

## **Psalms 18-08-02b**

As always, we have an inspired choice from our music team, for which I'm very grateful. It's very enjoyable and certainly reflects what our passage is talking about, which has great application because sometimes in the tide of time, people and circumstance, we can begin to feelwhelmed, if not overwhelmed. It seems to be too much, too often.

It looks daunting. It can be discouraging. But remembering who God is and what God has done, is doing, and will do is an effective antidote to that discouragement and that challenge to our gladness and our rejoicing.

It doesn't necessarily relieve or remove the difficulties, but it puts them in the context of God's sovereign plan and purpose, and that gives us peace. It gives us strength. It provides that outcome in our soul.

With every testing, it's not above what we're able to bear. God provides the outcome. There is a reason and a purpose.

I so often think it's pretty ubiquitous when you have six dogs in your immediate periphery. For the last several weeks, we've had six dogs. Each one of them has a different personality.

Each one of them has strengths and weaknesses, different admirable, praiseworthy qualities, and demonic little bad habits, some more than others. There's a couple of dogs right now with minty breath because a whole package of M&Ms disappeared. That's not necessarily a good thing.

I don't want to see what happens when all of that gets processed. I don't think chocolate dog digestion goes together well, much less the mint component. It's easy to find the guilty parties.

You just see who's got that nice minty fragrance about their breath. When I look at dogs, it is a reminder of how little they understand and how little sense what I do makes to them. We have things in our house.

The dog sees some new thing come into the house and thinks, well, what's this for? It doesn't have any rabbits in it. There's no squirrels here. Why are you interested? Why do you keep it? What's it for? Why do you sit in a chair and stare at this square light for minutes and hours? What is that for? I want to go outside.

I want to run. I want to chase. I want to exercise my predatory gifts and my consummate desire to catch and eat something.

I like to bark. I'm interested in nature. These are all wonderful, fine things for a dog, but the dog has got not the first clue that the only reason the dog exists and has food and water and shelter and comfort and care is that I do these things that make no sense to it whatsoever.

If I didn't stare into the square light for hours on end, I wouldn't have any money for dog food. I don't care how carefully I try to explain to Major where his food comes from and why no, we can't go out right now. No, you can't go bite the guys that are working on the garage.

I know you want to. It's in your nature. Everything militates for it in your reason.

And why am I being a bad guy by not letting you go fulfill your destiny and every fiber of your being wants to go as he has done several times in the past, sink his teeth into some stranger. No, your nature is leading you in a bad direction and it feels right, but it's wrong. Well, as I look at that little parable of life, I think how hard it is for God to try to explain to me what he's doing and how his provision comes to me and his purposes are accomplished in my life in ways that often seem counter to my expectation and to my understanding and to my desire and my nature.

And I have to trust him the way a good dog trusts his master. He'll sit in a car for hours on end, not really knowing why you're cooped up and there's this endless roar and this motion and things passing by. And why aren't we at home? Why aren't we in the woods? Why aren't we eating? And you know, what is this weird situation? Well, it's necessary.

I understand it because I'm smarter than you. I am sovereign. I am doing what's good and I am acting on your behalf.

Now, I haven't locked you in a bathroom and left you for four days with a tray of food and a little bit of water. I'm taking you with me. Yes, it's uncomfortable, but it's for your benefit.

It's for your good. You'll like this better than the alternative. But you can't really explain, they just have to trust us.

We do the same with our covenant relationship God, our God and Father through the Lord Jesus Christ. We don't understand. It makes no sense to us sometimes that certain things are allowed and certain things happen and certain things that seem like setbacks and shortfalls and almost unendurable circumstances.

But we entrust ourselves to the hands of a faithful Creator because He is El Elyon. He is sovereign over everything. Nothing comes to us that He doesn't bless, that He doesn't permit, that He doesn't work together for our good if we're doing our part in trusting Him and submitting ourselves under the mighty hand of God.

