

My Notes 5-16-2023 Tuesday Morning

[Psalm 34:13-19](#) **13** Keep thy tongue from evil,  
And thy lips from speaking guile.

**14** Depart from evil, and do good;  
Seek peace, and pursue it.

**15** The eyes of the LORD *are* upon the righteous,  
And his ears *are open* unto their cry.

**16** The face of the LORD *is* against them that do evil,  
To cut off the remembrance of them from the earth.

**17** *The righteous* cry, and the LORD heareth,  
And delivereth them out of all their troubles.

**18** The LORD *is* nigh unto them that are of a broken heart;  
And saveth such as be of a contrite spirit.

**19** Many *are* the afflictions of the righteous:  
But the LORD delivereth him out of them all.

All right I'm assuming you all recited this with me this is one to put in your heart. And if I recall, everybody said they were going to try to memorize this so that I don't remember. These are great promises to hold onto and to cling to.

Alright, there's also instruction exhortation that we find in [Psalm 34](#), and that is where we left off during last week. So we're going to take up here. [Psalm 34:13](#) Keep thy tongue from evil and thy lips from speaking guile. Alright, so the word guile just means deceit so we see here just a brief instruction about keeping our tongue, but the Bible has so much to say on this, particularly in James where we have an entire chapter devoted to this, and certainly the book of Proverbs. So we'll take a look at some of these passages.

[Proverbs 17:27-28](#) He that hath knowledge spareth his words: *And* a man of understanding is of an excellent spirit.

**28** Even a fool, when he holdeth his peace, is counted wise:

*And* he that shutteth his lips *is esteemed* a man of understanding So there's some lessons that you've learned in all of this, and of course there is a season to speak, he says, but there's also a cease to be quiet. [Ecclesiastes 5:1-5](#) Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil.

**2** Be not rash with thy mouth, and let not thine heart be hasty to utter *any* thing before God: for God *is* in heaven, and thou upon earth: therefore let thy words be few.

**3** For a dream cometh through the multitude of business; and a fool's voice *is known* by multitude of words.

**4** When thou vowest a vow unto God, defer not to pay it; for *he hath* no pleasure in fools: pay that which thou hast vowed.

**5** Better *is it* that thou shouldest not vow, than that thou shouldest vow and not pay.

So may God help us to control this tongue. It gets us into a lot of trouble. We've all said things we wish we had not said, and it's very difficult to take words back once they've emanated forth out of the mouth. You know, another Bible expositor once said, you know you've got these two gates that that before the tongue can actually say anything, we have to open our lips and we have to open our teeth, you know, so we have like 2 barriers before the tongue could get loose, but somehow out it comes in words that we wish we had never said terrible things sometimes that again we can't take back once those words synced down in the heart. Jesus said in [Matthew 12:34-35](#) out of the abundance of the heart, the mouth speaketh. So oftentimes when someone says something, we say, well, you know, and then they later apologize or I should have said that, but we would say, oh, well, that's really what was in your heart, you know, even though you might never have expressed it. So we have to be careful about what words come out of our mouths, and may God give all all of us the the tongue of the learned. [Isaiah 50:4](#) says The Lord God hath given me the tongue of the learned, That I should know how to speak a word in season to *him that is* weary: He wakeneth morning by morning, He wakeneth mine ear to hear as the learned. What was that? It showed up big mouth sometimes. You might remember this I am a big mouth. Yeah, sometimes that's the problem. Too much we say too much, and so gather some instruction in [Proverbs 10:18](#) He that hideth hatred *with* lying lips, And he that uttereth a slander, *is* a fool. You can hide it hatred with lying lips and being the author of the slander is a fool. So let's be careful that you have what sometimes just idle talk we'll be judged for everything we say, ultimately [Matthew 12:34-35](#) tells us. [Proverbs 10:19](#) In the multitude of words there wanteth not sin, but he that refrained his lips is wise. [Proverbs 10:21](#) The lips of the righteous many, but fools die for want of wisdom. [Proverbs 10:20](#) The tongue of the just is as choice silver: the heart of the wicked is little work. Now this passage in [Ecclesiastes 5:1](#) Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil. It really speaks about Val taking. But of course all that has to be done with our tongue, right? We have to speak it. So the Bible warns about keeping our foot will not go into the house of God, people ready to hear than to give the sacrifice of fools whether they consider not that they do evil, [Ecclesiastes 5:2](#) Be not rash with thy mouth, but not by heart. The hasty don't matter anything before God. For God is in heaven, and thou upon earth. Therefore let thy words be few. You might remember that Jesus you know when speaking in the Sermon on the Mount in much of this idea of vow taking, and false swearing or for swearing. We have to be careful of what we're saying, especially when we invoke the name of God. That's why this passage is warning us about the rash with the mouth just letting the words fall out of our mouth. We say them before God, and especially when we're making promises and vows. [Ecclesiastes 5:3](#) They're like that worked for you for a dream coming through the multitude of business and a full voice is known by multitude of words. [Ecclesiastes 5:4](#) When thou vowest a vow unto God, defer not to pay it; for *he hath* no pleasure in fools: pay that which thou hast vowed. [Ecclesiastes 5:5](#) Better *is it* that thou shouldest not vow, than that thou shouldest vow and not pay. [Ecclesiastes 5:6](#) Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it *was* an error: wherefore should God be angry at thy voice, and destroy the work of thine hands? [Ecclesiastes 5:7](#) For in the multitude of dreams and many words *there are* also *divers* vanities: but fear thou God. So you could see how all of these admonitions here in Ecclesiastes and Proverbs written both by Solomon. Just

