



Psalm 41

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To the Chief Musician. A Psalm of David.

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| <p>¹ Blessed is he who considers the poor;
The LORD will deliver him in time of trouble.</p> <p>² The LORD will preserve him and keep him alive,
And he will be blessed on the earth;
You will not deliver him to the will of his enemies.</p> <p>³ The LORD will strengthen him on his bed of illness;
You will sustain him on his sickbed.</p> <p>⁴ I said, "LORD, be merciful to me;
Heal my soul, for I have sinned against You."</p> <p>⁵ My enemies speak evil of me:
"When will he die, and his name perish?"</p> <p>⁶ And if he comes to see me, he speaks lies;
His heart gathers iniquity to itself;
When he goes out, he tells it.</p> | <p>⁷ All who hate me whisper together against me;
Against me they devise my hurt.</p> <p>⁸ "An evil disease," they say, "clings to him.
And now that he lies down, he will rise up no more."</p> <p>⁹ Even my own familiar friend in whom I trusted,
Who ate my bread,
Has lifted up his heel against me.</p> <p>¹⁰ But You, O LORD, be merciful to me, and raise me up,
That I may repay them.</p> <p>¹¹ By this I know that You are well pleased with me,
Because my enemy does not triumph over me.</p> <p>¹² As for me, You uphold me in my integrity,
And set me before Your face forever.</p> <p>¹³ Blessed be the LORD God of Israel
From everlasting to everlasting!
Amen and Amen.</p> |
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Main idea: The Lord is the great Considerer of the poor, and makes that poor one himself into a blessed considerer of the poor.

Introduction: Is this Psalm prophetic of Christ, or descriptive of the believer's experience? Yes.

1. One sure way to be happy: consider the poor, v1–3
 - a. The LORD is the One from whom all of his good comes: deliverance, preservation, prospering, protection... and the godliness of v1a to begin with (cf. v4).
 - b. The LORD doesn't just *send* him help, but the Lord *is Himself his help*, v3.
2. The great obstacles to our happiness, v4–9
 - a. Our own sin, v4. This is our first and greatest trouble. Whatever other hardship we have, the fact that we are more than deserving of it is the worst part.
 - i. "be merciful." Whatever other good we are asking for, at its foundation we are asking for forgiveness.
 - ii. "heal my soul." Whatever other situational mercy we need, the presence and power of sin is that from which we most need to be healed.
 - iii. "for I have sinned *against Thee*." Here is the worst part of that sin that is the worst thing: that it is against God. Saul and Judas said "I have sinned." Those repenting unto life specify that it is against the LORD that we have sinned.
 - b. Our enemies, v5–9
 - i. The great Enemy, and all the lesser enemies have the same plan, v5
 - ii. Some appear as angels (or friends) of light, v6
 - iii. They are the opposite of the blessed, v7, cf. v1. n.b. the "imputation of evil"
 - iv. Their murderousness is complete and eternal, v8
 - v. Every one of us has the potential to be one! v9, cf. Mt 26:20–23; Jn 13:18–21
3. The great solution to our obstacles, v10–13
 - a. Christ's atonement and vengeance, v10
 - i. It was David's office to repay (v10b), and Christ will do so as well.
 - ii. But He first came not as Avenger to destroy but as Savior to atone. (cf. Jn 3:17)
 - b. Christ's victory, v11
 - c. Christ's reward, v12
 - d. Praise as the purpose of our creation and redemption, v13

Conclusion: One of the hardest things to do is give the judgment of charity. But it is one of the sure indications that the great obstacles to our happiness have been dealt with in Christ, and will be dealt with completely by Him. So among other mercies from Him, let us seek for Him to make us like Himself!

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording referenced above)

Psalm 41. A Psalm of David blessed is he?

Who considers the poor Yahwe. Will deliver him in time of trouble. He always will preserve him and keep him alive and he will be blessed on the earth. He will not deliver him to the will of his enemies. You always will strengthen him on his bed of illness. You will sustain him on his sick pad, I said you always be merciful to me heal my soul.

For I have sinned against you. My enemies speak evil of me. When will he die? And his name? Perish. And if he comes to see me, he speaks lies as heart gathers iniquity to itself. And when he goes out, he tells it all who hate me whisper together against me against me.

