

Sunday – July 2, 2017

Preparation

This week's reading will bring us to the center of our entire Bible (Psalm 110), and will end in Psalm 119. With the reading of today's installment we will have surpassed the "halfway" point of the 365 days of Daily in the word. Praise the Lord for bringing us this far through His word. By now we should be able to look back over the books we've read and see our own personal spiritual growth, as we now should have an understanding of many principles and underlying themes the Bible provides through the many chapters we have covered. What is even more exciting is the realization that we are only halfway through this Book, with so many principles and lessons yet to learn.

As we prepare for this week's reading, we can't possibly go any farther without taking special note to the fact that this week will bring us into Psalm 119. For many, Psalm 119 is known for nothing more than being the longest chapter in our Bible. For others it's known for some incredible memory verses we learn as children, such as Psalm 119:11, "Thy word have I hid in mine heart, that I might not sin against thee." Or even verse 105, "Thy word is a lamp unto my feet, and a light unto my path." We're quick to teach these verses to kids in children's church, yet as the years go by we tend to forget the impact these verses truly have. That being said, as we come into this chapter of our Bible, we'll be reading through 176 verses. Of those 176 verses, 173 refer specifically to the word of God. In these 176 verses, we get an understanding of why David was considered by God, as stated in Acts 13:22, as "a man after mine own heart, which shall fulfil all my will."

No one would disagree with the fact that David passionately loved God, however, rarely, if ever, does God allow this "man after mine own heart" ever state this fact. Instead, we see repeatedly, especially in the Psalms he composed, his love for the word of God with 11 of those found in Psalm 119, alone! By this observation, we must know, for a fact, that we cannot separate our love for God from our love for His word. Furthermore, it is our obedience to it (John 14:15, 23) that proves our love not only for the word but for the Christ who is the word (John 1:1).

May this week, through the 30 different chapters we'll read, provide provocation to "...be ye doers of the word, and not hearers only, deceiving your own selves." (James 1:22) May we deeper establish our love for God by loving His word. May we gain a greater understanding of God's heart, through gaining a greater

understanding of God's word. May the word of God penetrate our hearts and lives, bringing us to the point of repentance for any sin in our lives, cleansing us of all filthiness of the flesh and spirit, and renew our minds, allowing us to yield ourselves to His will and pleasure.

TODAY'S READING: PSALM 90-99

OVERVIEW:

God's eternity and man's transitoriness; the security of the one who trusts in the Lord; praise for God's goodness; the majesty of the Lord; the vengeance of the Lord; a call to sing, worship, and praise the Lord; the Lord's power and dominion; praise for the Lord's righteousness; the exaltation of the Lord as our holy King.

HIGHLIGHTS & INSIGHTS:

Psalm 90 is unique for several reasons. First, because it is the oldest psalm, and therefore the first one ever written; and second, because it (along with Psalm 91) was written by Moses. Notice the prophetic application of Psalm 90:4 – *“For a thousand years in the sight are but as yesterday when it is past, and as a watch in the night.”* In the Old Testament, there were three watches to a Jewish night (Judges 7:19). In the New Testament, there are four watches (Mark 6:48). Note that Christ was born at the beginning of 1st “day” of 1000 years, and will come again at the beginning of the 3rd “day” of 1000 years (II Pet. 3:8; Ex. 9:11). Christ was born at the first watch of the night, and will return “in the fourth watch of the night” (Matt. 14:25), which is the “morning watch,” and hence the title, “the Day of the Lord,” when the “SUN (!!!) of Righteousness will arise” (Mal. 4:1-2).

Note also in verse 10 of Psalm 90 that the normal life span for a typical man until the Second Coming of Christ is 70 years (i.e. average age at death). The Lord will “take that up a few notches” for those born during the Millennium (Isa. 65:20), as men will live to be several hundred years of age as they did in some Old Testament times (Gen. 5).

