

Week of Meetings 04 Kept by Power of God

by Benard Fell

The sermon encourages believers to look to God for help and preservation amidst the challenges of life.

Duration: 48:42

Scripture: Psalm 121, Hebrews 13:5

Topics: "Perseverance"

Description

In this sermon, the speaker discusses the fear and anxiety that can arise when people focus on the troubles and future events of the world. He mentions the presence of nuclear weapons and the potential destruction they can bring. However, he emphasizes that believers should not be consumed by fear, but rather look up and lift their heads because their redemption is drawing near. The speaker also references John Bunyan's Pilgrim's Progress to illustrate the importance of not being distracted by earthly concerns, but instead focusing on the Bible and eternal matters.

Transcript

I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth. He will not suffer thy foot to be moved.

He that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper.

The Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil.

He shall preserve thy soul. The Lord shall preserve thy going out and thy coming in, from this time forth and even for evermore. The Lord add his blessings to the public reading of his own precious word.

I think across this psalm could be written the words of the Apostle Peter, kept by the power of God through faith unto salvation ready to be revealed at the last time. Also, that wonderful promise of the prophet Isaiah, thou wilt keep him in perfect peace, whose mind is paid on thee because he trusteth in thee. We have in that verse the keeper, the keeping, and the kept.

The keeper, of course, is none other than the glorious Prince of Peace himself. The keeping is always in perfect peace, and the kept are those whose minds are stayed on him. Stayed upon Jehovah, hearts are fully blessed, finding as he promised perfect peace and rest.

Now there are three main thoughts upon my heart tonight in connection with this psalm. First of all we'll think of contemplation, then secondly consideration, and thirdly preservation. I think first of all we have brought before us the truth of contemplation.

I will lift up mine eyes unto the hills, and dear friends what a necessary attitude this is for today. There is a natural tendency for people to be looking down and looking around, and after all we are made upright in order that we might look up. We think it very strange if we saw a horse going along the street gazing into the heavens, and yet is it any more strange that people who are made upright to look up should always be found looking down? You remember the words of the Lord Jesus when he said that men's hearts would be failing them for fear and for looking after the things that are coming on the earth, and well might they fear.

You see in that statement we have the thought of nearsightedness, and when you get nearsightedness in the spiritual realm you have heart failure. Men are too short-sighted today, they are looking at the things that are coming on the earth, and consequently there follows that heart failure. Men's hearts are failing them for fear and for looking after those things that are coming on the earth.

And when we think of the stockpiles of nuclear weapons, and when you think of the awful future that awaits this poor old sin-stricken world, I tell you, well might they fear. But then the Lord Jesus went on to say, you remember, and when you see these things begin to come to pass, look up, lift up your heads for your redemption draweth nigh. I want you to notice what he emphasizes there, when you see these things begin to come to pass, I believe that we are seeing things begin to come to pass, but we won't be here to see them come to pass.

Because the Lord after all is coming for his people, and he's not going to allow his people to be blasted to pieces by these weapons of hell, these awful weapons of destruction, which will certainly be seen in operation in a coming day. But as far as we are concerned, we are exhorted by the Lord Jesus, when we see the evidences of things coming, the shadow of events before us, to look up and to recognize and glory in the truth that our redemption draweth nigh. You remember in Pilgrim's Progress, Bunyan tells us, of a man who could only look in one direction, and that was downward.

He had a mock rake in his hand, and with that mock rake he was gathering the sticks and the straws and the dust of the floor. And he didn't see by his side a shining one who was offering him a celestial crown in exchange for the mock rake. Now he went on so busily engaged with his work, looking downward, and not beholding that shining being by his side.

And then Bunyan applies the parable, "'So will it be,' he said, 'when the things of earth are in power upon men's minds as to unite to take their hearts away from God.'" You would think that Bunyan was living in our days, because you see all around, friends, the evidence of that fact. Materialism, everywhere you go, people are occupied with the things of this life, the things of time and sense as never before in the history of the world. And all these things are uniting together to carry the hearts of men and women and boys and girls from the things that really matter, the vital matters and issues of eternity.

That is the reason why I say it is a very necessary aptitude. I will lift up mine eyes. In which direction are we looking? Two men looked through prison bars.

The one saw mud, the other saw stars. They were both in the same position, in the same circumstances, in the same environment, but their outlook was so vastly different. One was looking down, and he saw the mud.

The other was looking up, and he saw the stars. I tell you, there's enough mud in this world today. We think of the mud of lawlessness and the mud of drug-taking, the mud of immorality, and so we could go on, but I'm not going on.

