

Psalm 91:1-16

We'll read it, let's read it, Psalm 91 says, **"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty [El Shaddai]. I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: he truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the LORD which is my refuge, even the most High, thy habitation; there shall be no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone. Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet. Because he hath set his love upon me, therefore I will deliver him: I will set him on high, because he hath known my name. He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him. With long life will I satisfy him, and shew him my salvation."**

Introduction

First, the speaker is saying "I'm going to do this," then there seems to be the chorus that comes in the song, "surely he shall deliver thee from the snare of the fowler and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler..." to verse 9, "Because thou hast made the LORD, which is my refuge, even the most High thy habitation" all the way to verse 14. Now verse 14, interestingly, the LORD himself begins to speak, listen to what it says, the LORD speaking, **"Because he hath set his love upon me, therefore will I deliver him: I will set him on high because he hath known my name. He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour**

him. With long life will I satisfy him, and shew him my salvation.” (verses 14-16) Way too much to get through in 15 minutes here. As we go into this Psalm next week, I want you to read ahead, this is certainly the Psalm, interesting, it seems the other side, in Psalm 90 Moses is verbalizing concerns about human frailty and God’s sovereignty, God’s eternality, God’s holiness, that he can’t endure man’s sin, and he puts all of the things on the table, but still pleads for God’s mercy. This Psalm on the other hand is a Psalm that says **‘Whatever comes LORD, you’re our hiding place.’** And it should be for you and I in the days we live. Noisome pestilence, destruction coming at noonday, are you watching the News? What in the world is North Korea doing? [They just set off another nuke, September 2016] What’s Putin doing in the Ukraine? What’s happening in the world we live in? You see everything around us falling apart. This is a great Psalm for you and I to know. In fact, there are no doubt, specific promises to the nation of Israel in regards to the Great Tribulation [i.e. World War III] here, that we can apply to our lives, in the sense that he has plans for them that are distinct from us. But at the end the LORD says he will be with us **‘in trouble.’** It doesn’t say he’s going to remove trouble, or it’s not gonna come, but he’s going to be with us **‘in it, and through it.’** [Comment: to read a fascinating book proving this point, order and read “A THOUSAND SHALL FALL” by Susi Hasel Mundy, about a Seventh Day Adventist who was drafted into the Wehrmacht and sent to the Eastern Front during World War II. He maintained his observance of the 7th day Sabbath, as well as the rest of the Ten Commandments, and dietary laws of Leviticus 11, and never fired a shot in anger or self-defense. It is a most amazing story of a real Christian who lived through the most dangerous parts of World War II, in some of the most dangerous locations (the Eastern Front of the Soviet Union). Christ was most definitely living with him **in it and through it.** His wife and children received the same protection in their neighbourhood of Hamburg, during the intense B-17 firebombing of that city. Her neighbourhood was the only one left standing, and this city was thoroughly carpet-bombed.] And in that there’s a incredible promise, listen, the promise here is so distinct that Satan himself memorized this Psalm. And when he came to Jesus in the temptation in the wilderness (Matthew 4:1-11), he quoted from this Psalm. The interesting thing is, when you study through it, Satan quoted the Septuagint version of this Psalm. Because the Hebrew says here, **verse 11, “For he shall give his angels charge over thee, to keep thee in all thy ways.”** He left that out, remember. **“That they shall bear thee up in**

their hands, lest thou dash thy foot against a stone.” (verses 11-12) The Hebrew says **“lest thou dash thy foot against a stone.”** The Septuagint alone and Matthew 4 quotes it says, **“lest at any time thou shalt dash thy foot against a stone.”** Our enemy quotes the Scripture, he knows the Scripture. So you need to know what it says. And again, here’s the important thing about that, because there’s an enemy throughout this Psalm, remarkably. It is this, when we have the record in Matthew (4) and Luke of the temptation in the wilderness, nobody was there. It was Jesus, who had been baptized, and then driven by the Spirit into the wilderness to be tempted of the Devil. Jesus was there, the Devil was there. Matthew who wrote about it wasn’t there. Luke who wrote about it wasn’t there. In fact, he didn’t call them until after the temptation. None of them were there. None of them knew about it. Which means, some night sitting around a fire together, or in Peter’s house, or doing something, one of them must have said something about the devil, that old dragon or something, and the Lord must have said *‘Well let me tell you what happened before I called any of you,’* important enough to get it to the page, *‘let me tell you what happened. When I was down, at the bottom, hunger, 40 days into a fast, worn, and the old dragon came, and said ‘If you’re the Son of God, turn these stones into bread,’* and by the way, the class condition in the Greek there is **‘Since you’re the Son of God,’** he knew who he was, **‘turn these stones into bread.’** And Jesus must have said, *‘And I answered for you, I didn’t say ‘You know who I am? I should have just smoked you, I should have smoked you thousands of years ago. I could just smoke you right now.’* He didn’t say that. He said **‘Man’** not the Son of God, **‘Man shall not live by bread alone, but by every word that proceeds from the mouth of God.’** In other words, *‘Satan, I don’t have to be the Son of God to defeat you. I need to be a man whose filled with the Holy Spirit and who knows the Word of God.’* And then he took him up to the Temple and says **‘Cast yourself down, you’ll make a grand entrance, show everybody who you are, for it is written ‘He’ll give his angels charge over thee,’** and he doesn’t say “in all thy ways.” He just says, **“lest thou dash thy foot against a stone.”** **“he’s given his angels charge over thee to keep thee in all thy ways.”** We have a way, each one of us. You know, Paul said, **‘If by any means I might finish my course.’** The Lord again had told him when he appeared to him on the road to Damascus, **‘This is what you’re life is gonna be, these are the kings and rulers you’re gonna stand before, this is the way it’s gonna roll**

out.' Paul was able to say at the end **'I finished my course.'** He doesn't say *'I've given my angels charge over you so you can be a knucklehead for the rest of your life.'* No, **"to keep you in all thy ways."** How wonderful that our journey, to walk in the ways of the Lord, to be led of him, and to know that his angels have been given charge over us, to keep us, in our ways, to direct us. It doesn't say anywhere in the Psalms for you and I, we're not gonna have trouble, we're not going to have broken hearts, we're not gonna have to endure difficult things. But he ends by saying, **'The Lord says, you know what, because you love me, because you look to me,'** Five times, **'I will, I will, I will, I will, I will, I will keep you in trouble. I'm gonna do that for you. In the darkest hour, in the most difficult circumstance, you're not gonna be alone, I'm gonna be there with you.'** And whatever's coming on the world, you're gonna get to the other side. Listen, you're God's child tonight, how remarkable. I look around, I could start saying your names, so many of you. I tell you this, you're gonna be ok, he's gonna be with you, whatever comes. If a nuke hits, if the economy falls through, if there's no food, if things go crazy and they have to declare Marshal Law, however crazy it gets, he's gonna be there, he's gonna be there. And there's a bright day that's coming. And you and I see so much more than Moses or the Psalmists. You and I, we look towards that day, and we see the cross of Jesus Christ. It's interesting, the very last words of the Psalm here, if you look in Psalm 91, at the very end, he says, **verse 16, "With long life will I satisfy him, and shew him my salvation."** "satisfy" it's "satiated," it's more than just satisfy, it's to be completely satiated, God's going to, no doubt, looking to eternity, just something that's going to fill us and absorb us and sink into us, this life. And it says **"and shew him my salvation."** The Hebrew is **"I will cause him to look upon"** and the Hebrew commentators put **"with an extended gaze" "he will cause us to look upon his salvation with an extended gaze, cause us to do it."** **'We're going to stand there together, all of us, we're getting to the other side of the noisome pestilence, the plague, all the other stuff that's coming on this world, we're gonna stand on the other side of it, we're going to be so satiated with life, it's going to be overflowing out of our pores, and he's gonna cause us to look upon, with an extended gaze, Yeshua, the Messiah.'** That's what we're headed for.