In terms of “numbering our days” (90:12), the point is, “redeem the time” (Co. 4:5; Eph. 5:16), or make the absolute most of each day. Taken literally,

- If you are age 20, you have 18,250 days to live.
- If you are age 25, you have 16,425 days to live.
- If you are age 30, you have 14,600 days to live.
- If you are age 35, you have 12,775 days to live.
- If you are age 40, you have 10,950 days to live.
- If you are age 45, you have 9,125 days to live.
- If you are age 50, you have 7,300 days to live.
- If you are age 55, you have 5,475 days to live.
- If you are age 60, you have 3,650 days to live.

If you are age 65, you have 1,825 days to live.
If you are age 70, you are now on “borrowed” time!

But remember Proverbs 27:1 – *“Boast not thyself of tomorrow; for thou knowest not what a day may bring forth”!* Remember, also, what time it is on God’s clock! We are the generation whose days will be shortened by the Rapture, so we’re back to the main point of Psalm 90:12: Live each day as if it were your last, because it might just be!

Psalm 91 is another personal favorite. Without understanding the doctrinal/prophetic application of Scripture, however, you can get yourself more than just a little messed up, by claiming promises that are not intended for you, or promises that are not intended for you in THIS life. Though most Bible scholars are unable to identify the prophetic application of this Psalm as it applies to the Lord Jesus Christ Himself, Satan understood it very well! Satan makes this identification in Matthew 4:6, and the Holy Spirit records it to reveal (I Cor. 2:10, 13) the real meaning of Psalm 91. (Note also that there is a double prophetic application in Psalm 91 in that the verses also apply to the remnant of Jewish saints in the Great Tribulation (91:3, 5, 6, 10). Any way you slice it, God’s people in the Church Age are not promised protection from *“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”* (91:5-6). There are a minimum of 50 million people in the Church Age who sought with everything within them to *“dwell in the secret place of the Most High,”* who were shot through with arrows, sewn in the skins of animals and thrown to wild beasts, placed on the rack to have every joint ligament, tendon, and muscle totally ripped to shreds, burned at the stake, crucified, boiled in oil, or had done to them just about anything the devil could imagine and could prompt people to mete out on God’s precious saints. And that’s not to mention a minimum of another 50 million saints who have been struck down in wars, or by some sickness or disease (pestilence).

There is, however, an incredible devotional/inspirational application of this Psalm for those of us living in the Church Age:

1. There is a “secret place” (91:1) of intimacy with Christ that we can experience in our relationship with Him that others don’t experience (Isa. 57:15; 4:6; 32:2; Song of Sol. 2:3, 6).
2. Our eyes will *“behold and see the reward of the wicked”* (91:8), as we will be the “armies” that follows the Lord out of heaven at His Second Coming when He returns to the earth to unleash His judgment (Rev. 19:11-16; Isa.

63:1-4).

3. Once we have been raptured and have entered into our external “secret place” (John 14:3), no evil shall ever befall us again (Ps. 91:10a), and no plague will ever again come near us (91:10b).
4. We will be “delivered” at the Rapture, at which time we will be “set on high” (91:14).
5. The Lord has not promised us the ABSENCE of trouble in this life, but He has promised His PRESENCE with us through it (Ps. 91:15; Heb. 13:5; II Cor. 12:9)!
6. The Lord has and will honor us (Ps. 91:15; John 5:44; 12:26).
7. We will be “satisfied” with “long life” beyond our wildest dreams. Jesus called it “eternal life,” and that’s pretty dog-gone long!

Many other incredible prophetic and devotional truths unfold in the remainder of today’s Psalms (92-99) that hopefully you are now beginning to see how to identify and apply for yourself. Enjoy!

CHRIST IS REVEALED:

As the GOD WHO COVERS WITH HIS FEATHERS – Ps. 91:4 (Matt. 23:37).

As the ROCK OF OUR SALVATION – Ps. 95:1 (I Cor. 10:4).

As the LORD WHO JUDGES THE EARTH IN RIGHTEOUSNESS & TRUTH – Ps. 96:13 (Rev. 16:5-7).