He is one day something I can't do for my dog and I so wish I wish I could give him not a different brain, but a brain upgrade. I wish I could upgrade the same dog with understanding and communication and something closer to me so that right now our fellowship is great, but it's limited. He knows I'm the guy that keeps him fed and pets him and lets him in and out and we're on good terms, but he doesn't understand really the depth of my affection for him and he isn't capable of that kind of affection in return.

Anybody could have adopted him out of the shelter and he would have attached to them and appreciated them if they were nice. But God can upgrade us to a greater capacity for understanding. And when we begin to see things closer to His level, looking back, things that seem so much a puzzle are going to make a lot more sense and we will appreciate in ways that we can't even imagine what God does for us in this life.

We will transcend ourselves in a marvelous way and the level of upgrade depends a lot on our attitude now. What are we thinking? What are we choosing? Are we, like David, appreciating what we do understand of who God is and what God does and committing ourselves into His hands with the knowledge that we'll understand it better by and by. But for now, go with what you know.

Trust and obey. Well, that's the introduction here to Psalm 9. I will praise you, O Yahweh, with my whole heart. I will tell of all your marvelous works.

To tell of His marvelous works, you've got to know His marvelous works. And David is not just recounting a few personal experiences with a lion and a bear and a giant. These are God's marvelous works in the history of the nation and in the history of the patriarchs and going all the way back to Genesis 1. I will tell all of your works.

I have learned as much as I can find about you, O Lord, and I am going to celebrate it. I'm going to tell others about it. I'm going to be ready to extol the virtues and the actions of my God.

I will tell of all your marvelous works. I will be glad and rejoice in you. It is a quality of gladness.

It is a quality of great satisfaction and enjoyment of God. And then there is the telling and the rejoicing that are active expressions of that appreciation. I will sing praises to your name.

Singing praises involves composing lyrics and coming up with a tune and then performing the two together. There is an effort involved. There's planning involved.

There is time involved in perfecting a song of praise. If he says, I will sing praises, he's not just grabbing some nearby piece of pre-manufactured sheet music. David is composing these songs.

He is expressing carefully his sentiments and then he is performing it publicly. He is letting others know. The way he tells them and the way he rejoices is with his gift of musical expression.

Everybody's got different ways of expressing themselves. Not everybody is musical. Not everybody has to be musical, but he is.

And so that's how he sings praises. We had some good observations on the break. I'm really glad we took it.

I didn't really know why we took a break, but I'm glad we did because one of the things that

was mentioned, Matt B mentioned a couple of great verses that also talk about El Elyon. You remember in Satan's five I wills. I will ascend.

I will raise my throne. What's the final I will? I will be like who? El Elyon. I will be like El Elyon.

It's the consummation. It's the highest thing he can do is to become the most high or like the most high to his minions and followers. And you have that throughout the demonic community.

I think Matt looked it up. It was 5.7 of Mark. Mark 5.7 where the garrison or garrison demoniac, the legion, we are many.

And have you come to torment us before the time? Jesus, son of the most high. It's expressed in Greek there, but I'm sure it was spoken in Aramaic. And I am sure the word from the lips of the demon was Jesus Ben El Elyon.

Ben El Elyon or in Aramaic it would be Bar El Elyon, son of the most high. This is an important name of God. Not that any of the others aren't, but for our purposes and our Psalm, we need to know what's being talked about here.

It makes a difference. Every word counts. So Yahweh El Elyon.

There's a lot more we could say about that. Psalm 97.9. You, O Lord, are the most high over all the earth. You are exalted far above all gods.

Psalm 97.9. Yahweh El Elyon. Exalted far above all gods. What? I thought there was only one God.

So if there's only one God, what is he exalted over? I am here to tell you from scripture that the gods of pagan religions have demons behind them. How do we know this? Anybody that's been here on Sunday knows this because we just covered it in 1st Corinthians. Going to the temple up the hill there of Artemis or Isis or whoever it may be, it is the worship of demons.

The demons are the gods. Small g. People didn't worship and get no result. Something happened.

They saw supernatural manifestations because the farther you get from the light and the more you penetrate the darkness, the more you're going to find the opposite end of the spectrum. Not in terms of power. I mean, what's the point? If God is God most high, is Satan God most low? He's trying to be an alternate, but he fails because he doesn't have a source of light.

