

## My Notes 5-2-2023 Tuesday Morning To Do List Part 6

[SermonAudio - Media Player](#) To Do List Part 6 & [Psalm 34:1-4](#) Bless The Lord

[1 Thessalonians 5:23-28](#) And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

**24** Faithful *is* he that calleth you, who also will do *it*.

**25** Brethren, pray for us.

**26** Greet all the brethren with an holy kiss.

**27** I charge you by the Lord that this epistle be read unto all the holy brethren.

**28** The grace of our Lord Jesus Christ *be* with you. Amen.

Going to close up with the first Thessalonians 5, the last few verses and then start a new chapter.

So, Lord, we look for your help here today as we open the Word. We pray that you'll bless all that are attending here and you'll give us a good meal spiritually. Help us, Lord, to learn, and to apply that which we learn, so we invite your attention more you come to us. You're the great teacher at the end of all of this, and encourage you to identify each of us in Jesus name Amen.

Alright, so here we come to the end of [1 Thessalonians 5:23-28](#) And the of very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of the Lord Jesus Christ.

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Alright, so we're back to closing out with this passage we didn't explore it completely. So there's some more things to add to our teaching about the tripartite nature of man. So we see this is one of the great places where we actually see this three components of that which makes up the one individual thus created in the image of God, three but one, and so he says, I pray your whole spirit, soul and body be preserved blameless unto the coming of the Lord. So we do and we did a lot of study last week about the the body and the eye gates and the sensory gates. You know, that ring in the information, but then we go into the inner part of the body, inside the inner man, the Bible refers to it, and this is the two components called the soul and the spirit. Well, there seems to be a difference between the two, and this is something that we could explore a bit here at this point this morning.

Attributes Of The Spirit. So you'll notice in [Hebrews 4:12-13](#) that the word of God's quick, it's powerful, sharper than any two edged sword, piercing even to the dividing asunder of soul, and spirit, and of the joints and marrow. So you know right there we have again the tripartite nature, the soul, spirit and body joints and marrow, of course the physical part, and it's the discerner of thoughts, intensive heart. Neither is there any creature that is not manifest in the sight, but all things are naked and open under the eyes of him with whom we have to do. So we know that the word of God enters in through the ear gates physically, and we hear by hearing the word we can be converted, and the two edged sword come, thus do its job, which is the piercing asunder, the dividing asunder of the soul, and the Spirit bringing conviction and then of course, restoration, this operation of God that the Bible refers to in [Colossians 2:12-13](#) Where we're buried with him in baptism, wherein also we're risen with Him. Through the operation of God so there's that division that takes place in the impartation of a new life. Thus the expression born again. So we've received a new spirit. So it could be explained that the spirit in an atom dies with his disobedience, and so all of us are born with a dead spirit in that sense, the spirit that has to be regenerated, and that's why the necessity for a a new birth. So the soul and the spirit now, of course, what's the difference between the two?

Well, let's see if we can see in the Bible any differentiations. I think you'll find that the soul is more of the emotional side of the individual it's the side of us that understands love.

**Attributes Of The Soul.** For instance you see

Love [Deuteronomy 11:13](#) So I command you this day to love the Lord thy God with and to serve him with all your heart and with all your soul, and so it seems to be an attribute of the soul.

Hate [Psalm 107:8](#) So someone of seven there their soul abhorred all manner of meat, and they draw near unto the gates of death.

Fear [Acts 2:43](#) So fear came upon every soul, and many wonders and signs were done by the apostles.

Anguish [Luke 2:35](#) Yea, a sword shall pierce through thine own soul also that thoughts of many hearts may be revealed. So you know, we could say almost that the Solis aspects of man emanate forth from the heart. We we think so much of the heart, you know, as being the emotional side, whereas the spirit seems to reside in the mind and in the brain, so to speak, and that aspect.

Pleasure is seen also [Luke 12:19](#) Soul thou as much goods laid up for many years; take thy

ease, drink, and be merry so.

Vexation of the soul is mentioned in [2 Peter 2:8](#), where Lot vexed his righteous soul from day-to-day.

Elation [Luke 1:46](#) Mary said, My soul doth magnify the Lord.

Depression and so [Psalm 42:5](#) Why art thou cast down, Oh my soul, and why art thou disquieted in me? In fact, I'll be addressing this particular passage in my handouts in the week's devotional.

Then the soul the difference in how? Like God expects for the soul to. To hope for the future and to look towards the Kingdom and not be depressed. Then we have the desires of the soul. Here my soul longeth, yeah, even.

