

THROUGH THE BIBLE STUDY

PSALMS 107- 112

In 2006, American doctors wrote over 190 million prescriptions for antidepressants. We are swimming in a sea of Prozac and Paxil.

I'm not debating the legitimate use of these drugs. But I think many people lose a piece of the human experience by numbing unpleasant emotions - instead of grappling with them and learning from them.

Life is a mix of pleasure and pain, beauty and boredom, joy and sorrow.

The psalms are about God's people expressing their emotions to God. Rather than numb... the psalms embrace both *pain and pleasure*.

Lois Cheney has a poem that sums up how we deal with emotion...

"Feeling blue? Buy some clothes. Feeling lonely? Turn on the radio.

Feeling despondent? Read a funny book. Feeling bored? Watch TV.

Feeling empty? Eat a sundae. Feeling worthless? Clean the house.

Feeling sad? Tell a joke. Ain't this modern age wonderful? You don't gotta feel nothing', there's a substitute for everything!... God have mercy on us." Even some Christians want to escape life's unpleasant feelings, rather than let God use them to mold, shape, and deepen our lives.

The Psalms teach us that both *pleasure and pain* are opportunities for God to speak into our lives. There are lessons learned only on the *peaks of elation*, and there are lessons learned only in the *valley of despair*.

The book of Psalms will take you to both places.

PSALM ONE HUNDRED AND SEVEN is a “Song of Exodus.”

Of course, when we think of “*exodus*” we think of the Hebrews *exit* from Egypt and the cruelty of pharaoh. *But Scripture speaks of four exits...*

First, in 1445 BC Moses led the Hebrew slaves out of Egypt.

Second, in 535 BC Zerubbabel led the Jewish captives back from Babylon to the rebuild the land of Judah and God’s Temple.

Third, in the last days, Jews scatted worldwide will be re-gathered to their ancient homeland. I believe this exodus has begun in our lifetime.

The last exodus is spiritual. It’s our exit from sin through Jesus.

Psalms 107 begins, “Oh, give thanks to the LORD, for He is good!

For His mercy endures forever. Let the redeemed of the LORD say so, whom He has redeemed from the hand of the enemy...”

God’s mercies are too expensive and expansive to be worked off, or repaid. The redeemed have only one obligation... *just say so!*

If God has rescued you, all He asks of you in return, is to speak up - let His mercies be known. Go public with your praise! Tell somebody.

Verse 3, God has redeemed “**And gathered out of the lands, from the east and from the west, from the north and from the south.**”

Over the centuries of the Diaspora, or Jewish dispersion, the Jews were scattered all over the globe. Today, Jews come in all stripes and types...

Jews born in Israel are called “**Sabras**” – named after a prickly cactus indigenous to the holy land. The sabra has a tough exterior, but it yields sweet fruit. The Israelis see themselves with the same characteristics.

Falasha Jews are black Jews from Ethiopia.

Russian Jews are the most recent immigrants to Israel.

Ashkenazi Jews are from Germanic and European descent.

Sephardic Jews come from Spain and North Africa.

Mizrahim Jews come from the Middle East and Central Asia (there include Yemenite Jews, Pakastani Jews, Persian Jews, Syrian Jews).

There’s even a group of Chinese Jews known as the **Kaifeng Jews** who have existed for hundreds of years in the Henan province of China.

And here’s the point, in the last days Jews from all over the world – east and west, north and south – will return to **Eretz Israel** - *the land of Israel*.

There are actually five movements in Psalm 107... God delivers His people from the wilderness, prison, their own foolishness, storms, and famine. In verses 1-9, God saves from **the heat of the wilderness**.

In verse 4 the psalmist speaks of the days of their dispersion... **“They wandered in the wilderness in a desolate way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried out to the LORD in their trouble, and He delivered them out of their distresses.**

And He led them forth by the right way, that they might go to a city for a dwelling place.” It’s exciting to go to Jerusalem today and see different ethnic Jews from all over the world dwelling together in peace.

