalm 42:5-11**  
**11-22-1998 S.S.**

Remember last week I said that in the early verses of this Psalm the poet finds himself under a sense of the absence of God. (Explain) (Job did also)

In the later verses we see David's deep depression of soul and the strong consolation of the Lord.

This is the Christian life; we are not always on the mountaintop; today we are on mount Hermon and tomorrow we must enter Gethsemane. (V-6 Read: O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar.)

Please notice in verses 1-4 and 6-10. David is in prayer and speaks to the Lord, but in verse 5 and 11, he is not looking outward but inward and immediately his feelings are brought before him and are examined by faith. He is disquieted in soul.

Now as all godly men will do, David interrogates his feelings by his faith, that he might overcome his deep depression and walk in total victory.

**I. His Confession Of Despondency: v-6 "O my God, my soul is cast down within me."**

A. Reminds him of what he is:

1. Weak:
2. Troubled:
3. Agitated:
4. Anxious:

*Note:* Godly souls are often called upon to walk through deep waters.

B. Remembers his God: "therefore will I remember "thee".

*Note:* The way to remember the sense of our miseries is to remember the God of our mercies.

## **II. The Conspiracy Against His Peace: v-7 “Deep calleth unto deep”**

David here uses the wonders of nature to provide us with this glorious metaphor. The thought here is that one splendor of creation holding fellowship with another. The turbulent air above calls to the ocean waves beneath to bring about the most awesome storm.

The Psalmist here finds himself in double trouble. Troubles externally and internally.

(*Illus.* Paul II **Corinthians 11:28** “Beside those things that are without, that which cometh upon me daily, the care of all the churches.”)

It is deep indeed, when a depressed inward spirit, under with outward affliction.

- 1.) Faith is an herb that grows best in winter weather.
- 2.) Faith as it were, goes through fire and water to heaven; or like a soldier going through an enemies camp, this one runs him through with a spear, another discharges a musket at him, one runs him through the arm or thigh with a sword; another has well nigh put him off his horse, and he is very near surrendering; yet he spurs through, and at last gets away with his life. So the Christian warrior, however many hazards he may meet with, shall come off victorious at last.
- 3.) With troubles God weighs men in a balance: Such are men that are found light in God’s balance, windy light, and soft men: When God puts his hand to them , they cannot abide a touch, but go all to pieces among his hands; they cannot suffer trouble, but they melt in the fire and are worse after a down fall than before; these God casts away. (Many are called but few chosen)
- 4.) Many will appear like gold and yet in reality are but watered copper; they look like gold they glitter and are yellow colored, but when they are cast into the

fire, the watering will go off, and there comes out nothing but dross. (Demas and Ahithophel were of brass, which a little knock of the hammer broke all to pieces.)

1. Church troubles:
2. Family troubles:
3. Personal troubles:

All aided and abetted by satanic temptation and an evil heart of unbelief.

### III. His Cordial Of Love: v-8

Def. Reviving the spirits: cheering: to give strength to anything that comforts, gladness, and exhilarates: good news in a cordial.

A. His lovingkindness: v-8 (Strongs) to bow showing favor) (*Illus.* Oriental Kings) (*Illus.* Solomon and Bathsheba **I Kings 2:19** "Bathsheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his right hand.")

1. Is commanded: If self were to furnish comfort, we should have but poor provender. *Illus.* Job's friends: **Job 16:1,2** "Then Job answered and said, <sup>2</sup>I have heard many such things: miserable comforters *are ye all.*"

B. His song: v-8 Affliction may put out our candle, but it cannot silence our sorrow; we will soon light the candle again.

C. Prayer:

1. Prayer is yoked with praise.
2. He who is the living God, is the God of our life.
3. From him we derive it. (Life)
4. With him in prayer and praise we spend it.
5. To him we devote it.
6. In him we shall perfect it.



**IV. His Care Is Understood: v-9** “I will say unto God my rock, why hast thou forgotten me?” How can the strong God, who is as firm and abiding as a rock, be also as hard and unmoved as a rock towards those who trust in him. *Illus.* Am amputated limb: It is a pitiful thing for any man to have a limb amputated, but when we know the operation was needful to save life, we are glad to hear that it has been successfully performed; even thus as a trial unfolds, the design in the Lord sending it becomes far more easy to bear.

# Trusting God In The Darkest Hour

## Outline and notes in Psalm 43:1-5 Preached 11-29-1998 S.S.

Although this Psalm bears no title or author, it is most assuredly composed by the same poet of chapter 42. Chapter 43 is an addendum to chapter 42 and has reference to the same occasion; David's flight from Jerusalem during the rebellion of Absalom and betrayal of Ahithophel.

The Psalm is fitted to impart help and encouragement to the afflicted and desponding soul in their troubles.

- Verse 1      In verse one we see him calmly trusting in the righteous judgment of God.
- Verse 2      In the second, he rests in God as his strength.
- Verse 3      In the third, he looks expectantly to God for restoration to his dearest privileges.
- Verse 4      In the fourth, he resolves to adore him as his exceeding joy and his most treasured possession.
- Verse 5      In the fifth, he exults in confident anticipation of the enjoyment of all that he deeply longed for; and at a time when circumstances seemed all against him, and when to the eye of sense his prospects were of the darkest.

We cannot help but to admire David's bravery and courage, and with fervent spirit we should strive to imitate him in this respect.

## I. David's Longings:

A. For examination: v-1 (Judge me)

Much like David's expression in **Psalm 139:23,24**

"Search me, O God, and know my heart: try me, and know my thoughts:

<sup>24</sup>And see if *there be any* wicked way in me, and lead me in the way everlasting."

1. His motives: We can laugh at human misrepresentation if our conscious knows that the Lord is on our side.

B. For vindication: v-1 (O deliver me from the deceitful and unjust man)

*Note:* Deceit and injustice are true companions: but God's wisdom can outwit the craft of the serpent, and his power can overmatch the most raging lion.

C. For restoration: v-3

1. To the tabernacle: (Church)
2. To the altar: v-4
  - a. His only approach to God: (Blood sacrifice) (God's Plan)
  - b. Place of mercy
    1. Reminds us that we are sinful men:
    2. Assures us of access to God:
3. To worship: Worship is not a claim of right, but a plea of mercy.

## II. God's Light: v-3

A. Draws us: (Bring me implies drawing) **John 8:44**

"No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day."

B. Directs us: (Illus. Daddy and the lantern)

C. Develops us: (Growth) (A man living in constant darkness eventually will go blind.)

## III. God's Love: v-4 (The altar)

## Outline and notes in Psalm 44:1-3 Preached on 12-6-1998 S.S.

The author of this Psalm is not given and there doesn't seem to be a time in David's life that would properly fit its setting, so let us suffice to say it belongs to some Israelitish patriot who has fallen on evil times and sings in mingled faith and sorrow. He sings of his country's ancient glory and her present grief's, her tradition of former power and her experience of present ills.