Desire [Psalm 84:2](#) through the courts, and then of course

Sorrow [Matthew 26:38](#) My soul exceeding sorrowful even unto death. Again, more attributes at the soul joy. I will greatly rejoice in the Lord.

Joyful [Isaiah 61:10](#) I will greatly rejoice in the LORD,  
My soul shall be joyful in my God;  
For he hath clothed me with the garments of salvation,  
He hath covered me with the robe of righteousness,  
As a bridegroom decketh *himself* with ornaments,  
And as a bride adorneth *herself* with her jewels.

Patience [Psalm 33:20](#) my soul waiteth for the Lord's.

Dismay [Numbers 21:4](#) where we're discouraged the soul of the people, much discouraged.

Bitterness of the soul the [Job 7:11](#) Speaks about, and of course.

Rest [Matthew 11:29](#) You shall find rest unto your souls so those you can see all those emotional aspects and really how diverse they are, and this is it makes life so much better for us. Oftentimes people have to be medicated because they have mood swings and some people have to be medicated. I hope just for a season because these drugs that they give to people actually moderate the emotions to such a point that they don't have any emotions after

a while, they just kind of static, and life then becomes, I think, rather, it's a drudgery. You can see that God instilled within the soul of man this the capacity to to feel, and to have emotional experiences, so we don't want to shut that off. That's part of the the joy of living so now let's look and see if we can see a difference now in the Bible between the soul and the spirit.

So here we have the **attributes of the spirit**. Where [Job 32:8](#) speaks about there's a spirit in man, the inspiration of the Almighty giveth them understanding.

Constrain, [Job 32:18](#) Elihu giving his discourse about that inner nature of man, the spirit, and that's the part again, if we said the spirit was resident within the brain, within the mind. And that's where our understanding comes. We can understand something without responding to an emotionally necessarily, and also in Job here in Elihu discourse, he says, for I am full of matter. The spirit within me constrain with me. Now you can see where again, and it's a good thing that we don't respond just emotionally to everything. There is this there is the spirit of constraint. The mind takes control at that point we settle ourselves so the spirit that as a constraining capacity. Certainly the Spirit is also where we understand guilt it was David who writes in [Psalm 51:10; 17](#) create me a clean heart, O God, and renew a right spirit within me. Now, of course this is the penitential Psalm after his evil with Bathsheba and the murder of Uriah and he was pleading for a restoration of spirit, and of course the guilt that he has before his God.

[Psalm 51:17](#) Repentance also is mentioned here in that 51st Psalm, a broken spirit, a broken and contrite heart. So we have the notion of repentance which can come after the mind as the evil that we've done by some cases responding to temptation. Yeah, emotionally, rather than embracing it with the right spirit.

Conscience has mentioned in [Proverbs 20:27](#) The spirit of man is the candle of the Lord searching all the inward parts of the belly. So you know we can see again this division between the spirit and the soul. You know the soul, the inward parts of the belly, the emotional part of us.

Also we'll find it [Proverbs 25](#) that he that hath no rule over his own spirit is like a city that is broken down without walls. So the mind and the spiritual disciplines the the flesh.

Humility certainly an attribute of the spirit [Proverbs 29:23](#) of man's pride shall bring him low, but honor shall uphold the humble in spirit.

And in [Psalm 77:6](#) I commune with my own heart and my spirit, made diligent search.

Then in [Psalm 31:5](#) into thine hands I commit my spirit. These are the words that Jesus utters,

and of course, in a sense, here again he had total control and commits his spirit to the Lord. No man took his life from him.

Worship [John 4:24](#) We find that God is a spirit, and that they that worship him must worship him in spirit, and in truth, I'm not saying that worship doesn't have an emotional aspect. It certainly does, but it must also be tempered by the Spirit of God.

In [Psalm 143:7](#) the spirit faileth. So the notion of desolation.

And then of course in prayer, and [1 Corinthians 14:15](#) So he said, what is it that I will pray with the Spirit, I will pray with the understanding also, I will sing with the Spirit, I will sing with the understanding also.

[Ephesians 4:23](#) The renewal of the spirit of your mind. This happens at the new birth. Where we receive again that this spirit that is quite dead within us is regenerated. And we have that spirit of the mind and again where where the spirit resides, perhaps we would say.