[continuing this week from where we left off last week] Psalm 91, an orphan Psalm in that there is no author named. Some, it's very interesting to read the scholars, quote unquote. Some

feel it was written by Moses because it follows on Psalm 90, which is a Prayer of Moses, a Song of Moses. And they point to the similarities. Other's feel it can't be a song of Moses because of the dissimilarities, so it's kind of interesting for me to read that and think '*Guys, make up your minds.*' Obviously the LORD wrote it, and obviously, the theme of it kind of follows on Psalm 90, whoever the human author that put the quill to the page was. The Holy Spirit gave it to us. Psalm 90, tremendous, difficult days, Moses no doubt thinking of things that he had seen, things that he had put to the page, the judgment of Egypt, and the Israelites turning away from their God and so forth. And then Psalm 91 kind of brings us to a different place, and says, '***But you have a hiding place, you have a refuge, as God's people there's somewhere that you can flee, there's a place that you can find, where you have strength, you have consolation, you have security.***' And certainly all of us need that, all of us think of those things. All of us desperately need to know that as a reality in our lives. So, it's an interesting Psalm. The first verse kind of says, "***He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.***" (verse 1) When you get to the second verse the pronouns change, and it says "***I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust.***" (verse 2) Now we don't know if that's the same speaker as the first verse, where it says "***He that dwelleth in the secret place***" verse 2 says '***Well, I'm going to do this,***' and then, it seems that the speaker in verse 2, if you'll notice, in **verse 3** then says "***Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.***" So, it's interesting, all of that changes, verse 5 it changes a bit, verse 14 changes to the LORD himself speaking in the first-person, "***Because he hath set his love upon me, therefore will I deliver him:***" and then he makes a series of promises and speaks of reciprocal love and so forth. So the structure is very interesting. It's hard to be dogmatic, but look, here's verse 1, and again, this is a Psalm that presents to you and I a place to flee, the LORD our God is a hiding place, it is no doubt something that the enemy dislikes, because this Psalm stands alone in recognition that this is a Psalm that Satan quoted to Jesus in the temptation in the wilderness. So he no doubt is familiar with this Psalm, is something that he knows he doesn't want God's people to take to themselves, because of the promises that it does make.

In That Secret Place With God

It begins by saying **“He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.” (verse 1)** It makes a statement. **“He that dwelleth”** the idea is to settle down, the old Beverly Hillbillies show, remember, take your shoes off, set a spell, that’s the idea, to sit down, to dwell down, to be at home. And it says the place is **“in the secret place”** or **‘under the cover’ “of the most High” El Elion**, [don’t know how to spell it, did it phonetically] only used 36 times in the Bible, and that person, it says **“shall abide under the shadow of the Almighty.” ‘lodge,’** literally **“under the shadow of the Almighty.”** So, the first thing it’s talking to us about is **“the secret place.”** What good does it do if we just go to church, and we sing songs in front of everybody else? There has to be a secret place in our lives, as individual believers, where it says here, **“He that dwelleth in the secret place of the most High”**, this is internal. This is something that you and I take hold of, you know, in your own and my own relationship with the Lord---is there that place where we actually, we feel settled down, we feel comfortable with him, under the covering of the Most High God? You know, there’s all kinds of things going on in life, difficult things. Again, I look at my life, and as I look at the history of the years behind, there were many heartbreaking, difficult, painful things. But sitting in the secret place of the Most High, I wouldn’t change an hour. I wouldn’t change it, it’s almost blasphemous. Because I have to look back and say, *‘You’re the Most High. You’re over all things. You’re completely wise. All that comes in my life is by prescription, it’s something you’ve allowed, because you’re conforming me into the image your Son, and I wouldn’t change anything, you know, Lord.’* And there’s a place there, look, **‘Sitting in the secret place of the Most High, abiding there,’** doesn’t mean that I have to be perfect to be there. Because in that secret place, with him and I, when we’re alone together, and if you can pray for anything in my life, pray for my “alone-time with him,” because my phone never stops ringing, you know, things never stop going, it’s busy, my life is crazy. I flourish in craziness, I love it, sometimes the craziness is beyond normal craziness, and then when it’s crazy-craziness, I know there’s warfare. Then I have to take a deep breath and settle down. But normally my life, moves at a very interesting pace, I’m happy there, I flourish there. But one thing I really desire is that time alone with him, and when I’m alone with him, again, Oswald Chambers set me off on this, he said **“Christian perfection is not perfection of performance, it’s perfection of relationship.”** There’s never going to be

perfection of performance this side of glory, in our lives. But there is perfection of relationship, to where I'm struggling with it and say *'Lord, I'm really struggling,'* or *'Lord, I really wanted to slug that guy. Not only am I a Christian, I'm a pastor, you gotta deal with me, Lord, you gotta take that out of me, you know, everybody's supposed to know we're disciples,'* I talk like that to him, I talk out loud to him while I'm driving, I'm hoping people think I'm on one of those Blue-Tooth things, you know, but I'm on an uplink, but it's not what they think. And I really do, I talk with him, and I share my heart with him, and I say *'Lord, I'm struggling, I know that wasn't right, Lord, will you work in my life, help me get past that, I know I'm nuts,'* and there's a secret, wonderful place there for me, knowing that I'm his son, as you are, or his daughter. And you know, when my kids grew up in the house, the rule that I had, what I really wanted from them, is that if you mess up, I expected you to come to me. I can take it, if you come to me and tell me you blew it, you smoked dope, you got drunk, you fell into sexual sin. I might not kill you, but I can take it. What I cannot take is if I find out you're lying to me, if you're being deceitful. That crosses every line, to me. Honesty, I can deal with that. I understand sin, I'm a sinner saved by grace. What I wanted from my own kids is *'Whatever happened in your life, I want you to be able to come to me and say 'Maybe you're going to kill me, and I just ate my last meal upstairs because I wasn't sure, but I did this, I blew it.'* And I might have to go through changes, I might have to cry, but I know I could come back to them, put my arms around them, because I love them, pray with them, and talk with them. What I never wanted, and couldn't handle, and thankfully God has been so gracious to Kathy and I, not because we understand anything, it's just pure grace, they were always honest, I didn't have to worry about deceitfulness, which would hurt me more than anything more than anything. And I think in the secret place in the Most High, remember, God would say to Solomon, ***'Your heart was not perfect towards me like the heart of your father David.'*** What are you talking about? David committed adultery, he committed murder. But he sinned before his God, he never changed gods. Solomon built temples to all these other deities, all these pagan gods, and let all this into the land. David messed up before his God, got right before his God, whatever he did was before his God, he never changed gods. And when he messed up he knew it was before his God, when he repented it was before his God. And there's a comfortable place there. Not comfortable that we should be comfortable living in compromise or sin, that's not

