

# The Old Man's Retrospect

## Outline and notes in Psalm 71:17-21 P.M.

David is now a man of old age, and he stands and looks back at the life he has built. Life is a school and experience is the teacher.

A real Christian life does not just happen; it must be labored at and built. Some of us may be too old to start building, but we're not too old to put some polish on the finished product.

Many of the families of the church are young and have a bright future ahead of them, and my suggestion would be to start building now. In fact wherever you are in life start now to build and when you're old like David you too can look back over your life with great admiration.

I've noticed here in the Psalm that David examines his life from past to present, so the first thing he sees is –

### I. His Transformation: (Salvation)

A. The scriptures (as far as I have found) give no indication of when David had a salvation experience: But he had received Godly instruction from his youth: v-17

1. **Ecclesiastes 12:1** "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;"

1. *Illus*: Daniel, Hananiah, Mishael, Azariah:  
a. It may spare you some heartache.

1. Looked back with continuing faith:

### II. His Teachings: v-17

A. From his youth: (It is necessary to be taught early; for the sooner we come to Christ, the less we have to unlearn.)

1. Taught by the precious word of God:
2. Taught by the prophets:
3. Taught by providence:

### **III. His Tears:**

- A. Disappointments in his family:
- B. Deceitfulness in his friends:
- C. Failures in his own life:

**IV. His Thoughts:** (Memories) If a peculiar blessing is mine today, it is mine not today alone, but so long as the memory of today shall endure.

### **V. His Testimony:**

### **VI. His Treasures:**

### **VII. His Trumpet:**

**Psalm Seventy-one**  
**Aspirations of the Aging**  
May 16, 2000

This Psalm bears no title, neither does it give any occasion for its writing; but I believe most would agree that David is the penman and probably composed the song very late in life.

Both verses 9 and 18 agree that whosoever the author may be, that one thing is for certain, “that he was well aged and had great concern of the Lord’s treatment of him as he became old and gray-headed. (Read verses 9 and 18.)

Very few of us are that far along in years, but for those who are, the Psalm is of great value in describing the feelings of a good man when he is growing old and the infirmities of age draw near.

For those of you who are yet young, rest assured that time will soon catch you, and likewise, the beauty of youth will vanish away, and you shall walk in the pathway of your fathers.

But unto us all, let us rest assured that the Bible is a Book that is adapted to all ages and all conditions of life. (Throughout this Psalm may be regarded as an utterance of struggling, but un-staggering faith.)

What I See:

**I. A Hope That Refused to be Shaken by Time: v.5**

**A. His Was a Personal Hope:**

v.5 “For thou art my hope...”

*Note:* The more intimate we are with the Lord, the greater our hope will be.

**B. It Had a Proper Foundation:**

v.5 "...O Lord God..."

*Note:* God was Sovereign and was Master of his life.

**C. It Was Established Early in Life:**

v.5 "Thou art my trust from my youth."

**D. It Was Steadfast:**

v.14 "But I will hope continually..."

**E. It Was Confident of a New Day**

**Dawning:** v.20

**II. A Heart That Continued to Seek God: v.18**

**A. For Grace to Show Others the Way of God: v.18**

**1. His Strength:** (A bear arm)

↑ (as something sown)

a. His Voice

**2. His Power:**

↑

a. His Victory (No wonder David prayed to be delivered and his enemies confounded and confused.)

**B. For Help that He Might Walk in Paths of Righteousness: V.15 "My mouth shall shew forth thy righteousness..." V.16 "I will make mention of thy righteousness..."**

**C. For Spiritual Increase and Blessed Rest:**

**III. A Hallelujah That Would not Be Silenced:**

Notice the number of times the Psalmist is either praising God, singing, or rejoicing over his Salvation.

- A. V.6 “...My praise shall be continually of thee.”**
- B. V.8 “Let my mouth be filled with thy praise...” (Room for nothing else.)**
- C. V.14 “...And will yet praise thee more and more.”**
- D. V.22 “ I will also praise thee with the psaltery...”**
- E. V.22 “...Unto thee will I sing with the harp...”**
- F. V.23 “My lips shall greatly rejoice when I sing unto thee...”**

Praise – Pray – Preach  
Has been silenced.

#### **IV. A Home of Quiet Rest: V.3**

- A. Strong:**
- B. Secure:**

**Psalm Seventy-one**  
**A Wonder of His Grace**

Psalm 71:7

May 23, 2000

I would like to preach tonight on “A Wonder of His Grace.” The world looks upon you and I who have been redeemed with great amazement. The transforming power of Christ’s Grace has worked so miraculously in our lives, that many stand in unbelief at the work of Grace.

They wonder how a tongue that used to curse, now makes sweet melody in the choir. They wonder how a man that used to be so involved with the world, and caught up with worldly entertainments and amusements, is now faithful to the activities of the Church.

There is only one answer to that, “GRACE.” God’s Grace has cleaned us up. Got our clothes right. Our appearance is different. Our homes are no longer a place of Saturday night parties, but rather a haven of quiet rest. And many look upon us in great wonder.

Now, in Mark 6:1-3, those (friends and relatives) who were acquainted with the Lord as a young Man growing up had the same mind about him as these did about David.

**Read Mark 6:1-3**

I want to look at some of those things that people may have wondered at concerning David’s redemptive life.

***Illus. II Samuel 7***

**I. They Wondered How Grace Had Brought Him From Poverty to Spiritual Wealth: V.8** "...I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel."