But why should we be occupied with this distressing state of things when we can look up and see those wonderful, cheerful stars in the heavens? Haven't you been thrilled, dear friends, on a dark night to look into the heavens and see those sparkling diamonds everywhere? And to be reminded of one who is beyond the stars, the one who could indeed bind, yes, the sweet influences of Pioneers and loose the bands of Orient, the one who controls all the stars in their courses. And we can look beyond the stars to that glorious one, seated in heavenly splendour at the right hand of his father. That's the reason why I say it is a very, very necessary attitude that we should look up.

There was a firm of opticians in Dublin, and they put out a very clever advertisement. It goes something like this. You cannot be optimistic if you've got a misty optic.

Well, isn't that true? Unless you've got the clear eye of faith that penetrates the darkest sky right to the throne on high, we cannot be optimistic. We shall be pessimistic and downright miserable because of the conditions which exist on every hand. Well, let us look up and consider there in the heavens one who is indeed our friend, and a friend that's thicker closer than a brother.

And behold a beauty that never fades. Think of a friend who never changes. Think of a love that is ever new.

Think of a righteousness that is never tarnished. Think of a joy that's never diminished. Think of a glory that will never, never fade away.

And I'll tell you the result of this contemplation will be that our hearts will be thrilled and enthused and strengthened and encouraged. Although things are getting extremely dark and dismal at this present time. I will lift up my eyes unto the hills.

Now the mountains and hills, of course, in the word of God, are connected with the purposes of God, are they not? And I'm going to suggest just, shall I say, three of these hills or mountains. Let us think of Mount Sinai, for instance. I think Mount Sinai would remind us of the holiness of God in a very special way.

It was on that mount you remember that the law was given. When God came down with all his majesty and glory, and there was darkness and tempest upon the mount, with the flash of the lightning and the roar of the thunder. So much so that the people of Israel trembled and so did Moses himself.

Because of that awe-inspiring scene, he said, I do fear and exceedingly quake. As the trumpets sounded louder and louder and louder, and God spake in a voice. I think we need to lift up our eyes to that hill or to that mount more than we do.

Mark you, for we are not for lingering around Sinai for salvation like many are today. Thank God for this wonderful truth that we're saved by grace. Free from the law or happy condition, Jesus hath bled and there is remission.

Let us lay hold, when there are so many legalists around us of this wonderful truth, that Christ hath redeemed us from the curse of the law, being made a curse for us. As it is written, Cursed is everyone that hangeth on a tree. What a sight, as we turn our eyes afresh to Calvary, and we see that Holy Sepulchre on

that central cross.

Crowned with thorns upon the tree, silent in his agony, dying, crushed beneath the load of the wrath and curse of God. No, we're not looking away to Sinai for salvation as many are. But we need to look to that mount to be reminded more and more of the holiness of the God we love.

Sometimes I think if we're living in days of liberty, that's true, but with that liberty often comes license. And the old saying is sometimes true, the familiarity breeds contempt. Let us not in this day of liberty, which we thoroughly enjoy, lose the sense of the bright holiness of our God.

I sometimes feel that we should do what Saul of Tarsus did, and exclaim, Who art thou, Lord? To sit in his presence, in his stillness, and gaze across to Sinai, and see that manifestation of his majesty, glory, and holiness. Who art thou, Lord? My God, how wonderful thou art! Thy majesty, how bright! How beautiful thy mercy seat! In depths of burning light, we should always remember that we approach our thrice-holy God in the peerless, precious name of our Lord Jesus Christ. I was only thinking the other morning how privileged we are in our approach to God.

You remember when Moses turned aside to see that great sight while the bush burned and was not consumed? He heard the voice, Draw not thy hither, but up thy shoes from up thy feet, for the place whereon thou standest is holy ground. Moses hid himself, for he was afraid to look upon God. Now, by way of contrast, how privileged we are in this our day and generation.

No longer is it divine prohibition, Draw not thy hither, but divine beseechment. Draw nigh to God, and he will draw nigh to you. Thank God that the veil has been done away in Christ.

We have borneth to enter into the holiest blood of Jesus by a new and living way which he hath inaugurated for us through the veil, that is to say, his flesh. And having a high priest over the house of God, we draw nigh with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. We approach our Christ, Holy God.

Then we need to be reminded constantly, surely, that we are indwelt by a spirit that is emphatically called the Holy Spirit. What, know ye not that your bodies are a temple of the Holy Spirit which is in you, which ye have of God, and that ye are not your own? Ye are bought with a price. Wherefore glorify God in your body and in your spirit, which are God's.