In application to us today it can refer to a time when persecution is peculiarly severe, and the title "Maschil" would indicate God's instruction and teaching through this difficult time.

### **I. A Commemoration Of God's Former And Glorious Works:** (Holding in memory God's mighty works on our behalf)

#### A. Conquering of the land: v-2 "Drive out the heathen"

*Note:* This must refer to the great victories at Jericho, Ai, Makkedah, Hebron, Jerusalem and then the final conquest.

1. A people numerous, warlike, gigantic and courageous firmly established and strongly fortified, were driven out by a far feebler nation because the Lord was against them in the fight.
  - a. Sin in our lives: **II Corinthians 10:5**  
"Casting down imaginations (to reason, take an inventory), and every high thing that exalteth itself against the knowledge (very acts) of God, and bringing into captivity every thought to the obedience of Christ;"
    1. Lazy spirit: won't study
    2. Lying heart: won't believe

### 3. Liberal attitude:

**II. The Communication Of God's Glorious Works:** v-1  
"We has heard with our ears"" . It was not in book s alone that they had read of God's former deeds, but in the ordinary talk of the people.

- A. The fathers: They could not have had better informants. Schoolmasters are well enough, but Godly fathers are, both by the order of nature and grace, the best instructors of their sons, nor can they delegate the sacred duty. When the fathers are tongue-tied religiously with their offspring, need they wonder of their children's hearts remain sin-tied.

**Deuteronomy 6:6** "And these words, which I command thee this day, shall be in thine heart:"

#### **Psalm 78**

1. Our responsibility:
2. Our rule: (*Illus.* Eli)
3. Our reward: **Proverbs 10:1** "The proverbs of Solomon. A wise son maketh a glad father: but a foolish son *is* the heaviness of his mother."

### **III. Our Commendation To God For His Glorious Works:** v-3

*Note:* The tribes fought for their allotments, but their success was wholly due to the Lord who wrought with them. The warriors of Israel were not inactive, but their valor was secondary to that mysterious divine work by which Jericho's wall fell down flat, and the hearts of the heathen failed them for fear.

Just like salvation, men are not saved without prayer, repentance, etc.; but none of these save a man.

Salvation is of the Lord.

Canaan was conquered without the armies of Israel, but equally true is it that they were conquered by them.

# Blessed Assurance

## Outline and notes in Psalm 44:4-8 12-13-1998 S.S.

We often sing the precious hymn written by Fanny Crosby, "Blessed Assurance Jesus Is Mine". I find this great truth embedded in the Psalm before us.

Please keep in mind that the Psalmist is here experiencing great persecution, in the most unusual way. To the very point that he feels cast off and rejected, (v-9) deserted by God. He is greatly afflicted in soul, yet we are able to detect, in the midst of his sorrow a faith that is unwavering and a calm assurance that the God who delivered his father's is able likewise to see him through the same stormy paths.

### I. The Ground On Which His Assurance Rested:

#### A. Faith in God: v-5 (Assurance in the battle)

##### a. Redemption:

b. Resurrection: **Acts 14:31** "Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead."

##### c. Return:

1. Push down: Please notice this fight was very close.

2. Tread under: It was hand to hand combat; it was hand to hand, pushing and tugging; "God was renewing in the seed of Jacob their fathers wrestling."

#### B. Former experiences: v-1,2 (Praise him for the past, trust him for the future)

1. It is the obligation of every generation to profit by the experiences of those who have gone on before them.
2. We are the heirs of all generations (or ages) and ought to be wiser, braver, and holier than these who have gone on before us.
3. History has changed us with
  - a. Admonition as to the evil of sin:
  - b. Encouragement to trust God:
  - c. Instruction to serve humanity for him:

C. Family Relationship: v-4 (My King – My God)

1. Kingly authority:
  - a. Command deliverances: (In the plural)
    1. Not one but as many as are needed for our complete salvation.
    2. Because he had named God his King, he makes use of a word that points to Kingly authority and irresistible power.

*Illus.* The Centurion in **Matthew 8** “Speak the word”

D. Forsaking all other objects of trust: v-6 (There must be a total renunciation of self that there may be room for faith in the living God.)

1. Self-righteousness:
2. Self-sufficiency:
3. Our own ability:
  - a. Pardon
  - b. Purity
  - c. Power
  - d. Victory

e. Glory

**C.H.S.** “O for grace to stand to this self-renunciation, for, alas! Our proud nature (flesh) is all too apt to fix its trust on the puffed-up power of the creature. Arm of flesh how dare I trust thee? How dare I bring upon myself the curse of those who rely upon man.”

E. Fruitful praise: v-8

1. Boast all day: (Praise continually)
2. Praise forever: (Praise perpetually)

**C.H.S.** “What a blessed boasting is this! It is the only sort of boasting that is bearable. All other manna bread worms and stank except that which was laid up before the Lord and all other boasting is loathsome save this glorying in the Lord, which is laudable and pleasing.

*This God is our God we adore,  
Our faithful, unchangeable friend;  
Whose love is as great as his power,  
And knows neither measure or end.  
Tis Jesus, the first and the last,  
Whose spirit shall guide us safe home;  
We'll praise him for all that is past,  
And trust him for all that's to come.*



# The Pain of Losing God

## Outline and notes in Psalm 44:9-17 Preached on 1-3-1999

I want to preach this morning on the thought, “The Pain of Losing God”. Please notice I did not say the pain of God losing us, for God loses none. We are sealed until the day of redemption; my soul is safe and sheltered by the precious blood of our Saviour.

But in the verses before us and judging from their outward and visible circumstances they seemed forsaken by God. The usual tokens of his favor and presence with them were altogether wanting. One of those tokens is mentioned in v-9, “Thou goest not forth with our armies”. (This means defeat)

No less than six times in these verses Israel’s troubles, sufferings and shame is attributed to God.

1. v-9 “Thou hast cast off”
2. v-10 “Thou makest us turn back from our enemy” (Ephraim, **Psalm 78:9** “The children of Ephraim, *being* armed, *and* carrying bows, turned back in the day of battle.”)
3. v-11 “Thou hast given us like sheep appointed for meat”
4. v-12 “Thou sellest thy people for naught”
5. v-13 “Thou makest us a reproach to our neighbours”
6. Thou makest us a byword among the heathen”

Israel is here defeated by their foes and the Lord did it “By withdrawing the light of his presence and the shield of his protection.” (v-10 “Thou makest us to turn back from our enemy”)

They were defeated in battle and these evils followed:

1. Slaughter: v-11 (Appointed for meat)
2. Spoiling: v-10 (They which hate us spoil for themselves)
3. Scattered: v-11 (Scattered us among the heathen)
4. Slavery: v-12 (Thou sellest thy people for naught)
5. Scorn: v-14 (Thou makest us a byword among the heathen)

Their enemies had overcome them, but these were but instruments by which their troubles were affected. "The great hand of God was at work."