the idea. But the idea is, we look at this world, it's falling apart, can I only have security because I'm perfect? No, I have security because I'm washed in the blood of Jesus, God loves me, and sees me in-Christ, and I am able to enjoy my relationship with him, despite the fact that I am not perfect. And I am able to share my weaknesses and my struggles with him, in the process. And he says **"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." (verse 1)** That person will **"abide"** or **"lodge under the shadow of the Almighty."** Now isn't that remarkable to think, that the safest place on earth is a shadow? It is if it's the shadow of the Almighty. Ain't no other shadow that's gonna keep you safe. But if you're dwelling, lodging in the shadow of the Almighty, that means you're close, he's right there, and you're under his shadow, you're under his care. He uses now in these first two verses, four different names for God. El Elyon, the Most High, El Shaddai, the Almighty [also Hebrew for God of the breast], then Jehovah-God [which is YHVH or Yahweh], and just God, Elohim is there. And in that, this Psalmist is telling us about his hiding-place. His hiding-place is the Most High, the Most High God. Now that's a pretty good hiding-place, isn't it? The Most High speaks of possession, it says **'He's the Most High, the possessor of heaven and earth,'** then it says **'he's El-Shaddai, you'll abide under the shadow of El Shaddai,'** and that is the One that provides [i.e. God of the breast, literally]. You abide under the shadow of the Possessor, the Provider, that's a good hiding-place. Jehovah is the Promiser, he's the Covenant-God. Elohim is the God of Power and Creation [Elohim is a uniplural rendering for God, used in Genesis 1, where God the Father, Yahweh and the Holy Spirit are all mentioned, so it's the Triune God, Father, future Son in Yahweh, and binding them together and emanating from them into all creation, and into God's called and chosen, the Holy Spirit]. This is a good place to find rest, to pull up, kind of our armchair, in a world that is disintegrating and falling apart. We're going to come to some of those things here. So, first challenge, secret, like your secret life, my secret life, the place that Satan hates, where in our own heart we're committed to a Living God, we love him, we walk with him, we want to grow in him, we want to change, we're willing to say to the Father, *'Conform me into the image and likeness of your Son,'* you know, *'Take me by the hand, even if I'm kicking and screaming, lead me in the way everlasting, Lord. And there's so many things in my life Lord I want to do, I want to change, I can't find it within me, but I'm willing to be repentant in regards to those things, and I believe you have the power to change me.'* That's a wonderful

place to live. He says here, **“He that dwelleth in the secret place of the most High shall abide (or lodge) under the shadow of the Almighty.” (verse 1)** that’s a good hiding-place.

The LORD Is Our Refuge & Fortress

“I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust.” (verse 2) Now it seems to me a different speaker. Listen to what he says, three things, **“he is my refuge,” “he is my fortress,” “he is my God” ‘Elohim’** the God of power and might. Those are hard lessons though. Whoever this speaker is in verse 2, if you can really say that, **‘I will say of Jehovah, he’s my refuge,’** that means you’ve fled there, as it says in Hebrews chapter 6, verses 18 and 19, to lay hold in refuge on God, **‘he is my fortress,’** that means you’ve found there that you needed him to be a fortress around you. He is my God, **“and in him will I trust.”** That’s a pretty remarkable statement. Look, those are hard lessons, again, no doubt, where you come to the place where you can say, **‘Look at what I’ve learned, he’s my refuge, he’s my fortress,’** that means you needed a refuge, and also a fortress, **‘he’s my God, in him will I trust.’**

The LORD Is Our Deliverer

And then it seems that he speaks to us, this person, and says this, **“Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.” (verse 3)** So, this is what he is in my life, and I believe he’s going to deliver you too. And he says, **‘First from the fowler, and from the noisome pestilence.’** And you’re thinking *‘Boy, with all the problems in my life, I didn’t know I had to worry about those two on top of everything else. I need to be delivered from the fowler and the noisome pestilence, what in the world is that about?’* Look, the fowler was just somebody whose set a trap, Jesus said that some people stumble onto a, *scandelon*, it’s the part of the trap that bait is attached to. And the fowler in this day was someone who caught fowl, birds. Ah, you didn’t have a .22, you didn’t have a shotgun to bring ‘em down, you weren’t out in the swamp with the Duck Dynasty guys, you set a trap. Most of the time that was the way that you caught, particularly smaller fowl. And he says here, **‘You know, there’s a human threat to our lives, like a fowler,’ “he shall deliver thee from the snare of the fowler,” “Surely”** no doubt, to this person whose made him his fortress and his refuge, and has dwelled in the

secret place. He says **“Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.”** (verse 3) **“the noisome pestilence”** in the Hebrew is **“the pestilence of destruction.”** Whether it is human agency, that’s hassling you, trying to bring you down, stabbing you in the back, betraying you, or whether it is natural phenomenon that seems to be a threat to your life, he says here, and look, that’s the world we’re living in, isn’t it?---that our hiding place, the place of the, there seems to be a secret place in our lives where we find some reservoir, at least of peace of mind, in the fact that the Most High is ruling over everything.

‘Yeshua Wants To Gather You Under His Wings & Shield You’

Now, there are national promises to Israel, as we go through here. Probably some of them apply to the Tribulation period, when the Jews [and us too, World War III will leave no one untouched] will see the time of Jacob’s trouble. But certainly there are lessons here to apply to our own lives. Look, it says in **verse 4, “He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.”** So, this One, whose going to keep us from the, isn’t it interesting---the snare of the fowler is a guy who catches birds, he says there’s one bird he ain’t never gonna catch, because that One, he’s gonna cover you with his feathers, and under his wings you’re going to be able to trust. Idiom through the Old Testament, the LORD, coming under the shadow of his wings. You remember Jesus, looking at Jerusalem and saying **“Jerusalem, Jerusalem, thou that stonest the prophets and killest those that are sent unto thee, how often would I have gathered thee unto myself as a hen gathers her chicks under her wings, and you would not.”** It doesn’t say it wasn’t possible, it doesn’t say it wasn’t on his heart to do that. He jus says **“you would not.”** You know, Jesus will say, in the third chapter of John when he talks about being born-again, he said **‘The Son didn’t come into the world to condemn the world, but that the world through him might have life.’** but he said, **‘But men love darkness more than light, they agape darkness more than light.’** So the problem isn’t that the Son is not available, that the Son hasn’t come, that there isn’t a secret place for us to flee, a fortress, a refuge in Jesus Christ. The problem isn’t that men can’t come, they just love something else more, sin, darkness. And, interesting here, he says, **‘Look, this is my heart,’** and Jesus,

