

Preserve Me from Violent Men

Psalm 140:1-13

Halifax: November 27, 2011

Introduction:

Today, we are talking up a new Psalm of Focus.

- As most of you know, our Psalm of Focus is a Psalm that we sing in our morning worship each week for several weeks.
- It is a Psalm that in some way relates to whatever I am preaching from in our regular morning sermon series.
 - Currently, we are in the book of Acts, and just now we are coming up on the account of Stephen—the first Christian martyr as far as we know.
 - Before his stoning, Stephen is called to give an account, and he does a beautiful job defending the faith.
 - One of the things he does is explain how even among the Covenant People, there has always been a strong opposition to those God sends.
 - There was opposition to Moses and to all the prophets...
- Stephen shows this pattern, and then he shows that now his hearers have followed in the footsteps of their fathers and opposed the Messiah Himself whom God sent.
- As Stephen faithfully declares these things in Acts 6, his Jewish hearers who should have rejoiced in the announcement of the Messiah instead show themselves to be sons of their rebellious fathers all over again...
 - They become furious and throw accusations at Stephen and then they throw stones at him until he is dead.
 - He dies a noble death, calling on the Lord and praying for his enemies.
 - He dies very much as His Lord died.
 - Many more martyrs have followed in his footsteps and the world and even many in the professing church continue to rage against those who preach the truth.
 - It is estimated that there were more martyrs in the previous century than in all other centuries combined.
 - Statisticians tell us that there are over 170,000 Christian martyrs every year.
 - This is by no means a matter that can be relegated to the ancient past.

So as we come to this material in Acts that speaks so much about opposition to Jesus and those who represent Him,

- I thought it would be good for us to take up a Psalm related to this theme.
 - The one I have selected is **not** a very well known Psalm—Psalm 140.
 - I hope that it will become much better known to you today as I preach from it and over the next few weeks as we sing it together.

- As we take up this Psalm to sing, it is very important for us to understand the nature of Psalm singing.
 - In particular, we need to understand that King Jesus leads us in the singing of Psalms, just as King David led the people in singing psalms in his day.
 - The book of Hebrews is all about worship under the New Covenant and how Jesus replaces the worship of the Old Covenant.
 - The essential difference is that now we approach God through faith in the finished work of Jesus on the cross whereas under the Old Covenant there were priests and sacrifices and temples and incense that only represented Him who was to come.
- And when it comes to the singing of praise in the weekly assembly—the change is not so much in the form of the singing or even in the content of the songs,
 - but in the fact that now instead of King David we our risen reigning victorious King Jesus as our covenant head to lead us.
 - Under the Old Covenant, the kings of Israel led the people, but now we have Jesus Himself.
 - This is made clear in Hebrews 2:10-12 where it says of Jesus:
 - **Heb 2:10-12: For it was fitting for Him, for whom are all things and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings. For both He who sanctifies and those who are being sanctified are all of one, for which reason He is not ashamed to call them brethren, saying: "I will declare Your name to My brethren; In the midst of the assembly I will sing praise to You."**
 - This is a quote from Psalm 22, the Psalm that speaks about Jesus on the cross.
 - And in that Psalm, Jesus promises that when the Father accepts His sacrifice for our sins,
 - He will call the church together and declare God's name to us in the assembly and will sing praise to the Father in that assembly with us as His people.
- It is very important to understand this about New Testament worship.
 - The Psalms by nature are kingdom Psalms, written at first by David who has king represented all of God's covenant people.
 - In singing them, we join our hearts together with our king and his concerns and hopes for the kingdom we are a part of.
 - But now in the New Testament, Jesus has taken the place of David.
 - We need to realise that in New Covenant worship, He calls us together to sing and hear the gospel.
 - We sing with Him and we hear His word.

