



*Beholding the glory
of the Lord . . .*

Altha J. Burts

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I first met Altha in March of 1983. I was struck by her intense desire for the Lord and her practical knowledge of the Bible. The application of God's Word to her life and the resultant transformation compelled me to know her more. I knew before long that I wanted to be with Altha all the time; we were married in June the following year.

Through the many experiences we have shared together, we have learned to be partners - in marriage, in parenting, and in ministry. Three years ago the Lord directed us to begin a start-up church. Over these years at Church of The LAMB, Altha's work as Director of Women's Ministries has been blessed. The Bible Studies she has developed have greatly influenced the entire church body. And those women she has disciplined have become matured to a point of personal transformation and effectiveness.

It is logical, then, that the Lord has led Altha now to begin a new work that extends her ministry by expanding both her gifting and the fruit of her work from Church of The LAMB to the community at large. Well of Life Ministries is the culmination of many years of experience: graduate of Grace Fellowship Institute of Biblical Counseling in Denver, Colorado; missionary from Peninsula Bible Church to Las Cruces, New Mexico; Founder and Director of Inner-City Life Ministries; Director of Women's Counseling at Los Gatos Christian Church; and Director of Women's Ministry at Church of The LAMB.

As Pastor of Church of The LAMB, I am blessed to have Well of Life Ministries as our partner. And as her husband, I am thrilled to be her partner in this new work.

May God bless you, and give you ears to hear what the Spirit says to you through the following pages of this study.

Greg Burts
Pastor
Church of The LAMB

PREFACE

This study material is a compilation of many years of personal devotion, study, meditation, and reflection in the Word of God as the Holy Spirit has continued to motivate my heart in it's pursuit "to see" the Lord's Glory. This material was first taught to a small group of women as we were compiling it over a 12-week period of time, with the intention of making the material available for those who desire "to press on to know Him."

I would like to acknowledge and thank Jennifer Ramey for all the work she has done with inputting this material on the computer; Joni Mathes for time spent with me in processing, as well as developing the study questions for each section and for the teaching at the end of Section 5 on Beholding the Lord from Genesis 32; and Sandy Hartman for her faithful prayer in upholding me during the development and teaching of these truths, as well as her facilitating the second study group.

My prayer is that as you reflect on the Lord's glory and as the Holy Spirit reveals Him to you in His Word, this will only serve to increase your hunger to "behold Him" even more.

And all of us, as with unveiled face, (because we) continued to behold (in the Word of God) as in a mirror the glory of the Lord, are constantly being transfigured into His very own image in ever increasing splendor and from one degree of glory to another; (for this comes) from the Lord (Who is) the Spirit.

II Corinthians 3:18

In The Lamb's Life,
Altha

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SECTION 1

**THE NEED OF THE HOUR
TO PRESS ON TO**

KNOW THE LORD

HOSEA 6:1-3

The need from the beginning of time, even to this present hour, is to **KNOW GOD**. I believe if we tune our "ear" to the Holy Spirit's call, we will consistently find Him pressing us forward in this quest. In the book of Hosea, we find the **exhortation to Israel:**

*Hear the word of the Lord you children of Israel for the Lord brings a charge against the inhabitants of the land. There is **no truth or mercy or knowledge of God** in the land. Hosea 4:1*

The word "knowledge" in this verse refers to intimate fellowship with Him rather than to an understanding of who He is. They have rejected relationship with God, and this will eventually destroy them.

*My people are destroyed for **lack of knowledge**...Hosea 4:6a*

The idolatry of Israel as expressed in this passage is not unlike our own idolatry, except our idols come in different packages.

*Harlotry, wine, and new wine **enslave the heart**. My people ask **counsel** from their **wooden idols**, and their staffs inform them. For the spirit of harlotry has caused them **to stray**, and they have played the harlot against their God. Hosea 4:11-12.*

*You have planted wickedness,
You have reaped iniquity.
You have **eaten the fruit of lies**,
Because you have trusted in your own way,
In the multitude of your mighty men.
Therefore tumult shall arise among your people,
And all your fortresses shall be plundered.
Hosea 10:13-14a*

Hosea, perhaps more than any other prophet, reveals the loving heart of God. God desires to "BLESS", not to chastise His people. The Lord puts a premium value on His relationship with us. So the prophet says:

*Come, **let us return** to the Lord; for He has torn, but He will heal us;
He has stricken, but He will bind us up. After two days He will revive us;
On the third day He will raise us up, that we may live in His sight.
Let us know, let us pursue the knowledge of the Lord,
His going forth is established as the morning.
He will come to us like the rain, /
Like the latter and former rain to the earth. Hosea 6:1-3*

Can you hear His heart through this passage? God's heart is for **full restoration** of His people. **We must understand** that He calls us to **press on to know Him** so that He can bring rich blessings to us. He calls us to His Word through His Holy Spirit to:

*Break up the fallow ground,
For He says it is time to **seek the Lord**,
Till he comes and rains righteousness on us. Hosea 10:12
We are to sow for ourselves righteousness
And reap the fruit of unfailing love.*

The pursuit of spiritual knowledge and understanding should be high on our list of priorities. And we must recognize that according to Hosea 4:6-7:

*What we do not know can hurt us!
My people are destroyed for lack of knowledge...*

In the book *Knowledge of the Holy*, A.W. Tozer says:

"What comes into our minds when we **think** about God is the most important thing about us. The history of mankind will probably show that no people has ever **risen** above its religion, that man's spiritual history will positively demonstrate that no religion has ever been greater than its idea of God."

So the question lies in front of us as it did with the disciples when Jesus asked: "Who do you say that I am?"

We tend (by a secret law of the soul) to move toward our image of God, and by conscious effort, this spiritual discipline needs to be cultivated. We need to cultivate the spiritual discipline of **beholding**, and that of **the glory of the Lord**, as it is revealed in **His Word**, not in our own imaginations.

This is not only true of the individual Christian, but of the company of Christians that compose the Church. The most revealing thing about the Church is her idea of God, just as her most significant message is what she says about Him, or perhaps leaves unsaid.

For example, later in our study, we will be beholding the glory of the Lord as it is revealed in His name Jehovah. It is as Jehovah that God places man under moral obligations with a warning of punishment for disobedience.

He is the God of **RIGHTEOUSNESS, HOLINESS, and LOVE.**

How significant in light of this, that when Satan tempted Eve (Genesis 3:1-5) to disobedience, he did **not** mention the name **Jehovah**, but Elohim (Creator-God), nor did Eve mention it in her reply to him.

Is it that the name **Jehovah** was **not** known to them, or was it a deliberate purpose on Satan's part to **deceive**, and an incipient sense of guilt within Eve that **suppressed** that name? Can one do evil and mention that name at the same time? And how significant that after their sin, they **hid** and then **heard** the voice of Jehovah-God in the garden saying, "Where art thou?" Demanding an account of their actions. Genesis 3:8-9

Once again, from Tozer's book "*The Knowledge of the Holy*":

"Were we able to **extract** from any man a complete answer to the question, 'What comes to your mind when you think about God?', we might predict with certainty the spiritual future of that man."

The Bible, **God's written revelation of Himself** and of **His plans and purpose**, does not argue for the existence of God. This Book of books begins with the declarative statement: "**In the Beginning God**" (Elohim) and lets it go at that. **Jesus came to reveal the Father to us**. He spoke of God as an **eternal, conscious being**, and He taught that **God is knowable**, saying in John 17:3,

*And this is life eternal, that they might **know Thee**,
the only **true God** and Jesus Christ, whom Thou hast sent.*

Jesus taught that God is **revealed** and therefore can **be known**. **But what is God like?** The question was asked in of Job (11:7):

*Canst Thou by searching find out God?
Canst Thou find out the Almighty unto perfection?*

Or in the NIV translation:

*Can you fathom the mysteries of God?
Can you probe the limits of the Almighty?*

Of course our answer is no, not in this life, for our God's fullness is infinite. But Oh!

*As the deer pants for the water brooks,
So pants my soul for You, O God,
My soul thirsts for God,
For the Living God. Psalm 42:1*

So even though we cannot find out the Almighty unto perfection (we cannot find out the limits of the Almighty for they are higher than heaven) we should strive to know that which is knowable.

*And you will seek Me and find Me,
When you search for Me
With all your heart. Jeremiah 29:11*

Throughout scripture we find repeated references to God's people seeking after Him.

*If My people who are called by My name will **humble** themselves, and **pray**, and **seek** My face and **turn** from their wicked ways, then I will **hear** from heaven and will **forgive** their sin and **heal** their land. II Chronicles 7:14*

This is one of the most well known and best loved verses in II Chronicles. This sets forth for the people of God, stipulations to experience God's blessings.

A **two-fold condition** with a **three-fold result** is extended to God's chosen people (those called by His name).

If they will: 1) **Humble** themselves (turn from their sins)
 2) **Seek** His face (in the word and in prayer)
then God will: 1) **Hear**
 2) **Forgive**
 3) **Heal**

This passage communicates that God effects His sovereign purposes in concert with the prayers of His people. (Philippians 1:9, James 5:16) (There are several other references in scripture to seeking God: refer to the Reflection Section.) But this one is very appropriate to what we have covered so far...

*Nevertheless, **Good things** are found in you, in that you have **removed** the wooden images from the land and have **prepared** your heart to **seek God**.
II Chronicles 19:3*

And of course Psalm 27:4

*One thing I have desired of the Lord,
That will I seek,
That I may dwell in the house of the Lord
All of the days of my life,
To behold the beauty of the Lord
And to inquire in His temple.*

And the joy we find in fellowship with God in Psalm 63:

- 1) O God, You are my God.
Early will I **seek** You;
My soul thirsts for You, my flesh
Longs for You in a dry and thirsty land
Where there is no water
- 2) So I have looked for You in the sanctuary,
To **see** Your power and Your glory
- 3) Because Your lovingkindness is better than life,
My **lips** shall praise You,
- 4) Thus I will bless You while I live,
I will lift my **hands** in Your name.
- 5) My **soul** shall will bless You while I live,
I will lift my be satisfied as with marrow and fatness,
And my **mouth** shall praise You with joyful lips
- 6) When I remember You on my bed
I will **Meditate** on You in the night watches.

From this Psalm, we see a man after God's own heart. The Psalmist is "totally" involved in his worshipful hymn to God:

Eyes	verse 2
Lips	verse 3
Hands	verse 4
Soul	verse 5
Mouth	verse 5
Mind	verse 6 (meditate, ponder)

As such, he serves as an example of the true worshipper, a beholder of the glory of God, or seeker of the knowledge of the Holy One. I'd like to end with a quote by Nathan Stone in his book, "Names of God".

"The knowledge of God is more essential for the **Christian** and indeed for **all** the world, than the knowledge of anything else...yes, of all things together...I suppose if sin had not entered the world, says one writer, this acquisition of the knowledge of God would have been the **high occupation of man** forever and ever."

Again, it is for a lack of the "true" knowledge of God that the prophet Hosea informs His people they are destroyed. And it is from the **lack of knowledge** of God that many are without **power or life**. There is little real knowledge in these days of the one, true God.

Let us press on, let us press on to know the Lord, for those *"who know their God shall be strong and carry out great exploits and those of the people who understand shall instruct many"* (Dan. 11:32-33). Let us be people that by our lifestyle, words, and deeds glorify the Lord as we press on to

KNOW OUR GOD

And this is my prayer, that your love may abound more and more in knowledge and depth of insight so that you may be able to discern what is best and may be pure and blameless until the day of Christ, filled with the fruit of righteousness that comes through Jesus Christ...to the glory and praise of God.

Phillipians 1:9-11 (NIV)

STUDY QUESTIONS

Spiritual Knowledge Colossians 1:10

- A cause of exaltation
- Obtained by acquaintance with God
- Obedience the condition of receiving
- Liberates the soul from all error
- Leads to eternal life

- Jeremiah 9:24
- Hosea 6:3
- John 7:16-17
- John 8:31-32
- John 17:3

1) According to Colossians 1:9-11, what are the results of our being filled with the knowledge of God and His will?

2) In Hosea 6:3, we are told if we pursue the knowledge of the Lord He will come to us like the "former and latter rain". In Israel, the "former" rain comes in springtime to cause the seed to grow. The seed sprouts and grows just an inch or two. The long, hot summer comes, and the small plant struggles to survive. Then, in the autumn months, the "latter" rain comes, and causes the plant to shoot up to fullness of growth and fruitfulness. With this in mind, read Ecclesiastes 11:6, and write out below the connection and personal application of both Hosea 6:3 and Ecclesiastes 11:6.

3) In John 5:39-40, Jesus rebukes people who search the Scriptures ... Why? What's missing?

Spiritual cleansing

Isaiah 1:16, Jeremiah 4:14, Acts 22:16, II Corinthians 7:1,
II Timothy 2:21, James 4:8, I John 3:3

4) After each Bible verse, list the thing that either needs to be cleansed, or the thing that we need cleansing from.

Isaiah 1:16 _____

Jeremiah 4:14 _____

Acts 22:16 _____

II Corinthians 7:1 _____

James 4:8 _____

5) In the following scriptures, write the things that cleanse us and keep us continually clean.

John 15:3 _____

Psalms 119:9-11 _____

Ephesians 5:26 _____

I John 3:2-3 _____

6) Look up the following scriptures and explain **who** it speaks of and what it speaks of Him.

Malachi 3:2c _____

John 1:1 _____

I John 5:7 _____

Revelation 19:13 _____

7) According to the above scriptures and also Philippians 2:16a, what must we never see as separate one from the other?

Returning to God

I Kings 8:48, Psalm 78:34, Isaiah 19:22, 30:15, 55:7, Hosea 6:1, 14:1,
Malachi 3:7, Luke 15:20, I Peter 2:25

8) Look up I Kings 8:46-50 and Luke 15:13-20. Find the similarities, than write out the process of returning to God.

Promises to Those Who Come in Contrition:

Psalm 34:18, Psalm 51:7, Isaiah 66:2, Joel 2:13, II Corinthians 7:10

9) According to Isaiah 66:2, what are the three characteristics of a repentant heart?

- 1) _____
- 2) _____
- 3) _____

Explain what each of those things mean to you.

Spiritual Sowing: The Blessings of

Psalm 126:5-6, Isaiah 32:20, Hosea 10:12, Luke 8:8, Galatians 6:9

10) Describe a time (or times) you experienced the blessing of Spiritual Sowing as in the above verses. (Maybe you're still in the "waiting" period, or the "sowing with tears" stage ... describe that ...).

Knowing the Word

Ignorance of, Perilous Matthew 12:3, 19:4, 22:29, John 20:9,
Acts 13:27, II Corinthians 3:15

*Spiritual Ignorance Isaiah 1:3, 59:8, Jeremiah 5:4, Amos 3:10,
Micah 4:12, Romans 10:3, Ephesians 4:18

*Spiritual Blindness Isaiah 59:10, Matthew 6:23,
II Corinthians 3:14, 4:18, I John 2:11

*Spiritual Dullness Psalm 92:6, Luke 12:56, John 8:43,
Romans 3:11, Hebrews 5:11, Matthew 13:15

The Word Compared to:

Lamp	Psalm 119:105
Hammer	Jeremiah 23:29
Seed	Matthew 13:18-23
Sword	Ephesians 6:17

11) Write an instance, and the result, when God made His Word to you a:

A) Lamp: _____

B) Hammer: _____

C) Seed: _____

D) Sword: _____

12) In the 3 Perils listed above (*), which would you say are caused by passivity, and which by willful rebellion, and why?

Spiritual Desire

Psalm 42, 43, 84, II Chronicles 15:15, Psalm 38:9, 63:1, 73:25,
Psalm 119:20, 131, Isaiah 26:9, Luke 6:21, I Peter 2:2

13) List the 4 things in Psalm 84 that the Psalmist asks or yearns for:

- 1) _____
- 2) _____
- 3) _____
- 4) _____

14) What are some of the benefits listed in Psalm 84 for those who are spiritually desirous of God and His Word?

Spiritual Thirst

Psalm 42:2, 63:1, 143:6, Amos 8:11

15) Read the above verses and write the reasons you can think as to why the Lord uses water/thirst as pictures of His Word and spiritual desire.