“Oh, that men would give thanks to the LORD for His goodness, and for His wonderful works to the children of men! For He satisfies the longing soul, and fills the hungry soul with goodness.”

Life without Jesus is a spiritual desert. He brings us from famished to fullness, longing to belonging. The least that we can do is say thanks.

In verses 10-16, God delivers from **the ball and chain of imprisonment**. **“Those who sat in darkness and in the shadow of death, bound in affliction and irons - because they rebelled against the words of God, and despised the counsel of the Most High, Therefore He brought down their heart with labor; they fell down, and there was none to help. Then they cried out to the LORD in their trouble, and He saved them out of their distresses.”**

Notice both the **cause** and **cure** of their bondage...

The **cause** was rebellion – “they rebelled against the words of God...” And notice the **cure** – “they cried out to the Lord in their trouble...”

Here’s the progression of sin... **cause, complications, cure...**

There’s no doubt, that once we sin it complicates circumstances and relationships, but sometimes we think the cause and cure are just as convoluted. Not so, the cause and cure are usually straightforward.

Sin is caused by *rebellion* – and its cure is always *repentance*.

Vs 14, “He brought them out of darkness and the shadow of death, and broke their chains in pieces. Oh, that men would give thanks to the LORD for His goodness, and for His wonderful works to the children of men! For He has broken the gates of bronze, and cut the bars of iron in two.

In verses 17-22, God delivers **the foolish man from his own mistakes**.

“Fools, because of their transgression, and because of their iniquities, were afflicted. Their soul abhorred all manner of food, and they drew near to the gates of death. Then they cried out to the LORD in their trouble, and He saved them out of their distresses. He sent His word and healed them, and delivered them from their destructions.” A man is a fool and suffers from his own sin. God sends His word and heals him. *That’s my story!*

And if that's your story how should you respond? Too many Christians numb and mum – they freeze refuse to be emotive or expressive.

In contrast the psalmist says, “Oh, that men would give thanks to the LORD for His goodness, and for His wonderful works to the children of men! Let them sacrifice the sacrifices of thanksgiving, and declare His works with rejoicing.” Celebrate your freedom! Rejoice and take joy!

In verses 23-32, God delivers us from the storms at sea. “Those who go down to the sea in ships, who do business on great waters, they see the works of the LORD, and His wonders in the deep.”

Israel's northern neighbors the Phoenicians were the sailors of the day. Israelis themselves were not a maritime people. Their only voyages were out of necessity. They viewed the sea as mysterious and dangerous.

The Bible views the sea as a metaphor for evil. The Jews mistakenly allowed fear to override their faith and they stayed away from the sea.

Verse 25 “For He commands and raises the stormy wind, which lifts up the waves of the sea. They mount up to the heavens, they go down again to the depths; their soul melts because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wits' end.”

I went deep sea fishing with a friend one time. We were in a 25-30 foot boat on maybe 3 foot seas... supposedly, not a big deal for an old salt.

But it took me about 5 minutes before I turned green and

tossed my lunch overboard. “My soul melted...” “I reeled to and fro...” “I staggered like a drunken man...” All these images become very, very real.

“Then they cry out to the LORD in their trouble (and boy did I cry out to the Lord on that boat...), and He brings them out of their distresses.

He calms the storm, so that its waves are still. Then they are glad because they are quiet; so He guides them to their desired haven.

Oh, that men would give thanks to the LORD for His goodness, and for His wonderful works to the children of men! Let them exalt Him also in the assembly of the people, and praise Him in the company of the elders.”

Have you ever felt like you were lost in a desert, or locked up in a prison, or languishing in your own folly, or limp on the high seas...

Call out to God! He is the Great Deliverer!

In verses 33-42, God delivers the farmer from periods of barrenness.

“He turns rivers into a wilderness, and the watersprings into dry ground; a fruitful land into barrenness, for the wickedness of those who dwell in it.”