That if he [Ephesians 1:13](#) speaks of our salvation, in whom we also trusted. After that you heard the word of truth. The gospel of your salvation, in whom also after that you believed. You were sealed with that Holy Spirit of promise. Well, so I've laid before you here what I think to be a cogent argument for the difference between the soul and the spirit sometimes, because of course, they're quite invisible elements. It's difficult to discern where one ends and the other begins. Let us just say this much, that the flesh is flesh. Jesus said in [John 3:6](#) that which is flesh is flesh, but that which is spirit is spirit, the soul and spiritual part of us quite invisible and quite eternal, and the the body itself would be raised in an incorruptible state at the resurrection, and will then complete the tripartite nature for eternity, a new body, a soul, and a spirit now that can endure forever. So I hope that helps us understand in our last lesson about the sanctification. I pray God that your whole spirit, soul and body be preserved blameless. Under the coming of the Lord.

Now [1 Thessalonians 5:24](#) Faithful *is* he that calleth you, who also will do *it*. Has some ending thoughts. Here faith will see that calleth you who also will do it, and just a quick mention about the call. Sometimes we speak at the call, specifically when we talk about like a call to ministry, a call to the mission field, but all believers are called. We're all called, of course, to be saved, and we're called to be servants, and [2 Timothy 1:9](#) according to the power of God, who has saved us and called us with an holy calling not according to our works, but according to his own purpose and grace which was given us. In Christ Jesus before the world began. Then um faithful *is* he the call with you who also will do it. [Philippians 3:14](#) So this notion of pressing towards the mark for the prize of the high calling of God in Christ Jesus. Now he that called us will complete us. [Philippians 1:6](#) So he then it's got a good work in us shall perform in until the day of Christ. So this calling, of course, is leading us to the inevitability of salvation, that we will be glorified, and [Philippians 3:12-16](#) Paul speaks of pressing towards that mark, that mark which was the elusive goal of perfection. Not that I had already attained, he says. Either were

already perfect, but I follow after if that I may apprehend that fraud, which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended, but this one thing I do forgetting those things which are behind and pressing towards the mark of the prize of the high calling. So there's the notion of him, you know, the end result faith will see the call with you, who also will do it. Then these addendum's that are added to the end of almost all epistles where Paul makes a personal petition for eight brethren. Pray for us so in [Colossians 4:3](#) he says with all, praying all so for us that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds. So uh, and how wonderful it is for the Saints of God to gather and to pray, and for prayers one for another, and in this case, Paul finds himself in need, and is petitioning the Saints to pray for him. There are many places where Paul is praying for others but always asking for a return prayer. [Ephesians 6:18-19](#) Praying always with all prayer and supplication spirit. Watching thereunto with all perseverance and supplication for all Saints and for me. So you know, the prayer is a personal matter, certainly, and we solicit the prayers of others, pray for us. I'm humbled by people that tell me in quite often tell me that they pray for me every day, and I think I mean, I'm humbled by that obviously, but in great need of it, and I just mentioned on Sunday from Friday and Saturday, I could not speak one word without coughing my head off. I like to use hyperbole, but uh so I just couldn't arrest the cough. As soon as I'd speak, I was coughing. So you know, I don't ever like to miss preaching. I love to preach, obviously, but that's my calling, and so I'm rarely do I abdicate the pulpit, but I certainly have people at the ready. I have my son-in-law ready to to preach, and Dan would have given an outstanding message, I'm sure, and and I've, asked the Lord for all these years to make it possible, as long as I had some voice that I would use it, and he's made that possible, and so I didn't really know how it was going to go. That sucks is it seemed to get a little better Saturday evening. We had assembled for prayer and I was able to at least to pray a bit, and nonetheless, I didn't really know how it was going to go. I wouldn't know until Sunday morning. as all of you realize, you know, these congestion's just overcome you, especially at night, and in the morning, but Sunday morning I said, boy, I think I can make this. I think it's going to happen. So I went ahead, and I could preach there, and well, of course I preached Sunday School and then preached in the morning. So that's two hours of preaching, and didn't even cough one time, and I thought, this is had to be the Lord and also had to be the prayers of others. So I have had people praying for me and recognized that and so. We could go on with it, and as she said here, pray for me that utterance may be given unto me. That I may open my mouth boldly to make known the mystery of the gospel. Well, there are other needs that Paul had, but to him the most important was that he could speak. That he could open his mouth. He could speak, not just speak, but speak boldly, and not to not be ashamed of the gospel, and not to compromise it in any fashion, not to fear the face of men speak as it must be spoken. In other places, Paul does refer to his list of sufferings, and [2 Corinthians 11:23-31](#) he mentions, so are they ministers of Christ, when he said I speak is full, I am more. And labor is more abundant in stripes above measure here. Here are the things he said you could pray for things that he was enduring. Prisons in deaths oft of the Jews five times received 40 stripes save one. Thrice Was I beaten with rods once? Was I stoned thrice? I suffered shipwreck, a night and a day. I've been in the deep in journeys often perils of my of waters, perils of robbers. In perils by my own countrymen, In perils by the heathen and countrymen, In perils by the heathen. In perils in the city, In perils in the wilderness, in perils in the sea, and perils among false brethren, In weariness and painfulness, in watchings often in hunger and thirst, in fastings often in cold and nakedness. Those are all the things that he. Said you could pray for any of those I I have much necessity. So he had the strength to carry on all the way to the end, where he seals his testimony with his life, blood being beheaded by Nero. So then also in his closing word in