16) What are *you* thirsting for? _____

Spiritual Thirst SATISFIED . . .

Psalm 36:8, Isaiah 55:1, Matthew 5:6, John 4:14, John 7:37,
Revelation 7:16, 21:6, 22:17

17) What is the significance of the difference in the "water sources" Jesus spoke of in John 4:14 and John 7:37-38? What kind of thirst does each one quench?

Spiritual Fullness

Overflowing Cup	Psalm 23:5
Fullness of Blessing	Malachi 3:10, Matthew 5:6
Fullness of Joy	John 15:11, Romans 15:29
Fullness of God	Ephesians 3:19
Fullness of Spirit	Ephesians 5:18
Fullness of Wisdom	Colossians 1:19, 2:9

18) Instead of questions for this topic, your assignment (if indeed you desire these things) is to **write out each of the scriptures listed above, and to turn them into prayers, that you may receive that which God has already provided for you in His Son, Jesus Christ.**

I John 5:14-15 says, "If we ask anything according to His will, He hears us. And if we know that He hears us, whatever we ask, we know that we have the petitions that we have asked of Him."

And since the scriptures listed above are all God's Word, we know that it is God's Will to pray and receive them.

Use a separate sheet of paper to write them out on, and then pray them.

You might also pray for an increase in desire for the Lord and His Word, especially if you are lacking in spiritual desire. Ask the Lord to show you what is taking his place in your life, what "broken cistern" or "worldly well" are you drinking out of? What are the idols in your life?

If you aren't thirsting for the Lord and His Word, it means you are filled up with something other than Him and His ways.

We pray that if this is the case, that the Lord use these teachings, scriptures, and questions to bring you to repentance in the areas of your heart that need repenting and healing. When you begin to partake of the Lord's living Water on a daily basis, you won't be satisfied with anything worldly or soulish.

And if you're already hungering and thirsting after the Lord and His righteousness, we pray He continually reveal Himself to you as you keep pressing on to know Him by His Spirit and through His Spirit and through His Word. May you receive the "joy of the Lord" as you behold Jesus in His living Word.

**THE BIBLE
THE WORD OF GOD**

IN THE HEART

Psalm 37:31 The law of his God is in his heart; his steps do not slip.

Psalm 40:8 I delight to do Thy will, O my God; Thy law is within my heart.

Jeremiah 31:33 "But this is the covenant which I will make with the house of Israel after those days," declares the Lord, "I will put My law within them, and on their heart I will write it; and I will be their God, and they shall be My people."

Jeremiah 32:40 And I will make an everlasting covenant with them that I will not turn away from them, to do them good; and I will put the fear of Me in their hearts so that they will not turn away from Me.

Romans 2:15 In that they show the work of the Law written in their hearts, their conscience bearing witness, and their thoughts alternately accusing or else defending them,

Romans 7:22 For I joyfully concur with the law of God in the inner man,

I Corinthians 3:3 For you are still fleshly. For since there is jealousy and strife among you, are you not fleshly, and are you not walking like mere men?

Hebrews 8:10 "For this is the covenant that I will make with the house of Israel after those days," says the Lord; "I will put My laws into their minds, and I will write them upon their hearts. And I will be their God, and they shall be My people."

Hebrews 10:16 This is the covenant that I will make with them after those days," says the Lord; "I will put My laws upon their heart, and upon their mind I will write them."

SELECTED READING

PSALM 119

**READ
REFLECT
CONTEMPLATE
PRAY OVER
STUDY
MEMORIZE
ENJOY**

LET THE WORD be to you personally a:

Lamp	Psalm 119:105
Fire	Jeremiah 5:14
Hammer	Jeremiah 23:29
Seed	Matthew 13:18-23
Sword	Ephesians 6:17

TO: HEAL Psalm 107:20

Make Free	John 8:32
Illuminate	Psalm 119:130
Produce Faith	Romans 10:17
Make wise	II Timothy 3:15-17
Exhort	II Timothy 4:2
Rejoice the Heart	Jeremiah 15:16
Bear Witness	John 20:31
Guide	Psalm 119:133

PRAISE FOR THE WORD OF GOD

PSALM 119

PSALM 119: A devotional of the word of God. The author was an Israelite of **exemplary piety** (probably postexilic) who

- (1) was passionately devoted to the word of God as the word of life
- (2) humbly acknowledged, nevertheless, the errant ways of his own heart and life
- (3) knew the pain - but also the fruits - of **God's corrective discipline**; and
- (4) had suffered much at the hand of those who arrogantly disregarded God's word and made him the target of their hostility, ridicule and slander.

It is possible that he was a **priest** (see verses 23, 57 NIV Study Bible) - and the psalm might be well a vehicle for priestly instruction in godliness. He elaborates on the themes of Psalm 19:7-13 and interwoven with them many prayers for deliverance, composing a massive alphabetic acrostic that demands **patient, meditative reading**. In regard to length, form, and type it stands alone in the Psalter. And of all the psalms, this one is most likely to have been composed originally in writing and intended to be read rather than sung or recited. Most of its lines are addressed to God, mingling prayers with professions of **devotion to God's law**. Yet, as the opening verses (and perhaps also its elaborate and acrostic form) make clear, **it was intended for godly instruction** (in the manner of Psalm 1:9) it was included in the Psalter no doubt as a model of piety. Where as elsewhere in the Psalter the focus falls primarily on God's mighty acts of creation and redemption and His rule over all the world, here **devotion to the Word of God (and the God of the Word)** is the dominate theme. The author highlights two aspects of that word

- (1) God's directives for life
- (2) God's promises - the one calling for obedience, the other for faith (the two elements of **true godliness**).

In referring to these he makes use of eight Hebrew terms supplied by Old Testament traditions:

<i>Torah</i>	"Law"
<i>edot</i>	"statutes"
<i>piggudim</i>	"precepts"
<i>miswot</i>	"commands", "commandments"
<i>mishpatim</i>	"ordinances"
<i>huggim</i>	"decrees"
<i>dabar</i>	"word", "promise" more often
<i>imrah</i>	"word"

SELECTED READINGS

PSALM 119

THE BLESSING OF THOSE WHO OBEY THE WORD VERSES 1-8

- 1-2: The blessedness of obedience is emphasized by repetition, **Blessed** (lit, "oh, the happinesses") that is, "How blessed are those whose way is undefiled" (cf. Psalms 1:1-2, 101:2, Proverbs 11:20), because their way and their walk are **in the law of the Lord**, and they observe God's **testimonies** and seek Him **with the whole heart** (Deuteronomy 6:5, 10:12, 11:13).
- 3-8: The result is that they **do no iniquity**; they obey what God has **commanded**; they enjoy direction and guidance; they are not **ashamed** or embarrassed because of a shabby life; they have a spirit of sincere praise to God as they learn of His **righteous judgments**; they develop a worthy determination to **keep** (observe) the divine **statutes**; and can boldly claim God's blessed presence (Psalm 38:21, 71:9, 18).

CLEANSING THROUGH THE WORD VERSES 9-16

- 9: The cleansing power of the Word is able to keep pure the way of life of a young man, whose lusts are naturally strong and is prone to be defiled in thought and act (Proverbs 1:4, 10; 4:10-17; 6:20; cf I Kings 2:4; 8:25). Compare Jesus' words: "Now ye are clean through the word which I have spoken unto you" (John 15:3). Such cleansing involves eight things:
- 1) 10a: seeking the Lord with all of one's heart (I Samuel 7:3; II Chronicles 15:15; Psalm 78:37; Hosea 10:2)
 - 2) 10b: not straying from the Lord's commandments (Exodus 20:1-17)
 - 3) 11: hiding (treasuring) the Word in the heart (Psalm 37:31; 40:8; Luke 2:19, 51), for the thoughts of the heart determine the conduct (Psalm 37:31; Proverbs 7:1-3; Matthew 12:34)
 - 4) 12: appreciating the Lord's infinite purity and desiring to be taught in His holy statutes (Psalm 119:26; 25:4)
 - 5) 13: cleansing and freeing the lips to declare (tell of, relate) all the judgments of (God's) mouth (spoken by Him; Psalm 119:72; 40:9)
 - 6) 14: rejoicing in the observance of the Lord's testimonies (Psalm 119:111, 162 as in all riches)
 - 7) 15: meditating on God's precepts (*siah*, "muse, ponder"; Psalm 119:23, Psalm 119:48, 148), thereby developing a high regard for God's ways (Isaiah 55:9-10; 58:2)
 - 8) 16: delighting in God's statutes (Psalm 119:24, 35, 47) and not forgetting His Word (Psalm 119:93)

GOD'S GENEROUS DEALING THROUGH THE WORD VERSES 17-24

- 17a: **Deal bountifully with Thy servant** (Psalm 13:6). God's gracious manner of acting toward His servant through His Word involves seven things:
- 1) 17b: It involves spiritual life (the abundant life Jesus mentioned; John 10:10); but in the prophetic context of the Psalms, it comprehends physical life spared through the Great Tribulation (Matthew 24:22), not to live for the flesh or self but to keep God's Word and live for Him.
 - 2) 18: It involves spiritual insight, opening the believer's eyes that he may **behold** ("see with discernment") the deep truths of God's Word that are spiritually discerned (I Corinthians 2:14). Specifically, the Tribulation saint comes into the foreground and desired to see **wondrous things** (*niplaot*, "the miracles of the Law," *tora*), the mighty acts of the Lord against Israel's enemies, which will be reflected in the apocalyptic judgments of the book of the Revelation performed for Israel's deliverance and salvation.
 - 3) 19: It involves spiritual guidance and direction because the believer is a pilgrim and stranger on earth, inexperienced in the world and hence in special need of divine leading (Genesis 47:9; I Chronicles 29:15; Psalm 39:12; II Corinthians 5:6; Hebrews 11:13).
 - 4) 20: It involves spiritual satisfaction for his soul, which **breaketh** (is crushed) with longing for God's ordinances (Psalm 119:40, 131).
 - 5) 21: It involves moral satisfaction, nurtured by the realization that God is the God of moral law and order, rebuking "the arrogant, the cursed" (NASB; Psalm 37:22; 68:30, Deuteronomy 27:26) who **err** (wander) from His commandments, which reflect God's eternal moral being (Psalm 119:10, 118). This will be especially appropriate during the Great Tribulation, the heyday of man's lawlessness and persecution of the saints (cf Revelation 13:5-7).
 - 6) 22-23: It involves social acceptance, yearned for in a time when the world's **reproach** and **contempt**, always heaped upon God's people (John 16:33; Acts 14:22; I Corinthians 4:13), appear in climactic fury under the Antichrist (Jeremiah 30:5-7; Matthew 24:8-10; 25:35-40; Revelation 13:7-18) and his henchmen.
 - 7) 24: It involves spiritual and intellectual delight and counsel. The Lords' testimonies are His **delight** and **counselors** (lit, "men of my counsel").

REVIVAL THROUGH THE WORD VERSES 25-32

- 25: Revive me according to Thy word (Psalm 119:37, 40, 88, 93, 107, 149, 154, 156, 159). Spiritual revival through the Word produces ten great effects:
- 1) It lifts up the soul from the dust of sin, worldliness, and carnality, to which it so readily cleaveth (cleaves; Psalm 44:25), and restores it to spiritual

- health and vigor, erect and straight to walk as a man should, with his face heavenward.
- 2) 26a: It engenders deep heartfelt confession of sin with a full uncovering of one's (wicked) ways.
 - 3) 26b: It results in renewed prayer life and power.
 - 4) 26c-27a: It causes a new learning experience of the power of the Spirit's teaching the Word (Psalm 119:12), making the revived saint understand the way of God's precepts.
 - 5) 27b: It imparts a new power in witness and testimony.
 - 6) 28a: It results in deep contrition for sin and failure (Psalm 22:14; Psalm 107:26).
 - 7) 28b: It brings renewed strength and courage (Psalm 119:20; I Peter 5:10).
 - 8) 29-30a: It causes a deep detestation of every false way of life, involving deceit or lying of any kind (Proverbs 30:8; Isaiah 44:20; Jeremiah 16:19; Ephesians 4:22-25; I John 1:8, 2:4), and definite choice to follow the way (path) of truth.
 - 9) 30b-32a: It enables the revived soul to lay (place) God's ordinances before him to honor and obey them, stick (cleave) to them, and to run with alacrity and joy in them, as a pathway that is a reflection of God's will.
 - 10) 32b: It results in enlargement of heart (I Kings 4:29; Isaiah 60:5; cf II Corinthians 6:11, 13), as the preceding benefits of revival are experienced.

TEACHING THROUGH THE WORD VERSES 33-40

- 33a: **Teach me, O Lord, the way of Thy statutes** (Psalm 119:5, 12). Such teaching of the Word does nine things:
- 1) 33b-34: It makes for strict, complete, and spontaneous obedience to it as it is understood (Psalm 119:2, 69, 73, 125, 144, 169; I Chronicles 22:12; Ezekiel 44:24).
 - 2) 35a: It makes (causes) the believer to live out the moral law of God in his conduct (Psalm 25:4; Isaiah 40:14).
 - 3) 35b: It makes the believer delight in the law as he lives it out (Psalm 119:16; 112:1).
 - 4) 36-37a: It keeps the believer from the sin of **covetousness** (dishonest gain; Luke 12:15; Colossians 3:5; Hebrews 13:5) and **vanity** (Isaiah 33:15).
 - 5) 37b: It promotes revival (Psalm 119:25) - quickening in God's ways (Psalm 71:20).
- 38: It confirms God's **word** as that which belongs to those who **fear** (revere) Him (II Samuel 7:25), with specific application to Tribulation saints in establishing God's word of promise respecting the ultimate establishment of the Davidic kingdom (II Samuel 7:8-16).

- 7) 39a: It comforts the believer, particularly the Tribulation saint, who has reason to dread the **reproach** of the Antichrist and his followers, which threatens every believer in the Word with violent persecution and death (Psalm 119:22; cf Matthew 24:9-10; Revelation 13:1-18).
- 8) 39b: It sustains the believer with the conviction that God's **ordinances** (judgments) **are good**-destructive to the wicked, as they should be, but savingly refining and corrective to His own people. In the case of those saved out of the Tribulation, it fits them for citizenship in the Kingdom of the Messiah.
- 9) 40: It produces a yearning for God's Word and quickening in His righteousness, namely, the righteousness He accounts the believer in justifying him (Genesis 15:6) and experientially sanctifying him (Romans 6:11), evidenced by a longing for God's commandments.

MINISTERING GOD'S GRACE THROUGH THE WORD VERSES 41-48

- 41A: **Let Thy mercies come also unto me, O Lord** (Psalm 119:77). Such ministry of God's grace does nine things:
- 1) 41b: It brings God's salvation according to His Word (Psalm 119:58, 76), on the basis of faith (Genesis 15:6; Ephesians 2:8-9), which, according to God's will, may include temporal deliverance from calamity and physical death (Matthew 24:13).
 - 2) 42: It brings assurance and confidence in the Word and will of God; so the believer has a word to answer unbelievers who taunt and reproach him for his trust in God's Word (Proverbs 27:11).
 - 3) 43a: It fills the mouth with the Word out of it.
 - 4) 43b: It inspires hope in the Word of God "to wait for" its fulfillment (Psalm 119: 49, 74, 114, 147).
 - 5) 44: It gives faith to observe it continually (Psalm 119:33).
 - 6) 45: It makes possible the enjoyment of true freedom (Proverbs 4:12), in release from legalism, as God's precepts are sought and the one true gospel of salvation by grace through faith is believed and applied to one's walk (step-by-step conduct). Only then can the believer **walk at liberty** (i.e. "in a wide place" of blessing).
 - 7) 46: It gives boldness of testimony (Matthew 10:18; Acts 26:1-2) without shame or confusion.
 - 8) 47-48a: It generates delight in and love for God's commandments (Psalm 119:16, 97, 127, 159).
 - 9) 48b: It furnishes an incentive to meditate on God's statutes (Psalm 119:15).