**A. From Following the Sheep, to a Shepherd:**

- 1. He was made a Psalmist in the courts of Saul.** I Sam.16:18 "Behold, I have seen a son of Jesse the Bethlehemite, *that is* cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the LORD *is* with him."
- 2. He was unknown to Saul in the Valley of Elah.**
- 3. He defeated the giant and delivered Israel.**
- 4. He married a king's daughter and was made king of Israel.**

II Cor. 8:9 "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

**II. They Wondered at the Presence of God in his Life: V.9** "And I was with thee withersoever thou wentest..."

- A. God was with him in the cave when he fled from Saul.**
- B. God was with him in the land of the Philistines when he appeared to be**

**overcome:** (the flesh).

**C. God was with him when he came to die.**

**III. They Wondered at God's Power in Cutting off all his Enemies:** V.9 "...and have cut off all thine enemies out of thy sight: (Covenant) (Cutting flesh and passing between the pieces)

**IV. They Wondered at God's Promotion of his Name:** V.9 "...and have made thee a great name..."

**A. Eccl. 7:1 "A good name is better than precious ointment."**

**B. Pro. 22:1 "A good name is rather to be chosen than great riches..."**

**1. Honesty**

**2. Pay bills**

**3. Faithful and honest on the job**

**4. Tell the truth**

**V. They Wondered at his Perpetuity of Life:** V.12  
"And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom."



## **Psalm Seventy-one**

### **A Thought About the Tongue**

Psalm 71:10

June 4, 2000

David had here reached the time of life that he has become an elder statesman. The years of his youth have passed, but he ages with the consolation that the Lord has been his trust from his youth.

The faith that David had as a young man has sustained him all these years, and he maintains great confidence that he will not be forsaken in old age.

But he also learned that, “We are never beyond the reach of the storm while we are in this world.”

In First Kings chapter one, just shortly before death, in his old age he was still tried by great and sore troubles.

1. His body began to fail.
2. His son Adonijah tried to usurp the authority of his throne and supplant Solomon.
3. His priest Abiathar and the captain of his army Joab were found to be full of treachery in their effort to overthrow his throne.

In verse ten we find that it was once again the tongue of slander of unjust, malignant and violent men that David seemed to be mostly concerned with.

The tongue of slander is never tired. In one way or another it manages to keep itself in constant employment. Sometimes it drops honey, and sometimes it drops gall.

It insinuates or assails directly according to the circumstances. It will hide a curse under a smooth word, and administer poison in a phrase of love.

The tongue loves to...

1. Blight the hopes of the noble
  2. Soil the reputation of the pure
  3. Break down the character of the brave and strong
- 
- 1.) The tongue often slanders by a simple insinuation:
  - 2.) By a Phrase of suspicion:
  - 3.) By the malicious handling of a rumor:
  - 4.) By casting doubt upon the integrity or judgment of others.

# The King And His Kingdom

## Outline and notes in Psalm 72 1-9-2001

I believe this Psalm to be written by David, for his son Solomon. Some believe it was written by Solomon himself, others believe David began the Psalm and died before it was finished, leaving Solomon to complete it. But I am confident that David was the penman and that it was written in the closing days of his life.

1. In these closing days David was still praying: v-20
2. He still lived with great peace: v-7
3. He still believed in praising the Lord: v-15
4. He had great spiritual prosperity: v-10
5. He had power in his life to overcome his enemies: v-11

But this Psalm looks beyond Solomon to the Son of God whose kingdom shall have no end, whose reign shall be throughout the ends of the earth.

Describe

### **I. His Authority: v. 1-4**

- A. To make right judgment: (*Illus.* The Supreme Court)
- B. To justify: v-4 "He shall save the children of the people."

# **The Goodness of God**

## **Outline and notes in Psalm 73:1 Preached on 2-6-2001 Tues.**

I realize that my vocabulary is too narrow, my intellect too dull, and my wisdom too insufficient to describe the goodness of God. For his love toward us is deeper than the oceans and higher than the heavens. But I trust the Holy Spirit will enable me in this hour to magnify his mercies somewhat, according to the setting of our text.

The Psalm title attributes this song to Asaph. Many believe the words to be those of David, written not by but for Asaph, that it might be sung in the assembly of God's people. But the central theme of the Psalm doesn't agree at all with the circumstances and conditions surrounding David's life.

The writer had real spiritual and mental difficulties arising from his contemplations of the temporal prosperity of the wicked and the adversity of the righteous under the government of God. (Read verse three)

1. He saw them escaping the trouble that he encountered: v-5
2. They seemed to increase in worldly prosperity: v-12
3. The Psalmist believed all his labors for Christ had been in vain: v-13,14
4. He had been faithful to church, listened to preaching, offered prayers, tithed, avoided sins, resisted temptations, withstood lusts, had served Christ and his servants, -- but felt in his despondent heart that the wicked were better off than himself:
5. His victory only came when he visited the house of God: v-16,17

**We see God's goodness in –**

**I. His Providence:** (He over rules all circumstances and events for our well being) **Romans 8:28** “And we **know** that all things work together for good to them that love God, to them who are the called according to *his* purpose.” *Illus.* Joseph

A. Tested in his character:

1. His behavior toward those who had wronged him:
  - a. His brethren: (Tell of their evil)
    1. Joseph’s attitude: **Genesis 50:20** “But as for you, ye thought evil against me; *but* God meant it unto good, to bring to pass, as *it is* this day, to save much people alive.” **V-19** “And Joseph said unto them, Fear not: for *am* I in the place of God?”
    - b. Potiphar
    - c. Pharaoh’s butler
  2. *Illus.* David and Saul: **I Samuel 18:12** “And Saul was afraid of David, because the LORD was with him, and was departed from Saul.” **V-14** “And David behaved himself wisely in all his ways; and the LORD *was* with him.”
  3. *Illus.* Job and his friends: **Job 42:10** “And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before.”