God often punishes sin with barrenness.

Periods of famine – whether they are *relational famine*, or *spiritual famine*, or *creative famine*, or *financial famine*... God often gets our attention by drying up rivers and turning fruitfulness into barrenness.

Yet once God has taught the lesson, He can just as easily and quickly reverse the process. “He turns a wilderness into pools of water, and dry land into watersprings. There He makes the hungry dwell, that they may establish a city for a dwelling place, and sow fields and plant vineyards, that they may yield a fruitful harvest. He also blesses them, and they multiply greatly; and He does not let their cattle decrease.

When they are diminished and brought low through oppression, affliction and sorrow, He pours contempt on princes, and causes them to wander in the wilderness where there is no way; yet He sets the poor on high, far from affliction, and makes their families like a flock.

The righteous see it and rejoice, and all iniquity stops its mouth.”

God uses bouts with barrenness to shut up the proud.

But how should the righteous respond, “Whoever is wise will observe these things, and they will understand the lovingkindness of the LORD.

PSALM ONE-HUNDRED-EIGHT is a composite of two previous psalms. Verses 1-5 are from Psalm 57. Verses 6-13 are from Psalm 60.

I like the point Charles Spurgeon makes about Psalm 108. “The Holy Spirit is not so short of expression that He needs to repeat Himself.” In other words, God repetition isn’t because He lacks new material.

When God repeat Himself it’s because He wants to make a point.

Psalm 57 was written while David was on the run from King Saul.

Psalm 60 was penned after Saul had died, and David became king. Put the psalms together, and they show just how far God brought David...

God exalted him from fugitive to potentate – from *runaway* to *ruler*. It just goes to prove that God's grace always cuts to the head of the line.

Psalm 108 begins, "O God, my heart is steadfast; I will sing and give praise, even with my glory. Awake, lute and harp! I will awaken the dawn."

In other words, I'm up early. I greet each new day with praise to God.

When you wake-up do you say to yourself, "Good Lord it's morning" or "Good Morning, Lord." It reminds me of the rooster who bragged that the reason the sun came up ever morning was to hear him crow.

David awoke to worship God.

"I will praise You, O LORD, among the peoples, and I will sing praises to You among the nations. For Your mercy is great above the heavens, and Your truth reaches to the clouds. Be exalted, O God, above the heavens, and Your glory above all the earth; that Your beloved may be delivered, save with Your right hand, and hear me.

God has spoken in His holiness: "I will rejoice; I will divide Shechem and measure out the Valley of Succoth. Gilead is Mine; Manasseh is Mine; Ephraim also is the helmet for My head; Judah is My lawgiver."

These were regions and tribes within the Promise Land.

“Moab is My washpot; over Edom I will cast My shoe; over Philistia I will triumph.” These are the enemy’s lands that are about to be taken by God.

God “casts His shoe” over Edom... In the story of Ruth, when Boaz bought land, ownership was passed on by the exchange of a sandal.

The idea is that now the land is under your foot – your authority.

Israel in David’s day conquered all three nations – Moab was east of Israel – Edom was south - Philistia was on the Mediterranean coast.

“Who will bring me into the strong city? Who will lead me to Edom?”

David had his eyes fixed on the plum of Edom – Petra.

This was the rock fortress you’ve all seen in the movie “Indiana Jones and the Last Crusade.” The cave where the grail was supposedly hidden was actually Petra. It was considered an impregnable fortress.

David needs God’s help to conquer the unconquerable city.

“Is it not You, O God, who cast us off? And You, O God, who did not go out with our armies?” David recalls when Israel went into battle without God’s blessing – a terrible outcome occurred. The Ark was stolen, the priests were killed, the war was lost, the nation was enslaved...

David knows he needs God when he and the army of Israel attacks Edom... “Give us help from trouble, for the help of

man is useless.”

“Through God we will do valiantly, for it is He who shall tread down our enemies.” The battle is the Lord’s. If we succeed – if the enemy is defeated - it’s because God has done valiantly, not us.