warning about the tongue getting it is just so much trouble, and be careful what you say. In the New Testament context in [Matthew 23:33](#) Jesus addresses this matter before the Pharisees and calls them the generation of Vipers. [Matthew 12:34](#) O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. For out of the abundance of the heart, the mouth speaks, and I had already alluded to this passage earlier, the idea that the mouth speaks rapidly sometimes, but then sometimes reveals what the thoughts of the heart really are. There are many things that you might be thinking that you wouldn't dare say, but we have no control over that tongue. That tongue can suddenly just blurt out something and we wish we had to set it, but it reveals what our real heart thoughts are. So [Matthew 12:35-36](#) warns, out of the abundance of the heart, the mouth speaketh the good man, out of the good treasure of the heart bring forth good things, and evil man, out of the evil treasure brings forth evil things, but I say unto you, that every idle word that men shall speak, they shall give account they're up in the day of judgment. So you can see here from this uh extended passage about words that come out of my mouth that we're going to have to answer to God for them. One of the commandments in [Exodus 20:7](#) was to not use the name of the Lord thy God in vain, and I hear people using the expression all the time, Oh my God, they'll say it they're just shocked, surprised they're not really worshipping in any fashion that will come up in the day of judgment. These are idle words. They worse and so much of our syntax today is saturated with these title words, and they're really stupid words that you say. Some of it we learn from the world, world and from the media and the television and the Internet, and people pick up on expressions that are really quite filthy and they don't even know what they're saying at times, but all this will have to come up with the Judgment Day. So let us be very careful, as Job, as James tells us, to be slow to speak and slow to wrath. So we understand that we will have to give an account. So every thought, word and deed will be brought up there at the great judgment of the assaid's where the books are open and. So Jesus says in [Matthew 12:36-37](#) But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

**37** For by thy words thou shalt be justified, and by thy words thou shalt be condemned. You shalt be justified, and by thy words thou shalt be condemned. There it is there so. Jesus was very clear about these matters, and certainly the words that justifies the words of salvation. [Romans 10:9-10](#) Confess with thy mouth the Lord Jesus shall deliver them at heart that God has raised him from the dead. Thou shalt be saved. So by those words whosoever shall call upon the name of the Lord shall be saved justified, and of course, by words thou shalt be condemned. Show the antithesis of that truth is brought forth here as well. Our very words will condemn us when we stand before the Lord. I mentioned that there is this extended passage in [James 3:5-8](#) Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