His great aim is to promote the well being of his creatures. To this end all his plans and workings tend.

God, in perfect consistency with his faithfulness and love to his people, may under certain circumstances withdraw from them the signs of his presence and favor, and for a time apparently abandon them to their enemies.

### **I. When They Commit Sin:**

*Illus.* Samson: **Judges 16:20** "And she said, The Philistines *be* upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the LORD was departed from him."

- A. He was held in contempt by the world: (The Philistines mocked and derided him)
- B. He was controlled by the flesh: (The Philistines and the wheel)
- C. He was comforted in the end by grace: (His hair began to grow and the slaughter of the Philistines)

### **II. When Chastened By The Lord:**

*Illus.* Naomi: **Ruth 1:20,21** "And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me. <sup>21</sup>I went out full, and the LORD hath brought me home again empty: why *then* call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me?"

- A. She left the place of blessing:

B. She lost her family:

C. She learned her lesson: **1:20** “why *then* call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me?” (Boaz – Son in law) (Obed – Grandson) (Jesse) (David)  
God will not always chide with his people.

### III. When Character Is Being Perfected:

*Illus.* Job, **Job 2:3** “And the LORD said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.”

1. He was accused by friends of being wicked:  
Ch. 4:7,8
2. He was accused of being friendless: Ch. 5:1
3. His testimony of God’s love was thought to be empty and vain: Ch. 8:2

Conclusion: The people of God when bereft of his presence and help, and suffering at the hand of their enemies, do well to carry their complaints to God himself.

1. Because the effort to draw nigh to him is good and helpful.
  - a. It relieves the troubled heart:
  - b. It lessens the conscious distance between him and their soul:
2. He only is able to restore the strength and joy they have lost: **Hosea 6:1,2** “Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. <sup>2</sup>After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.

# The Majestic Conqueror (The Poetry and the Potentate)

Outline and notes in Psalm 45:1-8  
Preached on 1-3-1999 S.S.

The title to this Psalm is worthy of our notice. “To the chief musician upon Shoshannin”, meaning lilies, and so the spring of the year and possibly connecting the song to the Passover season and thus reminders of “romance and redemption”. “Thus a song of loves. Not a carnal, sentimental love song but a celestial canticle of everlasting love for the tongues and ears of angels.

“For the sons of Korah”: Special singers are appointed for so divine a hymn. King Jesus deserves to be praised not with random, ranting and ravings, but with the sweetest and most skillful music of the best-trained choristers.

The purest hearts in the spiritual temple are the most harmonious songsters in the ears of God. Bad singing is a tell-tale sign of sin in the heart; not willful sin, but coldness of heart toward our lovely Jesus. Acceptable singing is not so much a matter of tuneful voices as of sanctified affections, but in no case should we sing of Jesus with unprepared hearts.

Maschil: An instructive ode, not an idle lay, or a romancing ballad, but a Psalm of holy teaching.

CHS – Subject: Some here see Solomon and Pharaoh’s daughter only – they are short-sighted; others see both Solomon and Christ – they are cross-eyed; well-focused spiritual eyes see here Jesus only.

## I. The Poetry: Verses 1,2

A. Prompted by the heart: v-1 “My Heart” “There is no writing like that dedicated by the heart.” Illus. The Bible and God’s heart.

1. (It was a song; and) Heartless hymns are insults to heaven: (Illus. Music today)

- a. The heart's warmth: "Inditing a good matter" – This term refers to our overflowing, a boiling, or a bubbling up, thus denoting a warmth of the writer loves.
    1. It is a sad thing when the heart is cold with a matter, and worse when it is a bad matter, but incomparably well when a warm heart and a good matter meet together.
    2. If our heart is warm it is an index that the sun is shining and when we enjoy his heat we shall soon enjoy his light.
  - b. The heart's widening: "Our heart should ever be enlarged for Christ as we study his graces."
    1. Just as a mariner sees new stars the further he sails, and loses sight of the old ones and then discovers new ones; so the growing Christian, the further he sails in religion he discovers new desires, new scripture effects him, new trials afflict him, new business he finds with God, and forgetting those things that are behind, he reaches after those things which are before.
  - c. The willing heart: "my tongue is a pen of a ready writer". It is a willing heart that has transformed the tongue to a pen. Seldom are the excited utterances of the mouth equal in real weight and accuracy to that of a thoughtful accomplished penman; but here the writer, though filled with enthusiasm speaks as correctly as a practical penman.
- B. Poured into and out from his lips: v-2 Poured into his lips from the heart and out to you and I.

1. In verse one we see his inward perfection and in verse 2 his readiness and ability to communicate them to others.

C.H.S. – Beauty and eloquence make a man majestic when they are united; they both dwell in perfection in the all fair, all eloquent Lord Jesus. Grace of person and grace of speech reach their highest point in him.

## The Majestic Conqueror – Part II (The Potentate)

### Outline and notes in Psalm 45:3-5 1-10-1999 S.S.

Last week we looked at the Poetry in this Psalm and today I want to see the Messiah as our majestic conqueror. (Notice now, here read v-3) There is a difference between his glory and his majesty. Glory is something which belongs to either the person or the character of being: “Jesus has a threefold glory”.

I. As God: This glory consists in a display of the infinite perfections and excellencies of his nature.

II. As man: This glory is manifest in the perfect holiness of his heart and life.

III. As God and man united in one person, “The mediator”: This glory is found in his perfect fitness to perform all those works which the office of mediator requires of him.

#### “His Majesty”

His majesty is more properly an attribute of office. While his glory excites admiration, and delight, and love, his majesty might produce reverential awe, and lead sinners to submission and obedience.

He possesses everything which is necessary, either to satisfy the justice and honor of God, or to excite and justify to utmost love, admiration, and confidence of man.

Here the Messiah is represented as a hero going forth to battle. He whose character is so beautiful and whose words are so gracious is also a “man of war”.

*Matthew Henry* – “He rescues his spouse by dint of sword out of her captivity, to conquer her, and to conquer for her, and then to marry her.”

**I. The Potentate: I Timothy 6:15** “Which in his times he shall show, *who is* the blessed and only Potentate, the King of kings, and Lord of lords;”

Def. – Rules or officer of great authority.