As the LORD WHO RETURNS IN FLAMING FIRE – Ps. 97:4 (II Thess. 1:7-9)

TODAY'S READING: PSALM 100-105

OVERVIEW:

Exhortation to praise God; the psalmist's profession of uprightness; the prayer of an afflicted man for mercy on himself and Zion; praise for the Lord's mercies; praise for the Lord's majesty; the wonderful works of the Lord in behalf of Israel.

HIGHLIGHTS & INSIGHTS:

The first verse in today's reading is a call to *"Make a joyful noise unto the Lord, all ye lands"* (100:1). It is a reminder that God's passion is and has always been the world-wide worship of His Son from every kindred, tongue, people and nation. Don't ever lose sight of the scope of our commission! We are to make disciples of all nations, or as verse one says, in "all lands." What could you point to that you are actively and specifically doing to see that God's passion as it is expressed in verse one is being realized? Are you presently discipling someone (i.e. are you presently reproducing a reproducer of reproducers)? When was the last time you actually gave the gospel to someone? Do you give above your regular tithes and offerings to missions? Are you involved in our Bible publishing ministry? When was the last time you went (or have you ever been) on a short term missions trip? Note also in verse 2, we are to carry out our commission with "gladness," not out of guilt or obligation.

In a world that absolutely caters to the "lust of the eyes," Psalm 101:3 is a doozy! *"I will set no wicked thing before mine eyes."* Some more "mature" believers evidently feel that they have "graduated" past such extreme measures in the name of their "liberty in Christ," or want to label you "legalistic" when you say that setting no wicked thing before our eyes includes many (most?) movies, TV shows, commercials, magazines, advertisements, the internet, and any wicked thing we might set before the eyes of our imagination. Call it what they may, what part of "NO" in *"set NO wicked thing before your eyes"* is even remotely difficult to understand?

Whereas verse 3 of Psalm 101 is a warning about HOW we spend our time, verse 4 warns us about WHO we spend it with. We have been called to reach the lost, but we must recognize the reality of verses like I Cor. 15:33 – *"Be not deceived: evil communications (also translated "company") corrupt good manners (or morals)."* Our most intimate associations must be with brothers and sisters in Christ, who have likewise (along with us!) surrendered themselves to

Christ's Lordship. Note the continuation of the thought in 101:7 – *“He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight”!*

At times of your life when you're really “going through it,” Psalm 102 is a great place to find refuge. Notice the title (listed in most Bibles), *“A prayer of the afflicted when he is overwhelmed, and poureth out his complaint before the Lord.”* Of course, prophetically the psalm points to the Nation of Israel at the end of the Great Tribulation when the Lord Jesus Christ will *“arise and have mercy upon Zion: for the time to favour her, yea, the set time, is come”* (102:13). Note also, the definite Second Coming references in verses 16 and 21-22.

Feeding off of verse one of Psalm 103, I know I have sought to bless the holy name of the Lord from my soul, I'm not certain, however, that I've ever actually done it with “all that is within me.” Have you? I'm absolutely certain that that is what the worship of heaven will be (Rev. 4), the difficulty is in bringing the worship of heaven to earth, and to our lives!

Note that Psalm 103 begins and ends the same way – *“Bless the Lord, O my soul.”* This psalm is about God's mercy. The nature of mercy (vs. 4), the measure of mercy (vs. 8), the scope of mercy (vs. 11), and the duration of mercy (vs. 17). Perhaps the more we learn about and grow to appreciate the incredible mercy the Lord has extended to us, the more apt we will be to genuinely *“bless the Lord will all that is within in us.”*

The first and last verse of Psalm 104, likewise, includes the exhortation to *“Bless the Lord, O my soul.”* Whereas Psalm 103 addresses God's mercy, Psalm 104 is all about God's majesty, and focuses on the wonder of creation.