**6** And the tongue *is* a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

**7** For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:

**8** But the tongue can no man tame; *it is* an unruly evil, full of deadly poison. So you can see here, God doesn't spare our feelings, does he? And he brings out the nature of the people evil that the tongue can produce, so there is a category of sin here that we're not

even just to naming so much with the that's the scent of words and the things that we say out of our mouths. I mean, you know, we tend to think of evil as something we do with our hands or something with with the eyes and the mind, but here the tongue has brought out, as well as being an unruly evil in it. You know it's on fire as well. These are very strong descriptive passages. So we want to look at at some of these categories where the tongue can get us into trouble. This is 7 things that God hates remembered [Proverbs 6:17-19](#) So these six things done before 8 are abomination and the other proud book. Notice this a lying tongue hands the genius of blood apart the device that we could imaginations. That's swift running to mischief, and then it began a false witness lying tongue of the false witness that speaketh lies, and then he just so discord among brothers of the seven things that God hates, three of them have to do with the tongue and what comes out of our mouth. Notice here the lying tongue he just mentioned so lesson is the man that maketh the Lord's trusted and respected thought. Jesus said in [John 14:6](#) I am the way, the truth and the life. So we want to live by the truth and we have to put away lying in this speak every man truth to his brother. [Psalm 40:4](#) Blessed is that man that maketh the LORD his trust, And respecteth not the proud, nor such as turn aside to lies. So let's be very careful about what we're saying, and make sure that it is validated by the truth. Then there is a specific sin that's involved with the false witness. [Exodus 23:1](#) Thou shalt not bear false witness, one of the 10 commandments, and the false witness has to do, of course, standing before a judge and giving out lies. [Proverbs 16:28](#) A froward man soweth strife:

And a whisperer separateth chief friends. We find politicians doing this all the time and there will also stand before God, and give an answer for their lies, and this is why, you know, when they finally brought to court, people were brought to court. Some of them are forced them to actually tell the truth because they're under oath, you might recall. So we had a president, President Bill Clinton that lied, and goes to a grand jury, and false witness. Now he justified it by saying that what was only because he was lying about sex, but there is no justification for lying under oath. That's perjury it's punishable by federal law by 15 to 20 years in prison, but that should tell political system nothing happened to President Clinton. He was uh alternately censured and he was not thrown out of office because the Senate saved his skin. The Democrat controlled Senate, but he was impeached for lying under oath very serious crime. If you do it, of course you would be in jail and heartbeat, but the pipeline goes through and go back to the point of axis, and most of our laws were based upon Mosaic jurisprudence. So when you go back to the book of Exodus, you're going to find so much of what just the 10 commandments, but there are many commandments that come after that one of the 20th chapter of Exodus all the way to the 30th. They have various laws towards uh compensatory laws. All of this was covered by God at Mount Sinai, and like I said, most of our laws today are based upon the mosaic laws given to Moses way back then as the Sinai. So at any rate back to the notion of the false witness, thou shalt not raising false report. Husband hand with the wicked to be an unrighteous witness. You'll recall that they perjured themselves in the court of the Sanhedrin when they came to testify against Jesus, but none of the witnesses would corroborate their stories. The Jewish law so demanded two or three witnesses to corroborate, but just to go on one person's word, they said, did you did this or that. Instead they actually had to corroborate with this and they couldn't in the case of Jesus as a result the high priests who served as the like in the case of Jesus support. They support which is which works. Support there. In the book of Acts actually speaks of you're paying a witness to tell a lie, actually, and at the resurrection, they did just that. The priests paid the soldiers to lie about the resurrection suborning witnesses and bring them, and paying them to witness a false witness. So this will all, of course come out in