A. His vestments: (That which pertains to his appeal)

1. His sword: v-3 In **Ephesians 6:17** it is called the sword of the Spirit which is the word of God. In **Hebrews 4:12** “For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart.”

- a. It is quick: Alive
- b. It is powerful: Actively effectual (It does the job)
- c. It is sharp: Does the job with a decisive single stroke.
- d. It divides: (Soul and spirit) (The regenerate and unregenerate) (Joints and marrow) (Nations, families, churches)
- e. It discerns: (Thoughts and intents of the heart)

Why should the sword of the Spirit be still, as a weapon hung up in an armory; it is sharp and strong, for both cutting and piercing. C.H.S.

2. His arrows: v-5 (Our King is master of all weapons: He can strike those who are near (with the sword) and those who are afar off (with arrows) with equal force.)
  1. Are sharp: Nothing that Jesus does is ill done; he uses no blunted shafts, and no pointless darts.
  2. Are accurate: - in the heart – Our captain aims at men’s hearts rather than their heads, and he hits them too; point blank are



his shots, and they enter deep into the vital parts of mans nature.

“Whether for love or vengeance, Christ never misses aim. And when his arrows stick, they cause a smart not soon forgotten, a wound which only he can heal.” C.H.S.

“Love delights to see the beloved arrayed as becometh his excellencies; she weeps as she sees him in garments of humiliation, she rejoices to behold him in the vestments of his exaltation.” C.H.S.

#### B. His victories: v-4

Notice in verse four “and in thy majesty ride prosperously”. He goes forth to conquer in:

1. Truth
2. Meekness
3. Righteousness
  - a. Truth is opposed to all lying or fraud:  
Fraud: An attempt to gain or the obtaining of an advantage over another, particularly deception in contracts, or bargain or sale.
  - b. Meekness as opposed to pride and arrogance.
  - c. Righteousness as opposed to injustice.

**I. He Conquers Sin: (Calvary)**

**II. He Conquers Sinners: (By His Love)**

**III. He Conquers Satan: (Power)**

**IV. He Conquers Society:**

Conclusion: He must reign until he hath put all enemies under his feet. Are we with him or against him!? Sinners, will you bow to the scepter of his grace, or resist him until you are smitten down by his terrible right hand? Choose ye!

# The King And I

## The Messiah's Reign

### Outline and notes in Psalm 45:6-8 1-24-1999

We pass from the contemplation of the Messiah and our hero and conqueror to regard him as our King.

Verses 6 and 7 are quoted by the author of the Epistle to the Hebrews to prove that Christ is exalted above both angels and all earthly monarchs before him.

Truly our Saviour is Lord of Lords and King of Kings.

#### I. His Government: v-6 "Notice the word kingdom"

A. It's prophecy: **Isaiah 9:6,7** "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. <sup>7</sup>Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this."

*Note:* Please notice in v-6 that it shall be upon his shoulders.

B. It's perpetuity: **Psalm 45:6** "Thy throne, O God, *is* for ever and ever:"

**Isaiah 9:7** "Of the increase of *his* government and peace *there shall be* no end"

*Note:* Earthly dynasties pass away; worldly monarchs have to yield up their crowns and sceptre at the bidding of death; but our Messiah King ever lives, therefore his kingdom shall never cease.

*Note:* What a glad thing that it is that he reigns on a throne which will never pass away, for we need both

sovereign grace and eternal love to secure our happiness.

C. It's purity: **Psalm 45:6** "the sceptre of thy kingdom is a right sceptre." **45:7** "Thou lovest righteousness, and hatest wickedness:"

*Note:* Our Lord is not neutral in the great contest between right and wrong; as warmly as he loves the one he abhors the other" **Isaiah 9:7** "<sup>7</sup>Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever."

1. His reign over man as an individual is right: "all his requirements are in harmony with and tend to promote our well being." "In keeping his commandments there is great reward" **Psalm 19**
2. His reign over mans social relations is right: What could be more equitable or more wise than the great rule laid down by our Lord for the regulations of our conduct towards each other. "And all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets."
3. His rule over man in relation to God is right: He requires us to obey, reverence, and love God; it is not reasonable that the most excellent, and gracious being should be loved, the most glorious and holy being should be obeyed.

D. It's prosperity: **Isaiah 9:7** "<sup>7</sup>Of the increase of *his* government and peace *there shall be* no end"

Def. – Increase: A multitude; also offspring; interest on capital.

*Note:* Being in his kingdom will pay by dividends.

E. It's power: **Isaiah 9:7** "The zeal of the LORD of hosts will perform this."

**II. His Gladness: Psalm 45:7** "therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."

*Note:* Our Lord is to have the pre-eminence in all things, so this would of necessity include joy.

*Note:* At oriental feasts oil was poured on the heads of distinguished and very welcome guests; God himself anoints the man Christ Jesus, as he sits at the heavenly feast, anoints him as a reward for his work; with higher and fuller joy than any else can know; thus the Son of man is honored and rewarded for all his pains.

*Note:* Please notice the word, "Therefore" in v-7; our Lord was anointed with the oil of gladness as a

A. Reward:

1. For his perfect life: "Thou lovest righteousness and hatest iniquity"

*Note:* Lovest and hatest are in the present tense.

*Quote:* Many a one loves righteousness, but would not be its champion; such a love is not Christ's love. Many a one hates iniquity, **but not for its own sake**, but for the sake of its consequences; such a hate is not Christ's hate. To be like Christ we must love righteousness as he loved, and hate wickedness as he hated. To love and to hate as he loves and hates is to be perfect as he is perfect. The perfection of this love and hate is moral perfection.

**GEORGE HARPUR**

A. Perfect in obedience: **John 8:29** "And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him."

B. Perfect in his offices:

1. As prophet he is perfect in his instruction:

a) *Illus.* The sermon on the mount: **Matthew 5:2** “And he opened his mouth, and taught them, saying,”

b) *Illus.* The road to Emmaus: **Luke 24:27** “And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.”

2. As priest he is perfect in his intercession:  
(In this office he died)

a) On the tree: **I Peter 1:18,19**

“Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation *received* by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot:”

**Hebrews 7:24-28** “But this *man*, because he continueth ever, hath an unchangeable priesthood. <sup>25</sup>Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. <sup>26</sup>For such a high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens; <sup>27</sup>Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people’s: for this he did once, when he offered up himself. <sup>28</sup>For the law maketh men high priests which have infirmity; but the word of the oath,

which was since the law, *maketh* the Son, who is consecrated for evermore.