- Now that He has come, all the Psalms have become first and foremost *His* songs—
 - and they are *our* songs only as those who are united to Him by faith.
 - They are about matters that pertain to Him as our King, and we are to sing them with reference to Him.
 - They are kingdom songs and they relate to us as members of His kingdom.
- The difference in the Old Testament and the New Testament singing is that they sang with reference to their king who was a type of Christ,
 - but we sing with reference to Him who is the antitype!
 - In both cases, they are about matters pertaining the kingdom of God, but now everything has changed because the true king has come and He has redeemed us and is reigning at God's right hand.
- In the singing of this Psalm,
 - that means that when we sing about violent enemies and call down God's judgement on their heads,
 - we are not singing about our personal enemies.
 - We are joining King Jesus in calling down God's judgement upon His enemies—the enemies of the kingdom—those who would overthrow our king.
 - Ever since Satan came into world and led Adam and Eve into rebellion,
 - there has been a kingdom of rebellion led by him.
 - Adam, who represented us all, fell into the rebellion and gave Satan a foothold so that he is called the god of this world.
 - King Jesus, the redeemer, was promised from the beginning as the one who would come to crush Satan's head and so overthrow his dominion,
 - It was declared that He would redeem a people and establish a kingdom of righteousness.
 - And it was declared that there would be opposition between these two kingdoms.
 - And so there is Satan, and those who are in league with him...
 - And there is Christ, and those who are in league with Him—
 - those who have been rescued out of the kingdom of darkness to serve God by the blood of king Jesus.
 - And Satan and those who are in league with Him oppose Christ and His kingdom and try to destroy it.
 - But the ancient promise is that though he will bruise the heel of King Jesus, Jesus will crush his head with a fatal blow.

- And so Jesus taught us to pray that God's kingdom would come and that we would be delivered from the evil one.
 - And in praying that, we pray that Satan's kingdom would be destroyed because Christ's kingdom does not fully come until Satan and his kingdom is destroyed.
- This is how we are to understand the imprecations in the Psalms.
 - Imprecations are those statements, such as we have in Psalm 140, that call down God's vengeance on our enemies.
 - The imprecations are not about our personal enemies.
 - They were about King David's enemies as God's anointed king,
 - and now, even more, they are about King Jesus' enemies!
 - They are our enemies if we are in His kingdom because they are His enemies.
 - They did all they could to stop our king from establishing His kingdom when He came to earth...
 - And now they do all they can to stop the spread of the gospel and to destroy His kingdom wherever it is found.
 - Imprecations are for these enemies,
 - not for the woman that cut you off at the check-out,
 - or for the neighbour kids that vandalised your car and your house last week.

So I hope that helps you understand how we are to sing this Psalm.

- All of the Psalms are songs of Jesus, the true King of God's people, and all of them are to be sung in this way.
 - Even when there are Psalms that confess sin, Jesus still leads us—because it is not about His personal sin,
 - but about the sins of the kingdom that He represents.
 - He leads us in the confession of our sins.
 - But there is a question that some of you might have...
 - If we are singing this Psalm in connection with Stephen and his defence and consequent martyrdom,
 - how is it appropriate to use imprecations?
 - Did Stephen not rather pray for the forgiveness of those who stoned him, just as Jesus did?
 - Of course He did!
 - So did David. He prayed for Saul and he lamented when Saul was killed.

- Jesus told us to pray for our enemies in this way.
- But Satan is a permanent enemy of Christ and we do not pray for his repentance because we already know that he will never repent.
 - We pray for his overthrow.
 - Furthermore, we know that there are those men and women who are league with him that will never repent either.
 - Like Judas, they are sons of perdition for whom the blackness of darkness is reserved forever.
- We do not know who they are, but when we pray prayers of imprecation, we are praying in a general way against the kingdom of Satan.
 - We are praying what God has promised to do—to curse Satan and all who refuse to repent.
 - Even the holy martyrs in Rev. 6:10 plead with the Lord to avenge their blood.
 - **Rev 6:10-11: And they cried with a loud voice, saying, "How long, O Lord, holy and true, until You judge and avenge our blood on those who dwell on the earth?" Then a white robe was given to each of them; and it was said to them that they should rest a little while longer, until both the number of their fellow servants and their brethren, who would be killed as they were, was completed.**
 - Should we suppose that Stephen is not among them?
 - Or should we assume that Paul, who prayed so earnestly for the conversion of his fellow Israelites (offering to be cursed for them),
 - was out of order when he brought down an imprecation on those who preach another gospel?

With all this in mind, let us now turn to Psalm 140 that we may learn more about this song that we are going to sing with Jesus our King.