it tells us in Luke 19, verse 41, that when he came to Jerusalem on the Triumphal entry, and he broke down, and he began to sob. You know, you have to picture him, they lay the palm branches down, he's sitting on the donkey, the people are screaming 'Save now,' for them it's triumphal entry, he breaks down, the Greek word there means, **'He begins to convulse, he's sobbing out loud.'** And there he says **'If you had only known this thy day the things that belong unto thy peace, but now again your house is left unto you desolate, your children are going to be slain in the streets, the women are going to be killed,'** he just challenged them, and he wept over the city, who would not turn to him, that he loves so deeply, that he said **'I would gather you, just as a hen gathers her chicks under her wings, that's what I would do, I'd bring you to a place of safety, but you don't want anything to do with it.'** You know, the Bible tells us he's the same yesterday, today and forever. And if anybody in the room here tonight, is choosing, and you're one of God's people, and you're in rebellion, you're AWOL, you're a prodigal, you're choosing sin over the Lord, and you think he's standing there with a big club ready to whack you. You know, kind of the truth is, you have the club and you're whacking him again, because he paid the full price on the cross. He's not wanting to whack you, what he's wanting to do is gather you under his wings, for refuge. And instead of being mad, maybe just like Jerusalem, maybe he's weeping over you tonight. Because he loves you, he's paid for you, and you refuse to come, and you continue to live in someplace outside the boundaries of his blessing, where he wants to gather you. One testimony I read of a missionary, in Angola, said a brushfire had come through, it was the dry season, it burned all through the fields and part of the jungle. And he was walking through the fields, and he saw a bird, a mother hen, kind of sitting on the ground, and as he went by, she was all charred and black, as he went by he kicked her, and he said, *"I was shocked, when she rolled over, these three little live chicks came running out from underneath of her."* And what she had done, is she had gathered those chicks under her wings, she had put herself on top of them, and protected them, and as the fire destroyed her, she laid down her life to protect her offspring. That's the same thing the Lord does, he said, **"My God, my God, why hast thou forsaken me?"**, when he comes out of that darkness, that three hours of darkness, he had died eternally, he said **"It is finished"**, it was finished before he died physically, certainly his physical death, part of it. But here, he says **'he's our fortress, he's our refuge, to dwell in the secret place of the Most High is to abide under the**

shadow of the Almighty, and he says, you know, ***'He's going to protect you from the fowler, from the human attack, from natural disaster, he's going to cover you with his feathers, and under his wings you're going to trust.'***

'The Word Of God Is Our Shield & Buckler'

And look what it says then here, and this is central. ***"his truth shall be thy shield and buckler."*** i.e. ***'the Word of God, shall be thy shield and buckler.'*** The Word of God, his Truth, you know, this is who he is in the supernatural, this is his being. Most practically in this world, this is how he speaks to us, right here. And it says ***'The Word of God is nigh to you, it isn't in heaven so that you have to go up there, you don't have to descend into hell [Hades, the grave, earth], it's nigh thee,'*** it's an open-book test, anything you're going through, 'Boy, I wonder what the Lord wants me to do?' Open the Book! *'Maybe I should put out a fleece,'* Open the Book, you only know about a fleece because it's in the Book, we don't have to put out fleeces, we got the Holy Ghost, we have the Bible. [Will say this about that, there are times when you have to ask God for a yes or no answer about a personal circumstance in your life, direction you want to take, choice you want to make, that is not involved in sin or worldly lifestyle, and then asking God by 'fleece-flipping' is not wrong, just so what you're asking doesn't run counter to the Word of God. You're asking God for specific guidance, such as *'Should I continue praying for such and such an individual, or is it a waste of time, is it your will, etc.?'* or *'Should I take this direction in my life, or that, Let this happen in this manner, if the answer is yes, or that happen if the answer is no.'* I've done that, it isn't wrong, and by it God has established the vision for my life. This website is a result of such 'fleece-flipping,' or asking for a specific sign, see <http://www.unityinchrist.com/memphisbelle.htm>] We have the Bible, it's an open-book test [and I've learned in school, some of the hardest tests were open-book tests]. He says here, ***'it's his truth, it's going to be first 'thy shield,'*** specific word in the Hebrew, it's the large shield that covered the entire body, that you could get your whole body behind it, nothing could get through to your head, your feet, you could get behind it. And the next word, "buckler" is a word for the smaller shield, you might be wearing it in a sword fight, in a contest itself, and it says his Word is that [Greek hoplite armour, their round shield, about 2.5 to 3 feet in diameter, made of hardwood, covered in bronze, accompanied by the a short sword or very long spear,

the length and strength of a weaver's beam]. It's the large shield that covers us completely, and it's even the shield that we use when we get into a jousting match, a sword-fight during the day with the enemy or something. It's [the Word of God] our shield and our buckler.

“Thou Shalt Not Be Afraid For The Terror By Night, Nor The Arrow That Flieth By Day...A Thousand Shall Fall At Thy Side, And Ten Thousand At Thy Right Hand; But It Shall Not Come Nigh Thee”

Now there's kind of this instruction here, as we go from verses 5 down to verse 9, let's read through it. It says, **“Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the LORD, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling.” (verses 5-10)** Now again, try to imagine in this culture, you're traveling, you're not flying, you're not in a car with the doors locked, you're on a donkey or you're walking, there are always robbers, there are always brigands, just, it was the way it was. **“pestilence that walketh in darkness”** deadly infectious diseases. Now, it's very interesting, if you like to study, John Philips has done two volumes on Psalms, and they're wonderful, it's a two-volume commentary, great stuff to dig into. And he finished it in 1988, and when he comes to these verses in 1988, he says, *“You know I have friends in the intelligence community, and they tell me there's at least 15,000 terrorists in the United States right now, 1988.”* And he says, *“No doubt the times ahead of us, where we're going to see attacks on American soil, we're going to see them looking at our nuclear facilities, our water reserves, our electric reserves, trying to smuggle weapons into our country.”* This guy's writing in 1988, and he says *“How important these verses will be to us in those days.”* Are they? here we are. We're smack-dab in the middle of it. We're smack-dab in the middle of it. You now, Philly's at the top of the hit-list for the next terrorist attack in the country. You know, all the symbolism of the Liberty Bell, the Declaration of Independence, all of those things, and for other reasons that I can't talk about. It says here, **Thou shalt**