- b) At the throne: **Hebrews 4:14-16**  
“Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession. <sup>15</sup>For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet without sin. <sup>16</sup>Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.”

1. Overcoming temptations:
3. As King he is perfect in his integrity: Integrity comprehends the whole moral characters but has special references to uprightness in mutual dealings. **Isaiah 9:7**

**Passion: Acts 1:3** “To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:”

2. Reward for his pain: **Hebrews 12:2**  
“Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.”
3. Rewarded for his prayers: **Hebrews 5:7**  
“Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that

was able to save him from death, and was heard in that he feared;”

1. Fulfilled joy in us: **John 17:13** “And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.”
2. The Father’s glory upon us: **John 17:22** “And the glory which thou gavest me I have given them; that they may be one, even as we are one:”
3. Fellowship in his presence: **John 17:24** “Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.”

# Bow Down Before Him And Adore

## Outline and notes in Psalm 45:11 2-7-1998 S.S.

I had intended to continue our thoughts this week on our Lord's anointing with the oil of gladness. But after struggling so throughout the day on Saturday and not just really able to get my heart settled along those truths I want to draw our attention today on v-11. The ground and reason of worship - please notice; because he is our Lord we are to worship him. The Lord in his earthly ministry never refused worship.

### *Illus.*

1. Mary of Bethany: **Mark 14:3** "And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured *it* on his head."
  - a. Some tried to hinder her worship; but Jesus said in v-6, "Let her alone". (Let me alone)
  - b. She worshipped him while he was alive: v-8 so don't wait until you get to heaven.
  - c. Her worship was remembered: v-1 (Memory) Will your family or lost loved ones have memories of you worshipping.

*Note:* In the book of Matthew there are more occasions of him being worshipped than any other N.T. book. (In Matthew he is revealed as the King)

2. Mary worshipped him in Matthew 2:8,9 while at his feet.
3. His disciples worshipped him in Matthew 28:17. (Just prior to his ascension)



## I. Internal Principles Of Worship: Exodus 30:22-38

“Moreover the LORD spake unto Moses, saying, <sup>23</sup>Take thou also unto thee principal spices, of pure myrrh five hundred *shekels*, and of sweet cinnamon half so much, *even* two hundred and fifty *shekels*, and of sweet calamus two hundred and fifty *shekels*, <sup>24</sup>And of cassia five hundred *shekels*, after the shekel of the sanctuary, and of oil olive an hin: <sup>25</sup>And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil. <sup>26</sup>And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony, <sup>27</sup>And the table and all his vessels, and the candlestick and his vessels, and the altar of incense, <sup>28</sup>And the altar of burnt offering with all his vessels, and the laver and his foot. <sup>29</sup>And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy. <sup>30</sup>And thou shalt anoint Aaron and his sons, and consecrate them, that *they* may minister unto me in the priest’s office. <sup>31</sup>And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations. <sup>32</sup>Upon man’s flesh shall it not be poured, neither shall ye make *any other* like it, after the composition of it: it is holy, *and* it shall be holy unto you. <sup>33</sup>Whosoever compoundeth *any* like it, or whosoever putteth *any* of it upon a stranger, shall even be cut off from his people. <sup>34</sup>And the LORD said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; *these* sweet spices with pure frankincense: of each shall there be a like *weight*: <sup>35</sup>And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure *and* holy: <sup>36</sup>And thou shalt beat *some* of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy. <sup>37</sup>And *as for* the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall

be unto thee holy for the LORD. <sup>38</sup>Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people.

A. Spiritual anointing:

1. We cannot worship in the flesh: v-32
2. Can be substitutes for Holy anointing: v-32 (Neither shall ye make any other like it)
3. Worship is not intended for mere pleasure to the natural man: v-38 “The Blended Spices”

B. Superlative love:

1. Gratitude for past mercies:
2. Delight in divine goodness:

The reason some can't worship, they are still trying to pay the Lord for his favor; stop trying and worship him for what he has done: (When I Thank Him For What He Has Done)

*Note:* (Luke 7) The prostitute in the house of Simon was forgiven of much – she loved much – she worshipped while Simon set and complained!

- C. Submission of heart: For a rebel to worship is only mockery.
- D. Sacred awe: (Holy Reverence) We are sinful creatures, therefore there must be that deep humiliation which applies self-displacement and abhorrence. The thought of God, the recollection that we are in his presence, will prostrate and humble us, if we worship him aright. (HIS GLORIOUS PERSON)

## II. External Manifestations Of Worship:

- A. Closet prayer:
- B. Church praise:
- C. Consecrated people:

*Note:* Wherever there is true worship, there the great fundamental truths of religion are proclaimed to the world. *Notice verse 12* – When the church abounds in holiness she shall know no lack of homage from the

surrounding people. His glory shall them impress and attract the heathen around, till they also unite in doing honor to the Lord. THE POWER OF MISSIONS ABROAD LIES AT HOME.

*Note:* The church must reverence Jesus, and bow before him in prostrate adoration; his tender union with her gives her liberty, but not a license; it frees her from all burdens, but places his easy yoke upon her neck!

**AND SHE WILL WORSHIP!**

# Sacrifice And Worship

## Outline and notes in Psalm 45:11 2-14-1998 S.S.

We've been looking for the last few weeks at our Lord's anointing with the oil of gladness. He has been anointed by God with an oil of gladness and joy above his companions, that in all things he might have the pre-eminence. This was his reward for the suffering he endured in bringing many sons into glory.

Another purpose for this anointing is for the glorious occasion, and festivities that accompany the bride and bridegroom at the marriage supper. **(Please notice verses 14 and 15, Read)** When these days are accomplished it will truly be glorious and marvelous days for the saints.

By way of introduction please notice just a few things about his bride.

1. Her honorable position: v-9 "at his right hand"
  - a. Place of love, honor, and power:
2. Her readiness to obey: v-10
  - a. Hearken
  - b. Incline
  - c. Consider

*Note:* The whole faculties of the mind should be bent upon receiving Holy training.

*Note:* This is ever the great duty of the church; faith cometh by hearing, and confirmation by consideration.
3. Her inner and outward glory: v-13
  - A. This may be understood as being within herself
    1. Imputed righteousness
    2. And outward appearance
    3. Imparted righteousness

B. This may also be understood to be her glory that is now hidden from the world.

*Note:* While she was within doors and her saints hidden ones, the church was glorious; what will be her splendor when she shall appear in the likeness of her Lord in the day of his manifestation.

We now come to that which I want to deal with this morning, **sacrifice and worship v-17.**

**I. Worship:** The absence of praiseful worship indicates a grievous lack of the sense of God's excellence, and the coldness of our affections. "For out of the abundance of the heart the mouth speaks, and from its emptiness the lips are silent."