They devised my hurt and evil disease, they say clings to him, and now that he lies down, he will rise up. No more. Even my own familiar friend in whom I trusted. Who ate my bread. Has lifted up his heel against me. But you, oh, you always be merciful to me and raise me up that I may repay them By this.

I know that you are well pleased with me because my enemy does not triumph over me. As for me. You uphold me in my integrity and set me before your face forever blessed. Be always God of Israel, from everlasting Two everlasting. Amen. And amen. So far the reading of God's inspired and inerrant word.

Now whenever you read a Psalm the there are some Psalms that are more explicitly directly Messianic prophecies especially the ones of course that are quoted in the New Testament. And you have the question is this Psalm more prophetic of Christ or descriptive of the believers experience. And we know verse 9 is true about the Lord Jesus.

When he says the one who eats my bread or dips his bread with me is lifted up his heel against me or is the one who will betray me that Hebrew idiom that that means that. So we know that that's true of Jesus but verse 4 can't be true of Jesus heal my soul for, I have sinned against you and this is another reminder that there are things in the soldier that we can only sing in union with Christ.

So their truth Christ and they belong to Him. And they are true to us or of us to some extent in union with him. And there are things in the Psalter that when Jesus prayed them or saying them, He had just, he had to pray or sing them as corporately, true of his people of God's people.

Yes. But also, as he came into the realization of himself as the mediator and the god man of his own people for whom he was mediator. So those two things are often interacting in the Psalms and we need to pay attention to them. It helps us, especially for instance, with imprecatory, Psalms Psalms in, which were praying or singing curse upon enemies, That is especially so, in union, with Jesus Christ, But the question of was this Jesus's experience.

Generally speaking is absolutely. Yes, Jesus was betrayed by those those who were neared to him. They despised him. They hoped that he would die and stay dead and not rise again. And it was the one who was in his inner circle. Although it's it's probably important that in verse 9.

When it says, in whom, I trusted that portion of the verse is not quoted in the New Testament. In fact, in John's Gospel, the Holy Spirit tells us that the Lord Jesus entrusted himself to know man because he knew what was in Man. So is this Psalm prophetic of Christ or descriptive of the believer's experience?

The answer is yes in part because Jesus is that blessed man at the beginning of verse 1, but he makes us to be like himself when when he saves us he brings us to faith in himself. He starts making us to be more and more like him and at the last we will be holy even as he is holy and even has.

He has earned us to be so that we may be perfectly happy and blessed forever but it's also true that everyone who desires to live a godly life in Christ. Jesus will be persecuted and the Lord does tell us woe to you when all men think, well of you, There is no biblical path to heaven.

That is suffering free or enemy free. And so so this is a Psalm yes of Christ's most of all and as we, as we read and hear it, we will rejoice over him. Who is our righteousness But it's also a Psalm of what the believers experience is like as we follow Christ.

Now, This is one of those Psalms of blessedness, the beginning of verse 1 blast is he who considers the poor And it's interesting. The word blessed is or is in our translation, three different times. At least. And each one of them is a different word. The first one is a word that means happy.

It's often at the beginning of a psalm and it means oh, how happy. And then the he will be blessed on the earth. Verse 2 is actually a word that comes from a verb that means to guide or to be advanced to be led maybe as a better word, kind of to be pulled forward.

So maybe prospered is the idea there and then blessed in verse 13 blessed be Yahweh is talking about a verbal blessing and it's also a word that in different context. Could mean it could mean cursed, but obviously, it's blessed here. But the first portion of the Psalm, then the first three verses is one.

Sure way to be happy When Jesus in Matthew chapter 5 starts saying blessed, are we perk up? We want to know who are these blessed ones. I want to be one of those. One of those blessed ones and we find out that they're the ones that have nothing good in themselves because the only way to be a blessed one is for Jesus to be all of your righteousness and all of your goodness.

And we're thankful that the Sermon on the Mount starts that way because he gives us a way to live. What do blessed ones look like? As they are made more and more like price but he front loads it as it were with the Beatitude. So this is something of a Beatitude in the first three verses.

One sure, way to be happy. Oh how happy is says God. And we want to know, what comes after that, because we want God to say, oh, how happy about us? We want to experience the oh, how happy. So, that's one. Sure, way to be happy, but the middle section of the psalm versus four through nine deals with the great obstacles to our happiness.