**IMPARTING HOPE THROUGH THE WORD
VERSES 49-56**

- 49: **Remember the word unto Thy servant, upon which Thou hast caused me to hope.** Such imparting of hope through the Word does seven things:
- 1) 50: It ministers to the comfort of the saint in his affliction (Psalm 27:13; Psalms 28:7; 42:8, 11; Jeremiah 15:15-16; Romans 5:3-5; Hebrews 6:17-19; 12:11-12), the prophetic focus falling on the persecuted Tribulation saint (Revelation 12:13 - 13:18) who will pass through the vortex of trial (Jeremiah 30:5-7), but with the expectation of the return of the Messiah, the destruction of His enemies (Psalm 2:1-12), and the setting up of the Kingdom promised through David's Son and Lord (II Samuel 7:8-16; Psalm 110:1-4). God's word of promise thus revives the suffering saint in giving him renewed faith instead of a lapse into despair (cf. Psalm 119:65, 93).
 - 2) 51: It gives enabling to face the derision of the arrogant (Job 30:1; Jeremiah 20:7) without declining (turning aside) from God's Law (Psalm 119:157, 44:18, Job 23:11).
 - 3) 52: It imparts ability to comfort oneself by recalling God's judgments of old-His past judicial vindication of His oppressed and persecuted people by mighty deliverance (Psalm 103:17-18).
 - 4) 53: It engenders horror ("burning indignation") against the lawless (Exodus 32:19; Ezra 9:3) who forsake God's Law, prophetically, against the lawless one (II Thessalonians 2:4), the Antichrist, and his followers in their supreme attempt to set aside God's moral laws at the end of the age (Psalm 2:1-12; Daniel 11:36-39; Revelation 13:5-6, 19:19).
 - 5) 54: It brings forth songs of joy in the saint in the house of his pilgrimage (Psalm 119:19; cf Genesis 47:9), as a sojourner cheered in a foreign land by singing the native songs of his home.
 - 6) 55: It causes the saint to remember the Lord's name (Psalm 63:6) in the night (Psalm 42:8; 92:2; Isaiah 26:9, Acts 16:25), when sorrows press especially painfully upon us.
 - 7) 56: It causes the saint to keep (observe) the precepts of the Word. **This (blessing) has become mine, that I observe Thy precepts** (NASB, Psalm 119:22, 69, 100).

**KNOWING GOD AS OUR PORTION THROUGH THE WORD
VERSES 57-64**

- 57a: **Thou art my portion** (*heleq*, "share, lot, inheritance"), an acquired possession of the psalmist (cf Psalm 16:5, 73:26, 142:5; Lamentation 3:24). Such knowledge of the Lord through His Word does nine things:
- 1) 57b: It requires keeping God's words (Deuteronomy 33:9). He who would claim God as his possession must first acknowledge that he is God's possession by obedience to His Word.

- 2) 58: It stimulates entreating God's favor (I Kings 13:6) with utter sincerity and dedication to God's will that can claim God's grace in fullest measure (Psalms 41:4; 56:1; 57:1; 119:2, 41).
- 3) 59: It encourages considering one's ways ("conduct, matter of life"; Mark 14:72; Luke 15:17) and turning one's feet in those ways to God's testimonies.
- 4) 60: It stirs up zeal to keep the commandments of the Lord.
- 5) 61: It stimulates recourse to God's Word (Law, *tora*, "teaching") under persecution and attack by the wicked (Job 36:8; Psalm 140:5).
- 6) 62: It calls forth earnest prayer and genuine thanksgiving (Psalm 119:55).
- 7) 63: It inculcates separation from sinners and dedication to the society of God-fearers who keep God's precepts (Psalm 101:6).
- 8) 64a: It demonstrates the greatness and extent of God's mercy (loving-kindness, redemptive grace; Psalm 33:5).
- 9) 64b: It craves the teaching ministry of God (the Holy Spirit; Psalm 119:12; cf John 14:12-13).

**UNDERSTANDING GOD'S
DISCIPLINARY DEALING THROUGH THE WORD
VERSES 65-72**

65: **Thou hast dealt well with Thy servant, O Lord.** Historically, this is an apparent reference to release from the Babylonian Captivity; prophetically, it is a foreview of the Israelite remnant being brought through the Great Tribulation into Kingdom blessing **according unto God's word** (Jeremiah 30:5-7; Hosea 2:23; Zechariah 13:8-9; Zephaniah 3:12-13; Matthew 24:40-41; Revelation 7:1-8). Comprehending that God deals will with His people (i.e. for their best interests) does four things:

- 1) 66: It stirs up renewed desire to be taught **good judgment** (discernment) and **knowledge** from the Word (cf Philippians 1:9), and to understand this great truth more clearly. To be thoroughly convinced that God is good and does good (Psalm 119:68; Deuteronomy 8:16; 28:63; 30:5; Psalms 86:5; 100:5; 106:1) will be of the utmost importance to the Jewish remnant, which will undergo the greatest test of this great truth (cf Revelation 15:3; 16:7) in all redemptive history in being called to pass through the horrors of the Great Tribulation (Jeremiah 30:5-7; Daniel 11:36-39; 12:1; Matthew 24:15-28; Revelation 8:1-20:3).
- 2) 67: It helps God's people to understand His purpose in affliction and suffering. Besides the omnitemporal application to saints of every era, the context and very structure of this psalm (see introduction) point to the special relevance of this truth to Tribulation saints, called to suffer in an unparalleled period of trouble and persecution (Daniel 12:1; Matthew 24:21-22; Revelation 12:13-13:8). With peculiar appropriateness, the Tribulation saint can say, **Before I was afflicted I went astray** (cf Psalm 119:71; Deuteronomy 32:15; Jeremiah 31:18-19;

Hebrews 12:5-11). The whole divine purpose of that period of the most intense suffering is revealed in the confession, **But now I keep Thy word** (NASB). It is good for me that I have been afflicted (Psalm 119:71), for the remnant will realize that through this nightmare of anguish they have learned God's statutes.

- 3) 69: It enabled God's people to be firm and steadfast in the midst of their testing, when the **proud** (arrogant), particularly the lawless Antichrist, false prophet, and their followers (Revelation 13:1-18), forge lies against the remnant (Psalm 9:20-21).
70: The hearts of these lawless renegades are **as fat as grease** (lit., "gross like fat"), utterly reprobate and ripe for ruin (cf Genesis 15:16), completely insensitive to moral rectitude.
- 4) 72: It enables God's people to see what a priceless treasure the Word of God is (Psalm 119:127; 19:10; Proverbs 18:10, 11, 19).

APPRECIATING THROUGH THE WORD THE CREATIVE WORK OF HIS OWN VERSES 73-80

- 73a: **Thy hands have made me and fashioned** (established) **me** (Genesis 1:27; 2:7; Job 10:8; 31:15; Psalm 138:8; Ephesians 2:10). The conviction of the Creator at work in His redeemed creatures does five things:
- 1) 73b-74: It encourages prayer that God may grant His own people understanding to learn (to obey) His commandments (Psalm 119:34); so those who fear (revere) the Lord may be gladdened by their life and testimony (Psalms 34:2; 35:27; 107:42). This sort of testimony can only come about by "hoping in" ("waiting for") God's Word (Psalm 119:43).
 - 2) 75: It gives understanding of God's judgments upon the wicked and His disciplinary dealings with His own. **I know . . . Thy judgments** upon the wicked **are right** (righteous; lit. "righteousness"; Psalm 119:138, cf especially Revelation 15:3-4; 16:7). Therefore, he prays that the proud (arrogant) may "be ashamed" (Psalm 119:78) in frustration and defeat for their perverse dealing and causeless persecution. **And that Thou in faithfulness hast afflicted me** (Psalm 119:138; 89:30-33; Hebrews 12:10; Revelation 3:19; cf Hosea 2:14-23; Malachi 4:2-3).
 - 3) 76: It gives appreciation of redemptive grace as a comfort to God's suffering servants.
 - 4) 77: It grants boldness to ask for preservation of physical life amid persecutions and death (cf Revelation 6:9-10; 7:14; 13:13-18).
 - 5) 79-80: It makes the Lord's own people conscious that through the Word they can be a help to other believers in times of distress; so they pray (through the psalmist) that they may be **sound** (blameless) in God's statutes (II Chronicles 15:17; Proverbs 4:23; John 1:47), that they may not be ashamed (Psalm 119:46) before their enemies or other believers.

**FACING PERSECUTIONS IN RELIANCE ON THE WORD
VERSES 81-88**

81a: **My soul fainteth** (languishes) **for Thy salvation** (Psalm 13:1-6; Revelation 6:9-10), that is, "deliverance" from the terrible harassment of the wicked in the Tribulation period in the prophetic aspect. In the historical sense, it is from any persecution or affliction of the saints in any period.

81: **I hope in** (wait for) **Thy word** (Psalm 119:43). Such confrontation with persecutions, in steadfast confidence in the promises of the Word concerning salvation and deliverance (cf. Zechariah 12:3-13:1; 14:3-14; Malachi 3:16-17), generates three things:

1) 82-83: It generates the expectation of God's help and comfort (Psalm 119:123; Isaiah 38:14; Lamentations 2:11; Revelation 6:9-10), even though the sufferer becomes **like a wineskin in the smoke** (Job 30:30). His skin is pictured as become parched and shriveled, like an Eastern wine bottle (made of skin) and dried in the fire (Psalm 32:4; 102:3-4; Proverbs 17:22). Yet the help and comfort derived from God's Word do not allow the sufferer to forget its statutes (Psalm 119:61).

2) 84: It generates the expectation that God will vindicate His justice by judgments on the wicked persecutors of His people (Psalm 39:4; Revelation 6:10). The brevity of life is made the basis of the plea (cf. Job 7:6-21; 9:25; 16:22).

85-87: **The proud** (arrogant), **which are not after** (in accord with) God's Law, are the lawlessly wicked of any age, with contextual prophetic focus upon the lawless one (the Antichrist; II Thessalonians 2:4) and his followers in the Great Tribulation (Psalm 2:1-3; Revelation 9:20-21; Revelation 19:19). They treacherously dig **pits** to entrap God's people (Psalms 7:15; 57:6; Jeremiah 18:22) and **persecute** them **wrongfully** ("with a lie") (Psalm 119:78, 161; 35:19), their cruel duplicity and lying malignity eliciting a sudden, almost frantic, cry: **Help me!** (NASB; Psalm 109:26) and the sad comment on their relentless hatred: **They had almost consumed** (destroyed) **me upon earth** (lit., "in the earth" in its terrible condition of lawlessness under the Antichrist; Daniel 11:36-37; Revelation 13:15; 19:19).

3) 88: It generates the expectation of gracious reviving from God, both physical and spiritual, with one desire in mind: to keep (observe) **the testimony** of God's Word, which he describes as **of Thy** (God's **mouth**, with real conviction that the Word of God is *theopneustos*, not only "divinely breathed in" but also "divinely breathed out," as God's inspired revelation (II Timothy 3:16).

ETERNAL STEADFASTNESS OF THE WORD VERSES 89-96

- 89: **Forever, O Lord, Thy word is settled** (*nisab*, "stands firm") **in heaven** (Psalm 119:160; Isaiah 40:8; Matthew 24:35; I Peter 1:25), eternal and unchangeable as the eternal One and His throne (Hebrews 1:8; 13:8). This means seven things:
- 1) 90a: The covenants and promises of God's Word are guaranteed by His **faithfulness** (His utter fidelity to perform all He said He would and to be all He said He would be), which continues unchangeable **unto all generations** (lit., "to generation and generation"), meaning not only throughout time, but eternity as well (Psalm 36:5; 89:1-2).
90b: The Word, which is "settled in heaven," **established the earth**, spoke it into existence (Psalm 33:9), maintains it, and causes it to remain (*'md*, "stand", Ecclesiastes 1:4).
 - 2) 91: God may be counted on to execute His judgments to vindicate His people's cause against the enemy. "For Thy judgments" (emphatic by position in the Hebrew), **they** (the forces and powers of the earth) **continue** (stand) **this day**, namely, for the purpose of executing God's judgments as obedient servants of the Creator. That interpretation is preferable, inasmuch as the psalmist frequently looks to God for His judgments to vindicate Israel's cause against the enemy.
 - 3) 92: The assurance of the utter reliability of God's Word preserves the afflicted through troubles (Psalm 119:50). The written Word is the vehicle through which the comfort and succor of God flows in times of tribulation. The psalmist's **delight** in the Word (Psalm 119:16) kept him through such an experience, as will be the case of the godly Jewish remnant of the Great Tribulation (Matthew 24:22).
 - 4) 93: This assurance concerning God's Word revives the afflicted saint (Psalm 119:25), the words **given me life** having the connotation of keeping one alive physically in the midst of fierce persecution and death (Matthew 24:22), as well as spiritually sustaining.
 - 5) 94: This assurance gives confidence to claim God's salvation (deliverance) (Psalm 119:46), particularly when the saint realized he belongs to God by creation (Genesis 1:27; Psalm 100:3) as well as by redemption (Ephesians 2:10).
 - 6) 95: This confidence drives the persecuted saint to diligent consideration of the Word in spite of foes (Psalm 40:14; Isaiah 32:7), even as Daniel was not deterred by the plot of his enemies from praying three times a day (Daniel 6:10).
 - 7) 96: This confidence gives a deep sense of the perfection of God's Word. **I have seen an end of** (limit to) **all** (human, finite) **perfection**. Thy Word alone is infinite, unchangeable, and boundless in its completeness, finality, and flawlessness, being **exceedingly broad**, its standards infinitely holy and righteous, in contrast to the narrow boundaries of human measurements.

REWARDS FOR LOVING THE WORD VERSES 97-104

97a: **Oh, how love I Thy law!** (Psalm 119:47-48, 127, 163, 165). His love was manifested by the Word being his **meditation all the day** (Psalm 119:15). There were four rewards of such love:

- 1) God's Word made him wise.
98: He was wiser **than his enemies** (Deuteronomy 4:6-8), with all their worldly shrewdness (Luke 16:8) as opposed to his simplicity (Psalm 116:6), for they were destitute of the true wisdom from God. **For They** (Thy commandments) **are ever with me**, guaranteeing his superiority to his foes in the wisdom that makes a believer wise to salvation (II Timothy 3:15-17), the starting point of all true wisdom.
99: He was wiser than his teachers because God's **testimonies** were his **meditation** (Psalm 119:15).
100: He was wiser than the **ancients** (aged; Job 32:7-9), who in the East, before the advent of many books, were held to be the repositories of knowledge. Theirs, however, was mere natural knowledge, while the psalmist's was supernatural revelation from God (Psalm 119:22, 56).
- 2) 101: God's Word enabled him to avoid evil (Proverbs 1:15), restraining his feet **from every evil way** in order that he might keep God's Word, illustrating the truth that either the Word keeps us from sin, or sin keeps us from the Word.
102: So the psalmist could say, **I have not departed** (turned aside) **from Thine ordinances** (Deuteronomy 17:20; Joshua 23:6; I Kings 15:5), for the Lord Himself had taught him; therefore, the Word was ministered with power to affect the heart and thus the whole life.
- 3) 103: God's Word revealed its sweetness and preciousness (Psalm 19:10; Proverbs 24:13-14).
- 4) 104: God's Word showed him the wisdom of detesting every false way (Psalm 119:128, 130). Not only did he get understanding in spiritual verities, but also guidance in practical living.

THE WORD AS A GUIDING LIGHT VERSES 105-112

105: **Thy word is a lamp unto my feet, and a light unto my path** (Proverbs 6:23). For the believer it is "a light that shineth in a dark place, until the day dawn" (II Peter 1:19). It is not the sun, but for the Tribulation saint it will be a precious guide through the "gross darkness" (Isaiah 60:2) of that terrible times of trouble until "the Sun of righteousness" shall arise (Malachi 4:2).

- 1) 106: The Word gives light, prompting saints to solemnly pledge their utmost loyalty to it. So the Jews swore under curse after their return

from Babylon (Nehemiah 10:29), a repetition of their solemn promise at Sinai (Exodus 19:8; 24:3, 7), in dependence on the help of God's Spirit (Ezekiel 11:19-20; II Corinthians 3:5).