(**Read Matthew 5:43,44** “Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. <sup>44</sup>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;”

**II. His Provisions:** (Food, shelter, clothing, etc.) (Most people only think of these)

A. His counsel: v-24

1. It will stand: **Isaiah 46:9,10** “Remember the former things of old: for I *am* God, and *there is* none else; I *am* God, and *there is* none like me, <sup>10</sup>Declaring the end from the beginning, and from ancient times *the things* that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.”
2. Is immutable: **Hebrews 6:17,18** “Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath: <sup>18</sup>That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.”
3. Is holy and wise: **Revelations 3:18** “I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.”

B. His care:

C. Our children:

D. Our comfort:

E. Our clothing:

**III. His Presence: v-23**

**IV. His Portion: v-26** (God is our lot) Like the Levites

**V. His Power: v-23b**

**VI. His Preservation: v-24b**

# From Conflict To Victory

*Illus.*  
Hannah  
Jacob

## Outline and notes in Psalm 73 2-11-2001 P.M.

In the first sixteen verses of this Psalm we find the author engaged in a bitter spiritual and mental battle. **(Someone recently asked me if the tongue is our most difficult member to control)** after a moments thought I gave my answer; **no**. “It is bringing into captivity every thought to the obedience to Christ.”

Our comrade was involved in this type of warfare. For he was permitting circumstances around him, **(which he could not control)** determine his happiness, joys and victory. Not until he found enlightenment in the house of God – v.17 – did he overcome and find victory.

In John 21 while speaking of Peter’s denial and revealing by what means he should die, Peter saw John and asked Jesus this question concerning John, “and what shall this man do? Jesus saith unto him, if I will that he tarry till I come, what is that to thee? Follow thou me.” **(Don’t worry about others)**

What was it that brought him from such a critical spirit to spiritual victory?

### I. There Was Change In The Attitude Of His Heart:

A. Self abasement: v-22 He recognizes his foolishness and pride: (Read) “So foolish was I, and ignorant: I was as a beast before thee.”

“We listen to his voice and hear no tone of self applause, no sound of boasting, but rather humble confession of his folly and ignorance.”

1. He found spiritual enlightenment: “Pride and spiritual enlightenment are not compatible.”

*Note:* He entered into the sanctuary of God and there communed with him and his soul was humbled, his pride and presumption

perished, and in self abasement he bowed before God.

- a. Criticism now gives place to worship.
- b. Presumption is changed to adoration.

## II. His Confidence In God Was Strengthened: (He had a glorious assurance)

A. The constant presence of God: v-23 “I am continually with thee”

1. This is not his faithfulness to God, but God’s faithfulness to him:

B. The unfailing support of God: IN v-2 the Psalmist feet had well nigh slipped, but in v-23 he is upheld by the omnipotent right hand of God’s power.

(Read)

**v-2** “But as for me, my feet were almost gone; my steps had well nigh slipped.”

**v-23** “Nevertheless I *am* continually with thee: thou hast holden *me* by my right hand.”

**Isaiah 41:10** “Fear thou not; for I *am* with thee: be not dismayed; for I *am* thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.”

**Isaiah 41:14** “Fear not, thou worm Jacob, *and* ye men of Israel; I will help thee, saith the LORD, and thy redeemer, the Holy One of Israel.”

**Isaiah 43:2** “When thou passest through the waters, I *will be* with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.”

C. The infallible guidance of God: v-24 “Thou shalt guide me with thy counsel”

*Note:* He is willing that God should determine his destiny, that he should choose the path by which that destiny shall be reached, and he is confident that destiny will be a glorious one.



1. He who is guided through life by God:
  - a. Will never go astray:
  - b. Will enjoy the highest companionship:
  - c. Will be conducted to divine honors:  
v-24 “after receive me to glory”
- D. The all sufficiency of God: v-25 “Whom have I in heaven but thee? And there is none upon earth that I desire beside thee.

1. There are times when we are oppressed with our moral weakness and feel unable to live holy and labor usefully.

### **III. His Conduct Was Altered:**

- A. He is drawing nigh to God: (Earlier he was losing his grip on his spiritual life)
- B. He is declaring God’s works:

## **Psalm 73:6**

### **“I Want to But My Pride Won’t Let Me”**

February 24, 2002

I want to preach this morning on the thought “I Want to, But My Pride Won’t Let Me.” The author of the Psalm is Asaph. In these early verses he finds himself in a great spiritual dilemma. His eyes are far removed from the Lord and are focused upon the prosperity of the wicked, and according to verse two what he saw brought his feet into slippery places. Because of an envious spirit the firm foundation he once enjoyed has become as sinking sand under his feet.

*Illustration:* Peter on the water.

On through the Psalm the Lord begins to open his eyes. He sees their corrupt way, their folly, and finally their end. In verse seventeen, while in the sanctuary of God his understanding is enlightened, and he sees their end.

But verse six is what I want to deal with today. It is here that Asaph sees the pride of the foolish. He says that pride compasses them about as a chain. The words “compasseth” and “chain” are the same word in the Hebrew and means: to choke (some things I would like to cough up); to collar (some things I would like to get away from); or a necklace, as if strangling.

1. If pride ever gets a hold of a man it can choke and strangle him until all but the seal of the Holy Ghost is departed from his spiritual life.
2. There will be things you want to do, but pride won’t let you.