I. First, when we sing this Psalm we join with Jesus in praying for deliverance from His and our enemies.

A. The overall burden of this Psalm is a cry for deliverance...

1. You can see this expressed in verse 1 and then again in verse 4...

- **Ps 140:1: Deliver me, O LORD, from evil men; Preserve me from violent men,**
 - They are trying to overthrow our king!
 - They are trying to establish an alien government, but our king is praying.
- **Ps 140:4: Keep me, O LORD, from the hands of the wicked; Preserve me from violent men, Who have purposed to make my steps stumble.**

2. Jesus, who is now reigning in heaven, intercedes for us with these words.
 - And we who believe in Him and who have come to Him for salvation are to pray with Him, following His lead,
 - praying for the deliverance of His kingdom from Satan and his allies.
 - They would completely wipe out the kingdom of God if they only could, and it is only the LORD who is able to stop them.
 - That is why we must pray—we must recognise that we are only kept by the power of God through faith.
 - It is not our own cleverness or our own strength, but it is the gracious hand of God that keeps us.
 - Without that, the church would have been destroyed long before Jesus even came.
 - Thanks be to God for our Saviour who intercedes for us and for the way that He and the Father deliver us continually.
 - Oh, how we need to guard against pride and presumption that cause us to think we can stand without prayer!
 - Even Jesus Himself, reigning on high, continually makes intercession in His office of king.

3. You see what the goal of our enemy is as described in verse 4...

- He and his want to make us stumble.
 - They wanted to make Jesus stumble and apostatise, to turn from the Lord because of the hard task that He was called to do...
 - And they want us to apostatise—to believe lies, to hate and fight with one another, to draw back from bearing the cross, to become self-righteous, to be drawn away by our lusts...it doesn't matter to them...
 - They want to take us away from the LORD any way they can.
 - And so our Lord cries out for the deliverance of His kingdom that He has redeemed—and we join Him in that cry!
 - And we are heard!

B. We need deliverance because we have a vicious, formidable foe!

- In verse 2 & 3, King Jesus describes our enemy to show how much His people need deliverance...
1. First, He describes Satan and those who are league with him as those who plan evil in their hearts...
 - They are looking for ways to do evil.

- They make it their business to rebel and to draw others into their rebellion.
 - Have you not noticed that as a believer?
 - People want to pull you away.
 - The more you serve and adore the one they are in rebellion against, the more they hate it and the more they oppose you.

TRANS> Jesus' description of our enemies goes on in verse 2...

2. They unite together to do evil...

- Satan and his own "continually gather together to make war."
 - They are many—they come up with arguments to oppose the truth...
 - They raise up persecutions to murder the people of God—170,000 per year.
- Saul and Pilot and the Pharisees and the Sadducees were all together when it came to opposed Jesus.
 - It is a united effort against the Lord and His King...to keep Him, they hoped, from establishing His kingdom of righteousness.
 - How frustrated they were when their efforts only brought Him to the place He had purposed to be at—dying on the cross to atone for sin.
 - If they could have had their way, they would have eliminated Him.

3. In verse 3, Jesus compares these enemies with a serpent...

- **Ps 140:3: They sharpen their tongues like a serpent; The poison of asps is under their lips.**
- This is probably a reference to the serpent's fangs which are hidden until they are extended for the deadly strike.
 - Serpents sharpen their bite by extending their fangs, and it is from these that the poison comes.
 - The poison of rebellion is released into the church...
 - The poison of lust, the poison of discord, the poison of doubt and scepticism.
 - And unless the LORD delivers us, the poison would spread through the whole body until it destroys the whole kingdom.
 - Certain branches of the church are destroyed...
 - But the church as a whole goes on because King Jesus prays for deliverance and we join Him in prayer and we are delivered.

C. We must keep on praying because our enemy is relentless...

1. Is that not why the cry for deliverance is repeated in verse 4?

- Is this repetition not instruction for us that we need to be continually praying with Jesus that the Father would deliver us from the evil one?
 - It is this very dependence on the LORD for deliverance that Satan wants most of all to stop...
 - He is not so concerned if we are moral and loving as long as we think we can save ourselves—that we do not need to pray to God for deliverance.
 - That we can make it on our own.
 - That we do not need the blood of Jesus to atone—that we can be okay without an atonement.
 - That is the stumbling he aims at...
 - And our very prayer—our continued prayer for deliverance—foils him—not only because the Lord answers this prayer,
 - but also because the prayer itself is an expression of our dependence on the Lord for our salvation.
 - It is an evidence that we have true saving faith in Jesus.
2. Keep on praying because our enemy keeps on attacking...
- He tries one way and then he tries another.
 - Look at verse 5:
 - **Ps 140:5: The proud have hidden a snare for me, and cords; They have spread a net by the wayside; They have set traps for me.**
 - You see?
 - If the snare does not get you, then there is the net,
 - And if the net does not get you, there are traps.
 - If you will not be discouraged from the Lord by persecution, then he will try to draw you away by enticing temptations...
 - If that does not work, then he will try to sow intellectual doubts...
 - If that won't work, then perhaps he can make you bitter and discontent.