And so that's what we'll hear in the second place. What are the things that keep us from being happy? And even what are the things that stand against us being made like the man described in verses 1 through 3. And then, finally, in verses 10 through 13, the concluding section of the Psalm, we have the great solution to our obstacles.

Those two primary obstacles that we'll hear about in verses four through nine versus 10. Through 13 gives us the great solution to those and it's not a spoiler. For those who have heard the gospel, the solution is all in Christ, but there are many wonderful things that are specifically.

The case of how Christ is the solution for all the obstacles to our happiness. In those those four concluding verses. So that's where we're going. Let's begin Then first with one. Sure, way to be. Happy blessed. Is he who considers the poor? Boston, you considers the poor. Now, there are a number of words that could be translated into English that would mean considers.

And and we would we would perhaps think that this is has a regard for the poor Considers, the poor, make sure to include them when he's being generous. But this particular word is a word that is describing. Vigorous mental exercise. Careful. Thought the that he is thinking about the affliction of the poor at more than just a level of oh that guy's afflicted.

Oh, that guy is in difficulty. The implication here blessed as he who considers the poor is that this is this is someone who gives the poor as it were the benefit of the doubt, Someone who doesn't despise. The poor one, who's afflicted and jumped to conclusions. But thinks more about how they got to be that way.

The implication is that there's a judgment of charity here. This is something along the lines of where the other scriptures say with the merciful you are merciful. So this is someone who, who is giving what we, we might call the judgment of charity. So one sure way to be happy is to be the kind of person who sees someone in affliction has sympathy for the affliction and is a carefully thinking charitably thinking person who's exactly the opposite of the evil, man, that we'll see in.

Verse 7, all who hate me whisper together against me against me, they impute evil? And well will get there in verse 7. But devise my hurt as is, maybe not the most helpful translation because verse 7 is drawing, direct contrast between the blessed man. The happy man in verse 1 and what his enemies are like, in verse 7, something that we often see in the Psalms as David compares, what the Lord has produced in his own heart to what his enemies are like.

And so this is challenging for us. Do we spend thoughts on afflicted, people and presume the best about them until we have more data or do we presume them for instance, to be lazy or wicked or non-frugal? If you see someone who is in medical affliction of some sort, or who is in legal trouble of some sort, Do you jump to conclusions about them or are you more complexly thoughtful about?

That's the that's the nub of verse 1. So where does this goodness come? Well, it comes from the same place, all of his other benefits come in verses 1 through 3. The Lord is the one. You always the one from whom every other good thing comes for for him, too.

You always will deliver him in time of trouble and so he knows that all of his troubles are timed. That's a wonderful thing. As a believer to know that every one of your trials has an expiration date, You are going to be perfectly holy and perfectly happy forever. If you trust in Jesus Christ, because that's what he deserves.

And he will not be denied, the love and the justice of the Father, not just for believers for whom, he sent his son, but now for His Son, whom he has given to be your representative as a believer in Jesus Christ. Can the love of God for his Son or the justice of God to his son's righteousness.

Can it be denied? Of course not. And so, you're going to be perfectly blessed in the enjoyment of God forever. And what? That means is every one of your trials has an expiration date. The Lord will deliver him in time of trouble. One of the reasons that God's people are brought in to trouble is so that God will be glorified and bringing them out of trouble.

Yahweh will preserve Him and keep him alive. So there's deliverance and preservation. Even if he dies yet, shall he live? The Lord Jesus tells Martha. Death is not going to stop your life in Jesus Christ. If you believe in Jesus Christ, you have eternal life already As we noted a few minutes ago, he will be not just blessed on the earth.

It's a little bit more personal than that, isn't it. When you realize that the word means led or advanced prospered might be a good translation but there's a physical action behind the word. There's a couple of those in this Psalm that are really going to be sweet to think about the Lord doing for us But this is similar to what ASAP realizes in Psalm 73 when he comes into worship.

He says you hold me by the hand and the the image you hold me by the hand and you guide my feet. It's almost the picture in that Psalm is of a dad with his toddler and he puts the toddlers feet on his own feet and he takes the toddler's hands, and he walks him, and it's wonderful.