not be afraid for the terror by night; nor the arrow that flieth by day", you know, some people, you meet people like this, they're afraid of everything, they are afraid of everything. You know, there's all kinds of phobias. There's a movie called *Arachnophobia*, a whole movie about people scared of spiders, give me a break, get some spray. It's a bug. But you know people like that, they die a thousand deaths before they die one, the real one, you know. Their favorite indoor sport is being afraid. [Comment: Now, this is not to make fun of those suffering from depression and anxiety, related to Post Traumatic Stress Disorder, and not only military vets suffer from PTSD, but people who were physically abused as children also suffer from this. It's real, and these people only survive with a lot of therapy and medications. One famous military vet was killing himself with alcohol, just to knock himself out when he went to sleep, to keep the nightmares away, he was drinking himself unconscious---after he'd endured two years in a Japanese prisoner of war camp where the camp commandant tried to beat him to death repeatedly. His name is Louie Zamperini, and his account is recorded in Laura Hillenbrand's "*Unbroken: A World War II Story of Survival, Resilience, and Redemption*" To my knowledge, Louie is the only one on record (there are probably others) who has been healed of PTSD, and there is only one way to be healed of it (or of depression and anxiety for that matter). His healing came at a Billy Graham revival meeting in southern California when Billy Graham was only 31 years old. Plain and simple, God healed Louie. All the people I know, Vietnam Vets, and some young people who have been abused as children, still suffer from it, with therapy and medication only alleviating the symptoms. Other than Divine healing, there is no known cure for PTSD or anxiety and depression disorders, close cousins to PTSD. The minds of such people are permanently messed up, and those who suffer from this should *never* be made light of or made fun of. I just had to add that, because I know people like this, and it's not their fault, in most cases it was done to them, or they have a chemical imbalance within the brain.] The Word of God should be our shield and our buckler, **"Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand;"** we don't want to see that, do we, **"but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked."** (verses 5-8) now that's true in verse 8, we're gonna see that, we're going to see the reward of the wicked.

Look, he may not keep us from terror, but he will keep us in terror. He's not going to forsake us. [Comment: a fine example of that is found in the book, a true story, titled **"A Thousand Shall Fall"** by Susi Hasel Mundy, the electrifying story of a soldier and his family who dared to practice their faith in Hitler's Germany. This soldier did witness a thousand fall at his side, where all but seven of his 1,200 man unit died.] We may go through terrible circumstances. There's Christians around the world that are martyred today. He doesn't keep them from, he keeps them in, in the middle of those most terrible circumstances, he's the secret place that they found. Because, if you look, when God speaks, down in **verse 15**, he says, **"He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him."** It says **"I will be with him in trouble."** It doesn't say *'I'm going to keep him out of trouble,'* it says ***'When he's in it, I will be there with him.'*** So he describes these incredible scenes, and then he says, ***'But with your eyes, you're going to behold, you're going see the reward of the wicked.'*** Look, God draws a difference. You remember there at Sodom and Gomorrah, Abraham said to the Lord, **"Shall not the God of all the earth, certainly you're not going to punish the righteous along with the wicked?"** and he doesn't. [Comment: The archeological sites for Sodom and Gomorrah have been investigated, and are marked off near the southern end of the Dead Sea, on the Israeli side. Extremely pure golf-ball sized balls of sulfur (anciently called brimstone) are embedded in all the ashen structures of all the buildings. They burned with intense heat, up in the thousands of degrees, melting stone structures found throughout the two sites. Some charred fossilized human bones have been unearthed there as well. Tanks can fire phosphorus rounds called *'Willie-Pete,'* which burn anything it comes in contact with and cannot be extinguished. This burning brimstone, 100 percent pure sulfur, had the same effect. You can order a DVD where this archeological site is being examined by Ron Wyatt. It's titled ***Revealing God's Treasure*** and can be ordered at <http://www.ArkDiscovery.com>.] We watch Israel in Egypt, and all the plagues that come on Egypt, and Goshen is completely set aside and distinct, and doesn't come under those plagues. So God certainly knows how to divide between the righteous and the wicked. We can trust him with that [see <http://www.unityinchrist.com/lamb/exodus1.html>]. Because we're washed in the blood of Jesus, one day we will stand on the right side of all things, and we will see the judgment that comes upon the wicked, and Satan, and fallen

angels, we will see that. He says, ***'It won't come nigh thee,'*** **verse 9** says, ***"Because thou hast made the LORD, which is my refuge, even the most High, thy habitation;"*** (now referring back to verse 2, "which is my refuge") ***"there shall no evil befall thee, neither shall any plague come nigh thy dwelling."*** (verse 10) This is verse 1 and 2, you know, ***'You've made the LORD, in a secret place where you dwell, where you settle down, you've made the Most High, so you're going to abide under the shadow of the Almighty, he's your refuge, your fortress,'*** and it says in **verse 9**, ***"because thou hast made the LORD, which is my refuge, even the most High, thy habitation;"*** that's where, houses come and go, if you haven't noticed. Houses come and go. I think there was a period where Kathy and I moved like five times in six years [ouch!]. That will make you hate moving, and say ***'This is the last time, the next time I'm moving is when the Trumpet blows, I'm not moving again.'*** But houses come and go. Again, Abraham, the thing that I loved about Abraham, he's known as the man of the tent and the altar. He was exceedingly wealthy, and he lived in a tent. Everywhere he went he built an altar. ***"Because he was looking for a city whose builder and maker is God."*** So the tent defined his relationship with this world, and the altar defined his relationship with the next world. Though he was exceedingly wealthy, he never really settled down here, because he was looking for someone else. He was the man of the tent, and he was a man of the altar, everywhere he went he slaughtered a lamb, because he knew that he was a sinner saved by grace. He knew that had to be real in his life and in his heart. He says ***'These things are not going to come near your habitation, you made the LORD your habitation.'***

ANGELS: "For He Shall Give His Angels Charge Over Thee"

Now look, **verse 11**, ***"For he shall give his angels charge over thee, to keep thee in all thy ways."*** ***"in all thy ways"*** is an important phrase. ***"For they shall bear thee up in their hands, lest thou dash thy foot against a stone. Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet."*** (verses 12-13) So, he says ***'Look, you see all this natural phenomenon, you see terrorism, you see war, you see plague, you see the earth shaking.'*** he said, ***'But there's another world,'*** Understand, you're not gonna be safe just because none of those things ever

are going to come into your world. ***'You're gonna be safe because he's going to give his angels charge over thee.'*** You want to read a great book on angels, read Billy Graham's book ***"Angels, Angels, Angels"***. He says in the beginning, *"The reason I wrote the book is because everybody talks about the Devil, devil, devil, everybody talks about demons, demons, demons, all these Christians trying to say they're demon-possessed when they're filled with the Holy Spirit."* And he said, *"There's over 327 references to God's holy angels in the Bible,"* and he just gives a remarkable picture of these angels that are all around us, and have charge over us. It says the ones who watch over us, our guardian angels always do behold the face of our Father whose in heaven. They watch over us. It says in Hebrews, chapter 12, that, I'll read it, got my computer notes here. When we go to heaven [God's throne, the New Jerusalem, which will end up in earth, cf. Revelation 21:1-23], it says ***"You are come to Mount Zion, unto the city of the Living God, unto heavenly Jerusalem, and unto an innumerable company of angels."*** The number of angels in heaven, God's holy angels, that had not rebelled, they are innumerable, they're more than can be counted. You figure, one angel slew 185,000 Assyrians in one night. The number of angels are innumerable, it says. It tells us in Psalm 103 that they excel in strength. It says in **Hebrews chapter 1, verse 14**, I'll read that too, that they're appointed to you and I as the heirs of salvation, that that's their job, it says, ***"Unto which of the angels said he at any time, 'Sit on my right hand till I make thine enemies thy footstool.' Are they not all ministering spirits sent forth to minister to them who are called the heirs of salvation."*** And it tells us in **Psalm 34, verse 7**, ***'that the angel of the LORD encamps around those who fear him.'*** So this is what we do know about angels. We know they're innumerable, you can't count them, there's too many of them. We know they excel in strength. We know that they're sent forth to be ministering spirits to the heirs of salvation, that's you and I. And we know the angel of the LORD encamps around those that fear him. There's a remarkable picture that's given to us. We don't know their names. You know in the Apocrypha there's Rafael, there's seven different angels that are named. We don't know that. The Bible names two of them, Mike and Gabe. Lucifer is not an angel, he's a cherub, it's a different form. [Some believe Michael and Gabriel are cherubs as well.] God's holy angels, there's Michael the archangel, there's only one archangel, there's always a definite article in front of his name. The archangel, which means he's the angel of all angels. He has a specific duty over the nation of Israel. You watch