And as soon as you lose that reflected glory of God, it is corruption. It is death. It is destruction.

But these demons have some power. They can move things around on this earth. They can speak.

They can influence. They can communicate. And when they do, they are these imitation gods

masquerading.

Satan masquerades as an angel of light. But Psalm 97 9, you, O Lord, are the one and only Elion, El Elyon, the most high over all the earth. You are exalted far above all gods.

Satan did not succeed in raising his throne to an equal level with God. He is Yahweh Elyon. There is no other Elyon than Yahweh.

So when you get to Psalm 83 18, the author there says, let them know that you, whose name is the Lord, whose name is Yahweh, that you alone are Elyon over all the earth. Psalm 83 18. A lot of other references.

It's a fun study to just do a search on the most high in the Old Testament and see the resonance and the richness of this name of God. We saw it. We didn't talk about it really in Psalm 7. But in Psalm 7, it encapsulates the whole idea here.

And I'm still following this wonderful summary by Van Gemeren. He says in Psalm 7, the beginning, center, and end form an artistic whole with several designations for the Lord, Yahweh, Elohim, El, and Elyon. And in Psalm 1, he says, O Lord, that's Yahweh, my God, Elohim, I take refuge in you.

Save and deliver me from those who are pursuing me. In the middle of the Psalm, verse 11, he says, God, Elohim, is a righteous judge. That's the theme of our 12 verses here.

A righteous judge. A God, El, who expresses wrath every day. Wrath and punishment on the wrongdoers, the evildoers.

Psalm 7 11. Then at the end, Psalm 7 17, I will give thanks to the Lord, Yahweh, because of his righteousness. I will sing praise to the name of the Lord, Yahweh, Most High, Elyon.

Yahweh, Elyon. Our God is the Most High, and there is no other. So that's the idea that we have here in Psalm 9. And we've just only covered the first two verses here.

Look at verse 3. If the foundations, I'm sorry, flipped a page there. When my enemies turn back, they shall fall and perish at your presence. Now, what was the, we talked about the acrostic and the letter Aleph.

It's the head, it is the highest, it's the first letter in the alphabet. Our covenant God, God Most High. He is the strongest.

The ox is the strongest of the domestic animals. He is the head. The letter is physically shaped and patterned after the ox's head, Aleph.

So the letter makes sense, right? Well, now that we're getting to verse 3, what does it begin with? What would you think? What's the next letter in the Aleph bait? Bait. Oddly enough, the next letter is bait. Bait, if I draw it for you backwards, looks kind of like a letter C backwards.

It's a letter C. It's got a little kick out at the bottom. But bait goes this way, down, a little kick out, and then a flat line. And it's a picture of a house.

And the letter is named Beit. Beit, B-E-T-H, means house. Beit Lechem, Bethlehem, house of bread, etc.

So, bait is a house. This verse 3 begins with the letter B, the letter Beit. So, what would you expect? You're going to have David saying, When my enemies turn back, they shall fall and perish at your presence.

For you have maintained my right and my cause. You sat on the throne judging in righteousness. You sit on the throne judging in righteousness.

What's our theme in these 12 verses? Praising God as the righteous judge. He has the sovereignty to do it because He is God Most High. He has the motivation to do it because He is my covenant Heavenly Father, God, Yahweh.

Right? He's got the ability to do it and He's got the motivation to do it. Where does He do it? Does He do it in my house? Does He do it in your house? Where is God's throne? In Israel, where is God's throne? What's the throne of God? How is it pictured in Israel? Is it in Bethel? Is it in Jericho, Ai? Where is it? It is in Jerusalem. Where in Jerusalem? David said, I will build something for your name.

A house. What is the house of God that Solomon Shlomo finally finished? And what is in the Holy of Holies in the temple in Jerusalem on Mount Zion? What's inside the Holy of Holies? Ark of the Covenant. What's on top of the Ark of the Covenant? The mercy what? Seat.

Mercy seat. It is a seat of judgment, but is a seat of mercy. It is God's throne.