TRANS> Pray with Jesus against all these attacks from the evil one and his allies.

- They are formidable foes and we cannot stand except in the strength of the Lord and in the power of His might.
- And so...

II. As the song moves on we confess with Jesus that our hope is in God.

A. Our hope is in Him because He is our God...

1. In verse 6, we affirm that we have confessed Him to be our God:
 - **Ps 140:6: I said to the LORD: "You are my God;**

- We have received the covenant sign of baptism and in that covenant our God says to us, “I will be your God and you will be my people.”
 - And when we come to confess our faith, we say, “You are my God.”
2. If He is our God, that means that we can look to Him to look after us—to defend us from our enemies that would destroy us.
 - We can look to Him with confidence and assurance because He is our God.
 - And as Christians, we now know what Jesus has done to establish that relationship with God as our God!
 - He has gone to the cross and paid the penalty of our sins.
 - He offered Himself and the Father accepted the offering and now we are His people and He is our God if we believe.
 - And if He is our God, He will keep us!
 3. Because He is our God, He will surely hear our prayers...
 - He will not turn us away if we pray with Jesus because He will not turn Jesus away.
 - We know and are sure that He won’t because even though Jesus took all our guilt, the Father accepted Him.
 - And so we say with confidence,
 - the end of verse 6:
 - **“Hear the voice of my supplication O Lord.”**
 - We are certain that He will.
 - Jesus knew that He was heard and we are also heard.
 - Doesn’t that make you all the more confident to pray?
 - God is your God through Jesus and He will hear you!

TRANS> But there is more to our confidence than that...

- Not only are we sure that he hears us...

B. We also hope in God because we know that He is able—perfectly able—to defend us.

1. You see how King Jesus goes on in this psalm to confess the strength of the LORD.
 - In verse 7 He says:
 - **Ps 140:7: “O GOD the Lord, the strength of my salvation.”**
 - The title used here is *Yahweh Adonai*...
 - **GOD** with all upper case letters is *Yahweh*, and **Lord** with lower case letters is *Adonia* which means Sovereign Lord, Supreme Master!
 - He is the absolute one who works all things according to the counsel of His will—

- No designs of the enemy can prevail against Him!
 - He is indeed **“the Strength of my Salvation”**
 - Salvation and deliverance are the same thing—
 - We have just been asking for deliverance and now to give us confidence we confess with Jesus that the LORD is “the Strength of our salvation.”
 - It is from Him that deliverance comes.
2. And look, to make our confidence even stronger we confess how the Lord has already shown Himself to be our protector!
- At the end of verse 7, we say with Jesus:
 - **Ps 140:7: You have covered my head in the day of battle.**
 - Indeed, He is the helmet of our salvation!
 - The fatal head wound has never fallen on us—it will be Satan and all His who receive that deadly blow!
 - Satan would strike us fatally if he could,
 - but he cannot because the LORD Himself is our protector!
 - He is our helmet of salvation.
3. It is easy to say that in the abstract, but what about when the enemy presses in?
- What about when we are Stephen’s shoes and the accusations come—calling us evil because we serve the Lord...
 - perhaps because we chasten our children or because we say that homosexual conduct is sinful...
 - What about when the enemies surround and start to cast stones?
 - Do we then believe that God is able—perfectly able—to deliver us?
 - Was Stephen not struck in the head so that he died?
 - Was Jesus not arrested, crucified, dead, and buried?
 - Indeed He was—but the wound was not fatal!
 - God raised Jesus from the dead and in Him He promises to raise us up.
 - Jesus went to the grave in hope because of the joy that was promised to Him—the joy of delivering all of us who believe!
 - And Stephen also went to the grave trusting—knowing that he would not die, but would rather depart to be with the risen Lord and to await his own resurrection!
 - He saw Jesus rising to meet Him.
 - Let the enemy strike as he will...
 - Cry out to the Lord if He is your God and you will not be destroyed at all.