[1 Thessalonians 5:26](#) , he says greet all the brethren within Holy kiss. There were such affection, and affinity in that 1st century Church. Those especially that were being persecuted, they they felt a unanimity one with the other I fear that our particular society, that we don't need each other as much, and so our closeness is not it's not as firmly bound together as it was certainly the 1st century, and that is a shame in a sense, but I do guarantee you this, that if persecution should arise again somehow that the believers would unite in powerful ways. They would need each other, but we don't need, so we don't need each other so much now, and I suppose that's why. There's some distance, but you can see there wasn't in that first century and he said greet all the brethren with a holy kiss. Well, I'm glad you said holy, because else wise we'd have people kissing each other and maybe not so good a thing, but in this case that was a common way of greeting in the 1st century, and to some cultures, that has remained so and they're more, much more demonstrative about their love for each other. So, so let us cultivate that to a great degree, but be very careful here. Obviously men and women kissing aren't the best ideas, but it was a holy kiss in those days. In it, of course, it meant something far beyond anything physical or sexual, and then he says, I charge you by the Lord that this epistle be read into all the brethren. This is an intriguing portion as well, and something to keep in mind as far as the epistles, and of course, they weren't epistles. Nothing more than a letter, and it was designed to be distributed it was sent to the other churches, just as even though there was in the epistle and address to the Church of Ephesus, or the church Church of Colossae, or to the churches of Galatia. They weren't confined to that, that the this was a word that was to be given to all all the churches and distributed amongst them.

[1 Thessalonians 5:27](#) So I charge you by the Lord that the Epistle be run into all the holy Brethren. So these weren't just a personal letters, they were letters to be given out. In fact, you'll see in [Revelation 1:9](#) when John is on the Isle of Patmos and he's a prisoner there and he speaks about being in tribulation, [Revelation 1:4](#) and the message is given to the seven churches at that point, and he he gives each message to each one of those seven churches and those seven churches. Each one of them had a peculiar exhortation, and yet that message was a message that could belong to any of the churches and all the churches, and as a result, even to us now, 2000 years later. So write a book, send it to the seven churches which are in Asia, [Revelation 1:11](#) and to Ephesus, to Smyrna, to Pergamus, to theater area, to Sardis, and to Philadelphia and to Laodicea. So there are the seven churches, but again, those messages belong to all believers, for all the ages.

[1 Thessalonians 5:28](#) Then the typical salutation of the Apostle, the grace of our Lord Jesus Christ be with you. Amen.

So he always brings this to light the salvation, this wonderful gift that is given, and a finished work at the cross not by works of righteousness, which we have done, but according to His mercy saves us by the washing of regeneration, and renewing of the Holy Ghost. [Ephesians 2:8](#) So the grace message, well, it's it's germane to all churches and certainly 1st century, revealed in the grace of our Lord Jesus Christ. [Titus 3:5](#) Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; [Romans 3:24](#) They are justified freely by his grace through the redemption that is in Christ Jesus and knowing that a man is not justified by the works of the



law, but by the faith of Jesus Christ, so the reformers had to bring that truth back to life. The Roman Catholic Church at all but rejected the concept of grace alone for salvation. Acknowledging that Christ died to open the gates, but now we must through our good works and penance enter in the Church needed to indeed be Reformed, and so those five points of reformation. [Galatians 2:16](#) Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

[Galatians 2:21](#) I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain.

Sola gratia grace alone, sola fidea faith alone, solus Christus Christ alone, sola scriptura scripture alone, and solar idea Gloria the glory of God alone, and so the grace of our Lord Jesus Christ be with all of you. Now that ends our study here in this particular. Portion and I wanna start up our our next chapter, a portion that I find so intriguing.

## My Notes 5-2-2023 Tuesday Morning

[SermonAudio - Media Player](#) To Do List Part 6 & Bless The Lord

[Psalm 34:1-4](#) I will bless the LORD at all times: His praise *shall* continually *be* in my mouth.