the judgment of Almighty God, even though it does not always pan out here in the world. People get away with terrible and evil acts, and they they're only getting away with it here, the temporal, but in the internal. Next and then that book of Proverbs, there's six things. 7 that God hates was those that so discord. This has to do with gossip. [Proverbs 16:28](#) A forward man, so strife, and then the whisperer separated chief friends. So we have people that love, you know, juicy tale to tell, and they they've they tell their friends this thing of that. So make sure that friend won't tell anybody else. On and on it goes, and that the light grows feet, and before too long arms and everything else so God hates this, and particularly this one I have this occurring amongst believers. I think so. They so discord amongst the brethren, and there are those that divide churches and their agents of the devil, and they come in and they start problems and strife, of course God will ultimately deal with them, but here on earth we have great problems as a result of this sowing of discord. Seen it many times and I know that as does the board now there's another sin with the tongue that can be committed, and that's blasphemy. Blasphemy and swearing it's kind of there's a subtle difference between the two. [James 2:7](#) So do not they blasphemy that worthy name by the witch here called, and then I don't know, [Exodus 20:7](#) Thou shall not take the name of the Lord thy God in vain. So we have I have some illustrations here. This filthy cartoon uh I think it's called the family guy or something like that, and then there's there's South Park, there's Simpson's, these are all evil. Created by evil minds, and they intentionally mock Jesus, and when we do this and Marcus, that is blaspheming. Blaspheming is the is when you're taking something that's sacred and you are using filthy language with the the name of Christ for instance. So that's one thing of course, swearing is quite a different thing in the notion about forswear thyself. Swearing has to do with thinking, you know when one actually swears they're taking a false oath. So you'll hear people, for instance, that are sworn into office, and they swear by an oath to God that they will defend the Constitution of the United States of America, and then they go about trying to destroy the Constitution of America. So they they're false swearing, and they will be accountable to God for for all of that. So we want to be careful in our mouth, never blasphemes. God affected the first verse of our texts, [Psalm 34:1](#) I will bless the Lord at all times. His praise shall continually be in my mouth, and so in Contrast distinction to that is these that blasphemed the worthy name by which we are called, [James 2:7](#) says So we have those all the while, and now of course they're bold and their blasphemies. It used to be that you couldn't say certain words on the radio or on television, but now those words are permitted. No, that that's certainly part of the sin, blasphemy, and swearing oftentimes we call filthy language swearing. So it kind of people have, I think, made the water is murky at this matter. That's that's a whole different matter. That's filthy conversation. I think I'll be getting to that here shortly. So that's really not swearing. Swearing is through making a false bow blasphemy is when we use the name of God in vain and use it with some filthy construction. Then there's a sin with the tongue mentioned here a little earlier. Gossip, backbiting, tale bearing malignity, pettiness. Notice in [1 Timothy 5:13](#) by speaking of the young widows, and with all they learn to be idle, wandering about from house to house, and not only idle, but tattlers also, and busy bodies speaking things which they ought not. Now they may have these naughty programs on television where people get together and they. They look at Delta in other people's business. Oh, I'd never really understand it. There's there's important television people love to watch other people being put on trial, and I don't know what they're living somehow vicariously through it. I don't understand. Don't you have enough trouble in your own life, but people want to know about the trouble on other people's lives, and that filthy guy that just died and had to meet God here recently and I forget his name and he had a program for years where he bringing people on that were angry with each other or somebody cheated on husband

and that sort of thing, and brings all this out. And they even have people fighting each other and beating on each other on these various programs, and people came in with a certain amount of interest. They want to know what other people's problems are, and this doesn't belong to us. You know the old expressions, none of your business, and so let's not be somehow excited, intimidated by tales that have nothing to do with us, and that's what talebearers are about. One and everybody else's business, busy bodies, speaking things which they ought not. There's another passage. [Romans 1:29](#) Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness. So when you're malicious, you're speaking evil of somebody. You don't like them, so you talk behind their back, and so I got maliciousness and malignity and whispers debate to see that's all done with the tongue. Then in [Proverbs 20:19](#) He that goeth about as a talebearer regarding the secrets, therefore, shall not be able to prosper with his lips. You know, in World War Two they had an expression, loose lips sink ships. So the idea of course is that we had people giving out information that was classified, and slip witch will sink ships so I think as well we could say these that I about can't wait to tell somebody a juicy piece of gossip. They got, they got a story to tell about this person or that person would be very careful about what we're saying about other people, and especially when they're they're not present to defend themselves. In [Proverbs 26: 20](#) where no wood is there, the fire goes out. So where there's no talebearer, the strife ceaseth. [Proverbs 26:22](#) The words of the talebearer are as wounds. Then they go down into the innermost parts of the belly. Well, we also, as I mentioned before, there's not just the sin of blasphemy and breaking vows, but there's also the sin of filthy conversation in Ephesians, and we'll be using this as one of our handfals at some point here in [Ephesians 4:29-32](#) Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