- As we have seen in Acts already...
 - the enemy intimidates, and God makes you bolder...
 - the enemy sows hypocrisy, and God makes the church increase in His fear...
 - the enemy persecutes, and the Lord fills you with rejoicing.
- Our Sovereign Lord God has always covered our head in the day of battle and we can be confident that He will continue to do so!
 - The enemy so wants to inflict a fatal wound, but he cannot get past our sovereign Lord.

TRANS> And so although our enemy is strong, we are to pray with King Jesus to our God who is much stronger still!

- And now we come to the imprecatory part...

III. We are to pray with Jesus for the complete destruction of our enemy.

A. We are to pray that he will be utterly frustrated in his efforts to destroy the kingdom of righteousness.

1. Remember, that is his ultimate goal—to eliminate the kingdom of righteousness that Jesus came to establish.

- Of course we are to pray against such desires.
 - Jesus leads us to pray this way in verse 8”
 - **Ps 140:8: Do not grant, O LORD, the desires of the wicked;--**
 - the desire to overthrow the kingdom of Christ!
- Jesus will at last utterly frustrate Satan and will free us completely from his temptations and attacks.
 - We will be totally free to serve our God and each other without opposition of any kind.
 - Is that what you want? Is that what you really want?
 - There are some in the kingdom who are not truly born again, and that is not what they want.
 - They would like to be free of sickness and war, but not so much from sin so that they can serve God in holiness and purity.
 - If that is so with you, you need to repent and align yourself with Jesus who prays for the complete frustration of the desires of the wicked.

2. And look, a reason is given—

- v. 8 (Continued) “Do not further his wicked scheme, lest they be exalted.
 - Wouldn’t that be dreadful?

- For Satan to accomplish His purposes and to be lifted up in pride?
- Just think if Jesus had not come to rescue us!
 - If we were left to go on in our sins in league with Satan—to go on with our wicked hearts as we are—in bondage to selfishness and pride, cut off from God—dead in trespasses and sins!
 - Even if Hell is nothing else but that—going on with a boasting devil into eternity—how dreadful that would be!
 - But God will not allow him to be exalted.
 - He is going to bring him down—and that is our prayer—
 - that Jesus would crush the serpent’s head according to the ancient promise.

TRANS> In the prayer, we have already acknowledged God as the protector of our heads as His people...

B. Now we ask the LORD to bring down judgement upon our enemy’s head.

1. Do not only pray that He will not succeed in his purpose to overthrow the church...
 - Pray that the wrath of God will fall upon him.
 - Do not stop short of this...
2. Verses 9-11 call for complete retribution and utter destruction of our enemies.
 - **Ps 140:9: As for the head of those who surround me, Let the evil of their lips cover them;**
 - The prayer here is that the curses they wished upon Jesus and all who are in His kingdom come back upon their own heads.
 - The imprecation goes on in verse 10
 - **Ps 140:10: Let burning coals fall upon them; Let them be cast into the fire, Into deep pits, that they rise not up again.**
 - Here is the language of Sodom’s destruction...
 - Here is the casting of them into the lake of fire—into deep pits from which they can never get out...
 - shut up forever to oppress the kingdom of Jesus no more!
 - The imprecation continues in verse 11:
 - **Ps 140:11: Let not a slanderer be established in the earth; Let evil hunt the violent man to overthrow him.**
 - Satan is called the accuser because he makes slander his business.
 - His very name means slanderer.

- He slanders God to us all the time, trying to make us think hard thoughts of Him.
 - He and his allies slander Jesus, charging Him with evil, turning men's hearts away from our dear Saviour.
 - And he constantly accuses the saints—all who follow Jesus.
 - He even accuses us to each other—to stir up division—even between you and your spouse and you and your children.
 - Do not let him have his way!
 - We must pray that this slanderer will not be established—
 - If he is established, then his slander is also established and there will continue to be blasphemy against the Father, the Son, and the Holy Spirit and discord among the saints.
3. It is wrong for us to pray for anything less than the utter destruction of Satan and his kingdom.
- Israel was blamed for not driving out all the Canaanites when God told them to.
 - Saul was blamed for sparing the King of the Amalekites when told to destroy him.
 - Ahab was blamed for showing mercy to King Ben Hadad when the Lord delivered him over to Ahab to be destroyed.
 - It is an offence to our LORD for us to desire less than the utter destruction of those who oppose His gracious kingdom of righteousness.
 - Do not be guilty of what one writer calls, “A morbid benevolence, a mistaken philanthropy,” that takes offence at the imprecatory language of the Psalms.
 - King Jesus prays for the destruction of Satan and his allies and we are to join with Him in praying for nothing less than that.
 - The church in our day has been stamped with the Spirit of the Age which teaches us to love Satan.
 - We are not to love Satan, but to hate him with a perfect hatred.
 - Yes, let us love our enemies and pray for them as long as there is hope, but inasmuch as they are united with Satan against Jesus,
 - May God rain down coals of fire upon their heads!
 - Away with all our foppishness and effeminacy!
 - We are much too fond of Satan!
 - We need the mind of Christ!
 - Remember that glorious picture of Him we saw in Isaiah 63? coming with bloodstained garments
 - because the day of vengeance is in His heart?