He is enthroned where? Between the cherubim. So where does God sit? David says, you sit on your throne exercising this judgment. And what set of verses starts with this letter B for house? This set of verses.

It's a mnemonic. It's a memory aid. If you wanted to memorize this Psalm and you had these acrostics, you would say, I start out with God most high and I praise him for who he is and what he does.

And now I know where he does it. He is enthroned between the cherubim. He is in his house.

And his house has a reflection, a physical manifestation on this earth. It is in Jerusalem. It is on Mount Zion.

It is in the Holy of Holies. It's on top of the Ark of the Covenant. God's throne of judgment and mercy sits on top of and is supported by the box that has the covenant, the tables of the law.

All the Lord has said we will do. There is an agreement. It is a channel.

And the base of God's throne is his communication to his people. That's why it is both mercy and judgment, judgment and mercy. It is a mercy seat.

God sits on the mercy throne and exercises judgment. The judgment on others benefits those to whom he can be merciful. The Lord, the Lord.

Remember Exodus 34, is it? I will pass by and show you my glory. The Lord, the Lord. Mercy.

Judgment to the third and fourth generation. Mercy to a thousand generations. Remember all of that? There is mercy and judgment, two sides of the same coin.

Great white throne. Some people ended up in the lake of fire. Everybody else has their names written in the book of life.

So when my enemies turn back, they will fall and perish at your presence. Enemies attacking the nation, why do they not succeed? God is present in Israel. He is seated in his house on his throne exercising judgment.

David says, I've got nothing to worry about. The Lord is enthroned between the cherubim in his house. When my enemies approach, they will fall and turn back and perish at your presence.

What is the modern New Testament church age expression of that truth? Where is God's throne? Where is God's presence? What do we have? The one who has my words and keeps them, he is the one who loves me, Jesus says. I and my father will come to him and make our home with him. Christ at home in your hearts, dwelling in your hearts by faith.

And where the Lord Jesus is, the Holy Spirit is. And where the Lord Jesus and the Holy Spirit are, God the Father is. And you have the presence.

Your enemies will fall and perish at the presence of God. If God be for us, who can be against us? Why should I fear what man can do unto me? Why should I fear what circumstance can do unto me? Why can I fear? Why should I fear? I have the presence of God. I have my own Mount Zion right here in my soul.

And the Lord God is enthroned. My covenant God, who I know through the Lord Jesus Christ, my Savior, and I am in him. And in him, we have that whole menorah, that sevenfold expression of wonderful things in him that we saw in Ephesians chapter one, when we did that book.

You have maintained, verse four, my right and my cause. You sat on the throne judging in righteousness. Isn't it interesting? My right and my cause, God maintains.

What does that say about our right and our cause? What should our cause be? What should our right be? Our right should be right and not wrong. And our cause should be just and not unjust. If our cause is God's cause and our right is God's righteousness, all of this pertains.

If we've gone off on our own, by the way, I just watched my favorite iconic movie the other

night. Everybody was sleepy. And so I pulled out my copy of Kelly's Heroes and watched, you know, everybody, the captain is off trying to get a yacht back because he's the nephew of the general.

And, you know, everybody is doing their own thing, trying to make out for themselves. And so these guys decide that they're going to use all of the army resources and tanks and ammunition and communications and bridge engineers and everything else to go attack a bank and get these \$17 million worth of gold. That's their cause.

And they are misdirecting and misusing all of this stuff for their own enrichment. What should our right and our cause be? We need to take a look at it. What is my cause? I got up this morning and did stuff.

What was my cause? What was my purpose? Who am I and why am I here? I was listening to my father last night teaching the book of Galatians. And he asked that question. And I think the second lesson I was listening to, you know, who are we? Why are we here? And it's a good question to ask.

What is my right? What is my cause? If it coincides with God's, look at what you get. You've got El Elyon militating on your behalf, sitting on his throne, judging on your behalf. What's better than that? What's going to overcome that? What do I fear? What do I worry about? Somebody higher than El Elyon? That doesn't make any sense.