**30** And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

**31** Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

**32** And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

And a whisperer separateth chief friends. Let no filthy communication proceed out of their mouth, but that was as good for the use of edifying. So God is instructing us there as well to be careful about filthy language. So language there's actually less than that. I give it this, but it's always an embarrassing thing for me to show people these words that folks are using, but I feel like sometimes people need to be obstructed. I don't think they know what they're saying. I'm sure of it. When I hear Christians using certain language, they've picked it up from the world and they don't know what it means. And people in the world know what it means, but they they use these expressions like yes or suck, they'll use that word. They don't know what it means. So long it has to do with oral sex. It has nothing to do with, you know, you know, they say that life, they'll say, oh, this problem, and they use the S word, and perhaps people tell me, well, things have changed now, but that's what the word means. Something more than it meant then, and all the rest. I think it's the devil putting evil in people's mouths that they're not even aware of saying, and so they say it and they wish they hadn't I guess when we stand before the Lord for our rewards, idle words and filthy words that no Christian should be saying. We don't need to be uttering them, and then I've heard people use the word punch word. I don't know what that means either. It's a Yiddish expression, and they'll use that, and of course they don't know what it means is so they they didn't mean just well, we're just

kind of fooling around. But actually, it doesn't mean that means masturbation, and you look all this up, by the way, you'll find that that's exactly what these words are, and that's the that's the derivative, perhaps from the Yiddish expression or from some other expressions that were picked up street expressions. You've got to be very careful what's coming out of our mouth. Yeah, it's it's not edifying and it is actually filthy language. So let no filthy communication proceed out of your mouth but that which is good for the use of edifying, that it may minister grace unto the years. Enough said about the tongue, so if we live long lives our tongues, we should have our tongues under control. So let's be careful about our big mouths and what those mouths are saying right.

[Psalm 34:13](#) Keep thy tongue from evil, And thy lips from speaking guile. [Psalm](#)

[34:14](#) Depart from evil, and do good;

Seek peace, and pursue it. In [Psalm 37:7-11](#) Rest in the Lord, wait patiently for him, fret not thyself because of him, and prospered in his wife because of the ban, and bringeth wicked devices to pass. Cease from anger and forsake wrath.

[Psalm 34:14](#) Depart from evil, in other words, and do good and seek peace and pursue it. [Psalm 39:9-11](#) For evildoers shall be cut off: But those that wait upon the LORD, they shall inherit the earth.

10 For a little while in the wicked shall not be. Yea, thou shalt diligently consider his place, and he shall not be.

**11** But the meek shall inherit the earth;

And shall delight themselves in the abundance of peace. So see these passages kind of dovetailing. Depart from evil people and do good to pursue it. Certainly this extended passages that we've just read, all of which instructs the Bible believers to separate from evil, and do not buy this tentacles wrapped around us and somehow destroy our witness for Christ we are called out of the world, depart from evil, and the gospel is to good. Instead of people, and this is the conversion that takes place when a person is converted to Christ he desires to do the right thing now and to do good. You know, the good works do not save us, but now we have a desire to please God with our life. So ultimately are seeking the promise of the Kingdom.

[Psalm 34:15](#) The eyes of the Lord are upon the righteous, and his ears are open to their cry. So you're now in the 15th verse of our study. So the eyes of the Lord on the righteous, of course he's watching us is, and the expression anthropomorphism just simply means that God is using an expression that we are familiar with. We understand how the eyes operate, and our eyes are limited, we can only see certain distance. We have peripheral vision, but we can't see behind this obviously, but the eyes of the Lord are everywhere he sees everything. There's nothing beyond his purview so he's also, in a positive sense, watching us, watching over us, we might say, but the eyes of the Lord are upon us, and that's, I think, that's a wonderful promise, isn't it, That God is watching us. That helps us to consider what we're doing, what we're saying. God sees it, and it's all record. You know, we're living in a fascinating in the age of technology where we have cameras. In fact, all of us now are using cameras right now so we can communicate this fast, but the cameras everywhere, cameras are seeing everything that people are doing, it seems like they've got cameras on every street corner now, cameras in stores. Years