Psalm 105 is the first in a series of five Psalms that feature the phrase, *“O give thanks unto the Lord,”* (See Psalm 106, 107, 118 and 136.) This Psalm, along with Psalm 106 highlights Israel's history much like we observed in Psalm 78. The first five verses contain nine (9 is the number of fruit-bearing in the Bible) exhortations that should be carried out by every child of God in any dispensation:

- 1) *“Give thanks” (105:1a)*
- 2) *“Call upon his name” (105:1b)*
- 3) *“Make known his deeds” (105:1c)*
- 4) *“Sing unto him” (105:2a)*
- 5) *“Talk ye of all his wondrous works (105:2b)*
- 6) *“Glory ye in his name” (105:3a)*
- 7) *“Rejoice” (105:3b)*

8) *“Seek his face” (105:4)*

9) *“Remember his marvelous works” (105:5)*

CHRIST IS REVEALED:

As the CREATOR (*“It is He that hath made us”*) – Psalm 100:3 (John 1:3; Eph. 3:9; Col. 1:16; Rev. 4:11).

As the ONE WHO FORGIVES ALL YOUR INIQUITIES – Psalm 103:3 (Matt. 9:6).

TODAY'S READING: PSALM 106-109

OVERVIEW:

A recounting of Israel's rebellion and the Lord's faithfulness to deliver them; the deliverance of the Lord in the troubles of life; the psalmist's praise of the Lord and his cry of supplication for victory; the vengeance of God meted out upon His enemies.

HIGHLIGHTS & INSIGHTS:

As we pick up in Psalm 106 in today's reading, the psalmist continues his praise and thanks to the Lord as he recounts God's mercy through Israel's history. Note that verse 8 identifies God's ultimate purpose in Israel's deliverance in the exodus: *"Nevertheless he saved them for his name's sake, that he might make his mighty power to be known."* God repeats that overarching principle in several places in the Old Testament. In Exodus 9:16 God said that the real issue was *"that my name may be declared throughout all the earth."* As God told Ezekiel what to say to the elders of Israel in Ezekiel 20, as He recounted Israel's history, He said in verse 9, *"But I wrought for my name's sake, that it should not be polluted before the heathen, among whom they were, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt."* The reason these verses are so significant, is that God lets us know in I Corinthians 10:1-6, 11, that Israel's exodus out of the bondage of Egypt was just a picture of our exodus from the bondage of sin and the world (II Tim. 2:26; Eph. 2:2). (Note that Egypt is always a picture of sin and/or the world in the Bible!) What that lets us know is that in the final analysis, contrary to fundamental Bible-believing, Laodicean thought, and teaching, the purpose of our salvation was not first and foremost for our benefit, though incredible beneficiaries we are! The real purpose of our salvation was God's glory! He saved us for *"His name's sake"* (Ps. 106:8a; Ezek. 20:9)! He saved us so that His *"mighty power could be known"* (Ps. 106:86)! He saved us so His name could be *"declared throughout all the earth"* (Ex. 9:16)!

Please take the time to understand that this is far more than a moot point! This simple point concerning the purpose of our salvation smacks totally against everything that even fundamental, Bible-believing Christianity in the Laodicean Age (1901 A.D. – Rapture – Rev. 3:14-22) believes and teaches!

The "Christianity" OF OUR DAY:

- 1) Says that Christianity is primarily about God benefiting His creatures (i.e. God exists for us)
- 2) Says that the most important thing to God is people.
- 3) Asks, “What do I need to do to gain God’s blessing?” (i.e. Seeks God’s hand)

The “Christianity” OF THE BIBLE:

- 1) Says that Christianity is primarily about God glorifying His Son. (i.e. we exist for God)
- 2) Says that the most important thing to God is His glory (i.e. His name)
- 3) Asks, “What can I do to most glorify God?” (i.e. Seeks God’s face)

No wonder Paul said, “In the last days perilous times shall come. (II Tim. 3:1), and that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils” (I Tim. 4:1)! Be very careful and discerning!

Based on what I Cor. 10:6 and 11 says, the things that the psalmist lays out about Israel’s history in Psalm 106 provide limitless application for our lives.

The theme of Psalm 107 is, *“Oh that men would praise the Lord of his goodness, and for his wonderful works, to the children of men!”* (See verse 8, 15, 21 and 31). All of the verses in between are designed to help you do just that. Again, the application of these verses to our lives are limitless!