*Proverbs 2* “When pride cometh, then cometh shame: but with the lowly is wisdom.”

*Definition:* Shame: reproach, confusion, dishonour: (*Illustration:* Lucifer – lost his exalted position.)

*Proverbs 13:10* “Only by pride cometh contention: but with the well advised is wisdom.

*Definition:* Contention – a struggle or a strife, in order to obtain something:

*James 3:16* “For where envying or strife is, there is confusion and every evil work.”

*Proverbs 16:18* “Pride goeth before destruction, and a haughty spirit before a fall.” (Pride will ultimately destroy.)

## **I. I Want to Repent; But Pride Won’t Let Me.**

### **A. Pilate was held by pride because of his position:**

*John 19:10-14* “Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

<sup>11</sup>Jesus answered, Thou couldest have no power *at all* against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. <sup>12</sup>And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar’s friend: whosoever maketh himself a king speaketh against Caesar.

<sup>13</sup>When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. <sup>14</sup>And it was the preparation of the

passover, and about the sixth hour: and he saith unto the Jews, Behold your King!”

**B. Herod was held by pride because of his promise:**

*Mark 6:20* “For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.”

*Mark 6:22* “And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee.”

*Mark 6:25* “And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.”

*Mark 6:26* “And the king was exceeding sorry; *yet* for his oath’s sake, and for their sakes which sat with him, he would not reject her.”

**C. The Rich Man was held by pride because of his possessions:**

*Matthew 19:21* “Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me. <sup>22</sup>But when the young man heard that saying, he went away sorrowful: for he had great possessions.”

I who am wealthy became poor! Jesus did!

**II. I Want to Reconcile, But Pride Won’t Let Me:**

**A. My relationship with a friend:**

*Matthew 18:15* “Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.”

1. If he won't hear you take one or two more.
2. If he neglects to hear them take it to the Church.
3. If he neglects to hear the Church, count him as a heathen.

**B. My relationship with my family:**

1. *Illustration:* Jacob and Esau
2. *Illustration:* Cain and Abel: (Cain – I wanted to reconcile, but pride

wouldn't

let me.)

**C. My relationship with my Father:**

1. Earthly: (The prodigal's elder brother)
2. Heavenly

**III. I Want to Rejoice, But Pride Won't Let Me.**

*Phil. 4:4* “Rejoice in the Lord always: (That means at all times.) and again I say, Rejoice.” (*Phil. 3:3*)

*Romans 5:2* “By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.”

*I Thess. 5:16* “Rejoice evermore.”

*I Peter 1:8* “...ye rejoice with joy unspeakable and full of glory.”

*I Peter 1:8* [jump for joy]

*Phil. 4:4* and *I Thess. 5:16* [to be cheerful and calmly happy]

*Romans 5:2* [to boast]

# Vandals In The House Of God

## Outline and notes in Psalm 74:1-12 3-4-2001 P.M.

This is a Psalm of instruction, written by Asaph. It's what we might call a prophetic Psalm, written in the days of David, but having the Babylonian invasion in mind. Nebuchadnezzar had come up against Jerusalem in great fury. He showed little compassion on the people and none on the beautiful temple in which they worshipped their God.

He was relentless and brutal, showing absolutely no reverence at all for the holy things of God. Much like Antiochus Epiphones who later offered a swine on the altar; they have no fear at all of offending God.

Scripture

Sacrifice

Spirit of God

Sacraments

These heathens objective was to subdue the people, destroy the influence of God in the land, and establish their own heathenistic practices and the worship of their God.

Did you know that there are people like that dwelling in God's tabernacle today? They are tares among the wheat! They are wolves in sheep's clothing! They are whited sepulchres full of dead mens bones who are determined to undermine the work of God and leave his church in a ruinous heap.

### **I. They Establish Themselves In The Midst of The**

**Church: v-4** (The greatest damage to the church is always accomplished by the enemies within, rather than those without)

- A. Their presence is established: *Illus.* Sennacherib in **II Kings 18** as he invades Jerusalem.
- B. Their power is established:

C. Their purpose is established:

## II. They Elevate Their Colors: v-4

A. They raise their banner of distinction: (They show their colors)

1. Their religion is different:

- a. The way of Cain: A religious man who believes in God after his own will, and rejects redemption by blood.
- b. The error of Balaam: could not believe a sinner could be justified by the cross.
- c. The gainsaying of Core: Denied the authority of Moses and made intrusion into the Priest's office.

## III. They Efface The Splendid Workings of God: v-6

The figures of Cherubim, palm trees, flowers, and almonds.

In these days men are using axes and hammers against the Gospel of the Church. Glorious truths, far more exquisite than the goodliest carving, or caviled over and smashed by blows of modern criticism. Truths, which have upheld the afflicted and cheered the dying are smitten by these barbarous heathen.

A. Salvation by grace:

B. Sanctification by truth: **John 17:17** "Sanctify them by thy truth, thy word id truth."

C. Spirit filled life:

1. Pentecostals
  2. Holiness
  3. Baptists
- Notice v-8 here,  
DESTROY

## IV. They Set Fires In The Sanctuary: v-7

A. Spreading gossip: **Proverbs 11:13** "A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter."

- B. Sowing discord: **Proverbs 6:19** “A false witness *that* speaketh lies, and he that soweth discord among brethren.”



# God's Cup Of Promotion

## Outline and notes in Psalm 75:5-8 3-18-2001 P.M.

I believe that most every one, to some degree, would enjoy having a measure of success in this life; both in our spiritual and secular labors. Even the Lord desires the best for his people. When entering Canaan he gave this instruction to Joshua. **Joshua 1:8** "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success."