And I am sure of this, that if that tremendous truth grips our hearts, that the Spirit of God dwells within these temples of our bodies, we shall be very careful as to our walk and our talk. We'll be very sensitive, as the Spirit of God is, lest we should do anything to disturb him and to hinder or quench his gracious operations within. Then we should remind ourselves also, should we not, that we are called by one who is holy.

And so we are told by Peter, you remember, that as he which hath called you is holy, so be ye holy in all manner of living, because it is written, Be ye holy, for I am holy. We turn our eyes then to that mount, and are reminded of the holiness of God. But let us come to the New Testament, and we'll think of another hill.

You know the hill to which I now refer. It's outside the city walls. And if we see the holiness of God at Mount Sinai, surely we see the redemption of God at Mount Calvary.

It's only a little hill, mark you. But what a hill! He made the forest whence there sprung the tree on which his body hung. He died upon a cross of wood, yet made the hill on which it stood.

The cross is the central fact of the world history. It's the central fact of eternity. All preceding ages look forward to it.

All succeeding ages look back to it. It'll be the very central theme and fact of eternity. It's very, very amazing to me that the very thing that God puts into prominence is the very thing that men are seeking to leave out today in their preaching.

Oh, how we need to look across to that place called Calvary and gaze upon that suffering one. What a sight! And what a load! And what a sorrow! Is it nothing to you, O ye that pass by? Hold and see if there be any sorrow like unto my sorrow which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger. Two men were wending their way along the dusty road to Gordon's Calvary, called Gordon's Calvary because General Gordon claimed it was the exact spot where our Lord was crucified.

One had the seasoned air of a tourist. As he approached that sacred spot he took out his camera, he took a snap of the place, he made a few notes in his glib notebook, and then, considering it was just another side of the ancient world, he passed out. A tourist at Calvary! How strange! But not so were the other men.

He didn't have a notebook nor a camera, but I'll tell you what he did have, a New Testament, which he pulled out of his inside pocket, and then, standing there with bowed head, he read and re-read the story of the cross. And then, with a little prayer, and with his eyes misted with tears, and from an overflowing heart he said, Thank you, Lord, for saving my soul. Friends, there shouldn't be a day go by without turning our eyes to that place.

He's no longer there. Oh, no. He is now seated in heavenly splendor and glory, a prince and a saviour, but we need to turn our eyes to Calvary, constantly, so that our heart might still be tender with the love of Christ, and that our spirit might indeed be touched with the sense of all that he passed through to make us extremely grateful to him for all that he endured.

When I surveyed the wondrous cross on which the Prince of Glory died, my richest gain I count but loss, and poor content are all my pride. We need to be reminded, too, that the principles of the cross have to be applied in our lives. That's why we need, we need to turn our eyes to the place called Calvary.

Tell me, who was crucified there? You say three, and millions more, friends. Because I was crucified there, too. And we need to be reminded of this.

I have been crucified with Christ. Nevertheless, I live. Yet not I, but Christ liveth in me.

The life I now live, in the flesh I live by the faith of the Son of God who loved me and gave himself for me. God forbid that I should boast, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. It seems to me that the teaching of the cross for the Apostle Paul was applied more to saints than sinners.

Whilst we look away to the cross in order that the principles of his death might be applied in our practical life, we don't look there for power, of course. We look up to the throne for power, because there is seated the risen, glorified Christ. And looking at him we can explain with Paul I can do all things through Christ, who gives me power.

Then we'll go back to the New Testament and we'll think of another mount, the Mount of Olives. If at Sinai we see the holiness of God, if at Calvary we see the redemption of God, I'm going to suggest that at the Mount of Olives we see the glory of God. What a wonderful day that will be, as far as this world is concerned, when he comes forth in all his power and might and his feet rest upon the Mount of Olives.

There is that tremendous earthquake and the mount is parted. One part goes to the east and the other part goes to the west, and then those two parts move again, one to the north and the other to the south, and there's a great valley between. And that valley is provided for the escape of his earthly people from the nations who are seeking to exterminate them and grab their lands.

The Lord has come to fight for his people as a man of war. It will be a wonderful day for Israel, won't it be, when they see the glory of the Lord? What are those wounded in thine hands? Those with which I was wounded in the house of my friends. My Lord and my God, they will say.