All right, that brings us to verse five. You have rebuked the nations. You have destroyed the wicked.

You have blotted out their name forever and ever. Oh, enemy, your destructions are sealed from eternity, is what this really means. He says, destructions are finished forever.

It means you never had a chance. Those who go against God, your destruction is known from the beginning and will be finished at the end. Whichever end of eternity you go to, you've got no hope.

You're opposed to God. Now, verse five and six, what's the next letter in the Hebrew alphabet? It's Aleph, Beth, Gimel. What animal name is closest to Gimel? What animal name can you think of that's pretty close to Gimel? Change the G and make it a C. What do you get? Camel.

Gimel is camel, and our name camel comes from Gimel. That's what it is. Somebody heard him say Gimel.

They said, camel? Okay. It's not a cigarette. It's an animal.

Now, what do we know about camels? In many ways, they represent caravans of strangers passing through the land. It's a caravan where Joseph, his brothers sell him into slavery and they take him down to Egypt. The wise men from the east, whenever you set up a little deal,

they always got the camel there.

They represent people that are outside. You don't think, well, God didn't say I'm taking you to a land flowing with milk and camels. They're strange.

They're foreign. The Israelite tractor and transportation is the ox and the ox cart. Camels are sort of foreign.

That's what the Bedouin maintain and herd and grow and use. They're a desert sands animal. They're not any good for cultivation.

They're good for travel to distant places. They're a bus, not a tractor. They take you places.

They bear loads long distances. They're the 18 wheelers, but I don't want an 18 wheeler out here when I'm trying to grow a garden or maintain the land. So they speak of the nations.

They speak of foreigners and Gimel governs verse five and six. You have rebuked the nations. You have destroyed the wicked who are outside the land of God's faithful people.

You have blotted out their name forever and ever. I will praise your name. I will elevate your name.

And it's like God is so great that he blots out all other names. Nothing they do is even remembered. You have blotted out their name forever and ever.

Oh, enemy, your destructions are finished forever. This speaks of eternity and the divine councils of the past and the future and the outside realm where God dwells and where God judges and where God decides. And the destruction of the wicked has been known ever since God lit the lake of fire for the devil and his angels.

It's a foregone conclusion that the wicked and the godless are going to be destroyed and their name is going to be blotted out. You have destroyed cities. Even their memory has perished.

So that's Gimel. You look at the opposition. God is going to wipe it out to be remembered no more.

Its influence, its existence, its power utterly broken. People aren't going to be talking about that anymore. They're going to be talking about God's great mercy and grace and righteous judgment.

They're not going to be talking about how powerful the wicked are and how much they have built. What they have built, their cities, are going to be destroyed. They themselves are going to be destroyed.

Notice once again you have the theme. What did we start out talking about? What does David praise? Two things about God. Who he is and what he does.

David says in this act of praise, I will express, I David, who I am. I am glad and I'm appreciative and what I do. I rejoice and I sing songs and I tell others.

So you have God, who he is and what he does. David, who he is and what he does. What is going to be destroyed? These godless and wicked, who they are and what they've built, their cities.

Their presence, their personality, their essence is going to be destroyed and everything that they've done is going to be destroyed. It's of a piece. It makes sense.

It's got a thread through it. So look at verse 7 and 8. The Lord shall endure forever. He has prepared his throne for judgment.

He shall judge the world in righteousness and he shall administer judgment for the peoples in uprightness. Once again, how many times, how many different ways can David say this? This is the expression of God's righteous judgment and David's appreciation for it. Now, I mentioned and you probably may not remember this, but in this acrostic, the letter Dalet seems to have been skipped.

You would say Aleph, Beth, Gimel, Dalet should be next. Dalet is the letter for the door. The door.

Interesting even in English. Dalet means door. Here's the thing.

As I mentioned, Dalet hasn't really been skipped. It's the last letter of the previous verse. We would expect that verse 7 would begin with Dalet, but it's the last letter in verse 6. Dalet is the last letter.

What does that tell you? This is a door that is shut. There is no coming back for the wicked and the godless. The door of mercy in that sense.