- 2) 107: The Word gives light, prompting prayer for reviving (Psalm 119:25), especially in times of persecution and trouble. This petition includes physical life and rescue from physical death in the Tribulation, when the martyrdom of God's people will be widespread (cf Revelation 6:9-11; Revelation 13:15), as well as spiritual quickening.
- 3) 108: The Word gives light, prompting praise to God and the desire to be taught (Psalm 50:14; Hosea 14:2), "the sacrifice of praise to God . . . the fruit of our lips" (Hebrews 13:15). **And teach me** (Psalm 119:12). Light comes from being taught the Word, and such light produces a desire for more teaching, more light.
- 4) 109: The Word gives light to remember its guidance and help amid the perils of life. The psalmist's life was in peril, representative of all saints, especially Tribulation saints, whose lives will be continuously imperiled. So he said, **My soul** (i.e., I, my life) **is continually in my hand** (cf. I Samuel 19:5; Job 13:14), in danger, like those who carry anything precious in their hand, where it is not safe, and may readily be lost or stolen (Judges 12:3).
110: The psalmist faced the **snare** the wicked lay for him (Psalms 91:3; Psalm 140:5; 141:9).
- 5) 111a: The Word gives light that it is a precious heritage of the saint, an ever enduring inheritance, better than the literal Canaan flowing with milk and honey (Deuteronomy 33:4).
111b: The Lord's testimonies are **the rejoicing of the heart** (Psalm 119:14, 162).
- 6) 112: The Word gives light so that the heart is inclined to believe and practice it unto the end of life (Psalm 119:33).

THE WORD OF GOD IN RELATION TO THE WICKED VERSES 113-120

113: **I hate vain thoughts** (*se^apim*, "doubters, skeptics, double-minded men," those who are inconstant, whose heart is not wholly on God's side). The Word in relation to the wicked does seven things:

- 1) The Word engenders an attitude of detestation toward double-mindedness and vacillating doubt of unbelieving men, hating the sin not the sinner and developing love for God's Word (Psalm 119:47; I Kings 18:21; James 1:8; 4:8).
- 2) 114: The Word offers protection against the wicked, revealing the Lord as a **hiding place** in time of tribulation (Psalms 31:20; 32:7; 61:4; 91:1) and a **shield** against foes (Psalm 84:9), that in which the beleaguered saint may take hope and courage.

- 3) 115: The Word separates the saint from evildoers (Psalms 6:8; 139:19; Matthew 7:23) so the evildoers will not separate the saint from the Word (Psalm 119:22).
- 4) 116: The Word sustains the saint that he may live and not die at the hands of the wicked in order that he will **not be ashamed of** (disappointed in) his **hope** of deliverance (Psalm 25:2-3; Romans 5:5; Romans 9:33). This has special relevance to the Tribulation remnant, who will survive the Great Tribulation to enter the Kingdom (Matthew 24:13) and the great deliverance the returning Messiah will work for Israel (Revelation 19:11-20:3). Then Israel's "hope" will be realized (cf. Ezekiel 37:11; Zechariah 9:12).
- 5) 117: The Word upholds the saint in order that he may be safe from the attacks of the wicked (Psalm 12:5; Proverbs 29:25), that he may **have respect** (regard) for the statutes of the Lord continually (Psalm 119:6, 15).
- 6) 118-119: The Word rejects the wicked and shows the divine judgment the Lord will bring on them and that their deceptive course will end in utter defeat (Psalm 119:10, 21). The book of Revelation (8:1-20:3) is a prophetic illustration of the truth that the Lord will remove ("cause to cease") **all the wicked of the earth like dross** (Isaiah 1:22, 25; Ezekiel 22:18-19). At the second advent the flaming fire will separate the dross (the wicked) from the pure metal (the godly; Malachi 3:2-3). **Therefore, I love Thy testimonies** (Psalm 119:47), because they shall be the seed of life, saving the godly from the apocalyptic judgments and removing sinners so that the millennial Kingdom may be set up.
- 7) 120: The Word instills trembling ("bristling" with fear) even in the godly, who will be untouched by the judgments that are to come upon the earth. How much more ought they to strike terror to the wicked, upon whom they will fall (cf Revelation 6:15-17).

**SEPARATION OF THE GODLY
FROM THE WICKED THROUGH THE WORD
VERSES 121-128**

- 121: **I have done justice and righteousness; do not leave me to my oppressors** (NASB; II Samuel 8:15; Job 29:14).
- 1) The Word of God trenchantly distinguished between the saved and the unsaved, the righteous and the wicked (Psalm 1:6).
 - 2) The Word furnishes a guarantee to the Lord's servant for good (Job 17:3). A **surety** (^erob) is an "exchanging, a giving of security or a pledge to assure the fulfillment of an undertaking" (Genesis 43:9; Hebrews 7:22). Viewing the context prophetically, it appears as a judicial trial in which the cause of the Jewish remnant is at issue, in which they want the Lord to make Himself responsible for them. The Messiah, as the Word assures us, has done this (Zechariah 3:1-5;

Hebrews 7:22; Hebrews 9:11-15). The result will be that **the proud** (the arrogant, lawless foes of Israel during the Great Tribulation) will not be allowed to **oppress** the remnant, who will be sealed and preserved from death (Revelation 7:1-8).

- 3) 123: The Word justifies the intense longing for deliverance on the part of the Tribulation saints, for according to God's **righteous word** their enemies will be destroyed (Revelation 19:11-20:3), and they will be preserved for Kingdom blessing (Revelation 20:4-6).
- 4) 124-125: The Word also promises the Lord's dealing with them in redemptive grace (Isaiah 53:1-12; 55:1-12; Hosea 2:19, 23; 13:4-6; Zephaniah 3:14-17); therefore, His people desire teaching of His Word that they might know of God's loving-kindness to be shown them.
- 5) 126: The Word indicates when it is time for the Lord to act in judgment against the lawless followers of Antichrist in the last days (Jeremiah 18:23; Ezekiel 31:11; Revelation 6:17; 11:15). **For they**, the Antichrist and his lawless followers (II Thessalonians 2:4; Revelation 13:1-18), who are ripe for ruin, **have made void** (broken) Thy law (Daniel 11:36-37; cf Psalm 2:1-3; Revelation 13:5-6, 15-18; cf Genesis 15:16; Leviticus 18:24).
127-128: Because of these wonderfully enheartening disclosures, the godly Jewish remnant will love God's **commandments above gold; yea, above fine gold** (Psalm 19:10; Proverbs 3:13-18; 8:11; Matthew 13:45-46; Ephesians 3:8), esteeming right all the Lord's **precepts concerning all things and hating every false way** (Psalm 119:104).

COMMUNION THROUGH THE WORD VERSES 129-136

Such communion with the Lord does eight things:

- 1) 129: It comprehends the wonderfulness of God's Word and as a result observes its testimonies (Psalm 119:18, 22).
- 2) 130: It involves the entrance (*petah*, "opening, explanation, unfolding") of God's words, giving light (Proverbs 6:23) and **understanding unto the simple** (Psalm 19:7; Proverbs 1:4; II Peter 1:19).
- 3) 131: It develops an intense longing for God's commandments (Job 29:23; Psalm 42:1). The psalmist **panted . . . longed for** God's Word as a fainting person pants for air and as a thirsty person longs for water. For one in communion with God, the Word of God is the only thing that can really satisfy the deepest longings of the heart (Psalm 84:2).
- 4) 132: It gives understanding of God's ways in grace. The psalmist pleaded for a manifestation of that grace to him (Psalm 25:16) after the Lord's manner of dealing with those who love His name.
- 5) 133: It orders the believer's life so that no iniquity overpowers him. Only when one's steps are ordered (established) in the Word (Psalm 17:5) is

the power of sin broken in the life (Psalm 19:13), for the steps make a walk and that walk merges into a life.

- 6) 134: It purifies and exalts human motives. Deliverance from the **oppression of man** is that the Lord's precept might be observed, but not for selfish reasons (Psalm 119:84; 142:6).
- 7) 135: It makes the favor and fellowship of God of paramount importance. God's **face** shining upon His **servant** (Psalm 4:6; 31:16; 67:1; Psalm 80:3, 7, 19; Numbers 6:25) is supreme bliss and the proper spiritual climate to be taught God's **statutes** (Psalm 119:12).
- 8) 136: It produces loving concern and care about the condition of the lost. The psalmist's eyes shed streams of tears (Jeremiah 9:1, 18; 14:17; Lamentations 3:48) over those who did not keep God's Law (Psalm 119:158). In the Tribulation, when lawlessness under the lawless one (Psalm 2:1-3; Daniel 11:35-36; II Thessalonians 2:4; Revelation 13:1-18; cf Genesis 15:16) reaches its highest tide, the saints of that period will have plenty of cause to weep **rivers of waters** (Ezekiel 9:4).

UNDERSTANDING GOD'S RIGHTEOUSNESS THROUGH THE WORD VERSES 137-144

137-138: **Righteous art Thou, O Lord . . . upright . . . Thy judgments**

(Ezra 9:15; Jeremiah 12:1; Lamentations 1:18; Daniel 9:7, 14). The Word of God does three things:

- 1) The Word of God imparts a firm conviction of the righteousness and fairness of God's dealings with mankind. God has commanded His testimonies in righteousness and faithfulness (Psalm 119:86, 90, 144, 172). The terrible apocalyptic judgments of the Tribulation period will bring this issue to the fore (Rev. 15:3-4; 16:7). People who neglect or reject God's Word are apt to criticize the justice and fairness of God's ways in punishing evildoers or saving and rewarding sinners.
- 2) 139-141: The Word of God imparts a zeal for the truth of the holy oracles. **My zeal** (qina, "jealousy, anger") for Thy Word **hath consumed me** (Psalm 69:9), devoured me emotionally, **because mine enemies have forgotten Thy words**, willfully putting them out of their minds. This consumes me with jealous anger, more than the evils I suffer from the lawless, because **Thy word is very pure** (tried, refined) in the crucible of human experience, and proved to be absolutely free of the dross of unfaithfulness, deceit, or unrighteousness (Psalm 12:6; 19:8). **Therefore, Thy servant loveth it** (Psalm 119:47), and my jealousy for its honor is outraged by my adversaries, who ignore and despise it. **Although I am small and despised** (Psalm 22:6), I do not despise Thy

Word like my enemies, who willfully forget its precepts (Psalm 119:61; cf. Psalm 119:139).

- 3) 142-144: The Word of God demonstrates that God's righteousness and truth are eternal. God's Law is Truth itself (Psalm 119: 151, 160). Though **trouble and anguish** had come upon the psalmist (as prophetically representative of the saints of the Tribulation period; Daniel 12:1; Matthew 24:21-22), those terrible testings had not turned him aside from the Word; rather, they made it his delight and gave him the unshakable faith that God's **testimonies are righteous forever** (NASB; Psalm 19:9). Behind them is the all-righteous Lord, who will fulfill His covenants and promises to Israel (Romans 9:4-5) and cause her to be regathered and converted, that she may live as a nation in Kingdom blessing (Ezekiel 37:1-28; Hosea 2:16-23; Joel 2:30-32; Zephaniah 3:14-17), as well as "live" spiritually with the Word of God written on her heart (Jeremiah 31:31-33; Romans 11:26).

PRAYER THROUGH THE WORD VERSES 145-152

145-148: **I cried with my whole heart** (all my heart). **Hear (answer) me, O Lord . . . I cried unto Thee. Observing the statutes and testimonies** of the Lord does four things:

- 1) It produces a vigorous, dynamic prayer life. Since the psalmist represents all saints of any age (prophetically, Tribulation saints), he presented a foreview of the earnest, intense prayer in the time of Jacob's trouble (Jeremiah 30:5-7) that is utterly sincere and wholehearted, expects an answer, is directed toward salvation (deliverance) from the awful lawlessness of that period, and anticipates the **dawning of the morning**, that is, it was offered by one with such zeal that he rose before daylight to cry for help and hope (wait) for God's words (Psalms 57:8; Psalm 108:2). He anticipated the night watches; he was already awake and praying and meditating before **the night watches** came (Psalm 63:6; Psalm 77:4; Lamentations 2:19).
- 2) 149a: It gives the realization of how important God's redemptive grace is to efficacy in prayer. Then the remnant will have come to a knowledge of Christ (Isaiah 53:1-12) and will be able to pray in Jesus' name, with all its connotation of God's **loving-kindness**.
- 3) 149b-150: It imparts understanding to pray in accord with God's judicial dealing with the godly and the ungodly. **Revive me according to thy justice**. The future remnant will commit their spiritual and temporal life to God's hands, as well as **those who follow after wickedness** (NASB), who **draw near** to persecute and threaten (cf Revelations 12:13-13:18). They are the lawless followers of the Antichrist (Psalm 2:1-3), who are aptly described as **far from Thy (God's) law** (cf II Thessalonians 2:4; Revelations 13:4-8, 14-18).

- 4) 151: It gives a sense of God's nearness and faithfulness. **Thou art near** (Deuteronomy 4:7; Psalms 46:1; 75:1; Isaiah 50:8). All thy **commandments are truth**, that is, truth itself (Psalm 119:142).
152: **I have known of old that Thou hast founded** (established) **them forever**, unchangeable and eternal (Luke 21:33).

SALVATION THROUGH THE WORD VERSES 153-160

Salvation through the Word comprehends five things:

- 1) 153: It comprehends rescue from affliction. But "deliverance" must be strictly according to God's Word, for such affliction may be chastening for sin (I Corinthians 11:30-32). In such a case, turning away from sin is necessary for deliverance from it. Or it may be refining and purifying, the removal of the affliction not being in God's will (II Corinthians 12:7-10).
- 2) 154-155: It comprehends the Lord's pleading the cause of His own against the charges of the evil one and those enemies of the Lord's people under the evil one's power (I Samuel 24:15; Psalm 35:1). Ultimately, Israel may confidently expect the Lord's pleading her cause (Micah 7:9) when she is reinstated and restored as a high-priestly (millennial) nation (Zechariah 3:1-10), and when the Lord rises to destroy her persecutors and enemies at Armageddon (Revelations 16:13-16; Revelation 19:11-21).
- 3) 156: It comprehends redeeming lost sinners. Israel, spiritually lost and scattered, will be regathered and saved on the basis of the greatness of God's **tender mercies**, that is, Christ's redemption wrought on Calvary (Isaiah 53:1-12; 55:1-13; Ezekiel 37:1-28; Hosea 14:4-7; Zechariah 12:10-13:1; Matthew 25:1-11; Romans 11:26-32).
- 4) It comprehends granting life, quickening both spiritually and physically, giving (preserving) physical life amid terrible persecution and martyrdom (Psalm 119:154, 156, 159), but strictly according to the Word (and will) of God. However, "salvation is far from the wicked" (Psalm 119:155), even as they are far from God's Law, a reference to the full ripening of human lawlessness in the Tribulation (Psalm 2:1-3) and God's "giving up" (cf Romans 1:24, 26) these bold rebels to the full fruition of their wickedness (Revelation 14:18-20; 16:1-21).
157-158: These are the **persecutors** and **enemies** singled out, and **the transgressors** at whose wicked lawlessness and rebellion the psalmist **was grieved** (better, whom he "loathed").
- 5) 159-160: The revelation of God's loving-kindness in salvation is a great impetus to quicken the love of God's redeemed for His Word, and give them deep conviction of the everlasting truth of it.

THE PERFECTION OF THE WORD VERSES 161-168

The perfection of the Word is seen in the eight effects it has on all who keep (observe) it; prophetically, on the Jewish remnant of the Tribulation period.