He was wounded for our transgressions, he was bruised for our iniquities. The chastisement of our peace was upon him, and with his stripes we are healed. Then he will take his rightful place upon his rightful throne.

His pierced hands will sway in sovereignty earth's scepter. His enemies will lick the dust. He maketh wars to cease unto the ends of the earth.

He breaketh the bow of the spear, cutteth it, the spear, and burneth the chariot in the fire. He'll soon dispose of all these weapons of warfare in his day. He won't need them.

He will consume his enemies by the breath of his mouth. And this day, this world will know a day that it has never known yet in its history. A day of universal peace and prosperity, when the knowledge of the glory of the Lord shall cover the earth as the waters cover the sea.

We need to be reminded of this as we turn our eyes afresh to that mount, the Mount of Olives. But before that, we're going to be caught up, are we not? Yes, we are. We're going to be caught up, because the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God.

And the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And so shall we ever be with the Lord.

Therefore, comfort one another with these words. Now, I suggest that we should look to our eyes in contemplation to these mountains and many more, and learn the deep lessons which God has for us in our Christian experience. But now we come to the point of consideration.

I will lift up mine eyes unto the hills from whence cometh my help. Now, I notice in the revised version, not the modern one, that there's a difference in the punctuation which seems to alter the sense a little. I will lift up mine eyes unto the hills, and instead of a comma, you have a period.

A full stop. From whence cometh my help? This is the answer to the question, verse 2. My help cometh from the Lord, which made heaven and earth. The psalmist wasn't looking to the hills for help.

Of course not. He was looking to the one who made the hills, and one who was beyond the hills. It seems to me that the hills and mountains, unfortunately, were also connected with blatant idolatry.

We read constantly of the high places and the groves. We think of all those death and dumb vanity set up there in defiance of the living God. It seems to me that the psalmist is thinking of this I will lift up mine eyes unto the hills.

From whence cometh my help? Doth it come from such? Why, they have eyes and they see not. They have mouths and they speak not. They have ears and they hear not.

They have noses and they smell not. They have hands and they handle not. They that like make them alike unto them.

Doth my help come from such? Nay, my help cometh from the Lord, who made heaven and earth. I think we have this thought too, expressed by Jeremiah when he said In vain is salvation hoped for from the hills and from the multitude of mountains There it is again. Truly, our salvation is in the Lord our God.

Here is the lesson. We turn away from all creature streams and idols. There are many idols, I'm afraid, among the Lord's people even today.

Something that may come between their soul and the Lord Jesus and rob him of his portion. It's not for me to say what these idols are. But it is for me to say, the dearest idol I have known, whate'er that idol be, help me to tear it from its throne and worship only thee.

Now see what will be the result. It will save us from many a sneer and many a headache and many a sin. Speaking about headaches reminds me of a woman who went to the doctor.

She complained that she was getting a series of headaches. Well, the doctor examined her and didn't find anything seriously wrong. He came to the conclusion it must have been her eyes.

So he advised her to go and see an optician. She went to the optician. He examined her too.

And then he asked a very strange question. He said, Where do you live? She said, I live in Sutton, such a street. Now how far can you see from your front windows? Well, doctor, she said, the street is rather narrow and we can just see the walls of the houses on the other side of the street.

Ah, but he said, in that district, isn't there an attic to the houses? Well, yes, there is an attic. We only keep lumber and empty trunks and so on. It's very seldom that we use the room.

But he said, what I'm getting at is this. How far can you see from the attic window? Well, now you say that. She said, we can look across the roof of the houses on the other side of the street and we can see the hills in the distance.

Ah, he said, that's what I want to know. And I'm going to prescribe that you sit at your attic window every morning for half an hour and do nothing but look at those hills. She was rather indignant because she didn't see any connection with that prescription and with her trouble.

She said, Doctor, I'm a busy housewife. I can't afford to spend such time in idleness. Madam, he said, if you want any help, you must carry out my instructions and much more.

He said, after the first week, I want you to increase the time to one hour. Well, it was a very reluctant patient that sat at the attic window the next morning. But she didn't find it quite so hard as she expected.

And as she continued, she began to notice something. She began to feel that she was not quite as tensed. And then she felt a little more relaxed.

Then her eyes seemed to be getting stronger. So finally her headaches disappeared and she went back to the optician and said, Doctor, I'm completely cured. He said, I thought so.

Actually, he said, there's nothing wrong with you at all. Your trouble was that you need to be completely relaxed. You were over-tensed.