**2** My soul shall make her boast in the LORD: The humble shall hear *thereof*, and be glad.

**3** O magnify the LORD with me, And let us exalt his name together.

**4** I sought the LORD, and he heard me, And delivered me from all my fears.

And so this is [Psalm 34](#). So we'll have a number of Psalms that will be studying in our handfuls of purpose study. I think you'll find these psalms fascinating. There's much to say about each



one of them, and we're just gonna take the highlight points and go through them, but I hope all of you know [Psalm 34](#), and I hope that it's something you might even consider memorizing. It's 17 verses. It's quite easy to memorize, and something that you'll be using for all the days of your life. So let's take a look at our new handful this morning and we'll kind of begin here and see how far we can take it. [Psalm 34:1-22](#) So I will bless the Lord at all times. His praise shall continually be in my mouth. My soul shall make her boast in the Lord, the humble shall hear thereof, and be glad. Oh, magnify the Lord with me and let us exalt his name together. I sought the Lord, and he heard me. And he delivered me from all my fears. They looked unto him, and were lightened. Their faces were not ashamed. This poor man cried. And they were hurting and saved him out of all his troubles. The Angel of the Lord encamps round about them that fear him, and delivereth them from all trouble, and he shall see to them, and shall preserve them. The Lord is good. Blessed is the man that trusts within him. Of fear of the Lord shall the saints be strong. There is no want to them that fear him. The Young Lions do lack and suffer hunger. But they that seek the Lord shall not want any good thing. Come, children, hearken unto me, and I will teach you the fear of the Lord. What man is he that desireth life, and loveth many days that he may see good? Keep thy tongue from evil lips from speaking guile. Depart from evil and do good. Seek peace. And pursue it. The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord is against them that do evil to cut out the remembrance of them from the earth. The righteous cry, and the Lord heareth and delivereth them out of all their troubles. The Lord is nigh unto them that are for broken heart, and save it, such as being a contrite spirit. Many are the afflictions of the righteous, but the Lord delivereth them out of the wall. You keep it. All of his bones, not one of them is broken. Evil shall slay the wicked: and they that hate the righteous shall be desolate. The Lord redeemeth the soul of his servants: And none of them that trust in him shall be desolate.

So I challenge you all to to put that to your heart and mind, and store it away safely. You will need it for all the days of your life. You will need [Psalm 34](#). So I call it a handful from God, a handful of blessing. Alright, so I will bless the Lord at all times. We just studied in [1 Thessalonians 5:18](#) That in everything where to give thanks for this is the will of God in Christ Jesus concerning you. So people are not to be given over to much complaint. Though all of us here would have to admit we do too much complaining, don't we all. We're all all are found in false regarding that. We must learn how to bless the Lord at all times, and so let's remember, the writer here is David. His life wasn't always easy and comfort as he goes through his trials and tribulations this is encouraging to us that even through those we must bless the Lord, that God has purpose. Even in our sufferings. David, who is the premier writer of the songs he is called the sweet Psalmist of Israel. In [2 Samuel 23:1](#) we find him writing this. Yeah, that is in [1 Chronicles 15:16](#) He's writing this sonnet almost David spake to the chief of the Levites to appoint their brethren. To be the singers with instruments of music, psalteries, and harps and symbols sounding by lifting up the voice with joy. So uh, this was his command as the king. He was not going to have a morose people. People complaining constantly. He wanted his people lifting up their voice with joy, and so the writer of these Psalms is giving us cause each day to bless the Lord. At all times, and so he appoints people to give thanks unto the Lord, for he is good. [Psalm 136:1-3](#) O give thanks unto the LORD; for *he is* good: For his mercy endureth forever. O give thanks into the God of gods, for his mercy endureth forever. O give thanks to the Lord of Lords for his mercy endureth forever. Now this continues in [Psalm 136](#) and throughout the songs you're going to find that expression tacked onto the end of each one of the lines, [Psalm 106:1,47](#) He is good, it says, but his mercy endureth forever. He's the God of gods, but his mercy endureth forever, you see, and so this continues on through the song it punctuates each one of these expressions, and the idea of it again is eternal grace, blessing