- He says, “I have trodden them down in My anger and trampled them in My fury?”
- It is love for the Father and for His people that causes Him to rejoice in the destruction of His enemies.
 - They are trying to destroy us!
 - We are to rejoice with Him in their coming destruction and pray for it to hasten.
 - Do not stop short in your prayer for Satan to be stopped...
 - Pray also for his utter destruction.

IV. And now our Lord Jesus completes His prayer with a double affirmation of certainty!

- A. First, with the certainty that the LORD will maintain the cause of the afflicted...
- Affirm with King Jesus the words of verse 12:
 - **Ps 140:12: I know that the LORD will maintain the cause of the afflicted, and justice for the poor.**
 - This is an absolute certainty!
1. The LORD will not let Satan and his seed go on forever against His Son.
 - He will oppress for a time, but the day of judgement will come and the greatest thing of all is that Jesus will be vindicated in that day!
 - He has already been raised from the dead and seated at God’s right hand, but there are many who do not acknowledge it.
 - But when He returns in all His glory with His holy angels, His enemies will run to hide under the rocks!
 - And they will see that He is Lord and they will fall on their faces before the One they cursed and afflicted and they will confess that He is LORD.
 2. And not only that, but all of those who love Jesus and believe in Him will also be vindicated.
 - Their enemies who slandered them will be exposed in all the wickedness that was in those accusations.
 - They will be seen in their full malignancy without blurring or confusion.
 - God will maintain the cause of His servants and justice will fall.
 - Like Haman, they will be hung on their own gallows.
 3. It must be so because it is part of His glory to repay with vengeance those who have oppressed and opposed His servants.
 - That is why this affirmation begins with the words “I know”
 - There is no doubt about it—God will answer the prayer of His Son.
 - He will answer the prayer of His Son which becomes our prayer when we sing it with Him from the heart.

- B. The second certainty has to do with the everlasting relationship that the righteous will enjoy with God when Satan and his are cast into the outer darkness...
- It is a very glorious certainty of what will become of Jesus and all who are in league with Him...
 - **verse 13: Surely the righteous shall give thanks to Your name; The upright shall dwell in Your presence.**
1. We are going to join Jesus in praise and thanksgiving (yawdaw) to God for delivering us from our enemies!
 - a. This is what will bring our hallelujah chorus—that the Lord God omnipotent reigns forever and ever! Hallelujah!
 - The horse and the rider are cast into the depths of the sea!
 - They will pursue us no more!
 - b. The very poison of Satan had entered into our blood, but our dear Lord Jesus came to save us and by His blood we have been saved!
 - And though our enemies pursued us and did all they could to destroy our faith, we cried out with Jesus our King and God heard us and kept us...
 - And in that day all our prayers will be answered and all our holy desires will be beautifully satisfied...
 - The Psalms frequently encourage us with this idea that if we commit our way to the Lord, we will come forth with thanksgiving at last!
 - Every prayer prayed in Jesus name—with Jesus—will be answered.
 2. And not only will we give thanks—we will dwell in God’s presence!
 - a. As long as we are in this world and still tainted by sin, we only see through a glass darkly...
 - But when the day comes and Jesus comes to deliver us and to fully establish His kingdom,
 - We will come before the glory of the Father and we will dwell in His holy presence forever!
 - How we will love Him!
 - How we will love each other!
 - All those tensions we have—those tensions that are so painful—will all be done...
 - Pure, unmitigated, untainted, unselfish, undivided holy love will prevail.
 - b. The Serpent’s head will be crushed and we will dwell with our Father and with His Son in unbroken, glorious fellowship forever and ever.
 - May the LORD hasten that day!
 - Oh Lord, hear our prayer!