- 1) 161: They stand in awe of it. Though **princes** ("great men") are persecuting them, without reason, they will only have deep reverence and humble submission before the Word of God (Psalm 119:120; cf Revelation 12:13-13:18; I Samuel 24:11; 26:18).
- 2) 162: They rejoice at God's Word (Psalm 119:44, 111; I Samuel 30:16) as one who finds **great spoil** (Isaiah 9:3; Matthew 13:44).
- 3) 163: They love God's Word (Psalm 119:43). Therefore, they hate and despise falsehood (Psalm 119:104, 128; 31:16; Proverbs 13:5), which will predominate in the gross deceptions of the Tribulation period (II Thessalonians 2:4-12; Revelation 9:20-21; 13:13-18; 16:13-16).
- 4) 164: They praise God for His righteous judgments. So terrible will be the apocalyptic judgments (Revelation 8:1-18:24) that the wicked who hate the Word will curse God as unrighteous on account of them (Psalm 6:15-17; 16:21), and even the righteous will need assurance that those fearful manifestations of God's wrath are righteous (Psalm 15:3; Psalm 16:7). The perfection of the Word in revealing the mind of God is hinted at in the fact that **seven times a day** the remnant will praise God for those **righteous** judgments, seven being the number for perfection.
- 5) 165: They get great peace. Even in the presence of potent enemies, the saints have an inner calm (Psalm 119:161; cf Proverbs 3:2; Isaiah 57:21; John 14:27; Galatians 5:22; Philippians 4:7). As a consequence, **nothing shall offend them**, literally, "they shall have no stumbling block" (Proverbs 3:23; Isaiah 63:13; I John 2:10), neither the blasphemies of the Antichrist (Revelation 13:7-9) nor the deceptive miracles and murderous cruelty of the false prophet (Revelation 13:13-16).
- 6) 166: They are blessed with a vital hope of salvation (Psalm 119:81; Genesis 49:18). They will await the return of the King-Messiah (Zechariah 2:10; Malachi 4:2) to set up His Kingdom (Matthew 25:31-46; Revelation 19:11-20:6).
- 7) 167: They develop an ardent love for God's Word (Psalm 119:47). Keeping the Word begets a love for the Word (Psalm 119:129).
- 8) 168: They are favored with fearlessness under the scrutiny of God. They realize their lives are an open book before the omniscient One (Job 24:23; Psalm 139:3; Proverbs 5:21; Jeremiah 23:24; Hebrews 4:13; Revelation 2:23). Therefore, they obey His Word and do everything as in His presence, and so they have nothing to fear (cf II Corinthians 5:10-11).

**PRAISEFUL PRAYER INSPIRED BY THE WORD
VERSES 169-176**

Praiseful prayer inspired by the Word does seven things:

- 1) 169-170: It expresses assurance of being heard and answered. It is fervent prayer, a **cry** (*rinna*, "shout") of need that will **come near before** the Lord (Psalm 18:6; 102:1), **supplication**, earnest pleading. The first cry is for inner **understanding** (Psalm 119:27) in accord with God's Word (Psalm 119:65, 154). The second cry is for outward deliverance, which follows obtaining understanding of God's ways in dealing with His own and their enemies (cf Psalm 90:12-15; Revelation 6:9-10; 15:3, 16:7).
- 2) 171: Such prayer is filled with praise. It is the expression of a keen desire that the **lips shall utter praise** (Psalms 51:15; 63:3), literally, "shall pour forth praises as from a bubbling, overflowing fountain" (cf Psalm 19:2), the result of the Lord's teaching the one who prays His **statutes** (Psalm 119:12; 94:12; Micah 4:2; Revelation 19:1-6).
- 3) 172: Such prayer is joyful and triumphant. **My tongue shall speak of Thy word** (lit., "answer Thy Word, responding to it with praise"), for **all Thy commandments are righteousness**, that is, righteousness itself (Psalm 119:138).
- 4) 173: Such prayer manifests complete dependence upon the Lord. Let **Thine hand help me**. Saints have always needed such help, but the need will be intensified in the case of Tribulation saints when confronted by the awful cruelty and lawlessness of the Antichrist, false prophet, and their wicked followers (Revelation 12:13-13:18). But the testimony of the godly will be, "**We have chosen Thy precepts** in preference to worldly protection and gain" (Psalm 13:15-18).
- 5) 174: Such prayer yearns for God's intervention and undertaking (Psalm 119:131, 166), expecting God's deliverance as a result of delighting in (Psalm 119:16, 24, 47, 77) God's **law** (Word), which explains and promises it (cf Revelation 6:9-10).
- 6) 175: Such prayer requests both physical and spiritual life, which his foes assail. His purpose is that he may serve and praise God. Also, he request God's help by His inflicting judgment on his adversaries, for only then can wickedness be put down (Revelation 8:1-20:3) and the millennial Kingdom set up.
- 7) 176: Such prayer pleads for restoration. It realized the frailty of the flesh and even redeemed man's proneness to err (Isaiah 53:6; Jeremiah 50:6; Matthew 18:12; Luke 15:4). But it comprehends the Shepherd's love and willingness to restore (Psalm 23:3) and to seek the erring sheep, which the **servant** of God sometimes becomes. The basis for the pleas is **I do not forget Thy commandments** (Psalm 119:16).

SECTION 2

**THE
WISE AND FOOLISH
BUILDERS**

MATTHEW 7:24-27

Our first study theme was entitled "The Need of the Present Hour: To Press on to Know the Lord". We looked at His heart for His people through the prophet Hosea and began to 'see' just how much He desires our fellowship, worship, and obedience. We looked at the fact of what we ourselves conceive God to be like in our hearts is probably the most important thing about us. And we looked and found that the idolatry the Lord was speaking of through the prophet Hosea is not unlike our own

"we have eaten the fruit of lies as well" Hosea 10:12.

He says

*Come and let us return to the Lord. . .
He has torn us, but He will heal us:
He has stricken but
He will bind us up. . .*

so the **Lord says,**

*Sow for yourselves righteousness;
Reap in mercy;
Break up your fallow ground,
For it is time to **seek the Lord** . . .*

I think many of us came to the realization that we have been deceived in many ways; our priorities have not been on spending time with the Lord Himself, in **His Word**. But we have been occupied with so many "other things" that seem so urgent and important until, as we said in our last meeting, we stop and "consider".

Matthew 7:24-27 This passage is entitled: "**The Wise and Foolish Builders**"

Jesus has been teaching about entering by the narrow gate and tells us forthrightly that because narrow is the gate and difficult is the way which leads to life, there are few who find it . . .

We are to also be aware of false prophets and not to judge a person's favor with God by his casting out demons, prophesying in His name, or even doing many wonders, because Jesus' response is, "**I never knew you**".

This word *know/knew* is "know with favor or acknowledgment" (Wycliff). I encourage you to read, reflect, and ponder the passages and teachings of our Lord in Matthew Chapters 5-7.

Matthew 7:24-27
The Wise and Foolish Builders

- 24) *Therefore, whoever hears these words of mine and puts them into practice is like a wise man who built his house on the rock.*
- 25) *The rain descended and the floods came and the winds blew and beat upon that house; and it fell not: for it was founded upon the rock.*
- 26) *But every one who hears these sayings of mine and does not do them, will be like a foolish man who **built** his house on the sand.*
- 27) *And the rain descended, the floods came, and the winds blew and beat on the house; and it fell. And great was its fall.*

The supreme importance of building upon the **right foundation**. The man whose house collapsed was at fault **not** because he failed to labor but **because** He did not use the **Rock, CHRIST Himself and HIS Teaching THE WORD OF GOD.**

The sermon is addressed to believers and presupposes faith in Jesus as **Messiah**. This is not legalism. This is **foundational** for us as believers saved by grace.

TAKE HEED
HOW YOU BUILD
I Corinthians 3:10

*Now if anyone builds on this foundation with **gold, silver, precious stones, wood, hay, and straw**, each man's work will become clear for the day will declare it, because it will be revealed by fire; and the fire will test each man's work, of what sort it is. If anyone's work which he has built on it endures, he will receive a reward. If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire.*

I Corinthians 1:12-15

WHAT MATERIALS ARE WE USING
TO BUILD OUR LIVES?

HEAR/LISTEN

At times these words are used in the Bible in their simplest descriptive sense: Adam and Eve "heard the sound of the Lord God as He was walking in the garden" (Genesis 3:8). But the text goes on to report that they immediately tried to hide. Because we human beings have been shaped as we are by God and have been given minds that process the data of our senses, we go beyond the simple act of hearing to interpret what we hear and to act on it.

In both Testaments the words "hear" and "listen" recognize this fact and thus have special significance.

- | | |
|---------------|--------------------------|
| Old Testament | 1. The Hebrew concept |
| | 2. Hearing God |
| | 3. Asking God to hear |
| New Testament | 4. The Greek concept |
| | 5. Hearing as perception |
| | 6. Hearing and faith |
| | 7. Summary |

Old Testament

1) The Hebrew concept.

The root word of both "hear" and "listen" is *sama*. The verb occurs some 1,050 times in the OT, in addition to many occurrences of its derivatives. The basic thought is that of effective hearing. In most contexts the act of hearing is extended beyond the physical act of hearing to suggest, processing and responding to what is heard. The emphasis of "hear" or "listen" may be on any of these three aspects. The statement that Adam and Eve "heard the sound of the Lord" focuses on the act of hearing. In Genesis 3:17 God introduced an announcement of judgment on the fallen pair by saying to Adam, "Because you listened to your wife." Here there is an emphasis on the response: **Adam listened, considered, and paid attention to what Eve said. He let her view shape his action, rather than paying attention to the command of God.** In Genesis 11:7 the emphasis is on processing. God acted on the minds of the people at Babel "so they (would) not understand (*sama*) each other." Usually the context will make the focus of the word (on the **act**, the **processing**, or the **response**) clear. Often the translators of the NIV and the NASB chose a word that gives one of those specific meanings.

2) Hearing God.

The Christian religion is a revealed religion. The Creator of the universe, who has acted to redeem mankind, has spoken in a clear and decisive Word. *Man is called to perceive, process, and respond appropriately to God's Word. Because God is Lord, the appropriate response to His Word is obedience.*

This stress in the OT is so deeply established that in most cases where the NIV and NASB read "obey" the Hebrew has *sama*. Wherever the words "hear" and "listen" are used of human relationship with God, obedient response is implied. Response is not only appropriate but essential to truly "hearing" the Lord.

Pharaoh, who did not recognize God, reacted understandably to Moses' demand that he let Israel go. "Who is the Lord, that I should obey (*sama*, "hear") Him and let Israel go?" (Exodus 5:2). But even after a series of divine judgments demonstrated to all Egypt who Israel's God was, Pharaoh would neither listen nor respond.

As God's chosen people, Israel knew God. It was on their behalf that the Lord did all His wonderful works. Thus Israel would be responsible to hear, grasp, and respond to God's Word. This call was basic to the relationship between God's people and the Lord. "now if you obey Me fully (*sama*, "hear") and keep My covenant, then out of all nations you will be My treasured possession" (Exodus 19:5). Much later in history the disasters that struck the nation were explained by Jeremiah as happening because of Israel's failure to hear, in the sense of responding appropriately, to the Lord: "They did not obey (*sama*) You or follow Your law; they did not do what You commanded them to do. So You brought all this disaster upon them" (Jeremiah 32:23).

So we remember as we read. The call to hear God, which runs as a bright thread through the OT, is a call to know what He said, to grasp the meaning of what He said, and to respond by putting God's Word into practice.

3) Asking God to hear.

The OT presents a living God, who can and does act in the world of people. Thus God's people can pray to God and expect His intervention. Often in the prayers recorded in the Bible this expectation is expressed in cries to God to hear the worshipers.

The link between hearing and action is clearly seen in Solomon's prayer at the dedication of the temple. Hearing is extended in this prayer and is defined in context as forgiving (II Chronicles 6:21, 25, 27, 30), as repaying the guilty and establishing innocence (II Chronicles 6:23), as bringing Israel back to the land (II Chronicles 6:25), as teaching the right way to live and sending rain on the land (II Chronicles 6:27), as dealing with each person according to all he does (II Chronicles 6:30), as doing whatever the petitioner asks (II Chronicles 6:33), and as upholding the worshippers' cause (II Chronicles 6:35, 39).

The psalmist finds it impossible to believe that "He who implanted the ear" cannot hear or that "He who formed the eye" cannot see (Psalm 94:9). As judge, God is aware of all that happens on earth, and He is well able to intervene. Thus we can pray to Him with confidence, expecting Him to hear, to understand our need, and to respond by giving us the help we require.

New Testament

4) The Greek concept.

The Greek *akouo* is not as inclusive as the Hebrew *sama*. In Greek culture, *akouo* involved the act of hearing and was extended to include processing what was heard. But the further extensions to response is expressed in Greek by the compound word *hypakouo*, which means "to listen," "to obey."

The NT uses "hear" in the Greek sense rather than carrying over the Hebrew sense in which response is implied and included in hearing.

This variance is helpful in enabling us to analyze more carefully the various relationships between hearing the Word of God and responding to that Word.

5) Hearing as perception.

Several incidents in the Gospels help us to explore the relationship between hearing and perception. Exploring the unresponsiveness of Israel, Jesus told the Parable of the Sower (Matthew 13:1-23, Mark 4:1-20, Luke 8:4-15). Jesus linked His use of parables to Isaiah's prophetic picture of an unresponsive Israel: "This people's heart has become callused; they hardly hear with their ears, and they have closed their eyes" (Matthew 13:15). In Jesus' parable, He likens the Word to seed spread by a sower. It falls on different soils, representing the way different hearers process the message. Some (the rocky ground) are unable to perceive or grasp anything of the

meaning of the message (Matthew 13:19). Some readily receive the Word; but then, when persecution comes to the believers on account of the Word, they cease living by the Word (Matthew 13:20-21). Others receive the Word but soon become unfruitful because of the "worries of this life and the deceitfulness of wealth" (Matthew 13:22). The good soil represents the "man who hears the word and understands it" (Matthew 13:23). Understanding involves reshaping one's whole perception of the meaning of life. Only when the Word is allowed to reshape perception will it produce a crop over an extended period of time in the hearer's life.

John's Gospel reports another confrontation of Jesus with those who refused to hear. "Why is My language not clear to you?" Jesus asked. "Because you are unable to hear what I say" (John 8:43). He explained that these men who rejected and resisted Him were in the family line of Satan, who also is committed to lies and cannot comprehend truth. Jesus concluded, "He who belongs to God hears what God says. The reason you do not hear is that you do not belong to God" (Matthew 8:47).

A person's perceptual field - how one views life and attends to the multiple messages that each of us hears - is ultimately shaped by one's attitude toward God. If God has the central place that is rightly His, all other things fall into place. But if God is not given His rightful place in our life and recognized for who He is, the message of the Word of God cannot be heard, in the sense of truly being understood.

6) **Hearing and faith.**

The NT makes it clear that hearing God's Word also necessarily involves responding to it, just as the Hebrew *sama* implies.

Jesus emphasizes response in His story of the two builders (Matthew 7:24-27). The wise builder builds on rock and pictures "everyone who hears these words of Mine and puts them into practice" (Matthew 7:24). The foolish builder builds on sand; he represents "everyone who hears these words of Mine and does not put them into practice" (Matthew 7:26). James puts it in terms of self-deceit: "only the one who looks into the Word" and continues to do this (i.e., maintains the perception that the Word shapes), not forgetting what he has heard, but doing it (acting in harmony with the new perceptions) - he will be blessed in what he does: (James 1:25).

But with this emphasis, the NT adds in Hebrews 3 and 4 an analysis of what it is that moves the individual beyond understanding to response. Looking back in history, the writer describes the Exodus generation. They heard God's voice but hardened their hearts and did not obey. The writer

explains, "We see that they were not able to enter (the Promised Land), because of their unbelief" (Hebrews 3:19).

Continuing, the writer points out that "we also have had the gospel preached to us, just as they did; but the message they heard was of no value to them because those who heard it did not combine it with faith" (Hebrews 4:2). It is faith, a settled confidence that God's spoken Word is reliable and can be trusted, that is a necessary attitude as we approach God. We hear, we understand the implications as the Word reshapes our perceptions, and then we express trust in God by acting on the Word and putting it into practice.

7) Summary.

Both the OT and the NT place great theological significance on hearing. In the OT the physical act, the mental process of grasping meaning, and the appropriate response of obedience are all included when hearing or listening to God is mentioned.

The NT uses a Greek word that focuses on the first two of these aspects. The mental process is pictured as a shaping of perspective, so that the Word determines the way the hearer views all the issues of life. The goal of hearing is to have our outlook completely reshaped, so that God's Word will determine our values and attitudes.