And then he goes from that in into that section, that we have come to Treasure so much. You guide me by your counsel and afterward you will receive me into glory. God leads us by the hand. Should we not be at least like a well-trained horse? Who recognizes the person that leads him?

Most often and get excited? And glad about the fact that the one who loves us and leads us is there. If a beast can portray such a thing should not should not this, he will be blessed or he will be led and therefore prospered on the earth and not warm our hearts to already or you will not deliver him to the will of his enemies.

Now he might let his enemies do what they wanted but it's not there will. That's driving the bus, right? David or not. David Joseph's brothers wanted to do him evil, You intended it for evil but it wasn't your intent. That one Isn't that what Joseph is saying? In Genesis 50?

But God intended it for good, Your enemy made for a season, be able to execute upon you that which he's devised in his head, but he is not accomplishing, his will, which is your harm or your destruction because it is the will of God, that is ruling. It and it is God's.

Goodwill is for your good. Well, not only does the Lord give him those things but we'll find out when we get to the beginning of the next section. God had to give him the humility and sympathy and compassion to care about the afflicted person in the first place because he's a sinner for its four.

I said Yahwe be merciful to me, Heal my soul for I have sinned against you So we know from verse 4 that even the consideration for the poor in verse 1 and in God's good providence. We have you know bulk of the new deacons class here. This is really something that is at the heart of that office, isn't it?

That the blessedness, the happiness of the man that God has, not only forgiven from his sin, but now is forming in him. A character of Christ that that would come through in the diagonal ministry of the church as a whole. Well not only is Yahwe the one from whom all of his good comes, But the Lord himself is, is his help.

You always will strengthen him on his bed of illness And then the translate, the translators, don't know exactly what to do with the second half of verse 3 because it says you will change for him or turn for him. His sick bed. The object of the verb is the sick bed.

Not the blessed man in the second half of verse 3 in the in the grammar of the poetry and what it is. This is, poetry, is this wonderful word picture of the Lord, not just giving the man who's lying on the bed strength, But the Lord playing nurse fluffing.

The, the pillow, you know, holding the man up while he turns the bed. So that he gets the, the clean side and the indentation is out and he doesn't get the bed sores. Do you see the the tenderness and the personal touch of your God, and how this would have been important to David.

When it wasn't just his enemies who hated him openly. But his friends who hated him secretly, who, when they came to visit him, what were they doing? They were collecting things that they could gossip about when they went out and they despised him, it's like Jesus. When he knows he's about to be abandoned by all of his disciples.

And yet he has his father but for our sakes, he would come to the cross. Having depended more exclusively not having the comforts of his friends and dear ones and and therefore having only his father for the last several hours. And then he gets on the cross. And what do we hear him not to say for the sake of our sin?

My God, my God. Why have you forsaken me? Or the apostle? Paul When Alexander the coppersmith turned against him and he says that my first defense no one stayed with me but everyone abandoned me and then he says but the Lord stood with me that was Christ's experience, that was Paul's experience.

That's David's experience in Psalm 41 and God forbid and God grant unto us to be unto one another, the body of Christ as we ought to be, but it may come to be your experience at some point. And if so you still have the Lord who turns the bed, the end of verse 3.

One sure. Way to be happy is to be a considerer of the poor who has the Lord as the source of all good things. Even to the point of the Lord Himself personally attending to us. Well, there are obstacles to our happiness. There are things that this, this goodness from God has to overcome in the very first one.

The great one is our sin. I said, Yahweh, be merciful to me heal my soul. For I have sinned against you. He's gonna be talking about enemies and friends well frenemies or enameds, but he's going to be talking about these people who hate him and and are really seeking not just that he would die, but hoping that he's cursed and is going to, and is going to perish in his sin and be destroyed by God's wrath forever.

And you would think, oh, well, that's David's biggest problem. Well, that's not the first problem. He addresses it. It's his own sinfulness for, for the believer. We realize that our first and greatest trouble is our own sin, whatever other hardship we have. The fact that we are more than deserving of that hardship, because of our wickedness, against God, is the worst part.

And so, three things very quickly in verse 4, the, the cry. Yahweh. Be merciful, There's a wonderful thing to be able to cry that because when the Lord announces his name to Moses and there are a lot of things that the Lord's going to say about himself when he declares his name to Moses in Exodus 34 but the very first one is what Yahweh?