A. The cost of worship: *Illus.* David when he purchased the threshing floor of Araunah to offer sacrifice: **II Samuel 24:24** "And the king said unto Araunah, Nay; but I will surely buy *it* of thee at a price: neither will I offer burnt offerings unto the LORD my God of that which doth cost me nothing."

B. The caution of worship:

1. Must be spiritual and not carnal or fleshly: **John 4:24** "God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth."

*Note:* Believers are an holy priesthood, therefore as the O.T. priests offered sacrifices, so must we. The offerings they present must accord with their priesthood; and since the one is spiritual, the other must be.

**I Peter 2:5** "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

C. The crown of worship: **Hebrews 13:15,16** “By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks to his name. <sup>16</sup>But to do good and to communicate forget not: for with such sacrifices God is well pleased.”

1. As a testimony:

*Note:* Praise is to be offered to God not because he needs it, but because he is entitled to it, and is a testimony to our reverence, faith, and love for him.

**Nehemiah 9:5** “Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, *and* Pethahiah, said, Stand up *and* bless the LORD your God for ever and ever: and blessed be thy glorious name, which is exalted above all blessing and praise.”

*Note:* That is the chief end of worship; not to benefit ourselves but to honor God.

*Note:* In worship we are occupied with the perfections of God himself, and he is adored for what he himself is.

2. As being thankful: v-15

a. For what he has done:

1. Called
2. Converted
3. Comforts
4. Conforms

b. For what he is: It is our duty not only to return thanks to God for his mercies, but to magnify him for the excellence of his nature and the glory of his name.

3. For our thoughtfulness: v-16

Notice the word communicate; it signifies our willingness to love and bestow upon others that which is necessary for their livelihood.

**Philippians 4:18** “But I have all, and abound: I am full, having received of Epaphroditus the things *which were sent* from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.”

# Tumult Or Tranquility

## Outline and notes in Psalm 46:1-7 1-31-1999 A.M.

The poet sets before us a scene for wild commotion and tumult. Kingdoms were shaking; people were roaring, the earth itself seemed to be unstable, the sea was rolling in trouble and breaking in thunder, and the firm and lofty mountains seemed to tremble with the breaking of the billows upon their base.

This psalm very accurately describes the world about us today. In many places there is the tumult of war; Bosnia, Iraq, we are seeing unrest and threatening on a wide scale and the statesmen among the nations struggle to have a “balance of power”.

In politics here at home there is still strife and contention between parties.

In the commercial world there are countless anxieties and fierce competitions.

Even the religious community is not free from the noise of controversy, strife, and tumult.

BUT

1. God is our refuge and strength: v-1 & v-7 (cities of refuge) (covenant with Jacob)
2. God is a very present help in trouble: v-1
3. The Lord walks in our midst: v-5
4. He gives us stability: v-5 (shall not be moved)
5. His presence and power and peace relieves our fears: v-2

(WE HAVE TRANQUILITY BY)

**I. Regeneration:** *Illus.* The tumult during the night of the Passover: Exodus 12

- A. Safe from the presence of sin: (**Exodus 12:12,13**)  
“For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I *am* the LORD.

<sup>13</sup>And the blood shall be to you for a token upon the houses where ye *are*: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy *you*, when I smite the land of Egypt.”)

- B. Safe from the power of Satan: (**Exodus 12:22** “And ye shall take a bunch of hyssop, and dip *it* in the blood that *is* in the basin, and strike the lintel and the two side posts with the blood that *is* in the basin; and none of you shall go out at the door of his house until the morning.”)
- C. Notice the tumult of people outside the grace of God v-29, 30 (The great cry in Egypt)

**II. God’s Resources: II Kings 6:13-17** “And he said, Go and spy where he *is*, that I may send and fetch him. And it was told him, saying, Behold, *he is* in Dothan.

<sup>14</sup>Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about. <sup>15</sup>And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? <sup>16</sup>And he answered, Fear not: for they that *be* with us *are* more than they that *be* with them. <sup>17</sup>And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.”

- A. They that be for us are more than they that be against us:
- B. If God be for us, who can be against us: **Romans 8:31** “What shall we then say to these things? If God *be* for us, who *can be* against us?”
- C. Horses and chariots of fire: (A wall of fire about us)



### **III. By Removal: (of the tumult)**

*Illus.* Hezekiah and Sennacherib **II Kings 19:35** “And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they *were* all dead corpses.”

A. Describe the situation if need be:

B. God can remove the tumult:

**IV. By His Rereward: Exodus 14:19,20** “And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: <sup>20</sup>And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness *to them*, but it gave light by night *to these*: so that the one came not near the other all the night.” **24,25** “And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, <sup>25</sup>And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians.”

### **V. By The Rapture:**

## **Around The Throne V-8**

### **Outline and notes in Psalm 47:1-9**

#### **2-21-1999 S.S.**

This Psalm is addressed to the chief musicians intending to be sung by the most skillful tongues. It is a Psalm of triumph, and presents indications of having been composed on the occasion of some signal victory.

It is my personal belief that King David is the author of the hymn and the occasion was the bringing up of the ark of the covenant from the house of Obed-Edom to the city of David. This event is recorded in II Samuel 6 and I Chronicles 15. Mention this briefly.

Prophetically the song looks down through time to our Lord's return to earth; the establishment of his throne and sovereign rule.

1. Notice v-9 the people are gathered together.
2. Notice v-3 he has subdued people and nation.
3. Notice v-8 God reigns over the heathen.
4. Notice v-8 the Lord sits on the throne of his holiness.

All these are indications that his earthly reign has commenced and around his throne you will find –

#### **I. His Saints: v-1**

A. Faultless: **Jude 24, 25** “Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy, <sup>25</sup>To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and for ever. Amen.”

B. Fellowship: *Illus.* Tuesday

**II. Shouting: v-1** (A shout has always been a sign of mastery) *Illus.* Jericho

A. Voice of triumph

1. The enemy is subdued: v-3
2. The saints are secured:

#### **III. Singing: v-6, 7**

A. Enthusiastically:

B. Eternally:

## **Psalm Forty-eight**

### **Psalm 48:1-3**

#### **How Great Thou Art**

February 28, 1999

#### **How Great Thou Art**

This hymn of the faith has an unusual title, “A Song and Psalm,” and it is not easily understood. Probably the real distinction is that the word “Psalm” refers to that which it is applied with reference to its being sung in public worship. To say the least, it is a song of joyfulness, and a Psalm of reverence.

The author and date is unknown, but by intense evidence we know that its occasion was during a time when several kings were confederate against the King of Israel. It may have been written when Ammon, Moab, and Edom came to battle with Jehoshaphat in II Chronicles 20.