But the NT also focuses on the third aspect of hearing; putting into practice what was heard. The first two are considered to be futile unless they issue in appropriate action-in doing God's Word. The key to response is a believing heart. When we hear what God says, see its meaning, and trust His outlook as being in fullest harmony with reality, we will put His Word into practice. Then, in the doing of the Word we have heard, we will be blessed.

STUDY QUESTIONS

Looking at our main passage in Matthew 7:24-27, on the surface we might tend to think, "well, what's wrong with a cute little beach house overlooking the lovely ocean? I like the feel of the warm sand between my toes ..."

1) Jesus seems to be teaching us **two** main points:

A) The difference between **hearing and obeying** and _____

B) and the difference between a foundation and building materials that have eternal benefits and _____

Let's begin with the beginning of any structure: THE FOUNDATION

Look up the following passages that pertain to Foundation:

Matthew 7:24-27	Isaiah 28:16; 54:11	Deuteronomy 32:3-4, 18, 31
Psalms 62:2	I Peter 2:4-9	Psalms 18:1-3, 7, 31-32, 46
I Timothy 6:19	II Timothy 2:19	I Corinthians 3:11

2) According to Deuteronomy 32:3-4 who is the foundation (Rock)? _____

3) Write the 4 reasons in Deuteronomy 32:3-4 that describe why we can count on Him to be a steady, sure Rock (or foundation).

- 1) _____
- 2) _____
- 3) _____
- 4) _____

4) Who, in I Corinthians 3:11, is named as the only foundation? _____

5) Write down the difference you can see between the foundation spoken of in Psalm 18:7 and Psalm 62:2, and the different result in each passage.

Read again Isaiah 28:16 and I Peter 2:4-7.

6) According to the above verses in I Peter, who is the fulfillment of God's promise in Isaiah 28? _____

7) How is this Stone or Foundation described in Isaiah 28:16?

8) What do you think a "tried" stone is? Why would a stone need to be "tried"?

9) According to I Peter 2:4, what makes this Stone (Cornerstone) precious?

10) Why do you think the foundation spoken of in Isaiah 28:16 is any more "sure" or secure than a foundation of cement, wood, dirt, or steel?

11) Since our Lord Jesus is the Cornerstone/Foundation, how was Jesus tried (as in a "tried stone") and what was the result? (For a hint, see Phillipians 2:5-11 and Hebrews 5:7-9.)

A Cornerstone is a specially-cut stone that holds a building's walls together, as well as aligns the entire building.

12) Why is Jesus the "Precious Cornerstone"? (See Psalm 49:8; 116:15, I Peter 1:18-21, and Psalm 133:2 together with Ephesians 2:11-18.)

13) How is Jesus a "Sure Foundation" (or Rock) in the following verses: Hebrews 6:19-20, Hebrews 7:22, and Matthew 16:18

14) Describe how Jesus is a tried stone, a precious cornerstone, or a sure foundation to you.

15) Look at Psalm 82:5 and Ephesians 3:17-19, and write down the difference between these verses, and what you see.

We've looked at the Foundation, Jesus Christ ... Now let's look at our choice of building materials, and how that choice has eternal significance.

16) In I Corinthians 3:11-12, who is the foundation, and what are the six types of building materials mentioned?

17) What is the "gold" building material according to I Peter 1:7 and Job 23:10?

18) What building material does "silver" signify in Proverbs 2:1-5 and Psalm 119:72?

19) Look up the following scripture verses, and write down your observations (such as: what or who is being trusted in, the result, etc.).

Isaiah 31:1 _____

Isaiah 47:10-11 _____

Psalm 52:7 _____

Luke 12:19-21 _____

Psalm 118:9 _____

Proverbs 18:11 _____

I Timothy 6:17-19 _____

20) Read Jeremiah 17:5-8, and write down the differences between the man who trusts in man, and man who trusts in God. Which one are **you**, and how can you apply the verses to your life at this time?

Let's go back now to our wise and foolish builders. But instead of Matthew 7, look at the same account in Luke 6.

Read the following passages:

Isaiah 28:15-18

15) *For you have said, we have made a covenant with Death, and made a pact with Sheol. When the sweeping flood passes through, it shall not reach us; for we have made falsehood our refuge, and we have taken shelter in deception.*

16) *Therefore, thus says the Lord God, "Behold, I am laying in Zion a stone, a precious cornerstone, exceedingly firm; He who believes will not be afraid.*

17) *But I will apply justice as a measuring line and righteousness as weights; Hail shall sweep away the refuge of falsehood, and flood-waters engulf your shelter.*

18) *Your covenant with Death shall be annulled, your pact with Sheol shall not stand; when the sweeping flood passes through, you shall be its victims."*

Luke 6:46-49

46) *But why do you call Me Lord, Lord, and not do the things which I say?*

47) *Whoever comes to Me, and hears My sayings and does them, I will show you whom he is like:*

48) *He is like a man building a house, who dug deep and laid the foundation on the rock. And when the flood arose, the stream beat vehemently against that house, and could not shake it, for it was founded on the rock.*

49) *But he who heard and did nothing is like a man who built a house on the earth without a foundation, against which the stream beat vehemently; and immediately it fell. And the ruin of that house was great.*

21) List the "faulty foundations" the people were trusting in revealed in the Isaiah passage.

22) Explain how the Isaiah passage and what Jesus says in Luke are similar.

23) What are the 3 things Jesus stresses in Luke 6:47?

24) What is the proof that we know and love God according to:

John 14:15 _____
John 14:23 _____
I John 2:3 _____

25) What is the needed "ingredient" that turns "hearing" into "obeying"? (See Hebrews 3:12-19; 4:1-2; 11:6) How do we get it? (See Romans 10:17)

26) What is the deception mentioned in James 1:21-24, and what is the "cure" in verse 25 and 21? _____

27) Read Ezekiel 33:32, and equate it to a potential (or perhaps actual) deception in your own heart or mind.

28) Look up II Timothy 2:19 and Matthew 7:21-23 and write down their connection and any thoughts you might have along that line.

29) How does God "test" **your** foundation, to see whether it's build on Rock or sand, how does He show us what our "building materials" are made of?

30) Is it important how we "hear" God? Are there different ways to hear Him? What does scripture say about it? Write out your thoughts, and if you can, use scripture as a reference.

31) Read Job 22:21-30 and in your own words, explain how this passage connects with all that we have looked at in this week's study.

You might also jot down all the blessings the Lord God will give if we continue to seek to know Him, and to hear and obey Him.)

We pray that as you come to know our Great Lord Jesus Christ more and more through participating in this study, that you may also come to see any error or deception in your own mind or heart that is keeping you from knowing Him both in **truth and spirit**. As He, through His Word seeks to expose and remove our "yokes" of deception, He longs to place His "yoke" upon us, which is neither heavy or burdensome, but rather full of grace and truth, the constraintment of the love of Christ.

*May Christ dwell in your heart through faith; that you, being rooted and grounded (your foundation set) in (His) Love, may be able to comprehend with all the saints what is the width and length and depth and height ... to **know the love of Christ which passes knowledge; that you may be filled with all the fullness of God.** Ephesians 3:17-19*

SECTION 3

**SOW FOR YOURSELVES
RIGHTEOUSNESS**

TILL HE COMES . . .

HOSEA 10:12
MATTHEW 13:1-23

Matthew 13 contains a series of parables on the kingdom of God, and could be entitled: **Mysteries of the kingdom.**

It is important to understand the reason for using parables in the beginning so that you will know what you are looking for and what our Lord intended to reveal to His disciples and us.

A parable is used to:

- 1) **Reveal truth** in interesting form and create more interest
(Matthew 13:10-11,16).
- 2) **Make known new truths** to interested hearers
(Matthew 13:11-12, 16-17)
- 3) **Make known mysteries** by comparison with things already known
(Matthew 13:11)
- 4) **Conceal truth** from disinterested hearers and rebels at heart
(Matthew 13:11).
- 5) **Add truth** to those who love it and want more of it
(Matthew 13:12).
- 6) **Take truth** away from those who hate and do not want it
(Matthew 13:12).
- 7) To **fulfill** prophecy.

The first extended parables were given on one of the busiest days recorded of Jesus' ministry.

Matthew's account lists seven parables and a concluding one of application:
Eight altogether...

- 1) The parable of the sower (Matthew 13:3-9, 18-23)
- 2) The parable of the wheat and the tares (Matthew 13:24-30, 36-43)
- 3) The parable of the mustard seed (Matthew 13:31-32)
- 4) The parable of the leaven (Matthew 13:33)
- 5) The parable of the hidden treasure (Matthew 13:44)
- 6) The parable of the pearl of great price (Matthew 13:45-46)
- 7) The parable of the dragnet (Matthew 13:47-50)
- 8) The parable of the house holder (Matthew 13:51-52)

This parable of the Householder is for practical application. Jesus said, "Have you understood all these parables taken together?" They said, "Yes Lord". He said to them, "Every scribe (scholar of the Old Testament) teacher, and interpreter of the sacred writings who has been instructed and trained for the Kingdom of Heaven and become a disciple is like a householder who brings forth out of his storehouse treasure that is new and treasure that is old, the fresh as well as the familiar." (Amplified Version)

They were now learning that they might teach old truths already in their possession and new truths such as those which are revealed in these parables. We are like the disciples seeking "new truth". New truth not to Jesus, or even perhaps other Christians, but new to us, in that it has not been revealed to us yet. So let's begin by looking at the Parable of the Sower, Matthew 13:1-23.

1,2) On the same day Jesus went out of the house and sat by the sea and great multitudes were gathered together to Him, so that He got into a boat and sat; and the whole multitude stood on the shore.

Apparently the crowds were so great that it prevented even His family from reaching Him. So, using a boat as a platform He sat in the usual manner of teachers and addressed those on the shore.

3,4) Then He spoke many things to them in parables, saying "Behold, a sower went out to sow and as he sowed, some seed fell by the wayside and the birds came and devoured them

This seed fell on the **parched earth** of the path that ran through the field. Such seed lying on the surface would quickly attract the birds.

5,6) Some fell on stony places, where they did not have much earth; and they immediately sprang up because they had no depth of earth but when the sun went up they were scorched and because they had no root they withered away.

It is important to understand that the rocky places here were not ground covered with rocks, but a rock ledge covered with a thin layer of soil. So the seed sown here would sprout quickly because of sufficient root and moisture, the plant would quickly become withered.

7) *And some fell among thorns, and the thorns sprang up and choked them.*

This ground was infested with thorn roots that plowing has **not** removed.

8) *But others fell on good ground and yielded a crop, some a hundred fold, some sixty, some thirty.*

The soil of Galilee was **capable** of producing harvests of this scope.

9) *He who has ears to hear, let him hear*

This verse communicates to us that this simple story has a **deeper meaning**... His disciples then ask, "Why do you speak to them in parables?" And at this point we come to understand the **purpose of speaking in parables**. It's important to ask why the disciples asked, "Why?" Jesus had previously used parables in His teaching, but it was obvious to His disciples that this time it was different.

Now the parables **themselves** formed the basis of the teaching ... (they were not merely illustrations as before.) So Jesus answered them and said to them,

11) *Because it was been given to you to **know the mysteries** of the kingdom of heaven, but to them it has not been given.*

The NIV translation says: "The knowledge of the secrets of the Kingdom of Heaven has been given to you, but not to them."

So you see **the mysteries** of the Kingdom of heaven identifies the **content** of these parables. And the content of these parables must be revealed to us by God Himself ...

In the Old Testament the glory of the Messianic reign was clearly sketched. But the interval between His first and second coming wasn't understood. That interval is now, and these parables open up to us the Mysteries of the Kingdom previously hidden and ready to be revealed to those who have eyes to "see".

*"to **you** it is given; to them it is not given"*

In verse 12 the Lord says,

12) *Whosoever **hath**, to him more will be given and he will have **abundance**; but whosoever hath not, even what he has will be taken away".*

Whosoever hath . . . the disciples had already been walking with Jesus and had much truth, but our Lord says with careful reflection, consideration, contemplation, meditation and obedience, He would enlighten them further about the truth of the Kingdom.

18) *Therefore hear the parable of the sower . . .*

Jesus' interpretation of this parable explains the fate of the Word of God in this age. And the fate is due, humanly speaking, to the condition of the human hearts (or areas of the heart).

19) *When anyone hears the Word of the Kingdom (Word of God), and does not understand it, then the wicked one comes and snatches away what was sown in his heart. This is the one who received seed by the wayside...*

The "unresponsive hearer" ... where Satan (or his agents) remove all spiritual impression and they remain outside the kingdom.

- 20) *But he who received the seed on stony places, this is he who hears the word and immediately receives it with joy;*
21) *yet he has no root in himself, but endures only for a while. For when tribulation or persecution arises because of the work, immediately he stumbles.*

The seed on the rocky places describes the case of the shallow, emotional hearer, whose initial enthusiasm is completely withered by tribulation or persecution.

22) *Now he who received seed **among the thorns** is he who hears the word, and the cares of this world and the deceitfulness of riches choke the word, and he becomes unfruitful.*

The seed sprouting among the thorns depicts the "preoccupied hearer," whose hearts are already full of care and worldly interests. The thorns were already in the soil, but **not visible** at the planting. This is like a divided allegiance, or double-mindedness which prevents the **maturing** of **true** spiritual values and priorities.

23) *But he who received seed on the good ground is he who hears the word and **understands it**, who indeed bears fruit and produces: some a hundred fold, some sixty, some thirty.*

We are to sow for ourselves righteousness; reap in mercy and break up our fallow ground. We are to seek the Lord with full expectation that He will

rain righteousness on us in due time ... we can expect a hundred fold harvest because of obedience.

The Lord shows us the way to "seek" Him in Hosea 10:12:

- 1) *Sow to yourselves righteousness . . .* this means to **stop** sinning and **start** doing what is right ... to concentrate to do that which is good and right in all things.
- 2) *Reap in mercy . . .* this means to accept and appropriate the mercy of God, receive His grace. Grace is the power to walk in obedience. Righteousness here is to do and mercy here is to receive, but neither will be our **experience** until we do what we know to be right and accept the mercy provided (Matthew 5:7, Mark 11:25-26).
- 3) *Break up your fallow ground . . .* this is our work to do. Each one of us must break up the ground of our own life (the areas of our heart) as we allow the Holy Spirit to minister correction, instruction, and reproof through the Word of God. We must chose to be willing to **receive** the Word of God **and Obey** it, or seeking Him will not avail us anything.

In John 7:17 Jesus says

"If anyone wills to do His will, he shall know concerning the doctrine whether it is from God or whether I speak on My own authority.

We need to determine to obey the Lord ... for He is LORD. If we align our will with His will, we abundantly receive Divine understanding of His Word. (James 1:18, 21; I Peter 1:23; Matthew 13:3-12.)

The question then is, "How long Lord?" And He graciously answers through Hosea,

"Till I come and rain righteousness upon you ..."

Until that which we know in our mind becomes reality in our spirit, and we behold, and partake **experientially** of the very glory of God, and He becomes the very substance of our life.

I believe this quote from Jerry Bridges' book *"The Pursuit of Holiness"*, may help us at this point to understand the balance of man's responsibility and God's blessed work in our lives.

A farmer **plows** his field, **sows** the seed, and **fertilizes** and **cultivates** - all the while **knowing** that in the final analysis he is **utterly** dependent on forces outside of himself. He knows he cannot *cause the seed to germinate*, nor can he produce the rain and sunshine for growing and harvesting the crop. For a successful harvest he is dependent on these things from **God**. Yet, the farmer knows that unless he diligently pursues his responsibility to plow, plant, fertilize, and cultivate, he cannot expect a harvest at the end of the season. In a sense he is in a partnership with God and he will reap its benefits only when he has fulfilled his own responsibilities. Farming is a joint venture between God and the farmer. The farmer cannot do what God must do, and God **will not** do what the farmer **should** do.

"Sow for yourselves Righteousness ..."

Till He comes ... until the "Becoming One" becomes the very substance of your life.

- 16) *Nevertheless when one turns to the Lord, the veil is taken away.*
- 17) *Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty.*
- 18) *But we all, with unveiled face, beholding as in a mirror (the Word) the glory of the Lord, are being transformed into the same image from **glory to glory, just as by the Spirit of the Lord . . .***

II Corinthians 3:16-18

I believe this to be a communication from the Spirit to the Church ...