Yahweh God. Merciful, when you ask God to be merciful, you are asking Him to display that attribute of his, which is scriptural language. We don't put one of God's attributes over against another. But in the use of language about the display of God's glories in Scripture, He gives his mercy the prime place.

For instance, in Psalm not Psalm 9, in Romans 9, he is willing to display. His wrath, as wrath against sin, is an expression of the perfection of His holiness and his justice. There's nothing wrong with the wrath of God. It's what, it's an expression of one of his perfections, We shouldn't be embarrassed of it.

And Romans 9 says he wants to display it, but what does it say? He endures patiently vessels prepared to destruction so that he might display his mercy. So there is a not a priority of attributes, You will mess up the way you think about God, if you think about competition between characteristics of God, but there is a priority of display of those attributes wonderful to be able to pray.

Be merciful. And it's what we need the most because whatever other good we are asking for. We have to ask it by way of mercy, not justice, Any good thing that you ask for, ask God, for you have to be asking for the opposite of what you deserve because Jesus deserves it and because God has loved you so much, as to give Jesus to be the one who's desserts who's worthiness, you are receiving a behalf of And that just opens the floodgates, doesn't it?

There's there's nothing then too good to ask God for because he is insistent that you receive everything good and everything. Perfect. That's the key for James 1:17. He's a father of lights, not continually pouring down every good gift. And every perfect gift not. One of them is missing because that's exactly what Christ deserves, whatever else we're asking for, we're asking for forgiveness.

If you've done the, the hopeful at home in first Kings 8, this week, You've seen that even in Solomon's prayer at the temple. How full it was of asking for forgiveness When the second place he cries out heal my soul. The apparently has some illness, some physical illness, and he does need to be healed of that and the soul can stand for the soul and the body in, in Hebrew speech.

But we know that he's especially thinking spiritually because of what follows heal my soul for, I have sinned against you. This is what we need the most. As for our souls to be healed, our souls to be made sound Our souls to be made strong. Our souls to be made.

Holy Our souls to be made fit for heaven, in the Sermon, on the Lord's day morning. God sparing us to one another. We'll hear about a man who sat outside the temple and he had legs that did him. No good because they weren't sound and he needed his legs to to be healed.

So that he could walk and leap that he needed his heart to be healed so that he could do what it says he was doing. While he was walking and leaping, which is praising. God, The thing we need, most of all is to be made, holy and fit for heaven, and that's why Hebrews 12 says, even when the Lord is giving us that, which is painful for a moment, He's giving us, he's giving us the peaceful fruit of righteousness and that holiness, without which we will not see the Lord.

So that's our greatest need and in every situation, and that's because our sin is worse than we have ever imagined. Notice. The the last part of verse 4 for I have sinned against you. You know, it's interesting. Saul says, I have sinned and his confronted by Samuel. Judas says, I have sinned when he comes to the Sanhedrin and wants to try to undo it, he has done, but it is David and the godly those who have repentance unto life, who don't just say, I have sinned but I have sinned against thee.

We realize that the horror of our sin is not just that it is wicked, not just that it is harmful, not just that it is guilty but that it is a personal affront to God himself and then it is this glorious God. Whom we have sinned against. Oh I would go back and tell young.

Christian me that for all have sinned and fallen short of the glory of God didn't mean, merely God's standard as perfection and we've fallen short of that. But that all of our sins were against that honoring and loving and praising and serving and obeying of him in his glory that we were created to honor and to love and to obey and serve Him and the light of.

And so this is the greatest part of the greatest evil. His greatest trouble is that he sinful and the greatest part of that sin is that it is against God. And yet this is the very God that he knows to be. So merciful that I have sinned against thee is actually an argument that you can use with him for forgiveness.

Why? Because those who have sinned against him are the only kinds of people that God saves. They're the only kind of people that can be forgiven. You being a sinner is not a disqualifier for the Lord Jesus eating and drinking with you. It just means that you'll get to see how greatly it would cost him in his love before he would say, take and eat, and all of you.

Drink of it. He's still eats and drinks with sinners, doesn't he? So our own sin is the greatest optical obstacle. Then there are the enemies. They're a lot. Like the devil they speak evil of me. When will he die? And his his name parish. If he comes to see me he speaks lies.