(Read) **Psalm 1:1-3** "Blessed *is* the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight *is* in the law of the LORD; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

Notice our text, God says that promotion and success comes only from the Lord: v-7 "He putteth down one, and setteth up another"

1. Mention three illustrations.
  - a. David: **II Samuel 7:8** "Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel:"
  - b. Joseph: **Genesis 41:41** "And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt."

- c. Daniel: Interpreting Nebuchadnezzar's dream: **Daniel 2:48** "Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise *men* of Babylon.<sup>49</sup> Then Daniel requested of the king, and he set Shadrach, Meshach, and Abednego, over the affairs of the province of Babylon: but Daniel *sat* in the gate of the king."
2. Our places that we're not to look to for promotion:
- a. Self: v-5 "Lift not up your horn on high"
  - b. Youthful ambitions: v-6 "For promotion cometh neither from the east: (The sun rising, typifies early life) **Ecclesiastes 12:1** "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;"
  - c. Prosperity of old age: v-6 "nor from the west" (Sun setting or shadows of old age)

(Read Psalm 49:6,7 "They that trust in their wealth, and boast themselves in the multitude of their riches; None of *them* can by any means redeem his brother, nor give to God a ransom for him:")

- d. The life of chance and laziness: v-6 "Nor from the south" (From the south comes the warm gentle breezes)

*Illus.* Paul: **Acts 27:13** "And when the south wind blew softly, supposing that they had obtained *their* purpose, loosing *thence*, they sailed close by Crete."

*Note:* Please notice in the text where our promotion comes from. V-8

All drink from the cup, but God's people drink the mixture and the wicked drink the dregs.

**I. The Cup Of Salvation: Psalm 116:13** “I will take the cup of salvation, and call upon the name of the LORD.”

- A. Lifts us from poverty to riches: *Illus.* Mephibosheth II Samuel 9
- B. Liberates us from sins bondage: *Illus.* Maniac Mark 5
- C. Lightens the load we carry: *Illus.* Bartimaeus Mark 10 **v-50** “And he, casting away his garment, rose, and came to Jesus.”

**II. The Cup Of Suffering:**

- A. *Illus.* Jesus **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.”
- B. *Illus.* James and John **Matthew 20:20-23** “Then came to him the mother of Zebedee’s children with her sons, worshipping *him*, and desiring a certain thing of him. <sup>21</sup>And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. <sup>22</sup>But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. <sup>23</sup>And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father.”
  - 1. v-22 “Are ye able to drink of the cup that I shall drink of”

**III. The Cup Of Servitude: Matthew 20:24-28** “And when the ten heard *it*, they were moved with indignation against the two brethren. <sup>25</sup>But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. <sup>26</sup>But it shall not be so among you: but whosoever will be great among you, let him be your minister; <sup>27</sup>And whosoever will be chief among you, let him be your servant: <sup>28</sup>Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

# The Lord Our Champion

## Outline and notes in Psalm 76:3 5-6-2001 P.M.

I'm thankful that our Lord is mighty to save. He is the great deliverer of his people. By his strong arm and glorious power he has brought us out of Egypt's land, and placed the Red Sea between us and the world, that we should never return to bondage from which we've been delivered.

But, the Lord has not only delivered us from the world, but he stands armed and ready also to fight all our battles. When preparing to cross the Red Sea in Exodus fourteen Moses told the people of God, **"the Egyptians whom ye have seen today, ye shall see them again no more forever. The Lord shall fight for you, and ye shall hold your peace."**

David in I Samuel seventeen, as he battles Goliath, is a type of the Lord, our champion. In verse four of that chapter, "there went out a champion out of the camp of the Philistines named Goliath; and he went forth to conquer the armies of God." But Israel had their own champion. David a man after God's own heart heard the defying of the giant, and with nothing but a sling and five smooth stones came boldly out of the camp of Israel and **there between two armies stood both champions.** (By the way, the word champion means an interval between two armies)

But with one stone David slew the champion of the Philistines and it says in verse fifty-one of that chapter, **"therefore David ran, and stood upon the Philistine, and took his sword and drew it out of the sheath thereof, and slew him, and cut off his head therewith, and when the Philistines saw their champion was dead, they fled."**

Now may I say that our champion, the Lord Jesus, and the champion of evil are bitter enemies and its been this way since the beginning.

**Genesis 3:15** “And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.”

Now just like David slew Goliath, our champion, the Lord Jesus has destroyed the works of the devil. **I John 3:8** “He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.” (On the cross)

Satan’s works have been destroyed, but there is yet that enmity between the two seeds, and Satan and his workers will never lay down their arms and surrender until our champion casts both into an eternal lake of fire.

## **I. Satan’s Weapons of Warfare:**

A. Force: **I Peter 5:8** “Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:” *Illus.*

Goliath (David)

1. Influence in the mind: **II Timothy 2:25,26**

“in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; <sup>26</sup>And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will.”  
(Bring our thoughts into captivity to Christ)

2. Includes momentum: (Don’t let him get things going his way) *Illus.* How hard it would be to stop a train.

3. Internal force: (The force of habit)

B. Fraud: **II Corinthians 11:13-15** “For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ. <sup>14</sup>And no marvel; for Satan himself is transformed into an angel of light. <sup>15</sup>Therefore *it is* no great thing if his

ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.”