Church, it's time to **Behold your God ...**

SOWING
(AND REAPING)

Sowing Evil

- ♦ Job 4:8 As I have observed, those who plow evil and those who sow trouble reap it.
- ♦ Proverbs 6:14 who plots evil with deceit in his heart-he always stirs up dissension.
- ♦ Proverbs 16:28 A perverse man stirs up dissension, and a gossip separates close friends.
- ♦ Proverbs 22:8 He who sows wickedness reaps trouble, and the rod of his fury will be destroyed.
- ♦ Hosea 8:7 "They sow the wind and reap the whirlwind. The stalk has no head; it will produce no flour. Were it to yield grain, foreigners would swallow it up. (Galatians 6:8)

Harvest of Sin

- ♦ Disappointing Isaiah 17:11 though on the day you set them out, you make them grow, and on the morning when you plant them, you bring them to bud, yet the harvest will be as nothing in the day of disease and incurable pain.
- ♦ Profitless Jeremiah 12:13 They will sow wheat but reap thorns, they will wear themselves out but gain nothing. So bear the shame of your harvest because of the Lord's fierce anger." (Jeremiah 51:33, Hosea 6:11, 8:7)
- ♦ Reaped at the Judgment Day Joel 3:12-13 "Let the nations be roused; let them advance into the Valley of Jehosaphat, for there I will sit to judge all the nations on every side. Swing the sickle, for the harvest is ripe. Come, trample the grapes, for the wine press is full and the vats overflow-so great is their wickedness!"
- ♦ According to the Seed Sown Galatians 6:7 Do not be deceived; God cannot be mocked. A man reaps what he sows.

Sowing Spiritually

- ♦ Galatians 6:8 The one who sows to please his sinful nature, from that nature will reap destruction; the one who sows to please the Spirit, from the Spirit will reap eternal life.
- ♦ Sure to Come in the Fullness of Time Revelation 14:15 Then another angel came out of the temple and called in a loud voice to him who was sitting on the cloud, "Take your sickle and reap, because the time to reap has come, for the harvest of the earth is ripe."
- ♦ The Blessings of Psalm 126:5 Those who sow in tears will reap with songs of joy.
- ♦ Psalm 126:6 He who goes out weeping, carrying seed to sow, will return with songs of joy, carrying sheaves with him. (Proverbs 11:18)

- ♦ Isaiah 32:20 how blessed you will be sowing your seed by every stream, and letting your oxen and donkeys range free.
- ♦ Hosea 10:12 Sow for yourselves righteousness, reap the fruit of unfailing love, and break up your unplowed ground; for it is time to seek the Lord, until he comes and showers righteousness on you.
- ♦ Luke 8:5 "A farmer went out to sow his seed. As he was scattering the seed, some fell along the path; it was trampled on, and the birds of the air ate it up.
- ♦ Galatians 6:8 The one who sows to please his sinful nature, from the nature will reap destruction, the one who sows to please the Spirit, from the Spirit will reap eternal life.

Harvest Spiritually

- ♦ Matthew 9:37 Then he said to his disciples, "The harvest is plentiful but the workers are few.
- ♦ Mark 4:29 As soon as the grain is ripe, he puts the sickle to it, because the harvest has come."
- ♦ Luke 10:2 He told them, "The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field.
- ♦ John 4:35-36 Do you not say, "Four months more and then the harvest"? I tell you, open your eyes and look at the fields! They are ripe for harvest. Even now the reaper draws his wages, even now he harvests the crop for eternal life, so that the sower and the reaper may be glad together.
- ♦ Galatians 6:9 Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up.

Fruitfulness

- ♦ Matthew 3:8 Produce fruit in keeping with repentance.
- ♦ John 15:16 You did not choose me, but I chose you to go and bear fruit—that will last. Then the Father will give you whatever you ask in my name.
- ♦ Romans 7:4 So, my brothers, you also died to the law through the body of Christ, that you might belong to another, to him who was raised from the dead, in order that we might bear fruit to God. (II Corinthians 9:10)
- ♦ Philippians 1:11 filled with the fruit of righteousness that comes through Jesus Christ—to the glory and praise of God. (Philippians 4:17)
- ♦ Colossians 1:10 And we pray this in order that you may live a life worthy of the Lord and may please him in every way; bearing fruit in every good work, growing in the knowledge of God,

Spiritual Fruit

- ♦ Perennial Ezekiel 47:12 Fruit trees of all kinds will grow on both banks of the river. Their leaves will not wither, nor will their fruit fail. Every month they will bear, because the water from the sanctuary flows to them. Their fruit will serve for food and their leaves for healing.
- ♦ Grown only upon Good Ground Matthew 13:8 Still other seed fell on good soil, where it produced a crop—a hundred, sixty or thirty times what was sown.
- ♦ Many Varieties Galatians 5:22 But the fruit of the spirit is love, joy, peace, patience, kindness, goodness, faithfulness,
- ♦ Galatians 5:23 gentleness and self-control. Against such things there is no law.
- ♦ Without defect Ephesians 5:9 for the fruit of the light consists in all goodness, righteousness and truth. (Philippians 1:11)
- ♦ The Product of Heavenly Wisdom James 3:17 But the wisdom that comes from heaven is first of all pure; then peace loving, considerate, submissive, full of mercy and good fruit, impartial and sincere.

Conditions of Fruit bearing

- ♦ Contact with the Loving Water Psalm 1:3 He is like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither. Whatever he does prospers.
- ♦ Spiritual Receptivity Matthew 13:23 But what was sown on good soil is the man who hears the word and understands it. He produces a crop, yielding a hundred, sixty or thirty times what was sown.
- ♦ Death of the Old Life John 12:24 I tell you the truth, unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds.
- ♦ Chastening, or Pruning John 15:2 He cuts off every branch in me that bears no fruit, while every branch that does bear fruit he trims clear so that it will be even more fruitful.
- ♦ Abiding in Christ John 15:5 "I am the vine; you are the branches. If a man remains in Me and I in him, he will bear much fruit; apart from Me you can do nothing. (Romans 6:22, Hebrews 12:11)

Christian Graces Exemplify

- ♦ Romans 5:3 Not only so, but we also rejoice in our sufferings, because we know that suffering produces perseverance,;
- ♦ Romans 5:4 perseverance, character; and character, hope.
- ♦ II Corinthians 6:6 in purity, understanding, patience and kindness; in the Holy Spirit and in sincere love;

- ♦ II Corinthians 8:7 But just as you excel in everything-in faith, in speech, in knowledge, in complete earnestness and in your love for us-see that you also excel in this grace of giving.
- ♦ II Peter 1:5 For this very reason, make every effort to add to your faith goodness; and to goodness, knowledge;
- ♦ II Peter 1:6 and to knowledge, self-control; and to self-control, perseverance; and to perseverance, godliness;
- ♦ II Peter 1:7 and to godliness, brotherly kindness; and to brotherly kindness, love.

Hardness of Heart

- ♦ Psalms 95:8 do not harden your hearts as you did at Meribah, as you did that day at Massah in the desert,
- ♦ Proverbs 28:14 Blessed is the man who always fears the Lord, but he who hardens his heart falls into trouble.
- ♦ Proverbs 29:1 A man who remains stiff-necked after many rebukes will suddenly be destroyed-without remedy. (Isaiah 42:25)
- ♦ Romans 2:5 But because of your stubbornness and your unrepentant heart, you are storing up wrath against yourself for the day of God's wrath, when his righteous judgment will be revealed.
- ♦ Hebrews 3:13 But encourage one another daily, as long as it is called Today, so that none of you may be hardened by sin's deceitfulness.

Emotional Hearers

- ♦ Matthew 8:19 Then a teacher of the law came to him and said, "Teacher, I will follow you wherever you go."
- ♦ Mark 4:5 Some fell on rocky places, where it did not have much soil. It sprang up quickly, because the soil was shallow.
- ♦ Luke 11:27 As Jesus was saying these things, a woman in the crowd called out, "Blessed is the mother who gave birth and nursed you."
- ♦ Galatians 4:15 What has happened to all your joy? I can testify that, if you could have done so, you would have torn out your eyes and given them to me.

Shallowness

- ♦ No Deep Affection Ezekiel 33:31 So they come to you as people do, they sit before you as My people, and they hear your words, but they do not do them; for with their mouth they show much love, but their hearts pursue their own gain.
- ♦ Of Sentimental Hearing Ezekiel 33:32 Indeed you are to them as a very lovely song of one who has a pleasant voice and can play well on an instrument; for they hear your words, but they do not do them.

- ♦ No Deep Roots Mark 4:16-17 These likewise are the ones sown on stony ground who, when they hear the word, immediately receive it with gladness; and they have no root in themselves, and so endure only for a time. Afterward, when tribulation or persecution arises for the word's sake, immediately they stumble.
- ♦ No Good Foundation Luke 6:49 But he who heard and did nothing is like a man who built a house on the earth without a foundation, against which the stream beat vehemently; and immediately it fell. And the ruin of that house was great.
- ♦ Inability to Receive the Deeper Message John 6:66 From that time many of His disciples went back and walked with Him no more.
- ♦ No Deep Convictions Ephesians 4:14 that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting.

Sin's Effects

- ♦ Seen in the History of Israel
Ezra 9:6 and prayed: "O my God, I am too ashamed and disgraced to lift up my face to you, my God, because our sins are higher than our heads and our guilt has reached to the heavens.
Jeremiah 5:28 and have grown fat and sleek. Their evil deeds have no limit; they do not plead the case of the fatherless to win it, they do not defend the rights of the poor.
- ♦ Illustrated in the Life of Backsliders
Matthew 12:45 Then it goes and takes with it seven other spirits more wicked than itself, and they go in and live there. And the final condition of that man is worse than the first. That is how it will be with this wicked generation."
II Peter 2:20 If they have escaped the corruption of the world by knowing our Lord and Savior Jesus Christ and are again entangled in it and overcome, they are worse off at the end than they were at the beginning.
- ♦ Shown by increasing Insensitiveness of the Spiritual Things
Matthew 13:15 For this people's heart has become callused; they hardly hear with their ears, and they have closed their eyes. Otherwise they might see with their eyes, hear with their ears, understand with their hearts and turn, and I would heal them.
- ♦ The Steps in Peter's Fall Illustrate
Matthew 26:74 Then he began to call down curses on himself and he swore to them, "I don't know the man!" Immediately a rooster crowed.
- ♦ Will become more Evident in the Last Days
II Timothy 3:13 while evil men and impostors will go from bad to worse, deceiving and being deceived.

STUDY QUESTIONS

Please read Hosea 10:12 ...

- 1) Look up the word "fallow" in either a dictionary or a bible handbook and write the definition, as well as the spiritual aspect according to this verse.

- 2) What does it mean to "sow to yourself righteousness"?

- 3) What does it mean to "reap in mercy"?

- 4) According to Hosea 10:12 and James 5:7-8 how long must you "sow"?

Please read Matthew 13:3-9, 19-23 ... also the same parable with additional insights in Mark 4 and Luke 8.

- 5) In the parable of the Sower, what is the Seed? Why call it Seed?

- 6) What is the "Soil"?

JEHOVAH

EVER BECOMING ONE

"I AM BECOMING ALL THAT YOU NEED"

Exodus 3:13-15 "I AM WHO I AM" ... My Name forever and this is My memorial to all generations.

JEHOVAH -

Jireh Gen 22:8 God will provide Himself the Lamb for a burnt offering...
 Gen 22:14 And Abraham called the name of the place, "The-LORD-Will-Provide" ... in the Mount of The LORD it shall be provided.

Rapha Ex 15:22-27 "I Am the LORD who heals you"

Nissi Ex 17:15 The LORD is my Banner

Mekoddishkem:

Ex 31:13 I Am the LORD Who Sanctifies you ...

Shalom Judg 6:24 The LORD is Peace

Sabaoth Ps 46:7 The LORD of Hosts is with us ...

Ps 24:10 Who is the King of Glory? The LORD of Hosts, He is the King of Glory.

Raah Ps 23:1 The LORD is my Shepherd ...

Tsidkenu Jer 23:6 This is His Name by which He will be called "The LORD our Righteousness" ...

Shammah Ez 48:35 And the name of the city from that day shall be "The LORD is There".

JEHOVAH -

Jesus John 3:29 Behold the Lamb of God who taketh away the Sin of the world
 Rev 5:6-7 And I looked, and behold, in the midst of the throne of the four living creatures, and in the midst of the elders, stood a Lamb as though it had been slain

Jesus I Pet 2:24 by Whose stripes you were healed

Jesus I Cor 15:57 But thanks be to God who gives us the victory through our Lord Jesus Christ

Jesus I Cor 1:30 But of Him (God The Father) you are in Christ Jesus who became for us ... sanctification ...

Jesus Eph 2:14 For He Himself (Jesus) is our peace
 John 14:27 My peace I give unto you

Jesus Rom 9:29 Unless the Lord of Sabaoth (Hosts) had left us a seed
 Gal 3:16 And to Your Seed, who is Christ

Jesus John 10:11 I Am the good Shepherd. The good Shepherd gives His life for the sheep.

Jesus I Cor 1:30 But of Him (God The Father) you are in Christ Jesus, who became for us ... righteousness ...

Jesus Matt 28:20 Lo, I Am with you always ...
 John 14:16 Helper abides with you forever (Holy Spirit which is the Spirit of Jesus)

REFLECTION

"I WILL SET HIM ON HIGH BECAUSE HE HAS
KNOWN MY NAME" PSALM 91:14

IN HIS NAME

A friend asked Mrs. Albert Einstein if she understood the theory of relativity. "No, not at all", she answered. Then she added with a chuckle, "But I understand Albert, and he can be trusted!"

It's doubtful any phrase in our prayer vocabulary is voiced more frequently, or understood less, than the three-word expression "in Jesus' name."

Yet our capacity to **trust** the Lord is clearly linked in Scripture to our **knowledge** of His name. The psalmist said, "Those who know Your name will put their trust in You!" (Psalm 9:10). Victory in battle is likewise linked to the power of His name: "Through You we will push down our enemies; through Your name we will trample those who rise up against us" (Psalm 44:4-5).

Later Christ extended to His disciples a certain "power of attorney" - the authority to use His name in transacting business on His behalf. He said, "And whatever You ask in My name, that I will do, that Father may be **glorified in the Son**" (John 14:13).

But how do we apply all this in practical terms as we endeavor to live and pray today "in Jesus' name"? The author of Proverbs hints at an answer when he declares, "The name of the Lord is a strong tower; the righteous run to it and are safe" (Proverbs 18:10).

Living and praying in Jesus' name means much more than merely voicing a three-word expression at the end of a prayer. It is to move into Jesus' name through prayer; it is to step into each new day in the **power of who** Jesus is.

Living and praying in Jesus' name begins by our pursuing a disciplined awareness of His nature and character as revealed by the many names and titles He is assigned in Scripture. Then it continues when we saturate ourselves, even systematically, with an understanding of what it means to live and pray in the power of a specific facet of Christ's person.

As we pursue this study, keep in mind the simple dictionary definition of name: "A word or words by which an entity is designated and distinguished from others." Andrew Murray amplifies this thought:

What is a person's name? It is a word or expression in which a person is represented to us. When I mention or hear a name, it brings to mind the whole man, what I know of him, and also the impression he has made on me. The name of a king includes his honor, his power, his kingdom. His name is the symbol of his power. And so each name of God embodies and represents some part of the glory of the Unseen One. The name of Christ is the expression of everything He has done and everything He is and lives to do as our Mediator.

Every name and title on the pages following applies specifically and directly to our Lord Jesus Christ. True, some descriptions are of Old Testament origin and might be labeled "titles of God," but keep in mind that according to the New Testament, all the fullness of the Godhead dwells bodily in Christ's person (Colossians 2:9). Paul also wrote, "God was in Christ reconciling the world to Himself . . ." (II Corinthians 5:19), while John said, "The Word (Christ) was God" and "The Word (Christ/God) became flesh" (John 1:1, 14). Thus, all that we might say of God also supplies to Christ. The fullness of the Father flows out to us in His son: "He who has seen Me has seen the Father" (John 14:9). There is neither competition between nor confusion among the Godhead. The Father is pleased to have all fullness dwell in Christ, and the Holy Spirit delights to exalt Him fully (Colossians 1:19, John 16:14).