PSALM ONE-HUNDRED-NINE was also written by David... *with a proverbial dagger in his back*. Nothing hurts worse than a betrayal.

David agonizes in verse 1, “Do not keep silent, O God of my praise! For the mouth of the wicked and the mouth of the deceitful have opened against me; they have spoken against me with a lying tongue.”

Do Christians tell lies about each other? Do believers in Jesus speak to each other in deceitful ways to cast doubt and aspersion?

If you’re a new Christian you might say, “I hope not! How could they?” But if you’ve been around a while you know to say, “I’m afraid they do.”

As the poet puts it, “Against a foe I can defend, but heaven help me against a disloyal friend.” Jesus’ deepest wounds didn’t come from the jeers of the Jews, or Roman rods, but from the denial of his disciples.

David tells us, “They have also surrounded me with words of hatred, and fought against me without a cause. In return for my love they are my accusers...” Here’s what I’ve learned in 28 years of ministry...

“Love flows downward.”

A child doesn't love his father as much as his father loves his child. And *his* child won't love him as much as he loves his child. This is also true in our relationship with God. We don't love God as much as God loves us. And most folks don't love the pastor as much as the pastor loves them.

Hey, what did David get in return for his love? He was falsely accused.

And he could've gotten angry or ugly and launched a smear campaign of his own, but he didn't. He sought the only cure. Verse 4, “**but I give myself to prayer.**” He went to God for defense, vindication, healing...

“**Thus they have rewarded me evil for good, and hatred for my love.**”

The dagger in David's back had been put there by his son, Absalom, and his trusted counselor and good friend, Ahithophel. His own son and best friend had turned on him and conspired to steal his throne.

Can you feel his pain? How deep can a dagger sink?

David was heartbroken! I'll tell you from experience, it doesn't matter how often this happens to you it doesn't get any easier the next time.

You've heard the old saying, “**You take care of your character and God will take care of your reputation.**” That's true, but David would add one more line. “**And let Jesus take care of your wounds.**” Pray about it.

David does pray, but here's the problem... it's the content of

his prayer.

What follows in Psalm 109 is one of the most **vindictive, vicious, violent, vehement** prayers in the Bible. David asks God to torture his enemies.

Because this prayer is so over-the-top some commentators interpret it as the prayer of David's enemies toward David – not vice-versa.

Others remind us David is king, and justice is the government's job. As king David is righteous in executing a just reward for his enemy's crimes.

Still others suggest part of being an imager-bearer of God is a desire for justice. David is just expressing his innate desire for righteousness.

There's one certainty, David is not numb. He is feeling, experiencing the emotions of life – both bitter revenge and sweet justice.

Hold on tight, David is about to pray the roughest of the imprecatory psalms. Verse 6, **“Set a wicked man over him, and let an accuser stand at his right hand. When he is judged, let him be found guilty, and let his prayer become sin.”** *God, don't even listen to his prayers...*

“Let his days be few, and let another take his office.

Let his children be fatherless, and his wife a widow.

Let his children continually be vagabonds, and beg; let them seek their bread also from their desolate places. Let the creditor seize all that he has, and let strangers plunder his labor. Let there be none to extend mercy to him, nor let there

be any to favor his fatherless children.

Let his posterity be cut off, and in the generation following let their name be blotted out.” David wants to punish his heirs and their heirs.

“Let the iniquity of his fathers be remembered before the LORD, and let not the sin of his mother be blotted out.” You’re playing rough (*or praying rough*) when you go after a guy’s mother. David is just a little angry!

“Let them be continually before the LORD, that He may cut off the memory of them from the earth; because he did not remember to show mercy, but persecuted the poor and needy man, that he might even slay the broken in heart. As he loved cursing, so let it come to him; as he did not delight in blessing, so let it be far from him. As he clothed himself with cursing as with his garment, so let it enter his body like water, and like oil into his bones.” Like oil on the skin, I hope he absorbs God’s curse.