1. They deny his authority: **II Peter 2:1** “But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.”
2. They deceive people: **II Peter 2:2** “And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.
3. They destroy people: **II Peter 2:3** “And through covetousness shall they with feigned words make merchandise of you”  
Merchandise: to be bought and sold

**III. Filth:** *Illus.* Sodom: **II Peter 2:7** “And delivered just Lot, vexed with the filthy conversation of the wicked:”

A. Hearing:

B. Seeing:

*Note:* Satan has many allies:

1. Sensuous literature:
2. Secular education:
3. Sorry music:

**IV. Fear:** (Roaring lion)

# A Sore Soul

## Outline and notes in Psalm 77:2 Preached on 12-12-2000 Tues.

This is a song written by Asaph, a chief singer of Israel. He was a man who in many ways was very thoughtful, contemplative, and believing. But through his writings comes thoughts of great sorrow and sadness. He writes here, to some degree, concerning the troubles of his nation; but it is the inward troubles and sorrows of his own heart that stand out so vividly.

Asaph appears to be a man who has become very miserable in spirit. His soul has seemed to plunge to lonely depths of depression and it appears that he has refused the help from the only physician who has the proper balm to soothe and comfort his troubled soul.

There is some great instruction in the Psalm that the Holy Spirit has made available. It teaches us how to obtain comfort and peace even in the severest distresses.

**I. His Plea Before God: v-1** “Those that are under trouble of mind must not think to drink it away, or laugh it away, or ignore it away, but they must pray it away.” “He did not run to man but to the Lord.”

- A. It was vocal: “There is nothing wrong with silent prayer and meditation, but when the soul is in pain often times we are forced to cry out to God vocally.”
- B. It obtained it’s purpose: (The ear of God) “The Psalm has much sadness, but we can be sure it will end well. Prayer has no ill end.”

**II. His Prevailing Importunity: v-2**

- A. He sought the Lord in the daytime: (All day long his distress drove him to God – not away from the Lord.)



- B. His sore ran in the night: “The Lord had hidden himself from the Psalmist, and there seemed to be no healing for his wound, no easing of this sore, no cleansing of the conscience, no quieting of the spirit.”

**III. His Pitiful Memories Of God: v-3** “A man is miserable indeed, whose memories of God are distressing to him. He who should have been a delight to the Psalmist heart had become a dread to him.”

A. The nature of his sore:

1. Illness:
2. Imperfections:
3. Impiety: (Sin)
4. Indifference: (Coldness)
5. Inferiority:

B. The neglecting of his sore:

1. He refused to be comforted: (The attitude of Jonah) Ch. 4
2. He remembered God and was troubled:

C. The nurture of his soul:

## Outline and notes in Psalm 77:1-3 9-8-2002 S.S.

The author of this Psalm is Asaph. He was a man of exercised mind, but he seemed so often in the song to sink in spirit to a very lowly state. He was very thoughtful, contemplative, and believing; but there always seemed to be a black cloud that followed him through life.

I first want to look at:

**I. Asaph's Prayer: v-1** (This Psalm has a lot of sadness in it, but we may be sure it will end well, for it begins with prayer and prayer never has an ill issue)

A. Prayers that are spoken: v-1 (Asaph did not run to man but to the Lord, and to him he went, not with studied, stately, stilted words but with a cry; the natural, unaffected, unfeigned expression of pain)

1. A crying child always gets the attention of it's parents.

B. Prayers of sighing: v-4 (I cannot speak) (Words are but the body, the garment, the outside of prayer; sighs are nearer the heart work) *Illus.* Hannah

C. Prayers of sobbing: (Tears) (Tears have a tongue, and grammar, and language, that our Father knoweth)

*Illus.* Babes have no prayer for the breast, but weeping: The mother can read hunger in weeping:

**Psalm 6:8** "Depart from me, all ye workers of iniquity; for the LORD hath **heard the voice of my weeping.**"

(*Illus.* Hagar **Genesis 21:16**)

1. Importunity prevailed: v-1 "and he gave ear unto me".

*Illus.* Peter at the gate: **Acts 12:16** "but Peter continued knocking."

**II. Asaph's Pain: v-2, 4** "I am so troubled that I cannot speak."

*Note:* It was not his body alone that smarted, but his noblest nature writhed in pain, his life itself seemed crushed to the earth. It is in such a case that death is coveted as relief, for life becomes an intolerable burden.

A. Pained in mind: v-2 (My soul refused to be comforted)

1. Guard the mind:

2. Gird the mind: **I Peter 1:13** “Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;”

B. Pained in memory: v-3 “I remembered God, and was troubled”

*Note:* He is wretched indeed whose memories of the ever blessed prove distressing to him.

**III. Asaph’s Pride: v-2** “my soul refused to be comforted.”

A. He regarded some comforts as too weak for his case:

B. He regarded others as untrue:

C. He regarded others as unhallowed:

*Note:* He declined even those grounds of consolation, which ought to have been effectual to him.

1. As a sick man turns away from the most nourishing food even so Asaph refused to eat.

2. You may bring one to the waters of promise, but you can’t make them drink.

*Note:* Many in their despondency have pushed aside the cup of gladness, and continue to hug the chains of sorrow.

# Trouble Of Mind And The Disease Of Melancholy

Outline and notes in Psalm 77  
9-8-2002 P.M.

I don't think we would have to look far into this Psalm to recognize the painful and troubled mind of Asaph. Verse two, "In the day of trouble I sought the Lord: my sore ran in the night, and ceased not."

A troubled mind usually has its origin from a wounded spirit. And like a wound to the body. If neglected, it begins to fester, then gangrene sets in and brings him greater pain and loss.

**Proverbs 18:14** "The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?"

**Proverbs 18:19** "A brother offended *is harder to be won* than a strong city:"

A wounded and troubled mind that is neglected can consummate in a spirit of melancholy.