From Living and Praying in the Name of Jesus by Dick Eastman & Jack Hayford

NAMES OF JESUS

Adonai-Jehovah (Sovereign Lord, Master Jehovah)	Genesis 15:2,8
Advocate	I John 2:1
All in All	Colossians 3:11
Altogether Lovely	Song of Solomon 5:16
Ancient of Days	Daniel 7:13-14
Angel of his Presence	Isaiah 63:9
Apostle and High Priest	Hebrews 3:1
Apostle of Our Confession	Hebrews 3:1
Arm of the Lord	Isaiah 51:9-10
As Rivers of Water in a Dry Place	Isaiah 32:2
Author of Eternal Salvation	Hebrews 5:9
Author of Our Faith	Hebrews 12:2
Balm of Gilead	Jeremiah 8:22
Banner of the Nations	Isaiah 11:12
Beginning	Colossians 1:18
Beginning of the Creation of God	Revelation 3:14
Bishop of Your Souls	I Peter 2:25 (KJV)
Blessed and Only Potentate	I Timothy 6:15
Branch of Righteousness	Jeremiah 23:5
Branch out of His Roots	Isaiah 11:1
Branch of the Lord	Isaiah 4:2
Bread of God	John 6:33
Bread of Life	John 6:35
Brightness of His Glory	Hebrews 1:3
Bundle of Myrrh	Song of Solomon 1:13
Captain of Our Salvation	Hebrews 2:10 (KJV)
Captain of the Host of the Lord	Joshua 5:14 (KJV)
Chief Cornerstone	Psalms 118:22, I Peter 2:6
Chief Shepherd	I Peter 5:4
Chiefest among Ten Thousand	Song of Solomon 5:10
Chosen of God	Luke 23:35
Christ Our Life	Colossians 3:4
Christ the Power of God	I Corinthians 1:24
Cluster of Henna Blooms	Song of Solomon 1:14
Commander	Isaiah 55:4
Consolation of Israel	Luke 2:25
Consuming Fire	Hebrews 12:29

Counselor	Isaiah 9:6
Covenant to the People	Isaiah 42:6
Cover from the Tempest	Isaiah 32:2
Creator of All Things	Colossians 1:16
Creator of the Ends of the Earth	Isaiah 40:28
Crown of Glory	Isaiah 28:5
Day Star	II Peter 1:19 (KJV)
Dayspring from on High	Luke 1:78
Deliverer	Romans 11:26
Diadem of Beauty	Isaiah 28:5
Door of the Sheep	John 10:7
Elect One	Isaiah 42:1
Elect Stone	I Peter 2:6
Eternal Life	I John 5:20
Eternally Blessed God	Romans 9:5
Everlasting Father	Isaiah 9:6
Faithful and True	Revelation 19:11
Faithful and True Witness	Revelation 3:14
Faithful Witness	Revelation 1:5
Father of Mercies	II Corinthians 1:3
Finisher of Our Faith	Hebrews 12:2
First and the Last	Revelation 1:17
Firstborn among Many Brethren	Romans 8:29
Firstborn from the Dead	Colossians 1:18
Firstborn over All Creation	Colossians 1:15, Revelation 1:5
First fruits of Those Who Have Fallen Asleep	I Corinthians 15:20
Flame	Isaiah 10:17
Forerunner	Hebrews 6:20
Foundation	Isaiah 28:16
Foundation of Living Waters	Jeremiah 17:13-14
Friend Who Sticks Closer than a Brother	Proverbs 18:24
Garden of Renown	Ezekiel 34:29
Gift of God	John 4:10
Glorious Lord	Isaiah 33:21 (KJV)
Glorious Throne to His Father's House	Isaiah 22:23
Glory of Your People Israel	Luke 2:32
God Full of Compassion	Psalms 86:15
God Manifest in the Flesh	I Timothy 3:16
God My Savior	Luke 1:47
God of All Comfort	II Corinthians 1:3
God of All Grace	I Peter 5:10

God of Glory	Acts 7:2
God of Hope	Romans 15:13
God of Love and Peace	II Corinthians 13:11
God of My Life	Psalms 42:8
God of Patience and Comfort	Romans 15:5
God of Peace	Romans 15:33
God of Recompense	Jeremiah 51:56
God of the Whole Earth	Isaiah 54:5
God of Truth	Deuteronomy 32:4
God the Judge of All	Hebrews 12:23
Good	Psalms 34:8
Good Shepherd	John 10:11
Good Teacher	Mark 10:17
Governor	Matthew 2:6 (KJV)
Grain Offering	Leviticus 2:1-10
Grain of Wheat	John 12:23-24
Great High Priest	Hebrews 4:14
Great King above all Gods	Psalms 95:3
Great Light	Isaiah 9:2
Great Prophet	Luke 7:16
Great Shepherd of the Sheep	Hebrews 13:20
Habitation of Justice	Jeremiah 50:7
He Who Fills All in All	Ephesians 1:23
He Who Lives	Revelation 1:18
He Who Will Come	Hebrews 10:36-37
Head of Every Man	I Corinthians 11:3
Head of the Body	Colossians 1:18
Head Over All Things	Ephesians 1:22
Heir of All Things	Hebrews 1:2
Help of My Countenance	Psalms 42:11
Hidden Manna	Revelation 2:17
Hiding Place from the Wind	Isaiah 32:2
High and Lofty One	Isaiah 57:15
Highest	Luke 1:76
His Only Begotten Son	John 3:16
Holy	Isaiah 57:15
Holy and Awesome	Psalms 111:9
Holy and True	Revelation 6:10
Holy One and the Just	Acts 3:14
Holy One of Israel	Isaiah 29:19, 49:7
Hope of Glory	Colossians 1:27
Hope of Israel	Jeremiah 17:13
Hope of Their Fathers	Jeremiah 50:7
Horn of Salvation	Luke 1:69

I AM

Image of God

Image of the Invisible God

Immanuel (God with Us)

Jehovah-Elohay (The Lord My God)

Jehovah-Eloheka (The Lord Your God)

Jehovah-Elohim (The Eternal Creator)

Jehovah-Elyon (The Lord Most High)

Jehovah-Hosenu (The Lord Our Maker)

Jehovah-Jireh (The Lord Will Provide)

Jehovah-Mekaddishkem

(The Lord Our Sanctifier)

Jehovah-Nissi (The Lord Our Banner)

Jehovah-Rohi (The Lord My Shepherd)

Jehovah-Ropheka (The Lord Your Healer)

Jehovah-Sabaoth (The Lord of Hosts)

Jehovah-Shalom (The Lord Our Peace)

Jehovah-Shammah (The Lord is There)

Jehovah-Tsidkenu

(The Lord our Righteousness)

Jesus Christ the Righteous

Judge and Lawgiver

Judge of the Living and the Dead

Just One

King

King In His Beauty

King of Glory

King of Israel

King of Jacob

Kings of Kings

King of Peace

King of Righteousness

Kings of the Saints

King over All the Earth

King's Son

Lamb in the Midst of the Throne

Lamb of God

Lamb Slain

Lamb without Blemish

Leader

Life-Giving Spirit

John 8:58

II Corinthians 4:4

Colossians 1:15

Matthew 1:23

Zechariah 14:5

Exodus 20:2

Genesis 2:4-25

Psalms 7:17

Psalms 95:6

Genesis 22:8-14

Leviticus 20:8

Exodus 17:15

Psalms 23:1

Exodus 15:26

I Samuel 1:3, Isaiah 6:3

Judges 6:24

Ezekiel 48:35

Jeremiah 23:6, 33:16

I John 2:1

Isaiah 33:22

Acts 10:42

Acts 7:52

Zechariah 14:16

Isaiah 32:17

Psalms 24:10

John 1:49

Isaiah 41:21

Revelation 17:14

Hebrews 7:2

Hebrews 7:2

Revelation 15:3

Zechariah 14:9

Psalms 72:1

Revelation 7:17

John 1:29

Revelation 5:12

I Peter 1:19

Isaiah 55:4

I Corinthians 15:45

Light of Israel	Isaiah 10:17
Light of Men	John 1:4
Light of the City	Revelation 21:23
Light to the Gentiles	Isaiah 42:6, Luke 2:32
Light of the Morning	II Samuel 23:4
Light of the World	John 8:12
Lily of the Valleys	Song of Solomon 2:1
Lion of the Tribe of Judah	Revelation 5:5
Living Bread	John 6:51
Living Stone	I Peter 2:4
Lord	Romans 10:13
Lord and Savior Jesus Christ	II Peter 3:18
Lord of Both the Dead and the Living	Romans 14:9
Lord from Heaven	I Corinthians 15:47
Lord God Almighty	Revelation 4:8
Lord God of Truth	Psalms 31:5
Lord God Omnipotent	Revelation 19:6
Lord Mighty in Battle	Psalms 24:8
Lord Most High	Psalms 47:2
Lord of All	Acts 10:36
Lord of All the Earth	Zechariah 6:5
Lord of Lords	Revelation 17:14
Lord Our Maker	Psalms 95:6
Lord Our Righteousness	Jeremiah 23:6
Lord over All	Romans 10:12
Lord Strong and Mighty	Psalms 24:8
Lord Who Created the Heavens	Isaiah 45:18
Lord Your Redeemer	Isaiah 43:14
Love	I John 4:8
Maker	Isaiah 17:7
Maker of All Things	Jeremiah 51:19
Man Attested by God	Acts 2:22
Man of Sorrows	Isaiah 53:3
Man of War	Exodus 15:3
Manna	Exodus 16:31
Master of the House	Luke 13:25
Mediator	Job 9:33, I Timothy 2:5
Mediator of a Better Covenant	Hebrews 8:6
Mediator of a New Covenant	Hebrews 12:24
Messenger of the Covenant	Malachi 3:1
Messiah	John 4:25
Mighty God	Isaiah 9:6
Mighty One	Psalms 45:3
Mighty One of Israel	Isaiah 30:29

Mighty One of Jacob	Isaiah 60:16
Minister of the Sanctuary	Hebrews 8:2
Morning Star	Revelation 2:28
Morning without Clouds	II Samuel 23:4
Most High	Psalms 18:13
Most Holy	Daniel 9:24
My Beloved	Matthew 12:18
My Elect One	Isaiah 42:1
My Fortress	Psalms 12:2
My Glory	Psalms 3:3
My Help	Psalms 115:11
My Helper	Hebrews 13:6
My High Tower	Psalms 144:2
My Hope	Psalms 71:5
My Lamp	II Samuel 22:29
My Lord and My God	John 20:28
My Maker	Job 25:10
My Portion	Psalms 73:26, 119:57
My Power	II Samuel 22:33
My Righteous Servant	Isaiah 53:11
My Rock of Refuge	Psalms 31:2
My Salvation	Psalms 38:22
My Shepherd	Psalms 23:1
My Shield	II Samuel 22:3
My Song	Isaiah 12:2
My Strength	II Samuel 22:3
My Strength and My Song	Isaiah 12:2
My Support	II Samuel 22:19, Psalms 18:18
My Well Beloved	Isaiah 5:1
O Lord God of Hosts	Psalms 59:5
Offering	Ephesians 5:2
Ointment Poured Forth	Song of Solomon 1:3
One I love	Song of Solomon 3:2
One Shepherd	John 10:16
One Who Shall Have Dominion	Numbers 24:19
Only Begotten of the Father	John 1:14
Only Wise God	I Timothy 1:17 (KJV)
Our Hope	I Timothy 1:1
Our Great God	Titus 2:13
Our Lawgiver	Isaiah 33:22
Our Passover	I Corinthians 5:7
Our Peace	Ephesians 2:14
Our Potter	Isaiah 64:8

Peace Offering	Leviticus 3:1-5
Physician	Luke 4:23
Polished Shaft	Isaiah 49:2
Portion of Jacob	Jeremiah 10:16, 51:19
Portion of My Inheritance	Psalms 16:5
Precious Stone	I Peter 2:6
Priest Forever	Hebrews 5:6
Prince and Savior	Acts 5:30-31
Prince of Live	Acts 3:15
Prince of Peace	Isaiah 9:6
Prince of Princes	Daniel 8:25
Propitiation for Our Sins	I John 2:2
Rabbi	John 1:49
Rain upon the Mown Grass	Psalms 72:6
Ransom	Mark 10:45
Redeemer	Isaiah 59:20
Refiner and Purifier	Malachi 3:3
Refuge from the Storm	Isaiah 25:4
Resting Place	Jeremiah 50:6
Restorer	Psalms 23:3
Resurrection	John 11:25
Resurrection and the Life	John 11:25
Rewarder	Hebrews 11:6
Righteous Judge	II Timothy 4:8
Rock of My Salvation	II Samuel 22:47
Rock of Offense	I Peter 2:8, Isaiah 8:14
Rock That Is Higher Than I	Psalms 61:2
Rod of Your Strength	Psalms 110:2
Rod from the stem of Jesse	Isaiah 11:1
Root of David	Revelation 5:5
Root of Jesse	Isaiah 11:10
Root Out of Dry Ground	Isaiah 53:2
Rose of Sharon	Song of Solomon 2:1
Ruler	Micah 5:2
Ruler over the Kings of the Earth	Revelation 1:5
Sanctuary	Isaiah 8:14
Savior of the World	I John 4:14
Shade from the Heat	Isaiah 25:4
Shadow of a Great Rock in a Weary Land	Isaiah 32:2
Shelter for His People	Joel 3:16
Shepherd	Genesis 49:24
Shepherd of Israel	Psalms 80:1

Shield	II Samuel 22:31
Shield of Your Help	Deuteronomy 33:29
Shiloh (Peacemaker)	Genesis 49:10
Sign	Luke 2:34
Son	I John 4:14
Son of God	John 1:34
Son of Mary	Mark 6:3
Song of the Father	II John 3
Song of the Highest	Luke 1:32
Song of the Most High God	Mark 5:7
Spirit of Justice	Isaiah 28:5-6
Star Out of Jacob	Numbers 24:17
Stone	Matthew 21:42
Stone Cut Out without Hands	Daniel 2:34-35
Stone of Israel	Genesis 49:24
Stone of Stumbling	I Peter 2:8
Strength of My Life	Psalms 27:1
Strength to the Needy	Isaiah 25:4
Strength to the Poor	Isaiah 25:4
Strong Lord	Psalms 89:8 (KJV)
Strong Tower	Psalms 61:3
Stronghold	Nahum 1:7
Sun and Shield	Psalms 84:11
Sun of Righteousness	Malachi 4:2
Sure Foundation	Isaiah 28:16
Surety	Hebrews 7:22
Sword of Your Majesty	Deuteronomy 33:29
Teacher	Matthew 23:8, John 13:13
Tender Grass	II Samuel 23:4
Testator	Hebrews 9:16
That Eternal Life	I John 1:2
That Spiritual Rock	I Corinthians 10:4
Tower of Salvation	II Samuel 22:51
Trap and a Snare	Isaiah 8:14
Tried Stone	Isaiah 28:16
True Bread from Heaven	John 6:32
True God	I John 5:20
True Light	John 1:9
Understanding	Proverbs 8:14
Unspeakable Gift	II Corinthians 9:15 (KJV)
Upholder of All Things	Hebrews 1:3
Vine	John 15:5

Way, the Truth, the Life	John 14:6
Wisdom	Proverbs 8:12
Wisdom of God	I Corinthians 1:24
Witness to the People	Isaiah 55:4
Wonderful	Isaiah 9:6
Word	John 1:1
Word of God	Revelation 19:13
Word of Life	I John 1:1
Your Confidence	Proverbs 3:26
Your Everlasting Light	Isaiah 60:20
Your Exceedingly Great Reward	Genesis 15:1
Your Holy One	Acts 2:27
Your Keeper	Psalms 121:5
Your King	Zechariah 9:9
Your Maker	Isaiah 54:5
Your Shade	Psalms 121:5
Your Shield	Genesis 15:1