#### **(The Record)**

When Jehoshaphat heard that they came with a great multitude he...

- |          |  |
|----------|--|
| v.3      | 1. Feared.                                   |
|          | 2. Sought the Lord.                          |
|          | 3. Proclaimed a Fast.                        |
| v.4      | 4. Their eyes were stayed upon the Lord.     |
| v.14 →17 | 5. They were assured of victory by Jahaziel. |
| v.19-22  | 6. They gave praises to the Lord.            |

#### **GOD IS GREAT IN HIS...**

- |               |  |
|---------------|--|
| 1. Titus 2:13 | The Glorious appearing of our great God! |
| 2. Heb. 4:14  | We have a great High Priest              |

3. Heb. 13:20      That Great Shepherd of the sheep
4. Heb. 2:3        How shall we escape if we neglect  
so great a salvation?

## I. Deliverance:

### A. From sin:

1. **Great Love:** Eph. 2:4 “But God, who is rich in mercy, for his great love wherewith he loved us.”
2. **Great Light:** *Illus.* Paul in Acts 9:3 “And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven.”
3. **Great Life:** John 10:15 “...and I lay down my life for the sheep.”

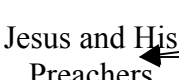
### B. From Situations: *Illus.* Jehoshaphat

1. **Hopeless Situations:**  
*Illus.* Daniel  
*Illus.* Three Hebrews  
*Illus.* Our Lord
2. **Hungry Situations:**  
*Illus.* Widow – I Kings 17
3. **Hidden Situations:**

### C. From the Serpent:

1. **From his Destruction:** I Peter 5:8 “Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:”
2. **Deception:** Matt. 24:24 “For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if *it were*

Jesus and His  
Preachers



possible, they shall deceive the very elect.”

3. **Devices:** II Cor. 2:11 “Lest Satan should get an advantage of us: for we are not ignorant of his devices.”

**(On Forgiveness)**

## **Psalm Forty-nine**

### **Psalm 49:1-5**

#### **Message of Wisdom**

March 14, 1999

#### **Message of Wisdom**

In most of the Psalms we have the penman praying or praising; but here in this particular Psalm we have him preaching.

The Psalm meets the temptation which arises to the righteous from the prosperity of the wicked.

What the Psalmist has delivered serves to the rich for a warning, and to the poor for consolation. The poor are in danger from the inordinate desire of wealth, the rich from the inordinate delight of it.

The low will be encouraged, the high will be waned, the rich will be sobered, the poor consoled. There will be a useful lesson for each if they are willing to learn it.

The Psalmist here becomes the wise teacher. Those who undertake to teach others must first learn themselves.

When God gives the tongue of the learned, He first wakens the ear to hear as the learned.

An unthoughtful ministry is a great curse. Meditation, patient and earnest thought should ever precede the speech of a preacher.

#### **1. Wisdom is available to all, and it proceeds from God.**

James 1:5 “If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not...”

## **2. The value of wisdom exceeds that of gold.**

Pro. 16:16 “How much better *is it* to get wisdom than gold! and to get understanding rather to be chosen than silver!”

Notice the wealth of the Psalmist’s heart in v.3 [not worldly wealth]. “My mouth shall speak of wisdom; and the meditation of my heart *shall be* of understanding.”

## **3. Use wisdom in your dealings with others:**

Col. 4:5-6 “Walk in wisdom toward them that are without, redeeming the time. Let your speech *be* always with grace, seasoned with salt, that ye may know how ye ought to answer every man.”

But here in Psalm 49 the message is to not become overwhelmed with the inordinate desire of making money.

*Illus.* Luke 12:16-21

James 4:13-15

### **I. His Summons: v.1 (Hear)**

#### **A. Is Universal: v.1 (All ye people)**

##### **1. All Classes of People: v.2**

- a. Low
- b. High
- c. Rich
- d. Poor

*Note:* The Lord has something for everybody.

### **II. Subject:**

#### **A. Wisdom**

#### **B. Wealth**

#### **C. Warning**

## **Psalm Forty-nine**

### **Psalm 49:6-20**

#### **Yellow Clay**

March 21, 1999

#### **Yellow Clay**

I say “Yellow Clay” because gold when weighed in the balance with death is found to have no value.

C.H.S. “Great strength, position, and estate make wicked men very lofty in their own esteem, and tyrannical toward others; but the heir of heaven is not over-awed by their dignity, nor covered by their haughtiness. He sees the small value of riches, and the helplessness of their owners at the hour of death.”

Death comes and wealth cannot bribe him; hell follows, and no golden key can unlock its dungeon door. Vain then are your threatenings, ye possessors of the yellow clay.

1.) The Psalm is a warning to those who place confidence in their riches as the source of all good to them, and means by which all their wants may be supplied, and all their desires gratified.

**(Most people cannot handle money.)**

2.) v.13 The children tread in the footsteps of their fathers. “They adopt their principles, and act on their maxims, and attaching the same importance to wealth



which they did, seek as they sought, to perpetuate their names upon the earth.”

Let’s look at three things in the Psalm very quickly.

## **I. Wealth Cannot Purchase our Redemption: 6-9**

### **A. The Preciousness of Redemption:**

*Definition:* to be valuable or rare.

**I Corinthians 1:26** “For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called.*”

**II Thessalonians 3:2b** “...for all *men* have not faith.”

*Illus.* Compare the population of the world to the truly regenerate.

### **B. The Price of Our Redemption:**

I Peter 1:18, 19 “Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers; <sup>19</sup>But with the precious blood of Christ, as of a lamb without blemish and without spot.”

### **C. The Power of Redemption:**

READ: I Corinthians 15:42-44 “So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption: <sup>43</sup>It is sown in dishonour; it is raised in glory: it is

sown in weakness; it is raised in power: <sup>44</sup>It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.”

*Note:* Because of this redemption by price we shall assuredly be redeemed by power out of the hand of the last enemy (Death).

## **II. Wealth Cannot Prevent Death: v.10**

### **A. Death Shepherds the Wealthy:**

Death like a grim shepherd leads them on and conducts them to the place of their eternal pasturage, where all is barren and misery.

### **B. Death Seizes Them: v.14**

*Def.* Feed: To be a companion of, to be a friend to, to be a pastor. (Some can never be led by the Pastor for they have another.)

### **C. Death Strips Them: v.17**

Through the river of Death man must pass naked.

### **D. Death Strangles Them: v.19**

Man finds too late that wealth is but a bubble, the tint which yellows the morning mist, but adds no substance to it.