**V-4 "I am so troubled that I cannot speak."**  
(Sometimes our grief is so violent that it finds no vent, it strangles us, and we are overcome.)

**C.H.S.** "It was not his body alone which smarted, but his noblest nature writhed in pain, his life itself seemed crushed to the earth. It is in such a case that death is counted as relief, for life becomes an intolerable burden."

When our spirit fails us there is nothing left to sustain us, and our case becomes forlorn.

**Proverbs 25:28** "He that *hath* no rule over his own spirit *is like* a city *that is* broken down, *and* without walls."

## Def. Melancholy:

1. A gloomy state of mind:
2. This gloominess can become prolonged or habitual:
3. Dismal, gloomy, habitually dejected:

But to God be the glory, he always gives light and will forever make us a way of escape.

**I Corinthians 10:13** “There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*.”

I believe that way of escape is found here in our text.

### **I. He Remembers Some Things: (In verses 3,6,10 and 11 the word is used no less than five times)**

*Note:* Our memory can be a wonderful instrument for the child of God. **“Somewhere in our past lies the answer to our present problems.”**

A. Remembers the Saviour: v-2 “I remembered God”

1. His way: v-13 “Thy way O God is in the sanctuary”

*Note:* He walks where we cannot always trace his footsteps.

a. Is followed by faith:

**C.H.S.** “Memory is a fit handmaid for faith, when faith has its seven years of famine, memory like Joseph in Egypt opens her granaries.”

2. His works: v-11 “I will remember the works of the Lord”

a. Creation: God’s handy work

b. Conversion: God’s Holy work

3. His wonders: v-11 “I will remember thy wonders of old”

*Note:* Here the Psalmist turns his thoughts Godward.

B. Remembers his song: v-6 “I call to remembrance my song in the night.”

1. There was communication: v-6 “I commune with my own heart.”

Def. Commune: to ponder: **(Here the Psalmist begins to think)**

2. There was examination: v-6 “and my spirit made diligent search.”
  - C. Remembers the sanctuary: v-13 “thy way, O God is in the sanctuary.”
- Def. Way: a course of life:

**II. He Recovered Some Things:** v-10 “And I said, This *is* my infirmity: *but I will remember* the years of the right hand of the most High.”

- A. Recovered his faith in God: v-10 “but I will remember”

*Note:* Faith hath a good memory and can tell the Christian many stories of ancient mercies; **when his present meal falls short it can entertain the soul with a cold dish**, and not complain that God keeps a bad house.

- B. Recovered the power of God: v-10 “but I will remember the years of the right hand of the most high.”
  1. God’s right hand is a symbol of his power:
- C. Recovered his prayer life: v-12 “I will meditate also of all thy work, and talk of thy doings.” (Lost in v-4)
- D. Recovered his testimony: v-12 “and talk of all thy doings.” (He’s now got something to talk about)

**III. He Rejoiced In Some Things:** (Whenever anyone gets right their level of joy increases)

- A. He rejoiced over redemption: v-15 “Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph. Selah.”

## Outline and notes in Psalm 78:1-8 11-10-2002 P.M.

The title to this Psalm is worth our attention. It is “Maschil of Asaph”, meaning it is a Psalm of instruction. Paul said in **II Timothy 3:16** “All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:” We all know that, but when the Holy Spirit calls our attention to this, we should give the more earnest heed.

The writer here is reminding Israel of their responsibilities and obligations toward their children. I think we all would be wise to take more interest in rearing our children. **Job 11:12** says “For vain man would be wise, though men would be born like a wild ass’s colt.” And George Swinnock said, “that is, unruly, foolish and ignorant.” Therefore, it is the parent’s responsibility to instruct their children that they might come to know God, and themselves.

Very quickly let me mention three things I see in this passage.

**I. God’s Call To Attention:** v-1 “Give ear O my people: incline your ears to the words of my mouth.”

1. Let me ask you a question, shall God speak and his children refuse to hear? Should we not yield both ear and heart to what he has to say?
2. Men lend their ears to music, how much more should we listen to the harmonies of the Gospel:
3. Men sit spell bound and listen to politicians, radio talk shows and humorists, should we not in like manner yield ourselves to the eloquence of heaven.
4. There are great benefits from hearing God’s word:
  - a. Faith is developed: **Romans 10:17** “So then faith *cometh* by hearing, and hearing by the word of God.”
  - b. Knowledge is gained: **Hosea 4:6** “My people are destroyed for lack of knowledge:

because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.”

- c. The promise of increase: **Mark 4:24** “And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.”
  
1. The wisdom he provides: **Proverbs 1:5** “A wise *man* will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:”
2. The way he leads us: **Proverbs 14:12** “There is a way which seemeth right unto a man, but the end thereof *are* the ways of death.” **Jeremiah 6:16** “Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where *is* the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk *therein*.”
3. The warning he issues: *Illus.* The rich man in hell. **Luke 16:29-31** “Abraham saith unto him, They have Moses and the prophets; let them hear them.  
<sup>30</sup>And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.  
<sup>31</sup>And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.”

**II. God’s Charge To The Parents:** v-3,4,5 “Which we have heard and known, and our fathers have told us. We will not hide *them* from their children, showing to the generation to come the praises of the LORD, and his strength, and his wonderful works that he hath done. For he established a testimony in Jacob, and appointed a law



in Israel, which he commanded our fathers, that they should make them known to their children:”

**(We cannot expect our children to arrive at heaven, if they know not the way there)**

1. The more of parental teaching the better: Pastors and Sunday school teachers were never meant to be substitutes for a mothers tears and a fathers prayers.
2. The first lesson for a child should be concerning his mothers God. Teach him what ye will, if he learn not the fear of the Lord, he will perish for lack of knowledge.
3. Our children should be treated as was Timothy, and see to that from a child they know the Holy Scriptures: **II Timothy 3:15** “And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.”
4. Teaching our children is evidence of our paternal affection.