“Let it be to him like the garment which covers him, and for a belt with which he girds himself continually. Let this be the LORD's reward to my accusers, and to those who speak evil against my person.

But You, O GOD the Lord, deal with me for Your name's sake; because Your mercy is good, deliver me. For I am poor and needy, and my heart is wounded within me. I am gone like a shadow when it lengthens; I am shaken off like a locust.” I was in Nashville, Tennessee one spring, and everywhere we went these huge bugs were landing on us. We had to shake them off. Nashville is besieged every 7

years by locust.

David feels that he's been shaken off by his friends and family.

“My knees are weak through fasting, and my flesh is feeble from lack of fatness. I also have become a reproach to them; when they look at me, they shake their heads.” Piece together 2 Samuel 23:34 and 11:3, and you'll discover Ahithophel had a granddaughter named Bathsheba.

Absalom and Ahithophel were buddies in bitterness. They never forgave David. They shook their hands. They sat in judgment.

“Help me, O LORD my God! Oh, save me according to Your mercy, that they may know that this is Your hand - that You, LORD, have done it! Let them curse, but You bless; when they arise, let them be ashamed, but let Your servant rejoice. Let my accusers be clothed with shame, and let them cover themselves with their own disgrace as with a mantle.”

The chapter closes, “I will greatly praise the LORD with my mouth; yes, I will praise Him among the multitude. For He shall stand at the right hand of the poor, to save him from those who condemn him.”

However you interpret David's prayer let it be known that Christians are called to a higher standard. In Matthew 5:44 Jesus tells us to pray for our enemies, but he cleans up the content, “Love your enemies, bless those who curse you, do good to those who spitefully use you and persecute you...” In other words, *Christians are called on to fight evil with good.*

Jesus expects more from us since He put His love in our hearts. Under the NC our nature is love. An OT believer didn't have our capabilities.

PSALM ONE-HUNDRED-TEN was penned by David, and is prophetic of *"the son (or descendant) of David"*, Jesus the Messiah.

Psalms 110 is the most often quoted psalm in the New Testament.

Verse 1 alone is quoted seven times by New Testament authors... **"The LORD said to my Lord, 'Sit at My right hand, till I make Your enemies Your footstool.'"** In Matthew 22 Jesus quoted this verse to prove His deity...

Remember, David was king, and since only God was superior to the king – who is God addressing? **"The LORD said to (David's) Lord...?"**

God has to be talking to God. That's possible only if this Messiah is both God and man. And that's exactly what the NT says of Jesus.

Psalms 110 is all about the Messiah...

His **position** in the heavens, verses 1-2 - His **priesthood** in the temple, verses 3-4 – and His **purging** of the earth, verses 5-7.

Verse 2 **"The LORD shall send the rod of Your strength out of Zion."**

Rule in the midst of Your enemies! Your people shall be volunteers in the day of Your power; in the beauties of holiness, from the womb of the morning, You have the dew of

Your youth." Notice, on the day when God flexes His muscle, and rules over His enemies – **"the day of His power..."**

He'll be reigning in the beauty of holiness and the freshness of youth.

I love verse 3. The Ancient of Days comes dripping with the dew of youth. As we often say, God is forever old and He is forever young.

But what are His people doing? We'll be **"volunteers."** We'll be caring and doing for no other reason than our love for God and love for others.

In God's kingdom there is no draft. His people are quick to volunteer.

Volunteerism is a believer's highest vocation. It's our destiny and glory. When you volunteer as an usher, or in the nursery, or as a Sunday School Teacher, or in the Brook you're doing kingdom stuff and pleasing God.

It's a shame when churches have to draft or recruit workers. It's a symptom of an illness. A healthy church has a spirit of volunteerism.

Our annual pastors and church leaders' conference is just around the corner and the event always brings out the volunteerism at CC.

This year we'll need an army of volunteers. I hope you'll join us.