back, I remember somebody, my church. This is, I don't know, back in the 70's, and they had a problem stealing and she stole walking shoes and she stole from a garage door opener and I want you to imagine what that is in garage door openers. Steel i-beam goes across the garage ceiling, and it's about 12 feet long. How would you steal that? How could you steal that? I'm wondering, you know, but she stole it from Sears, and you got up the door and Sears had a bank of cameras and monitors and the person insecurity watching people all the while she wasn't aware of this fact in these early, late 70's, early 80's and so it was kind of new technology. She had a problem, obviously so she actually enjoyed the challenge of stealing different things. She didn't really need them, and that she would deliver them, I guess, for the thrill of the travel by marriage show being in right away with it. She didn't get away with this matter fact. She ended up being arrested. Police brought her up to my church because they she was a member there that they could not figure out how she why she would steal something like this. It didn't make any sense to them, and so, rather than arresting her, she returned the items to Sears and they they agreed not to press charges as long as she sought counseling for her problem, her sin, and she finally did get great victory over it. Never went back to that sort of thing. I think that was enough for her right there. Frightened her she didn't know that the security cameras were watching her, and that helped her that to realize that this was a sin, that she needed to repent of it. She did number went back to it and fall as well I assume that all these years later. Well, if we just realized the eyes of the Lord are everywhere. Look at this passage in [Psalm 32:8](#) I will instruct you and teach them the way that thou shalt go, I will guide thee with mine eye. National Goddess, Leadership and guidance. Again, this is a comfort to us, or ought to be. That the eyes of the Lord are every place, and here again in [2 Chronicles 16:9](#) For the eyes of the Lord run two and grow throughout the whole earth. To show himself strong. In the behalf of them started this perfect toward him. So those are those are positive promises and good things to be reminded of, and we're glad for that. So let's take that as an encouragement in the process. Now, of course, with the lost is a different pattern.

[Psalm 34:16](#) The face of the Lord is against them. About the remembrance of them from the Earth. So we have the notion here now just just the opposite. You know that the Lord is watching the Lost as well, and placed the orders against them. So just we have the board following us with his eyes. So guiding us through life keeping us from the evil ways, but in an opposite and ethical sense that face the board, not office, against them, the duty about the remembrance of them from here [Revelation 6:16](#) We find the lost crying out in the last days into the rocks fall on us and hide us from the face of him. This sitting on the throne and from the wrath of the land. The great days was resting company should leave the stand. So we have lost. You know they don't want to see God. They don't, they want to hide from God, and they're opening up the mountains, and the rocks would fall on them to hide them from the face of the Lord. So again, these are anthropomorphisms. God is the security as their face. He hasn't lies. We understand what that means in the human sense, the face of the Lord in the eyes of the Lord, and so this He speaks, His perspicacity is an ambitious is, is certainly is. Not the presence everywhere at once. So the eyes for every place. People, the people with the good and [Proverbs 15:3](#) So yeah, the the passage reminds us the face of the words against them, but two people to cut off the remembrance of them from the earth. That's a shocking statement. So hell is a place of separation from God. That's more than that, of course it's this suffering, this hellfire terrible. People go to hell, but are also separated from God, and I could just say, well, that's not a big deal, and I take umbrage with the modern

preachers today. They're afraid to speak about claims and suffering and torment and hell they don't want. They don't want appear to be gross in their descriptions of what will happen to the last, so most of them modify what they saying. Well, if you're not safe to be separated from God, of course there are already separated from God. That's it's still a few of the heart of the lost person. They don't want to be anywhere near God. They hate God so to tell them well, if eternity, if we separate from God if you care about that. So I don't think it's much of a concurrent to preach separation from God yet that means of aspect. To the lostness of the person, it is an aspect of many sufferers, multiple sufferings of hell, and the fact that the Lord turns His face against you, that you are cut off from the remembrance from the earth he speaks of desolation, isolation. So up up the physical torments of hell that we enumerate, which was also this a terrible and mental anguish about being cut off from God. Let's remember that God is actually the spouse of all pleasure, and has no pleasure apart from what God has given him powers to enjoy. What does with that is pervert symptoms, does evil things, but the fact that he can enjoy any pleasure comes from God. To be separated from God to be separated from all hope of any pleasure that's gone forever. One can imagine, along with the physical, the fires of hell, the mental anguish of being cut off from members from the face of the war. What a sad, sad circumstance. You know the great blessing that we find. [Numbers 6:24-26](#) The Lord bless thee and keep thee. The Lord make his face to shine upon the emulations unto the The Lord lift up his countenance upon thee. The notion of God's countenance, His face. You know, the idea that you're enjoying the presence of God, and her favorite leisure of God is upon your life in contrast to ourselves now the righteous cry, and more period, and delivering them about Trump's. This is reading three times, at least in some form in [Psalm 34](#).