### **III. The Commitment Of The Parents:**

- A. Teach our children the praises of the Lord:  
v-4
  1. Children are to be taught to magnify the Lord:
  2. We must not only praise God ourselves, but endeavor to transmit the memorial of his goodness to posterity:
  3. If we accomplish this, we parents can be praising God in heaven, and our children upon earth at the same time:
- B. Teach the strength of the Lord: v-4  
Notice verse 3 “our fathers have told us”
  1. What the Lord has done for us parents is grounds for great confidence for our children.
- C. Teach his wonderful works:

D. That they might set their hope in God:

**IV. The Catastrophe Of The Parents: v-8**

A. Stubborn & rebellious:

B. The example of Ephraim:

# Israel's Journey and God's Faithfulness

## Outline and notes in Psalm 78:9-31 12-1-2002 P.M.

In these remaining verses of chapter seventy-eight we see the dealings of the Lord, with his chosen people, the nation of Israel. (All his people) The writer Asaph rehearses their flight from Egypt, their wilderness wanderings and the Lord's patience and love in bringing them into the land of Canaan. (His intention from the beginning)

Surely the Lord has to be very merciful and longsuffering, as he would have consumed Israel in his wrath, because throughout the Psalm the people murmur, complain, and show great signs of dissatisfaction in the way they are led, and the provisions the Lord makes for them.

**V-18** "And they tempted God in their heart by asking meat for their lust."

**V-19** "Yea, they spake against God; they said, Can God furnish a table in the wilderness?"

**V-22** "Because they believed not in God, and trusted not in his salvation:"

**V-32** "For all this they sinned still, and believed not for his wondrous works."

**V-36** "Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues."

**V-41** "Yea, they turned back and tempted God, and limited the Holy One of Israel."

But where sin abounded, grace did much more abound. Because every time they murmured it seems as though the Lord would bestow a greater blessing. The Lord proved that he is faithful to his covenant people, in all his dealings with them. **This faithfulness is first manifest in** –

(Covenant – Compassions – Commitment)

**I. His Deliverance From Past Sin: V-12** “Marvellous things did he in the sight of their fathers, in the land of Egypt, *in* the field of Zoan.” (Refers to the plagues on Egypt)

A. The manifestation of his power:

1. His power over the serpent (Devil): **Exodus 7:10-13** “And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. <sup>11</sup>Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments. <sup>12</sup>For they cast down every man his rod, and they became serpents: but Aaron’s rod swallowed up their rods. <sup>13</sup>And he hardened Pharaoh’s heart, that he hearkened not unto them; as the LORD had said.” (This miracle has to be first, to prove he who holds the power over sinners has no power over the Saviour)
2. Water into blood:
3. Frogs:
4. Lice:
5. Flies:
6. Death of cattle:
7. Boils:
8. Hail:
9. His power over darkness: (There was light in Goshen but darkness in Egypt)
10. His power over death: (Death of Egypt’s firstborn)

B. The miracle at the Red Sea: V-13 “He divided the sea, and caused them to pass through; and he made the waters to stand as an heap.” (He led them to this location)

1. This was done that they might trust in his providence: (The Lord proved that, "Though he led through waters deep, the path was dry beneath their feet)
2. This was done that their joy could equal the miracle: (The greater the miracle, the greater our joy)
3. This was done to prove his love and favor for them)

**II. His Directing Them In The Right Path: V-14** "In the daytime also he led them with a cloud, and all the night with a light of fire."

A. This denotes the presence of Christ:

1. In the day light and the darkness he's always present:
2. We see his presence, both in deity and humanity: **(This fiery brightness represented his deity and the pillars of cloud his humanity) Revelation 10:1** "And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:" **(As it is so often, his deity here is somewhat overshadowed by his humanity)**

B. The cloud gave light and direction:

C. The cloud gave defence and protection: **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." (He is my fortress and my hedge!)

D. The cloud separated Israel from the Egyptians:

### III. His Diet For Them: V-15, 16,20,23,24,25

- A. Living water: V-15 “He clave the rocks in the wilderness, and gave *them* drink as *out of* the great depths.” **I Corinthians 10:4** “And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.”
- B. Light bread: V-23,24 “Though he had commanded the clouds from above, and opened **the doors of heaven**, And had rained down manna upon them to eat, and had given them of the corn of heaven.”  
**(Doors are bigger than windows)**
1. Jesus is the bread of life:
- C. Corn: V-24 “and had given them of the corn of heaven.”

**Corn: the meaning here is to increase.**

- D. Meat: The word meat in v-25 simply means meat such as venison. But the word meat in verse 18 has the meaning of devour. They wanted more than what they were given, and that equals lust.  
(Were not satisfied)

### IV. The Disgrace of the People: V-17 “And they sinned yet more against him by provoking the most High in the wilderness.”

1. Simply to sin is human and happens to the saints even after they have received grace. But sin against God in this situation dishonored him in things immediately pertaining to himself. Such things as his providences, power, truth and even his grace.
2. When they murmured for water at Massah, the murmured for something needful. Their sin was in murmuring, instead of praying. But here they lusted for something unnecessary and this was an aggravation of their sin.

*Note:* The heavens dropped manna and they murmured: the rocks gave them rivers and they complained.