He said, I knew that if I could impose that rest upon you, day by day, it would have the necessary effect. Sometimes it feels, friend, that we suffer unconsciously from many a spiritual headache. And sometimes we carry troubles that perhaps may never exist.

I've had many troubles, said the mutto, most of which have never happened. And I really believe that we should completely relax in God's presence. And we can relax by lifting up our eyes and going beyond the hills and looking by faith into the lovely face of our Lord and Savior, Jesus Christ.

God is our refuge and strength, our very present help in trouble. Therefore will I not fear. It's wonderful to know that we have a friend who's near us all the time.

One upon whom we can call in deepest trouble. One who said, Lo, I am with you always, even unto the end of the age. A dear brother was visiting his wife in the hospital the other day, and the gong went, announcing that the visitor's time was over.

So he began to take his leave, and looking at his wife very tenderly, he said, Well, my dear, I have to leave you. But he said, I promise I won't forsake you. You see, dear friends, the Lord has promised never to leave us nor forsake us.

For he has said, I will never leave thee nor forsake thee. So that we may boldly say, The Lord is my helper. I will not fear.

What can man do unto thee? So we have thought of contemplation, consideration, now there's a thought of preservation, and this seems to be the theme of all the following verses. It runs right through the psalm to the very end. We might ask these three questions.

Well, first of all, we'll say, What does he keep? What is mentioned here first? Well, in verse three, He will not suffer thy foot to be moved. So it's the foot that is kept first in this psalm. Well, why is this? Because of its tendency to stray, that's the reason.

And when the foot takes the false step, others follow. And usually there's a lot of trouble that follows too. I remember when I was visiting the Maniwaki, I was going along the seafront one night.

I don't know what happened, because it really happened so quickly, but I slipped and fell and I went headlong on the ground. Fortunately, I didn't hurt myself, I was a little shaken up. And what was it? It was just a little pebble under my foot.

It was the foot that slipped, but the whole man went down with it. That's the point. And how many have taken one false step, and the whole testimony has been ruined thereby.

See, dear friends, if I'd have had a friend near me at that time, I was walking alone and I could have grabbed, I'd have been safe. Yet, I'm afraid when we get in the backslidden condition, we forget the nearness of our heavenly companion. Let us see that we're living so near to him, that if we do stumble, we'll be able to put our hand out and put it into his, and say like Peter of old, Lord, save me, save me.

He shall not suffer thy foot to be moved, if we are walking in communion with himself without a thing between. You know, in the old country, and I don't know whether you have it in this country, we have a very serious disease among cattle called foot-and-mouth disease. It begins with a foot, and it spreads to the mouth.

Very serious. Sometimes thousands of cattle have to be destroyed. And I'm going to suggest that there is a foot-and-mouth disease in the spiritual sense among Christians.

It begins with a foot, and it spreads to the mouth. They get away from the Lord, they get in the backslidden condition, and then, watch the mouth. They begin to find fault with this and that and the other thing.

Begin to criticize their brothers and their sisters, only expressing their backslidden condition. The disease has spread from the foot to the mouth. Wasn't this true of Peter? Alas, alas, it's recorded that he followed the Lord afar off.

It began with a foot. And he wasn't very long before it spread to the mouth. He denied his Lord with oaths and curses.

Is this Peter? But it began with his foot, when he followed the Lord afar off. Oh, let us live near to the Good Shepherd, so that if we have a tendency to strain the bypass meadow, we'll be near enough for him to put his crook around our foot and bring it back into the line of his will, in conformity with his word. Then there'll be no stumbling, friends.

In the days of the Puritans, a father and son arranged to meet in a certain place at a certain time. They lived at a distance. And when they did so, the son said, he was a Christian like his father, Dad, he said, I had wonderful traveling mercies all along the way.

My horse stumbled three times and I was thrown to the ground. He said, yes, here I am, unhurt. Very good, my boy, said his father.

And I also had traveling mercies all along the way, he said, because my horse never stumbled once. The lesson that he was teaching his boy was this. It was good to be saved in stumbling, but it's far better to be saved from stumbling.

And that's what Jude said, Now unto him that is able to keep you from falling, or from stumbling, and to present you faultless before the presence of his glory, with exceeding joy, for the wise God our Savior, be glory and majesty, dominion and power, both now and forevermore. Amen. He will not suffer thy foot to be moved if we're in living touch with himself.

Then when he keeps, right, in verses 3 and 4, He that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep. So he keeps us day and night.

There is an eye that never shuts beneath the wing of night. There is an ear that never shuts when synced yon beams of light. Why, even a sentinel has been known to go asleep on duty.