what's happening on the news today, the reason this small country has survived all of the things that are going on, is supernatural, Michael the archangel. Gabriel seems to be in charge of birth announcements, at least [as well as giving at least three warnings to Joseph in the protection of Jesus, Yeshua, when he was a baby]. He talks to Daniel about the coming of the Messiah, and then the Magi come, no doubt they're part of the order that Daniel founded when he was in Babylon, and Persia. And evidently part of what he heard from Gabriel is about the star that would come, that would announce the birth of the Messiah, they come, they follow that star, they get there, Jesus is somewhere between one and a half and four by the time they get there, it was a long journey [maybe one year old or less, see http://www.unityinchrist.com/mathew/Matthew_2-1-23.htm]. He wasn't in the manger, he was in the house, that's where they found the small child in Bethlehem. [He still could have been a newborn, or very young. Read that expository sermon linked above.] And Gabriel then shows up there, of course to tell Mary she's going to conceive (cf. Matthew 1:18-25). So he seems to be a guy whose in charge of the birth announcements and all of that. We have their names. Lucifer is a cherub, he is the order of the cherubim, he was the one who led worship in heaven, all the world's problems started with a worship leader. And, not reflecting on any of ours, I'm just saying. But he's a cherub, he's a different order. [Some think Michael and Gabriel are cherubim as well, we'll have to wait and see.] So, angels, they're around us, I saw one when I was little, for a long time just stared at him. People have come up to me, feel free to do that, and said, '*We saw an angel behind your church.*' That always makes me feel good. But I have to ask, '*Was he big and beautiful and friendly, or was he mean or something?*' I'm only kidding. But they're around us, they're around our kids, we've heard stories from kids about seeing these angels, as they were running, afraid at night, through the park or somewhere, and look up and see these angels over them. What a wonderful thing. What a wonderful thing. One of the men in our church, when he was deathly ill, told me he looked up, and he saw these two beings, they were like beings of light. He said, '*They didn't have wings,*' he said, '*all I could say is they were pure beyond any word we have to describe pure, they were friendly, beyond any word we have to describe friendly, there was no guile.*' He said, '*I must have looked at them for 20 minutes, and they were just standing over my bed, looking down at me,*' and he said, '*they were kind of clothed in*

light,' he said, 'I can't describe,' and within four hours he was better. So, we've heard testimony, you know, they're there, they're around. I'm glad, I am glad, especially with grandkids, I'm glad somebody other than us is watching over them, in the world they're living in.

Satan Knows The Scriptures

“For he shall give his angels charge over thee, to keep thee in all thy ways.” (verse 11) Now, **“in all thy ways”** is very important. **“They shall bear thee up in their hands, lest thou dash thy foot against a stone.” (verse 12)** Now it's very interesting, because this is the verse that Satan comes to Jesus with in the temptation in the wilderness. And very interesting, by the way, Satan knows the Scripture [see <http://www.unityinchrist.com/mathew/Matthew4-1-11.htm>]. He quotes the Word of God to the Word of God. Remarkable, there, in Matthew, when he quotes it, he quotes from the Septuagint, because when he says to Jesus there, **‘He shall give his angels charge over thee, they shall bear thee up in their hands, lest,’** Satan says, **‘at any time thou dash thy foot against a stone.’** That's the translation from the Septuagint. What he does, though, you know he always adds and subtracts from the Word. He says to Jesus, **‘He shall give his angels charge over thee,’** and he doesn't say **“to keep thee in all thy ways.”** He says **‘he shall give his angels charge over thee, they shall bear thee up in their hands, lest thou dash thy foot against a stone.’** He edits out the part **“to keep thee in all thy ways.”** Because there are “ways” that God has prescribed for us. You have a way. Paul says **“If by any means I might finish my course.”** God, you know, we have his Word, there are ways that he wants us to walk in, they are for us. You know in Psalm 103, we'll get there, it's interesting, it says, **‘He made known his works unto the children of Israel, but he made known his ways to Moses.’** The children of Israel saw the miracles, Moses knew something of God himself, his ways. And he has those for us, **“in all thy ways.”** Satan loves to omit that. Satan loves to get us to be presumptuous with the Word, and we're living in the Word, we're walking in the Word, but we're not in the way we should, and then we think we can presume on the Word. Remember Jesus answered him and said **“Thou shalt not tempt the Lord thy God.” (Matthew 4:7)** You know, we love to take Scriptures out of context sometimes, and apply them where they don't apply. Very interesting, the enemy must hate this Psalm, because of all the security it promises to God's children. He

always quotes the Bible, but he always misquotes or misapplies the Bible. Understand that about him. He says here, **'he's given his angels charge over thee,'** you think of Peter, how the angel came and got him out of prison. You think of Paul saying he was standing in the storm, and he said **'Don't worry, we're gonna lose the ship, but we're gonna be ok, the angel of the Lord stood by me and spoke to me,'** and this and that, and you think of angels that come in the Old Testament, those who took Lot out of Sodom and so forth, all through the Bible, very active ministry. He says here they're watching over you, they're assigned to you. You know, the last time I was in Israel, Josh and I, it was very interesting, we got there, we're walking up the gang-plank, and because we were doing something with Joel Rosenberg, and there was a possible threat, and we walked up the top, and there was a guy standing there, and he said, *'Joe Focht, Josh Focht, let me see your passports.'* We showed him our passports. He took our passports, he said *'Come with me.'* He unlocks this elevator, takes us in, we're like *'We've been to Israel twenty times, this never happened before.'* Zoom, down in the elevator, takes us down onto the runway, there's a black Mercedes there, he says *'Get in.'* So we get in, and then they drive us around to this waiting area, and there's cheese and nuts, I'm happy now, there's coffee, there's juice, all these snacks, and we just sit there, and they come back with our suitcases to the room. Passports stamped, take us back up, and there's a guy driving a black van to drive us to the hotel, and his name was Moesha, I said, *'Moses, it's interesting, I said they don't know,'* he said, *'I know, I know, I heard that before.'* He said *'My family has been living in Jerusalem for thirteen generations.'* He said *'When Suleiman was here, my family was here, in Jerusalem.'* He said, *'I have thirteen generations buried on the Mount of Olives.'* He said, *'I know who you are,'* he said, *'We know who you are, we know who your church is, we know you've been here twenty times, we know you love our country.'* He said, *'I never thought I'd get to meet you.'* So me and Moesha are friends now. And when we got to the hotel, and everywhere we went, there was guys with earpieces and suits all around us. I can't tell you their names, but they were just everywhere we went, they were watching, the car in front of us with a bunch of them, car behind us with a bunch of them, kind of cool. But it ain't nothing like having angels around you everywhere you go. They might have got us through the airport quicker, but the angels were holding the plane up all the way across the Atlantic to get us there, you know. He's given his angels charge over us, just imagine what it's gonna be like to get to heaven and find

out, have some angel say, *'Man, I'm I glad that's over, I'm glad you're here, I need a day off!'* [he laughs] Some of us, you know, are going to have bald angels when we get there, we made all their hair fall out.