the Lord at all times. As you know, David was also a man of war, but God was with him through all of his struggles, and thus he writes, Praise you. The Lord will give thanks unto the Lord, for he is good for his mercy endureth forever. Save us, oh Lord our God, and gather us from among the heathen to give thanks unto thy holy name, and to triumph in thy praise. Now of course we wrestle not against flesh and blood, as David did, but in [Ephesians 6:12](#) against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places, and he always causes us to triumph. A cause for us then, thus to bless the Lord. So I will bless the Lord at all times, and there are trials that all of us must endure, and times where we wonder if the Lord has even forsaken us, or is he hearing us at all, and of course, we go to our prime paragon of suffering in the Old Testament of that has to be [Job 1:21-22](#). We think of all the Job endures. The terrible afflictions that reset him early in that first chapter after all of that, what he loses, including the seven precious children he cries out naked. Came I out of my mother's womb naked. Shall I return thither the Lord gave, and the Lord hath taken away blessed be the name of the Lord, and all this Job sinned not, nor charged God foolishly. So here we have an exemplar, and we must learn in our trials of faith to bless the Lord even at this in such a time. It would be later, the [Job 13:15](#) would say, though he slay me, yet will I praise him? So we have to keep all of this in mind. Certainly easy enough to bless God when all things are going our way it's another matter when our life is falling apart.

[Psalm 34:2](#) My soul shall make her boast in the LORD: The humble shall hear *thereof*, and be glad. Or seemingly so we have this expression in [Psalm 44:8](#) In God we boast in the Lord and in God. We boast all the day long, and praise thy name forever. Selah. So here I'll bless the Lord at all times. His praise shall continually be in my mouth. My soul shall make her boast in the Lord. We live in a very prideful generation it's promoted, you know self esteem you know it's taught to in the grade schools, and as a result, we've now spawned a generation of braggarts. People telling everyone else how great they are, and how many great things they have done, and boasting we hear this in the political arena constantly, and of course, on the fields of competition and the athletes, they love to boast and praise themselves and they make a touchdown and they beat their breasts several times and they show everybody they point to themselves. Look at me. Look at me. This is so unseemly God's people should walk humbly not boasting of their accomplishments. Let others praise you, but we'll speak only of our own faults. So our boast is in the Lord. If any good thing has ever been accomplished by any one of us we'd have to give God the glory for that. We were born as Adam's children were quite self-centered. We're quite egoistic as a result, we have to always be putting down the flesh. Flesh loves to rise up and defend itself, and to boast of itself, but again we can't make any boast other than the Lord. The Lord is our source of power that no flesh should glory in his presence, Paul writes to the [1 Corinthians 1:29-31](#) That no flesh should glory in his presence.

**30** But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

**31** That, according as it is written, He that glorieth, let him glory in the Lord. So let us keep this all in mind, and let us put away all bloviating oh, puffing up of the flesh, and for that matter, puffing other people up. Um it's unseemly, and of course it's as though we have received the gift on our own somehow. Whatever we have in the matters of aptitude or skills, abilities, talents, all of this has come from the father of lights as [James 4:17](#) states. With whom there is neither variableness, neither shadow of turning. [Ephesians 2:8](#) The gift of God is eternal life, it is a gift indeed given to us by grace. Here is my saving verse. This is so powerful a place [Ephesians 2:8-9](#) For by grace are you saved through faith, not of yourselves. It is the gift of

God, not of works, lest any man should boast. So our salvation begins by receiving we've received from God, and so in this gracious, benevolent form that God has provided for us eternal life through Jesus Christ we'll make our boast only in him. So when Paul writes to the [Romans 2:17](#) reminds Behold, thou art called the Jew, there were Jews. That were saved even at Rome, and he said Behold thou art called a Jew, and retest in the law, and makest thy boast of God. So those that were true to the Lord, and true to the law knew that the capacity for men is to sin, that that's his depraved nature, but God regenerates the mind gives us a new heart, writes the law of God in our hearts, and we make our boast now in the God who has accomplished all things. So in [Romans 3:27-28](#) Where is boasting then? It is excluded. By what law? of works? Nay, but by the law of faith. 28 Therefore, we conclude that a man is justified by faith without the deeds of the law. So what else can we say, but we have to agree with the Psalmist. We make our boast in the Lord.

When Isaac Watts wrote that, uh that familiar hymn when I surveyed the wondrous cross. On which the Prince of Glory died. My richest gain. I count but loss and poor contempt. On all my pride forbid it, Lord, that I should boast. Save in the death of Christ by God. All the vain things that charmed me most. I sacrificed them through his blood. See from his head, his hands, his feet. Sorrow and love flow. Oh, mingled down. Did air such love and sorrow meet? Or thorns compose so rich a crown. Were the whole realm of nature mind? That were a present far too small. Love so amazing, so divine. Demands my soul. My life. My all.

I think we could clearly say that hymn writing has suffered greatly in the 21st century. We don't have much to say these days and rather insipid. Worship music from Hillsong and all the rest can't even compare with the the glowing verses written by Isaac Watts and Charles Wesley, and John Newton. These are powerful expressions of theological rhymes that have been put together to help us glorify our God, but what an emphasis here.