In Psalm 108, note that the first 5 verses are a replica of Psalm 57:7-11 and verses 7-10 are a replica of Psalm 60:6-9.

There is certainly an historical application to David’s life in Psalm 109, but the psalm is not primarily about David’s situation, but the Messiah’s humiliation, His confrontation with Satan, His victory over death, and the ultimate vindication of His life as the Father executes His vengeance. Though David composed this Psalm (under the inspiration of God, of course), the words actually compose the prayer of the Lord Jesus Christ, and every aspect of the prayer will be answered to the letter!

CHRIST IS REVEALED:

As the ONE WHO MAKES THE STORM A CALM – Ps. 107:29 (Matt. 8:27; John 14:27)

TODAY'S READING: PSALM 110-118

OVERVIEW:

The Lord gives dominion to the King; the psalmist's praise for the works of the Lord; the blessed man; the Lord's exaltation of the humble; God's deliverance of Israel from Egypt; the heathen idols contrasted with Jehovah; thanksgiving for deliverance from death; a psalm of praise; thanksgiving for the Lord's saving goodness.

HIGHLIGHTS & INSIGHTS:

Psalm 110 is a very significant Psalm. It is specifically this Psalm that Jesus used to prove His deity when He sought to shut the mouths of the Pharisees in Matthew 22. That passage says *"While the Pharisees were gathered together (see Matt. 22:23-35), Jesus asked them, Saying, What think ye of Christ? Whose son is he? They say unto him, The Son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions"* (Matt. 22:41-46).

Notice in verse one of Psalm 110, that 1000 years before Jesus Christ was born in Bethlehem, David recognized that the Messiah existed (*"The Lord said unto my Lord"*); acknowledged that the Messiah was his "Lord" (*"The Lord said unto MY Lord"*); and understood that the Messiah would one day come in judgment upon His enemies (*"Sit thou at my right hand, until I make thine enemies thy footstool"*). Psalm 110 is quoted no less than seven times in the New Testament: Hebrews 1:13; 5:6; 7:17; Matt. 22:43-44; Mark 12:36; Acts 2:33-34; Luke 20:42-43.

Psalm 111 is a psalm of praise for the "works of the Lord." God's works in this Psalm are described in nine different ways. They are: 1) Great (v.2); 2) To be sought out (v.2); 3) Honorable (v.3); 4) Glorious (v.3); 5) Wonderful (v.4); 6) To be remembered (v. 4); 7) Powerful (v.6); 8) True (v. 7); 9) Judgmental (v. 7)

Verse 10 of Psalm 111 is a great reminder to those of us living in the last days, because we have been brainwashed before coming to Christ, and for most of us, after coming to Christ, not to believe it. It is true as it stands, however, *"The fear of the Lord is the beginning of wisdom"*! Not "reverential trust" – not "holy

reverence” – FEAR! All of our lives, Satan has been bent on teaching us to fear what God told us NOT to fear (II Kings 17:7, 25), and teaching us not to fear what God TOLD US TO FEAR (Ex. 20:20). It basically comes down to this: we will either fear God or fear man (Prov. 29:25). Jesus helps us get the issue in perspective in Matthew 10:28 – *“And fear not them which kill the body (i.e. men), but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell!”* How’s that for tact?

Psalm 112 describes the “blessed man” that we met in Psalm 1. Psalm 113 describes the millennium.

Psalm 114 is a very brief overview of the events recorded in the Books of Exodus and Joshua, and that will be repeated at the Second Coming of Christ.

Psalm 115 admonishes three groups of people to “trust in the Lord” and find Him as their “help” (aggressive action AGAINST the enemy) and their “shield” (protection FROM the enemy). The three groups are 1) “Israel” (v. 9 – i.e. Jews in the Tribulation); 2) The “House of Aaron” (v.10 – i.e. Levitical priests who are about to serve in the Millennial Temple – Ezek. 40-42); 3) “Ye that fear the Lord” (v. 11 – Gentile converts in the Tribulation – Rev. 7:9).

Psalm 116 is a Messianic Psalm.