Angels Are OK, But That's My Kid, And Because He Loves Me, I'm Gonna Take Care Of Him

Interesting, he says in **verse 13**, **"Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet."** You know, they speak of something natural, but these are all idioms of the darker forces of evil, **"Thou shalt tread upon the lion and adder"** the poisonous venomous snake, **"the young lion and the dragon shalt thou trample under feet."** (**verse 13**) And in **verse 14** now the LORD speaks, he begins to speak. And it's just remarkable, listen, **"Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name."** He says, *'This is what I'm gonna do.'* **"I will set him on high,"** the idea is, in a position of completely defensible, in a high position [i.e. militarily, the high ground], **"because he hath known my name."** *'He's known me.'* Not only that, he does something very interesting, he says **"because he hath set his love upon me,"** he says, *'I'm gonna deliver him, not just the angels, the angel of the Lord camps around those who fear him, and delivers them.'* He said, *'No, no, I'm involved in this one. Angels are ok, but that's my Kid, and because he loves me, I'm taking care of him.'* Now we're way up above Special Forces or anybody else. This is like Special, Special, Special Forces. He says **"because he's loved me"**, it's not the normal word for love in the Old Testament. This word is only used eleven times, and it has the idea of **"to cling to, to cleave to, to be devoted to, to passionately involved in."** He's saying **'Because he's loved me, he's devoted to me,'** there's something heartfelt in this. **'He's decided to cling to me, to cleave to me, he's dwelling in the secret place of the Most High.'** You know, earth stinks. Somebody made that bumper-sticker for me, by the way. Earth Stinks, thank you, I appreciate it. Earth stinks, this is earth, we get confused, this ain't heaven. It could say that. Earth Stinks, This Ain't Heaven, that kinds of fulfills the whole idea there. But he says, but people on that pilgrimage, going through this world, understand, this is not the permanent home, and their permanent home, and there are those there, the Lord says, **'You know what? They love me.'** Of all the

security, of all of the things that life can offer, of all of the things that might say *'Try me, I'll fulfill you,'* we tried a lot of those things before we got saved, didn't we. He says, ***'There are those, that are now, they're devoted to me, they cling to me, they've come to the place where they love me. They ain't perfect, they ain't sinless, but they're devoted to me. I'm growing them, I'm changing them, I'm disciplining them, I'm conforming them into the image of my Son, but they're devoted to me, and because they have loved me,'*** he breaks in, in all of this, and he says, ***"Therefore, I'm going to deliver him."*** ***"I will set him on high,"*** like a fortress, ***'I'm gonna put him in a place that's defensible, because he's known my name.'*** ...look, did Judah know his name, Yahweh YHVH, they couldn't even pronounce it. We've known his name. You shall call his name Jesus, Yeshua, because he shall save his people from their sins.

*When He's In The Middle Of A Pickle, I'm Gonna Be
There With Him*

The sense in **verse 15**, again, is because ***"He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver and honour him."*** ***'he shall call upon me,'*** he says ***'I will answer him,'*** and look what it says, ***"I will be with him in trouble."*** It doesn't say *'I'm going to remove him out of it.'* It doesn't say there's not going to be trouble in this world. He says ***'When he's in the middle of a pickle, I'm gonna be there with him. Whatever it is, however painful it is, however it might stink, it's difficult,'*** he says, ***'but because he calls upon me, I'm gonna be with him.'*** ***"I will be with him in trouble; I will deliver him, and honour him."*** Notice this, ***"I will deliver him, and honour him."*** So look, you're in a terrible situation tonight, you're in a tough situation, your heart is broken, you're afraid, you're lonely, you feel like throwing in the towel, you don't have any more strength, you want to give up, you feel like the tank is empty, all of that---and those are honestly places that we come to---he says this, ***'But because we've clung to him, we've held on to him,'*** and there's something passionate about that, he says, ***'I'm gonna deliver him, I'm gonna set him on high, he knows my name, and because he's called upon me, 'O Jesus, Yeshua,' I will answer him, I will be with him in the trouble, whatever it is that you're in the middle of right now,'*** and look what it says, ***"I will deliver him, and I will honour him."*** (**verse 15b**) We're just passing through, you're not gonna

stay in whatever difficult situation you happen to be in right now. It's gonna pass. That should be your favorite bumper-sticker, *It Came To Pass*. It didn't come to stay, it came to pass. **"I will deliver him, and honour him." (verse 15b)**

'I Will Cause Him To Look Upon, With A Fixed Gaze, My Salvation'

And **verse 16** is just off the charts. The King James says **"With long life will I satisfy him, and shew him my salvation."** The Hebrew says **"With length of days"** You know, a doctor can add days to your life, but only God can add life to your days. Ok? Doctor, he can add years to your life, only God can add life to your years. There's something about fulness in this. And to the Jew, by the way, "length of days" looked forward to eternity, in their idiom, when they thought about this. He says **"With length of days will I satisfy him,"** Hebrew, **"I will satiate him,"** "Satisfy" is good, "sate" is "you're overflowing, you're running over, you're so full you can't contain," satiated is much different than just satisfied. He said **"With length of days I will satiate him, and show him"** again, it's more than just *'I'm going to show him something,'* the Hebrew is: **"I will cause him to look upon."** If you read it straight out of the Hebrew it says, **"I will cause him to look upon"** and the Hebrew means **"with a fixed gaze," "I will cause him to look upon, and that with a fixed gaze, my salvation."** Isn't that amazing? In eternity, length of days, we're going to be satiated with it, we're going to be filled, it's going to be more than we can explain, exceedingly abundantly beyond all that we could ask or think, that's satiated. And God is going to cause this to happen. He's going to cause us, with a fixed gaze, to look upon his salvation. I'll read it to you, we're all headed there, sooner than later. John said, **"I wept much because no man was found worthy to open and to read the scroll, or to look thereon. And one of the elders said unto me, weep not, behold the Lion of the tribe of Judah, the Root of David, hath prevailed to open the scroll and to loose the seven seals thereof. And behold, and lo,"** So the experience that John has at this minute, it can't just be "behold," **"and behold, and lo,"** he's stacking 'em up here. It's like "and behold, look at this," and "lo" is "Whooo, I looked and Whooo," **"I beheld, and lo, in the midst of the throne, in the midst of the four creatures, in the midst of the elders, stood a Lamb as it had been slain"** literally, *'with the marks of slaughter upon him,'* **"having seven horns and seven eyes,**