[Psalm 34:17](#) here we have again the righteous cry, the Lord heareth it And deliver them out of all their troubles. Why the topology? Why the repetition? White three times. Well, because It's a repeated action. How many times have you cried upon the Lord, it was repeated. It's it's not a once for all certainly salvation is that, but we continue to cry out to God afterwards, and troubles beset us constantly in this world, and so we're always in need of crying out to God. It's the righteous now we know that we're made righteous, that righteousness is imputed. That Christ righteousness is imputed to us, but we must yield to the Holy Spirit on a daily basis. Sanctification is a daily experience, so the righteous cry. So we're made righteous in Christ, and we seek righteousness in our lives, and as we cry, the Lord hears, and delivers delivers us from all the big troubles. What a comfort such a passage is all right, moving on in [Psalm 34](#).

[Psalm 34:18](#) The LORD is nigh unto them that are of a broken heart; And saveth such as be of a contrite spirit. Now. contribution. So how you been? Important lesson we have here. Contribution to be contrite. We're gonna take up David Psalm here. This is [Psalm 51](#). David has not committed terrible sins he has committed adultery with the wife of one of his mighty men out fighting in the war whose life is threatened everyday to defend the Kingdom and the king, and then he's kicking his home, committing adultery with his wife. It's abominable unconscionable, and then, of course, she comes back and declares that she's pregnant. David has got a problem on his hands. What's he going to do if you know the ecology? Alternately, the only thing you can do to kills the captain hasn't put to death, and then there's the one moment. So these are the gracious acts. David, who was the apple of God's eye and was a sweet song list

of Israel, and all the favor of God for most of his life is now committed to terrible acts, and his life now is it's on the the downgrade. After this you will find trouble coming to save it and at least three or four full judgments so. He does pray here, this penitential prayer, and it is an act of contrition. That's what our passages speaking about. With this contrite heart have mercy upon me, O God, according to thy loving kindness. According to the multitude of Thy tender mercy, blot out my transgressions. Watch me thoroughly from my equity and cleanse me from my sin. Right. I acknowledge my transgressions, and my sin is ever before me. Against the the only have I sinned, and done this evil in thy sight that thou mightest be justified by thou speakest, and be clear when thou judgest. Behold I was shaking and it wouldn't send to my mother, conceived me. Behold, Dr. Cyrus, truth in the inward parts and in the hidden part, I shall make me to know wisdom. With this, and I shall be clean, wash me, and I shall be whiter than snow. Maybe your joy and gladness, the bones which Thou has broken, may rejoice. Thy face from my sins and blot out all mine iniquities created me a clean heart of God, and we know our right spirit within me and asked me not away from thy presence., and take not thy Holy Spirit from me, restore to me the joy of my salvation and uphold me with thy free spirit then like teach transgressors thy ways and sinners shall be converted under the it's a powerful place in the Scripture, and of course it speaks of David's brokenness for his sin. There's no mention of restoration. It's this Psalm that is written in a minor key, and it's left as it is and it becomes forcing model prayer. True sorrow for sin or this word contrite. This is Christ Spirit that we must bring to the Lord.

[Psalm 34:19](#) Alright, I want to move on here. So many are the afflictions of the righteous, but the Lord delivers them out of them all now we're all aware of the fact that we're living in a cursed world, and I still don't really brought us to this. Passage is an interesting passage where they're all the whole creation around. Get your balance and pain together until now. So we understand that we have here. Everybody should know that we're not getting out of this place without some troubles. Everybody's going to experience them, and so that's part of living in a first world, but there's hope. The ratio so many are the applications of the righteous. So the notion somehow that nothing but good should happen to us that. The Bible isn't promised this. The Bible does promise deliverance from it. Not not deliverance, deliverance over it, not necessarily deliverance from it. So the notion is that God is going to be with us through the tribulation. Or deliver them out of the hall. The three boys were sent to the fiery furnace. The Son of Man was with them in the furnace. So they did it. It wasn't as though they were spared from the front as they were thrown in the furnace, but the Lord was with them there and delivered them out of it. So we keep all of this in mind, which is believers sometimes. So I think some modern teachers seem to be giving folks the false impression that if you fall in Christ, you're not gonna have any more problems. Just not true. We'll have all kinds of problems, many of the afflictions of the righteous. These are all tests for us. Yeah., and we can expect to go through them, but great process is never alone. God will be with us. Lord, deliver us. Deliver us from them all, and of course we hope this is ultimately the return of the Lord and the redemption of our body and the deliverance from the curse of the government, beasts, cases of the Bible where you have people that loved the Lord, powerful people in the Bible that went through troubles, many of these. This is a righteous we find more righteous family job because God said he. Senate not, and Daniel, one of three great names that were solicited, and the Old Testament to bring forth revival Daniel but he was also went through the affliction through found him weak and sickened for three weeks as he's praying right, and they got the liberty, Elisa a man