It's like the door of the ark. What happened when judgment came on the godless in Noah's day? God shut the Dalet. He shut the door.

So in this verse, it's not insignificant that Dalet is the letter that is purposely and consciously skipped. They say, oh, it's corrupt and somebody lost the No, they didn't. David put Dalet at the end of the previous verse because that door is shut.

This begins with He. Aleph, Beth, Gimel, Dalet, He. It's the fifth letter.

He looks like an upside down U with a gap in it. If I draw it for you, it looks kind of like a Dalet. Dalet is an upside down L like this.

Well, He is the same thing with a little line below, but there's a gap and that tells you the difference between a He and a Chet. The little gap is closed and it looks kind of like the bottom part of an H with the two top sprues missing. No goalpost there.

That's Chet, but He has a little gap. He is the window. Dalet is the door.

He is the window. So how does that relate to the content here? The Lord shall endure forever. He has prepared His throne for judgment.

He shall judge the world in righteousness and He shall administer judgment for the peoples in uprightness. Have you ever heard this? Well, I thought it was comical because it's completely not in the passage, but it came to my mind anyway. Have you ever heard this little aphorism where people say, well, when God shuts the door, He opens a window.

That's exactly what happened here. God shut the door with Dalet and He opens the window, He, by David starting this next verse with it. But what is the idea of a window? What do you know about a window? Biblically speaking, what's the most famous window you can think of in the whole Old Testament? And this is after David's day, by the way.

But when you think about the Old Testament, what's a famous window? Rahab with the scarlet thread in the window. Another famous window is Daniel praying three times a day out the window that faced Jerusalem from Babylon. But when you look at these windows, this is a mark of dedication to God.

When you think about the scarlet thread in Rahab's window, what does it signify? I and everyone in this house believe in and are depending upon the promises of the God of Israel. Daniel praying out of his window says, I believe in and I'm depending on the promises of the God of Israel. I've read Jeremiah.

I know the 70 years and I'm expecting God and I'm asking God. I'm making appeal to God. Rahab makes appeal to the Israelites.

Spare us. We accept your God. We trust in your God.

We are for him. We commit to him and we commit to you. We're helping you.

We're on your side. And those are probably the two most famous windows. Another window you can think of is the window in the ark.

Remember, it says there was a window at the top. That's where Noah is when he lets the raven and the dove out, right? And what is he saying? I don't believe God preserved us for 14 months just to let us die of isolation and starvation here on this boat. He sends out the bird until the promise is fulfilled that they come to rest on dry land and they're preserved.

Well, it's a window. The Lord shall endure forever. He has prepared his throne for judgment.

He shall judge the world in righteousness and administer judgment for the peoples in uprightness. David says, he's going to maintain my right and my cause. And when he judges righteously, he's going to see my faith, my confidence in him, my trust in him, my appreciation for him.

And his righteous judgment is going to be favorable toward me and unfavorable toward the enemies. It is a righteous throne. And I want to be on the right side of God's judgment.

So that brings you down now to verse 9 and 10. These 9, 10, and 11, actually all together, 8, 9, 10, and 11 are governed by the next letter in the alphabet, which is wow. So verse 7, by itself, the Lord shall endure forever.

He has prepared his throne for judgment. That's the window, that's hey. Then in verse 8, verse 9, verse 10, and verse 11, you have wow.

This is the and, this is the conjunction in Hebrew. When you look at the imagery of the Hebrew letters and you look at wow, this is like a nail. It stitches two verses together.

It nails, you know, it's a straight, it's a straight thing. It's the connector. Boy, there's nails.

I'm scared to drive around my house right now. There's so many nails up there. But this is wow, the nail.

And so in verse 8, 9, 10, and 11, he judges in righteousness. He administers judgment in uprightness. The Lord will be a refuge for the oppressed, a refuge in time of trouble, times of trouble.

Those who know your name will put their trust in you. For you, Lord, have not forsaken those who seek you. His righteous judgment is going to favor those who put their trust in him and remember his name.