Psalm 117 is short – and sweet!

Psalm 118 is the middle of the Bible – and specifically verse 8 – *“It is better to trust in the LORD than to put confidence in man.”* Verse 22 and 23 of Psalm 118 are incredibly significant, and will be quoted at key places in the ministry of the Lord Jesus Christ the Apostle Peter, and the Apostle Paul. Psalm 118:22-23 says, *“The stone which the builders refused is become the head stone of the corner. This is the Lord’s doing; it is marvelous in our eyes.”* Jesus quoted this verse to the chief priests, scribes and elders of Israel to show them that they were about to be the ones who fulfilled this prophecy (Matt. 21:42; Mark 12:35-36; Luke 20:42-43). When Peter preached to the high priest, scribes, rulers and elders of Israel in Acts 4, he quoted his verse to explain to them that they had fulfilled this prophecy (Acts 4:5-11). When God inspired Paul to write the Book of Ephesians to reveal the mystery of the church, the body of Christ, he, too, quoted the verse in Ephesians 2:19-21.

CHRIST IS REVEALED:

As the ONE SEATED AT THE FATHER’S RIGHT HAND – Ps. 110:1 (Eph. 1:20;

Col. 3:1)

As the STONE WHICH THE BUILDERS REFUSED – Ps. 118:22 (Matt. 21:42;
Mark 12:35-36; Luke 20:42-43)

Friday – July 7, 2017

TODAY'S READING: PSALM 119 OVERVIEW:

The greatness, power, and perfection of God's Holy Word.

HIGHLIGHTS & INSIGHTS:

Psalm 119 is nothing short of a masterpiece. It is an "alphabet Psalm" in that each of the 22 stanzas that are each comprised of 8 verses, each begins with the 22 consecutive letters of the Hebrew alphabet (i.e. Alpha, Beth, Gimel, etc.). There is perhaps no greater treatise concerning the Word of God in the entire Bible (or in all of existence for that matter!) than this Psalm. Note that 173 out of the 176 verses in this Psalm refer specifically to the Word of God. It is also interesting to note that there are at least seven other different terms (other than word/words) used in this Psalm to refer to God's perfect Word (seven is the number of perfection and completion in the Bible), and all seven are established in the first seven verses, and in verse 164 the psalmist said, "*Seven times a day do I praise thee because of thy righteous judgments.*" The seven other terms used to refer to God's Word/Words are 1) Law 2) Testimonies 3) Way/Ways 4) Precepts 5) Statutes 6) Commandments, and 7) Judgments.

In terms of an overview of this incredible Psalm, it is difficult to know where to begin. My dear friend, Jeff Adams, has written what is in my estimation, the best commentary ever written on Psalm 119. I would call it a must for every person who is serious about being a man or woman of the Word of God. I bring his commentary up because it is such a reminder that "highlighting" this Psalm will not even begin to scratch the surface of all that God packed into it.

There is one key thing, however, to which we will devote our attention. This Psalm deals with our heart attitude toward the Word of God. It shows us that the real issue is not our knowledge of the Bible, but our LOVE for the Bible (evidenced, of course, by our obedience to it – John 14:15, 23).

Do you love the Word of God? If so, how do you know?

It is interesting that as God inspired the "man after His own heart," a man who loved God passionately, to pen the Psalms he composed, very seldom does God choose to record those times when David actually expressed His love for Him. In Psalm 119 alone, however, David expresses his love for the Word of God 11 times! There are many lessons to glean and apply from that observation, but perhaps the most practical and applicable being the simple fact that you cannot

separate loving the God of the Word from loving the Word of God!