that's filled with the double portion of the Holy Spirit, and yet he died of a sickness. Lazarus, a friend of Jesus, Jesus of all their House of Mary, Martha, and Lazarus. So he was a friend, and yet he died. This is a test that came to him, but Jesus building from raised him from the dead, but had to go through the experience and we have Paul he was afflicted. You will recall it uh. [2 Corinthians 11](#) speaks about, many of which is as a matter of fact in the last chapter. I think I have that list coming up here, but he went through all of this, and he had what he called the thorn in the flesh, but uh righteous man still went through imprisonments, beatings, a physical affliction, and ultimately beheading. Appendicitis he came to give Paul some supplies while he was in prison, but he was highly significant to death, and in doing this work. Timothy had deflections. Trophimus was left in military ship. So as Paul wrote to the Romans, I reckon the sufferings of this present time are not worthy to be more worthy to be compared with the glory which shall be revealed in us speaks of this as a life inflation, and what there's the list of all the things you went through with labor laboring. You know, the we're going to cities and not take any salary and would labor their temper. Temper maybe in strikes. He was beaten many times prisons. Deaths stoned to death that. City of Derby and Lystra, but then he returned to his body, kind of out of body experience, and by the time you received 40 strikes, Rice was indeed with Ross suffered shipwreck because of the deep in the barrels, and all of this that he explains in [Second Corinthians 11](#). So he's got through all those afflictions, many of the afflictions of the righteous, but the Lord delivered them out of the law. So the consultation that falls was giving, and Romans, the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. So situation is but for a moment to suffering for the present time. So many of those reflections, but ultimately God is coming for his people, and once there will be rejoicing in glory. Paul was taken up to see that he was caught up to the 3rd heaven, and he saw things which were not lawful to speak, and it comes back. When he comes back. To his body, he writes of these experiences. And it says sign has seen in a year or nothing that he has seen on earth could compare with the glory which he saw as first Corinthians 2 high. I have not seen either you or through their back on the heart of man, the things which God has prepared for them that love him. So, so, so Paul saying about this man. Speaking of himself, but went to heaven and saw the glory there, and comes back to tell you that nothing in this world that happens to us is worthy to think compared with what God has prepared for us. So such an one, more like glory. Yet myself I would like glory, but in my maternities, and speaks again of this thorn in the flesh that he received the affliction. I'm not quite sure what it was. Seems as though it might have been something to do with his eyes because after all. The relations were willing to pluck out their eyes and give their eyes to him. So perhaps that's part of the affliction, maybe other types of afflictions as well. There are number of conjectures about what Paul had, what the thorn in the flesh was. The fact is liable to tell us what it was. So that we can all relate some fashion. Who does not have some form? So we can take comfort when we read. But then again, we all have the glorious hope. That. You will be transformed, but we have the hope of glory but God has given to us, and that one day we shall see him as he is. Alright, so while we're at the end of the study here and just about at the end where I wanted to take you here in [Psalm 34](#), so let's pray.

So, Father, we're glad to be here amongst the believers were comforted by the many promises that we just had. Almost always. Help us when we go through our times of affliction. Somehow confused about what's happened to us, we do recognize as part of that. It will. I'm not sure state powers curse until you come. And watch you come that

board. What great consolations you have is in Thank you for this practice lessons today. To all the Lord, to your word, to grow in grace, and not even know if I have a witness. Wake up, or maybe feel more or less Lord, remember each of us here. We all have our voters to bear. We all have lost loved ones in our families. We wish for the salvation of pray for them. I see. Yes. Sons and daughters of God. One day. Give us some business. Lord our prayer also subject. You give me the praise of Jesus upon our day in and day out, but we learned earlier in our software. I will bless the Lord at all times. And that's in the good times and the bad times in the season, our season. Help us indeed world there about in the body the dying of orange juice might also uses manifest in our language. In Jesus name. Amen.