Satan is the liar from the beginning. And he told a lie because he wanted to use it as a weapon for committing murder. He heard in the day that you eat of it, you shall surely die. He knew that that was more than physical death. That that was spiritual death.

He thought that he had gained his objective in the garden and horror of horrors for him immediately, he heard that his head would be crushed and that and that there would be a redeemer and that there would be a line of the redeemed right? From the start three, in his greatest act of evil at the cross.

He was actually instrumental in the crushing of his own head. As Jesus won the victory there and he tried when he was trying to murder him But don't be surprised when people want your name to perish, your line to perish or their hostile to you and to your children when they desire your harm or take pleasure in the prospect of it.

This is what Satan is like and this as we'll see, in a moment is what we would be like, apart from grace. So the great enemy and the lesser enemies kind of follow the same template verse 5, Some enemies appear as Satan appears as an angel of light, some enemies appear.

As friends of light, he comes to see me. He speaks lies. One of the things you're going to have to learn discernment in children. Is the kind of person that is a gossip. And the easiest way to tell as if they start talking to you about someone else that person's a gossip and don't you entrust yourself to them?

Don't divulge your heart. Your mind. What you're struggling with Jesus, entrusted himself to no man. Because he knew what was in man. Exercise, the wisdom of Christ, and the practice, some determent and identify, who are those. Whom he has put in your life whom whom you know that your name is safe on their lips.

There's a blessing to be able to know that about someone and be the kind of person that others names are safe on your lips. But there is, There is the kind of person that's a gossip and can you imagine Being in the midst of this physical illness and then you've got the spiritual difficulty on top of it because it's, it's made you more keenly aware of your own sin and then you've got the enemies whom, you know, despise you and are enjoying the fact that you're in in such pain and misery.

And then in walks one of those friends who, you know, and you're careful about what you say in front of them. And you have to expend the energy of not giving away any more than they can get. Just by seeing as well as the concern of what are they going to walk out of here?

And say This is a big part. This is a addition to his affliction, isn't it? Be careful that your friendship with others is for the sake of doing them? Good that you're not friends with others so that they will think well of you. And you're not trying to get all the feels out of feeling like, you know, you did your good deed, This gossip who visited and left and gossiped in the time that they were there, probably felt themselves to really be, you know, doing something charitable.

So there are the opposite of the blessed verse 7. All who hate me whisper together against me against me? They and the word that is translated device here is the same word that is impute. In the beginning of Psalm 32 and that opening section Blessed is the one and God does not impute to him his sin And the word that translated heart hurt is just the word for evil.

So, very, very literally or woodenly against me, they impute sin. And we know that people do this to the afflicted Even if we didn't know that it happened in our own experience, we know that it happened. A Job. Didn't it because he was afflicted. And what did his friends?

Spend chapter after chapter doing accusing him of some sin. That must have been the cause of this affliction. This happens to the Lord Jesus at the cross. If God delights in him in here, the reviling of him imputing to him evil. All this time. Acted like such a goodie God despises him.

Just look and the irony that it was our own sin that God was despising on the sun whom he never stopped loving. That's one thing that you need to get into your Christology. There cannot be an interruption within the love of the Godhead. Jesus's act of obedience on the cross before.

The Father who is uninterrupted all the way through it in his love, for him, even as he forsakes and pours out his wrath upon him on a count of our sin, Jesus is active obedience on the cross, is the most pleasing thing that he ever did. And yet they were imputing evil to him in that moment.

It's kind of like the book of Job again, right? God himself said, Job is blameless. Well, Jesus says, for this reason, my father loves me and you could fill in literally an infinite amount of things there, right? Because I lay down my life for the sheep in Romans chapter 5 talks about the one act of obedience of the Lord Jesus Christ.

Be careful that you not be a devil, like one of those people at the foot of Jesus's cross or one of Job's, friends, accusing him of evil, by imputing, to somebody else sin or evil. That you don't know that it's an assumption. It's a conclusion or it's an inference.

We're very careful that we don't do that or you'll end up on the wrong side of verse 7, an evil disease, literally a word of Belial or an action of Belial. They say clings to him. The implication is that they desire that this isn't just chastening but curse Now that he lies down, he will rise up, no more.