As David expresses his love for the Word of God in Psalm 119, he includes the characteristics his love for the Word actually produced in his life. This becomes incredibly beneficial as we search our own hearts to determine whether we really love the Word of God, because if we do, these same characteristics should be observable in our lives. Psalm 119 then, shows us

SEVEN WAYS TO KNOW IF YOU LOVE THE WORD OF GOD:

1. You know that you LOVE the Word of God BY WHAT YOU HATE.(119:127-128)
 - a. You will HATE every FALSE WAY.(119:127-128)
 - b. You will HATE LYING.(119:163)
 - c. You will HATE VAIN THOUGHTS. (119:113)
- 2.You know that you LOVE the Word of God BY THE HOLY ATTITUDE WITH WHICH YOU VIEW IT. (119:140,160,164,72,93,103,128,131,161)
- 3.You know that you LOVE the Word of God BY WHAT CONSUMES YOUR THOUGHTS. (119:97,15,23,48,78,99,148)
4. You know that you LOVE the Word of God BY THE JOY YOU RECEIVE FROM GETTING INTO IT AND LIVING IT. (119:47)
5. You know that you LOVE the Word of God BY YOUR SURRENDER TO IT.(119:48)
6. You know that you LOVE the Word of God BY YOUR INABILITY TO BE OFFENDED.(119:165)
7. You know that you LOVE the Word of God BY THE DESIRE IN YOUR INNER MOST BEING TO OBEY IT. (119:116-167)

Based on the seven characteristics, do you love the Word of God?

CHRIST IS REVEALED:

By the PSALMIST WHO DELIGHTED IN FULFILLING GOD'S WILL – Ps. 119:47
(John 6:38; 15:10; 4:34).

Saturday – July 8, 2017

Reflection

As we go through our reading each day, it's very easy for us to do one of two things: 1. Get bogged down with the content of which we are trying to digest; or 2. Fly through the passages, using our Bible reading as a means to ease our conscience of our Biblical responsibility of "increasing in the knowledge of God" (Colossians 1:10). As we reflect on the chapters we read in the book of Psalms this week, may we be reminded of, and refreshed in, our purpose and responsibility, as followers of God, for daily reading God's word and Daily in the word. We will use Psalm 119:73, to set the tone for our consideration: "Thy hands have made me and fashioned me: give me understanding, that I may learn thy commandments." If we believe this verse, and the fact that God has "fashioned" our existence, then we truly owe Him more with our time in the word than just to fly through the reading, never taking any thought to the words of which we read. David acknowledged this principle but do we?

In reading through our Scripture Reflection below, our minds should be directed to recall that God's intention with us was never to fulfill our own personal pleasure or agenda, but rather His. Revelation 4:11, again, tells us "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created." Our Devotional Scripture from Thursday, Day 187, was Psalm 115:3, which reminds us, "But our God is in the heavens: he hath done whatsoever he hath pleased." It pleased God to save us, not for our own pleasure but for the reason found in Psalm 106:8, "Nevertheless he saved them for his name's sake, that he might make his mighty power to be known." To many these verses might not generate the hope that they long for, because they can't accept their standing before God. However, to those of us who truly believe this Bible, and believe that "Every word of God is pure" (Proverbs 30:5), these verses should most definitely provide comfort and hope, for in these verses we can understand that our responsibility lies in simply surrendering our hearts, minds, and lives to the One who "fashioned" us, allowing Him to live His life through us.

To keep from getting bogged down in the reading, or flying through to get through, simply receive the fact of Galatians 2:20, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." He loved us and gave Himself for us, so that we, in turn, understanding

that “he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.” (2 Corinthians 5:15) and let the word of God simply transform our mind according to “what is that good, and acceptable, and perfect, will of God.” (See Romans 12:1-2.)

SCRIPTURE REFLECTION:

Psalms 96:8 “Give unto the LORD the glory due unto his name: bring an offering, and come into his courts.”

Psalms 103:1-2 “Bless the LORD, O my soul: and all that is within me, bless his holy name. Bless the LORD, O my soul, and forget not all his benefits:”

Psalms 106:8 “Nevertheless he saved them for his name's sake, that he might make his mighty power to be known.”

Psalms 115:3 “But our God is in the heavens: he hath done whatsoever he hath pleased.”

Psalms 119:1-3 “Blessed are the undefiled in the way, who walk in the law of the LORD. Blessed are they that keep his testimonies, and that seek him with the whole heart. They also do no iniquity: they walk in his ways.”