Therefore, verse 11, sing praises to the Lord. You who dwell, the Lord who dwells in Zion, declare his deeds among the people. Sing praises to the Lord.

So you see it, 8, 9, 10, and 11, all held together under that wow. Now we come to verse 12, and this is where we're going to finish for tonight. When he avenges blood, he remembers them.

He does not forget the cry of the humble. What's the next letter in the Hebrew alphabet? Zion. Zion looks like a wow, but it's got an extra little bar at the top, and it looks like what it represents.

You remember the King Arthur legend, and Merlin takes Excalibur, and it gets jammed down into the stone, and you've got this sword sticking out of the stone, and it's vertical. It's hilt up and blade down. That's what Zion looks like.

It's a straight line down with a little slightly slanted hilt up at the top, and that's what it is, a sword. And what does verse 12 say? When he avenges blood, he remembers the oppressed. He does not forget the cry of the humble.

God will bring out the sword in defense of those who are oppressed by evil, by the evil one, by all of those who follow his path. There is a sword of vengeance. The judgment is going to result

in destruction.

So this acrostic is no just random pattern. These letters mean something. They connote.

They import some additional meaning for us. And what is the application? As we conclude our study for tonight on these first 12 verses, we who remember the name of the Lord and celebrate who he is and what he has done in history, biblically, and in our own history, in our own lives, and we commit our way to him, we don't necessarily understand, but we trust. He is righteous and he is just, and he has the sovereignty to implement that righteousness and that justice.

Your first three elements of the essence box. I'll say them again. Sovereignty, righteousness, justice, love, eternal life, omnipotence, omniscience, omnipresence, immutability, unchangeability, and veracity, truth.

And you can sub-categorize many things like grace and compassion under God's love. God so loved the world that he gave. He had the attitude of love.

It expressed itself in action, in agape salvation for us. But whatever we face, whatever our circumstance, it may be a puzzle in some ways to us, but what's clear? What do we know for certain? We know who God is. We know that he is our Yahweh, loving, compassionate, covenant-related God, and we're under the new covenant in the Lord Jesus' blood, and we are in Christ, and in him we have so many wonderful privileges.

God is for us and not against us. If we partake of his way and his will, if we commit our way to him, he will bring it to pass. Why should I fear? Why should I be afraid? Remember Psalm 48, I will lay me down in peace and sleep.

Thou, Lord, only, makest me dwell in safety. Safety in the present, safety in the future. When righteous judgment comes down, I will be on the right side of it.

God will defend my right and my cause, because I have paid attention to my right and my cause and made sure that it is that which God can approve. You can't go wrong. You can't miss.

The El Elyon is for us. He loves us. He has prepared the best for us.

He has sacrificed the most for us. He has paid a dear price for us, and he is not going to leave us un comforted, unaccompanied. Lo, I am with you all the way, even to the end of the age.

I am with you. I am for you. The Lord Jesus is the full expression of God's love toward us.

Well, it ought to be an encouragement as well as a challenge. What we do is make sure that we do what David did. We know of God's mighty works and we celebrate them in our soul and we tell of them to others.

We bring them before the Lord in prayer and thank him for them and express our knowledge of

them and our confidence in his righteousness and in his judgment. And what a wonderful foundation for everything else in our lives. Well, we'll pick up at verse 13 next time.

Let's close here in a word of prayer. Father, thank you for who you are and thank you for what you have done on our behalf. We know that our comprehension is limited and our praise is, of course, insufficient to reflect the greatness of these things, but we offer it to you with the assurance that you love us and that your Holy Spirit translates and enables our prayers to transcend themselves as they come before your throne.

We so appreciate the Lord Jesus Christ and all of the provision and the blessing that we have through him from you. And we so look forward to the day when he comes and receives us to himself and brings us before you. And we pray that we can be qualified on that day that these words will live and breathe fire into our souls to motivate us and encourage us to live to the full the life that the Lord Jesus has secured for us by his death, by his resurrection, and by his ascension to sit at your right hand where he represents us even at this moment.

We thank you for these truths and pray that you will make us worthy of them and we ask it in Jesus' name. Amen.