[Psalm 34:2](#) So I make my boast in the Lord. My social media posting the Lord remember.

This song that was written by James M Gray. Not have I gotten, but what I received. Grace hath bestowed it since, I believe. Boasting excluded Pride. I have base. I'm only a Sinner. Saved by grace. Only a Sinner saved by grace. This is my story to God be the glory. I'm only a Sinner saved by grace. Once I was foolish and sin ruled by heart, causing my footsteps from God to depart. Jesus hath found me happy. My case. I'm now I'm a Sinner, saved by grace. Tears unavailing no merit had I mercy had saved me, or else I must die. Sin had alarmed me, fearing God's face. But now I'm a Sinner, saved by grace. Suffer A Sinner whose heart overflows, Loving his Savior to tell what he knows. What's more, to tell it what I embrace. I'm only a Sinner saved by grace. This is my story. To God, be the glory. I'm only a Sinner, saved by grace.

So let us never forget this, and make our boast only in the Lord. If any good has ever accomplished by anything we've ever said or done to God be the glory humility so you see here in the song make my boast in the Lord, the humble shall hear thereof, and be glad. So we live in humility, God's people cannot swagger. That's of the devil's world, you know arrogance

and pride I did this I did that. [1 Peter 5:5](#) says, Yea all of you be subject one to another be clothed with humility: For God resisted the proud, but gives grace to the humble. So let us let us find the humble place, you know, our Lord just before he's going to be crucified he takes a dish of water, basin of water and a towel, and girded himself, and humbly goes to each of the apostles, and washes their feet. So we must learn humility and must learn to find the servants place. Let us find those that even in the congregation or at the least of the brethren, and the feeble minded, and then go gather them in and become for them an advocate, and see how we might ameliorate some of the suffering. We're all called to do this, and this is what our Lord teaches us. So we pray, Lord clothe us with humility let us find the place of service that we might do for those who cannot do for themselves. So [James 4:10](#) tells us, Humble yourselves in the sight of the Lord, and he shall lift you up. Paul teaches in [Philippians 2:3](#) Let nothing be done through strife or vainglory, but in lowliness of mind let each esteem other better than themselves. So there you know here Peter, James and Paul all teaching a very similar lesson. The lessons of humility, and so, as our Psalmist writes, the humble shall hear thereof, and be glad.

[Psalm 34:3](#) Oh, magnify the Lord with me, and let us exalt his name together. So the Lord loves the gathering of the Saints in the New Testament, the expression church, we have that word there, but it's really taken from a Greek word, Ecclesia, which is a conflation of two words, Ecclesia, but it could literally mean the gathering together Ecclesia, the assembling of the believers in [Matthew 18:20](#) where two or three are gathered, Jesus said, they're am I in the midst. So God loves the gathering, and I think it's vitally, vitally important, and Paul writes to the [Hebrews 10:25](#) when he speaks about about this assembling together, and the notion of gathering and doing so often as you see the Lord approaching. So there are some that even in the 1st century that began to shun the the meetings and there was a reason for that. The persecution was arising, and you were an open target if you went to worship with the Christians, and so the idea of and the exhortation to assemble ourselves together. There were those that had now decided not to, and God wants us to be gathered together, and to do so often as we see the day approaching. So the notion of that exhortation yeah, and we find it kind of here as well to magnify the Lord and exalt his name together. So the Lord delights, in fact inhabits the praises of his people, and as they come together and worship, it delights the Master. In [Acts 4:23-24, 31-33](#) we find him being let you and being let go. They went to their own company, they had been beaten and imprisoned, and then they were released, and immediately went back to the Saints together, and reported all that the chief priests and elders had said unto them. When they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which has made heaven, and earth, and the sea, and all that in them is, and when they had prayed, the place was shaken where they were assembled together. There's that expression assembled together, Ecclesia again, we we make a single word of that church. They were all filled with the Holy Ghost, and they speak the word of God with boldness, and the multitude of them that believed were of one heart and one soul. Neither said any of them that ought of the things which he possessed was his own, but they had all things common, and with great power gave the apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all. So you see the merits of the Saints here in the 1st century gathering together even under great persecution. That they continued on and they would meet in such a fashion. Whole notion of exalting the Lord together. So let us be sure, especially as we see the days approaching. That we do all that we can do to gather in the name of Christ, and to realize the devil is all about dividing the body the best that he can do divide the body of Christ. Pettiness arises oftentimes churches fight splits and divisions. The devil delights and such things almost in every church is going to be some that will try to

undermine the work. There are agents of the devil that come in amongst the believers, and so discord among the brethren, one of the six things that God hates in the Book of Proverbs. So we must, with all diligence, strive to keep the unity of the faith so let us exalt his name together and when opportunity comes, and the Saints meet to to open up their hearts and to to sing the songs of Zion. We exalt his name together we glorify God as one voice, and this enters into the halls of heaven itself, and God preserves all of that praise and prayer in bottles of worship that will pour out in the last days.