Verse 4 **"The LORD has sworn and will not relent, "You are a priest forever according to the order of Melchizedek."** Here's a familiar verse.

Three times the Bible speaks of this man, Melchizedek...

In Genesis 14 he's mentioned **historically**. He's the King of Salem, or Jerusalem, and comes to meet Abraham with bread and wine. Abraham pays him tithes and by doing so demonstrates Melchizedek's superiority.

In Hebrews 7 Jesus is said to be a priest after the order of Melchizedek in contrast to the order of Levi. Like Melchizedek, Jesus is both king and priest. He's also chosen by virtue of his character not his pedigree. Jesus didn't need Levi jeans to be a priest. He had the acceptance of God.

The conclusion drawn in Hebrews 7 is that Melchizedek and Jesus are better priests than the Levitical order. Hebrews 7 mentions several ways Melchizedek and Jesus are superior priests. Some people even think Melchizedek was a pre-incarnate appearance of Jesus.

Finally, Melchizedek is mentioned here in Psalm 110.

Here Jesus is seen as a priest forever. The Levitical priests served for 20 years – age 30 to 50 - whereas Jesus is like Mel, a priest forever.

Genesis 14 records Melchizedek **historically**. Hebrews 7 discusses his significance **doctrinally**. And here he's mentioned **prophetically**.

Verse 5 **"The Lord is at Your right hand; He shall execute kings in the day of His wrath."** Don't gloss over verse 5. While on earth Jesus was a *preacher* and a *pastor*. At the moment He is at the right hand of God, serving as a *priest*. But the day will come when Jesus is coming back to this earth to kick

butt and take names. He'll be hopping mad... Ticked off at sin... with drawn sword... heads are going to roll.

He'll execute kings and “shall judge among the nations, He shall fill the places with dead bodies, He shall execute the heads of many countries.

He shall drink of the brook by the wayside; therefore He shall lift up the head.” Good grief... where did we ever get the notion that Jesus was a Galilean hippie – a wimp in a white robe - Mr Rogers in sandals.

Rick Bundschuh recalls a painting from his childhood, depicting Jesus as *pale* and *frail*. “Jesus was a gaunt, pasty white creature hidden under mounds of flowing robes. His hair was long, thin, and stringy. He was painted to look strained, tired, and supplicant. This was gentle Jesus, meek and mild. He was soft and suspiciously effeminate...”

You'll never meet *that Jesus* - He doesn't exist. Jesus is a man's man. He's tender, but He's tough. He's merciful, but He's mighty. Jesus is not afraid to mix it up for righteousness sake. He's not afraid of conflict.

But isn't Jesus a pacifist? He's “Prince of Peace.” Jesus is a pacifist after He kills all His enemies and throws the rebels into hell. **Here's the socks Jesus wears...** Psalm 110:5 “**the day of His wrath**” is coming...

PSALM ONE-HUNDRED-ELEVEN and **PSALM ONE-HUNDRED-TWELVE** are twins. They're similar in content and construction.

Both psalms have 10 verses. In the Hebrew the first 8 verses are a couplet. The last 2 verses are in triplet form.

Which means each psalm has 22 lines - and each line starts with the succeeding letter of the 22 letters in the Hebrew alphabet. Both psalms form an acrostic.

Psalm 111 describes **the person of the Lord**.

Psalm 112 describes **the people of the Lord**.

God is faithful... God's words are true... God is gracious and full of compassion... And here's the point of these twin psalms – everything said about God, you should also be able to say about His people.

The Lord is the sun. His people are the moon. As the moon reflects the sun the believer in Psalm 112 is a reflection of the God in Psalm 111.

Psalm 111, **“Praise the LORD! I will praise the LORD with my whole heart, in the assembly of the upright and in the congregation.**

The works of the LORD are great, studied by all who have pleasure in them. His work is honorable and glorious, and His righteousness endures forever.” Notice, God's work is **“honorable”** – it merits our respect.