But the Lord Jesus never will. His eye is upon us continually. And why, then, should I ever care for thee, since such a God is mine? He watches o'er me night and day, and tells me mine is thine.

What he keeps, when he keeps, how he keeps. Verse 5. The Lord is thy keeper. The Lord is thy shade upon thy right hand.

He keeps in perfect peace and security. And I love this expression. He is thy shade upon thy right hand.

Well, we're in the Bahamas in the summer, you know. When it gets into the nineties, we're very glad of a little bit of shade. And how is shade caused? Why, by something coming between ourselves and the sun.

That simple, isn't it? And don't get to the thought here. The Lord comes between us and all opposing circumstances. He meets them first.

And then he becomes, in that sense, our shade. All that he wants us to do is not only to commit to all our circumstances into his hand, but to enjoy the shade so that we can say, I sat underneath his shadow with great delight. And his truth was sweet unto my taste.

I love that expression with regard to the keeping power of our God. Concerning his people Israel, he said, that he keepeth them at the apple of his eye. A very lovely expression.

The apple of the eye, as we know, is the pupil. And I suppose a pupil is one of the most sensitive parts of the body. What does it mean? It means that our God is extremely sensitive as to our needs and our afflictions and our sorrows and our troubles.

He's intensely interested in them, friends. What a comfort this is. You know what happens when somebody gets into the eye, a foreign object? Oh, how it begins to inflame, begins to smart, and then the tears begin to flow.

Protection, of course. Protection from the foreign object, lest it should do any damage to the eye. The tears begin to flow because of the sensitiveness of the eye.

I couldn't help but think of the Lord Jesus with his heart of compassion when he went to those two dear sisters in their bereavement, Mary and Martha. Where have you laid him? Lord, come and see. Jesus wept.

Oh, those tears. We find an ocean of sympathy in those tears, liquid sorrow. But doesn't it show us how that the Lord was entering right into their circumstances.

He was extremely sensitive with regard to their need. And the tears were beginning to flow. We have not a high priest who cannot be touched with a feeling of our infirmities, but one who is tempted in all points, like as we are, yet without sin.

I think that is a great comfort to souls passing through the veil of sorrows and through affliction and adversity to know that there is one who is personally interested in all things, very sensitive to the needs of those who are passing through a testing time. He keeps them as the apple of his eye. And let me close.

There is just one more thought. You notice the psalm ends, the Lord shall keep, it's the same word right through the psalm, thy going out and thy coming in from this time forth and even forevermore. It seems to me we've got the whole work day here brought before us.

Thy going out, thy coming in. We go out of the door in the morning. If it's a day's responsibility, we come in to the door at night.

But between our going out and our coming in, oh, how many dangers, seen and unseen, have we passed through. But we are in the midst, shall I say, of a circumference of power. And thank God as the mountains around about Jerusalem so the Lord is around about his people.

And henceforth even forevermore. And you remember that when false javelins were being thrown around David of old, it is recorded in that chapter that he acted wisely, very wisely, and more wisely. And there's one verse that always appeals to me in that chapter.

Therefore did all Israel and Judah love David because he went out and came in among them. Now probably if that had been myself I would have gone out and stayed out. Not with all those javelins being aimed at my heart.

But David recognized that the Lord was his shade upon his right hand. And he recognized too that the same power that guided that stone unerringly to the forehead of the giant could just as easily turn aside the javelins aimed at his heart. So he not only went out, but he came in.

He realized the preserving and protecting power of his God. I often think of some, when a little bit of testing comes in the assemblies. This is my experience elsewhere.

A little bit of testing comes. It may be a very trivial thing. They go out.

And they stay out. God grant that we might know what it is when trouble arises in any sense. Not only to go out, but to come in and to continue well with the Lord.

Because we'll be protected until troubling days are done. Let us pray. O God our Father we thank thee for our meditation tonight, this brief and yet very lovely song.

Pray that we may go forth encouraged, that our outlook might be exceedingly bright, although the outlook is getting very, very dark and black. May we be very conscious of the nearness and presence of our Lord Jesus. And grant that when we feel the heat and burden of the day, we may so enjoy his companionship, as to also enjoy the shade of his preserving care, sitting underneath his shadow with great delight, feasting upon himself, and enjoying for the full the things of the Lord.

We ask these mercies as we give thee thanks again for the ministry of thy word tonight, in the name of the Lord Jesus Christ. Amen.

Audio: <https://sermonindex1.b-cdn.net/10/SID10327.mp3>

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