which are the seven spirits of God sent forth into all the earth.” Very interesting, the Lord is dictating, John is writing. The Lord is standing over him, he says ***‘Write the things which thou hast seen, those things which shall be, the things which will be after these things,’*** John’s writing. It differs, the Book of Revelation, from other books in the New Testament, where the Holy Spirit inspired the writers, the quill went to the page, it wasn’t just the writer was inspired, what went through the writer, through the quill, to the page is what’s inspired. But here the Lord is dictating, in his glory, standing over John, and John is the secretary, Jesus is dictating. He looks up and sees him, it says his hair is like fire, his face like the sun, his voice is like the sound of many waters, and he says ***‘Alright John, write.’*** And when the Lord stands over you like that and says ***‘Write’*** you say ***‘Yes Sir!’*** John’s writing. And through the Book of Revelation, the Lord’s favorite name for himself is “the Lamb of God,” 28 times in the Book of Revelation, Jesus calls himself “the Lamb of God.” Look, he’s standing there in glory, his face, you can’t look at it, his hair is white as wool, golden breastplate, his feet burning like brass, his voice like the voice of many waters, a huge sword is going out of his mouth. And he could say throughout this book ***‘You call me the King of kings, the Lord of lords!’*** No, throughout the book he’s the Lamb of God. And in this particular place, it’s ***“the little Lamb”*** in this place alone it’s diminutive, it’s very interesting. And he says, ***‘lo, in the midst of the throne, in the midst of the beasts, in the midst of the elders, stood a Lamb, a little Lamb, with the marks of slaughter upon him,’*** listen, ***‘seven horns and seven eyes’*** is all-powerful, all-knowing. ***‘an all-powerful, all-knowing little Lamb with the marks of slaughter upon him,’*** whose worthy to open up everything for everybody in regards to forgiveness and inheritance and all. And it says, ***‘And he came and took the book out of the right hand of him that sat on the throne, and when he had taken the book, the four beasts, and the four and twenty elders fell down before the Lamb, having every one of them harps and golden vials of odors, incense, which are the prayers of the saints, and they sung a new song, saying, Thou art worthy to take the scroll, to open the seals thereof, for thou wast slain and hast redeemed us to God by thy blood out of every kindred, tongue, people and nation, has made us unto our God kings and priests.’*** He says here, he says, ***“I will satiate him with fulness of days, and I will cause him to look upon, with a fixed gaze, my salvation.” (verse 16)*** Imagine what this scene is going to be like, as we look there. Listen, Revelation chapter 5, read

Revelation 4 and 5. You can learn the words to the songs before we get there. Your responsibility. I told you...Don't tell anybody you're from Calvary Chapel if you're there and you don't know the words to the songs. You should know the Scripture well enough to say to people *'Wait till you see this, wait till you see what happens next, now watch this.'* Everybody falls down at one time, everybody sings at one time, everybody throws their crowns at one time. Listen, there's complete **order** in heavenly worship. We think worship is heavenly when there's a guy over here yelling *'Amen! Ya I believe that, ya!'* You know, if one of the four cherubim went *'Amen!'* the rest of them would all look at him like...You see heaven [Kingdom of heaven, wherever it is and ends up, cf. Revelation 21:1-23], when God has everything the way he wants it, has everything ordered the way, there's complete order, there's complete unity, it's the most spiritual worship anybody could ever imagine, and when they look up, it says they all say at the same time, *'Holy! Holy! Holy! Lord God Almighty, who was and who is and who is to come,'* they all fall down, they all cast their crowns before him. You watch the scenes that take place, it's just, I can't imagine anything, it says, in the crowd there's an innumerable company of angels, and an innumerable company saints, it must be going up on all sides of the Lamb, is there's a sea of faces, innumerable, human and angel, and people from every nation, kindred, tongue and age are there, saying, *'Worthy is the Lamb.'* Just imagine, I love it when I sneak in here during the woman's conference, and there's over 2,000 ladies here in the sanctuary, to listen to them sing, it's just astounding. Because their husbands are with the kids, they're free, they're singing, they love Jesus for all kinds of reasons, and it feels sometimes the roof's going to go off the building. That's 2,000, or 2,000 of the men, just imagine what it's going to be like a thousand, ten thousand times ten thousand times ten thousand, times thousands of thousands, there isn't anything really like a human voice [except for an angel's voice]. And when they're all glorified and tuned up, it's really going to be something. Imagine what it's going to be like. Right now, while we're in journey, I encourage you to dwell in the secret place of El Elion, the Most High. Find that place alone in your heart with him. Because you'll be there under the shadow of the Almighty. He'll be your refuge, your fortress, your strength, he'll keep you. Whatever agency comes against you, whatever natural phenomenon may come your way, he's going to spread his feathers, his wings over you, he's going to protect you, he's going to keep you. There may be something to be afraid of in

the middle of the night, there may be terrorism, there may be destruction at noonday, there may be the pestilence that comes, there may be all of these things, but your eyes are going to behold God setting all things right, dealing with the righteous on one side and the wicked on the other, you're going to see it, it's gonna come. And understand that he's given his angels charge over you, **"to keep thee in all thy ways, lest thou dash thy foot against a stone,"** you know, **"to bear thee up."** And in the final analysis, we're gonna tread on, Romans chapter 16, the Old Serpent, the devil, under our feet, it says in Romans 16. So know this, because we love him, and we do, and we do, we clink to him, there's an emotion involved in it, there's passion to it. Because of that, he's going to keep us, he's going to strengthen us, he's going to set us on high. He's going to be with us in trouble, he's going to deliver us, he's going to honour us, and in the final analysis, he's going to give us fulness of days in eternity, satiated, we'll be satiated, so satisfied, a day in thy presence, you know, is more to be desired than a thousand elsewhere. Just fulness of days, **'and he will cause us, and it won't take much coaxing, to look upon with a fixed gaze, our salvation.'** What a day, huh? What a day. Let's stand. Let's pray, we'll have the musicians come, we'll sing a last song.

In Closing

And look, as we're singing, I'd just encourage you to do this, pray for the person next to you. Pray for the person in front of you. Because you don't know whose standing here whose thought about suicide. You don't know whose standing here this week, had such a terrible week that maybe they feel like a complete hypocrite right now, or they feel like God doesn't love them, maybe they're judging God by the circumstances they're in, that really stink tonight, instead of judging their circumstances by the God that loves them. We can all do that, I can do that. And just pray, you know, for that person, *'Lord, help that person in front of me, next to me, to dwell in that secret place with you, Lord. And even when life is terrible and is falling apart, that they would just have that sense of your keeping, your strengthening.'* God will bless you when you bless other people that way. Let's pray, let's lift up our voices in worship to this God that we love, that's gonna cause us to gaze upon our salvation one day...[transcript of a connective expository sermon given on Psalm 91:1-16, by Pastor Joe Focht, Calvary Chapel of Philadelphia, 13500 Philmont Avenue, Philadelphia, PA 19116] (btw, Philmont=Mountain of Brothers)

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