And it's **“glorious”** – it captures our awe and amazement.

“He has made His wonderful works to be remembered; the LORD is gracious and full of compassion.” There are several acrostic psalms.

And there's a strategic reason the psalmist used this format. If the people knew their alphabet they could memorize the psalm.

God wants us to **“remember”** His wonderful works...

“He has given food to those who fear Him; He will ever be mindful of His covenant. He has declared to His people the power of His works, in giving them the heritage of the nations. The works of His hands are verity and justice; all His precepts are sure. They stand fast forever and ever, and are done in truth and uprightness. He has sent redemption to His people; He has commanded His covenant forever: holy and awesome is His name.” Don’t trifle with someone named “holy and awesome.”

“The fear of the LORD is the beginning of wisdom; a good understanding have all those who do His commandments.

His praise endures forever.” Here’s a key verse. You don’t really begin to understand life until you approach it with the assumption, “God knows better than I do how I should live.” You need to fear God.

We think of God as our counselor. He’s always on call to help us get what we want. We live as if God exists for us, instead of vice versa.

There’s no godly fear. This is what’s been lost in today’s Christianity. We treat Jesus like He’s our buddy, or our pal, or our homeboy.

Actress Pamela Anderson was seen wearing a “Jesus is My Homeboy” T-shirt. She commented, “Christians are always saying you need to have a personal relationship with the Lord. Well I do. He’s my homeboy.

Though I think Christians are intolerant and boring. I still

think Jesus is somewhat cool in a trendy sort of way.” Jesus is Lord. He’s nobody’s Homeboy. He’s not trendy, cool without being “**holy and awesome.**”

Jesus is sovereign over every area of life, and if you don’t bow your knee to Him in practical obedience any talk of *faith in Him* or *love for Him* is empty rhetoric. The only relationship with Jesus honored by God is a covenant relationship where you come to Him on His terms not yours.

PSALM ONE HUNDRED AND TWELVE

“Praise the LORD! Blessed (or happy) is the man who fears the LORD, who delights greatly in His commandments. His descendants will be mighty on earth; the generation of the upright will be blessed.

Wealth and riches will be in his house, and his righteousness endures forever.” Psalm 111:3 says God’s righteousness endures forever - and likewise the righteousness of the man of God will endure forever.

“Unto the upright there arises light in the darkness; He is gracious, and full of compassion, and righteous. A good man deals graciously and lends; he will guide his affairs with discretion.” Notice, a good man is gracious.

He gives and lends, but he does so with discretion. You don’t need to give money to every friend, or every panhandler on the street, who asks for a buck. Be willing to give, but use discretion. Listen to the Holy Spirit.

“Surely he will never be shaken; the righteous will be in everlasting remembrance. He will not be afraid of evil tidings;

his heart is steadfast, trusting in the LORD.” A righteous man will not be shaken by bad news.

John Phillips writes, “A loved one dies, the bank fails, lightning strikes, fire or flood causes damage, war is declared. God does not take us out of the world nor does He exempt us from life's ordinary disasters. What He does is allow us to rest our hearts on Him. We may not be able to praise Him FOR what happens, but we can praise Him IN what happens.

Bad news need not shake us; God is still on the throne.”

Verse 8 “His heart is established; he will not be afraid, until he sees his desire upon his enemies.” When you fear God you fear nothing else.

“He has dispersed abroad, he has given to the poor; his righteousness endures forever; his horn will be exalted with honor.” Remember Jesus’ words in Matthew 25, “For I was hungry and you gave me food; I was thirsty and you have me drink; I was a stranger and you took me in;

I was naked and you clothed me; I was sick and you visited me; I was in prison and you came to me... assuredly, I say to you, inasmuch as you did it to one of the least of these my brethren, you did it to me.” This is what we did this past Thursday night... we fed Jesus here at Calvary Chapel.

The chapter closes, “The wicked will see it and be grieved; he will gnash his teeth and melt away; the desire of the wicked shall perish.”