## **III. Wealth Cannot Provide Happiness:**

## Psalm Fifty

### Psalm 50:1-6

April 11, 1999

This is the first of the Psalms of Asaph; he was a Levite the son Berachiah, one of the leaders of David's choir. The titles of twelve Psalms bear his name, but more than likely they were dedicated to him and not written by him.

The occasion of the song is not readily known, but in these verses we have a practical representation of the appearance of the most High God to judge His people in respect to their character and conduct.

Verses four and five are the key verses. They surely refer to the coming of the Lord and the universal gathering of His people for judgment. (Those who have made a covenant with Him by Sacrifice.)

1. **Judgment is Certain:** v.3 "Our God shall come." **I Corinthians 5:10** "For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad."

2. **Judgment is Righteous:** v.6 "And the heavens shall declare His righteousness."

**Romans 2:2** "But we are sure that the judgment of God is according to truth against them which commit such things."

3. Judgment is by Competent Knowledge: v.7 "...and I will testify against thee." (He is here both Witness and Judge.)

- a. All spoken words and overt actions (all our open actions)
-

- b. All our unuttered thoughts and unwrought purposes. **Romans 2:16** “In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.”
  - c. All motives by which we have been moved.
  - d. All circumstances and influences, both good and evil, by which we have been affected.
4. Not all things concerning this judgment are bad.

**(With Judgment Comes...)**

**I. Deliverance:** *Illus.* The Book of Judges (Including Samuel there were 14 in all.) → [Eli 15]

In times of oppression the Lord would raise up a man to deliver His people from the adversary and to execute judgment upon His people.

**A. Vindicate the Righteous:** Dan. 12:2, 3

**B. Victory Over All Enemies:** (The last enemy, death - I Corinthians 15:51-58)

**C. Vengeance on the Wicked:** II Thess. 1:7-10

**But it Could Mean...**

**II. Disappointments:** I Cor. 3:15

At the Judgment Seat – “If any man’s work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.”

**A. What Could Have Been Done:**

**B. What We Had and Lost:** (What is burned up will be loss.)

**III. Delight:** (Present with the Lord)

**Psalm Fifty**  
**Psalm 50:7-15**  
**Spiritual Sacrifices**  
April 18, 1999

Spiritual Sacrifices

The Poet's words in these nine verses are intended for the professed people of God. [Read v.7] They are first directed to the nation of Israel, but are equally applicable to God's people of every age. It declares the futility of external worship when spiritual faith is absent and the mere outward ceremonial is rested in. (Pharisees)

Utterly worthless are all our offerings in His sight, unless they are spiritually and heartily given.

Notice verse eight (Read). It is quite clear from this verse, that if the outward sacrifices had not been offered, this also would have been ground for complaint. But when they are offered as substitutes for the loving reverence of the heart, and the loyal obedience of life, He rejects them as abomination; but when they are the expression of the soul's prayerful penitence of thankful praise, He accepts them with delight.

**Notice Please Three Spiritual Sacrifices:**

**I. Praise:** Heb. 13:15 "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks to his name."

**A. Praise reveals a thankful heart.**

I Thess. 5:18 “In every thing give thanks: for this is the will of God in Christ Jesus concerning you.”

1. Giving of thanks acknowledges God as the Fountain of all good.
2. Fear which receives all benefits from God as the child from the Father.
3. Humility – confessing that we have nothing of ourselves, but obtain all from God.

*Note:* God has given to us wherewith we may offer to Him.

This is why He reminds them that the beasts and the cattle in verse ten belong to Him; the fowls in verse eleven are His, and He has taken nothing from their house.

**B. Praise reveals a trusting heart.**

Psalm 22:23 “Ye that fear the LORD, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.”

**C. Praise reveals a truthful heart.**

John 4:24 “God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth.”

*Definition:*

1. Stability
2. Certainty
3. Faithfulness

## II. Payment of Vows:

Eccl. 5:4, 5 “When thou vowest a vow unto God, defer not to pay it; for *he hath* no pleasure in fools: pay that which thou hast vowed. <sup>5</sup>Better *is it* that thou shouldest not vow, than that thou shouldest vow and not pay.”

### A. *Illus.* Jacob’s vow at Bethel

in Gen. 28:20, 21 and God’s reminder to Jacob in Gen. 31:13

### B. *Illus.* Jephthah in Judges 11:30, 31

## III. Prayers of Worship:

# When Zion Shines The Brightest

## Outline and notes in Psalm 50:2 8-11-02

I want to preach today on the thought, “When Zion Shines The Brightest.” The Bible ascribes several titles to Zion.

1. **In II Samuel 5:7** it’s called a stronghold:
2. **In Psalm 2:6** it’s called a holy hill:
3. **In Psalm 76:2** it’s called God’s dwelling place:
4. **In Psalm 48:2** it’s the joy of the whole earth:
5. **In Psalm 48:3** God is known in her palaces for a refuge:

But here in our text it’s perfection of beauty and from it God shines. That word shined means to be bright or shoe self. Out of Zion God hath revealed himself to man. This is God’s great purpose, that men might know this. He is God, and beside him there is no other.

**Illus. Elijah on Mt. Carmel: I Kings 18:38,39** “Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that *was* in the trench. <sup>39</sup>And when all the people saw *it*, they fell on their faces: and they said, The LORD, he *is* the God; the LORD, he *is* the God.”

**I. Zion Shines In Creation: Psalm 19:1,2** “The heavens declare the glory of God; and the firmament showeth his handywork. Day unto day uttereth speech, and night unto night showeth knowledge.”

- A. Reveals his work: v-1 “Showeth his handywork”
- B. Reveals his word: v-2 “Day unto day uttereth speech” (**Promise, speech, thing, word**)
- C. Reveals his wisdom: v-2 “Night unto night showeth knowledge”
- D. Reveals his warning: **Romans 1:20** “For the invisible things of him from the creation of the



world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse.”

## II. Zion Shines At Calvary:

- A. To a criminal: **Luke 23:42** “And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.”
- B. To a centurion: **Matthew 27:54** “Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.”

## III. Zion Shines At The Crypt: (Tomb) **Matthew 28:1-6**

“In the end of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre. <sup>2</sup>And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. <sup>3</sup>His countenance was like lightning, and his raiment white as snow: <sup>4</sup>And for fear of him the keepers did shake, and became as dead *men*. <sup>5</sup>And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. <sup>6</sup>He is not here: for he is risen, as he said. **Come, see the place where the Lord lay.**”

## IV. Zion Shines At The Crossing: **Psalm 23:4** “Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou *art* with me; thy rod and thy staff they comfort me.”

- A. His contentment: v-1
- B. His comfort: v-4
- C. His cup: v-4
- D. His cross: v-4