[Psalm 34:4](#) Alright, so the Psalm continues. I sought the Lord, and he heard me. Seeking the Lord is so valuable, and important. [Isaiah 55:6](#) tells us, Seek you the Lord, while he may be found. Call upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord shall have mercy, and unto our God he shall abundantly pardon. So how important it is to see we seek the Lord every day. Just as the Old Testament believers sought the manna from heaven, and every day they had to go out and find the manna and gather it for that day, so must we seek the Lord fresh blessings every day and gather up what God has given to us, open his word seek him, and of course Jesus said in [Matthew 7:7](#) Ask and you shall receive. Seek, and you shall find. Knock, and it shall be opened unto you. In fact, one can't be saved unless he diligently seeks, and finds the Lord God he is not hidden, but he does expect us to seek after him. To call party, that's part of the test of volition, free will we must seek the Lord. [Hebrews 11:6](#) tells us without faith it is impossible to please him, for he that cometh to God must believe that he is, and he is a rewarder of them that diligently seek him. So this almost says I sought the Lord and he heard me. We think of those wise men that came at great distance, and they get to Jerusalem only to find that the Lord isn't there, and so, Herod summons the wise men in [Matthew 2:8](#) and the wise men say to him, well you the summons up the the scribes and the scholars, where would the Christ be born. Error of course a Pagan king. He really doesn't understand the scriptures. So those that knew the scripture knew the ancient prophecy of Bethlehem, [Micah 5:2](#) and so he sent them to Bethlehem said Go and search diligently for the young child. Well, the wisemen had already come this far 1500 miles five more miles wasn't gonna mean that much. They went on and they indeed diligently searched and those that diligently seek will find. I sought the Lord and he heard me, [Jeremiah 29:12-13](#) says, Then shall you call upon me, and you shall go and pray unto me, and I will hearken unto you, and you shall seek me and find me, when you shall search for me with all your heart. So let us be diligent seekers let us seek the Lord with all of our heart, and be sure that they that search for him will find him another handful of promise. I think we'll get to this portion at some point. [Psalm 27:8](#) When thou said, seek ye my face my heart said unto thee, thy face, Lord, will I seek, and in the [1 Chronicles 16:10-11](#) Glory yea in his holy name, let him let the heart, let the heart of them rejoice that seek the Lord, seek the Lord, and his strength seek his face continually. So we must never give up on this matter seek him every day. Seek first power, seek for his blessing, seek for understanding of his word. [Hosea 10:12](#) Sow to yourselves in righteousness, Reap in mercy, Break up your fallow ground: For it is time to seek the Lord, Till he come and reign righteousness upon you. We have to gather in prayer and seek the Lord together collectively we need revival in a desperate way. We must ask God for this to come we must pray to God and seek his face, and expect that he will hear us.

[Psalm 34:4](#) I sought the Lord, and He heard me and delivered me from all my fears. Well, we'll have to take this next passage up next week we seek the Lord he hears us, but he also delivers us from all our fears.

So Lord I pray that you'll take this new handful of purpose that you've left for us in this Psalm, and that you will instruct us in it more mightily. Maybe we have learned much here today. May we be exhorted and comforted by its promises, and may we indeed Lord find you in new and wonderful ways as we take these handfuls that you've left behind for us, Lord we are indeed, Lord, in a place a dry and thirsty land where no water is, and so, Lord, we must with parched souls seek after them that thou wast. Come, Lord, and speak in power. Lord, you know how desperate our condition is, a sinful state that we're living in throughout Lord this country. We are desperately crying and calling upon the Lord in all places, Lord, we recognize the need for you to come and revive. Lord, no political movement can replace what the power of God could do. I pray, Father, that you would come that you would lift up our our countenance load that driven lightness, Lord. Would you would help us with the burden that we bear for others, that you would keep all of us Lord here in that perfect will help us to be praying and seeking you more collectively, individually. We pray for great needs, Lord. We pray, Father, for situations that can only be ameliorated by the power of the Holy Ghost. So, Lord, remember us here in our studies. You help us each week, Lord, to grow and become diligently seekers of the great things that thou hast prepared for us. In Jesus name, Amen.