And then verse 9 warns us that as we read verses 5 through 9, we not only take it as what happened to Christ and what may happen to us. But as a serious warning against as what we might be, because what did the disciples want to know? When Jesus started saying, one of you will betray me, Each one of them was saying is it I we hear in Matthew 26 versus 20 through 23.

So verse 9 is a reminder that every one of us has a potential at least to act this way. If not to be this. If we are given over to it, Well we have to, we have to hurry The great solution to our obstacles. Christ's Atonement and vengeance verse 10.

But you always be merciful to me and raise me up that I may repay them. And all of the vengeful spirits within us, say, ah, chapter and verse, excuse my benchful spirit, except for You weren't the king of Israel and it's not your job as the civil magistrate to take the sword that God has put in your hand to repay.

The wicked Jesus is an avenger and David as king was supposed to be an avenger. In fact, one of the things that David had failed to be was an Avenger on the back behalf of Tamar, an abdomen should have been executed. And he didn't And then Absalom amended up, committing murder and David should have been an Avenger upon Absalom.

And when Solomon becomes king and David is giving him last instructions, David gives him a whole list of people that as King David should have punished. So one of the things that he's failed to do is to be the king, who exacts vengeance upon the wicked, You know, who's not going to fail to do that.

Jesus. Jesus is the Lord, who will condemn the world? Jesus is the Lord, who to, who says vengeance is mine? I will repay. But Jesus is also the Lord who said about his first coming, the father did not send the son into the world in order to condemn the world, but that the world through him might be saved.

And while he was on his cross, not father, curse them for they know not what they do. But Father, forgive them. The fact that Jesus is the Avenger capital, A makes the atonement so much more marvelous, doesn't it? And so we are not even the Avenger when you say, oh, you always be merciful to me and raise me up that.

I may repay them. If you are in a position of authority, you may make a small application there of when the Lord gives me my health back. When the Lord gives me my strength back, I want him to give me to, to be the kind of husband. I was supposed to be, but was was failing to be the kind of dad.

I should have been Be the kind of boss. I should have been be the kind of elder. I should have been be the kind of civil magistrict, Councilman mayor, whatever that I, that I should have been, there's a small application there, but the great application is repayment, doesn't belong to us or to any of those people even in an ultimate sense.

And so, to marvel to marvel to leave room for Christ's wrath, but to marvel has mercy. So, Christ's atonement is the solution to the sin problem, our sin, and Christ's vengeance is the solution to the enemy problem. He solves them all Christ's victory is part of the solution, but this I know that you are well pleased with me because my enemy does not triumph over me.

Any rises from the dead on a can of his justification and he's declared to be the Son of God with power and we see the pleasure of God in his Son, put on glorious display in the resurrection and ascension and enthronement of of the Lord Jesus. And we are now seated in heaven with him, and our life is hidden with Christ in God, and our inheritance is embarishable and undefiled.

It is where thief cannot break in and steel. And fire, cannot destroy, and rust. Cannot destroy moth. Cannot eat. So there's quite the victory. There's Christ's reward As for me. You uphold me in my integrity or in my soundness but probably integrity is good there and set me before your face forever.

The blessing In Numbers, chapter 6 is, what is rightfully. The Lord Jesus's and His righteousness has been counted for us. His reward is now due unto us and we will be joint inheritors with Him And then verse 13 which isn't just a tack on in the end, although it is a conclusion to the Psalm and a conclusion of this section even of the Salter, but it also is an integral part of versus 10 through 13 blessed.

Be Yahweh. God of Israel from everlasting to everlasting. Amen. And amen. And the Word there is for verbal blessing. And what it means is you're created to praise Him forever. And if you've been redeemed, you've been redeemed to praise Him forever and the purpose of your redemption will be accomplished, you will praise him forever.

Let me live that. I may praise you very common, biblical cry. And that's the solution to the obstacles. Now, One of the hardest things to do is to give afflicted people the judgment of charity. But if this Psalm begins with that as one of the sure indications that our great, the great obstacles to our happiness, have been dealt with in Christ, and will continue to be dealt with, until he has done.

So completely then among the other mercies that we seek from the Lord Jesus, let us seek that he would make us to be like Himself so that we may say of ourselves or we may see of ourselves that we are. That happy one about whom Psalm 41 speaks