Ps 88:1 <<A Song or Psalm for the sons of Korah, to the chief Musician upon Mahalath Leannoth, Maschil of Heman the Ezrahite.>> O LORD God of my salvation, I have cried day and night before thee: 2 Let my prayer come before thee: incline thine ear unto my cry; 3 For my soul is full of troubles: and my life draweth nigh unto the grave. 4 I am counted with them that go down into the pit: I am as a man that hath no strength: 5 Free among the dead, like the slain that lie in the grave, whom thou rememberest no more: and they are cut off from thy hand. 6 Thou hast laid me in the lowest pit, in darkness, in the deeps. **7 Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves**. Selah. 8 Thou hast put away mine acquaintance far from me; thou hast made me an abomination unto them: I am shut up, and I cannot come forth. 9 Mine eye mourneth by reason of affliction: LORD, I have called daily upon thee, I have stretched out my hands unto thee.10 Wilt thou shew wonders to the dead? shall the dead arise and praise thee? Selah. 11 Shall thy lovingkindness be declared in the grave? or thy faithfulness in destruction? 12 Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness? **13 But unto thee have I cried, O LORD; and in the morning shall my prayer prevent thee.** 14 LORD, why castest thou off my soul? why hidest thou thy face from me? 15 I am afflicted and ready to die from my youth up: while **I suffer thy terrors** I am distracted. 16 Thy fierce **wrath** goeth over me; **thy terrors** have cut me off. 17 They came round about me daily like water; they compassed me about together. 18 Lover and friend hast thou put far from me, and mine acquaintance into darkness.

Deliverance Center – Portland, Maine

Rev. Stephen G. Reynolds, Sr.

Wednesday, August 24, 2011

TITLE: Learning to Pray

TEXT: Psalm 88

Ps 88:1—O LORD God of my salvation, I have cried day and night before thee:

2 Let my prayer come before thee: incline thine ear unto my cry;

1. Give the Lord Your Case
   1. 1—O LORD God of my salvation

There is much trouble in the world. Trouble is not unique to you!

* + 1. Obey in the dark what He gives you in the light.

1. Happiness of life greatly involves intimate friendship and fellowship.

2. The trial of parting with intimate friends is exceedingly painful.

3. The best comfort is given by the Holy Ghost.

a. Consolation is drawn from faith in God's governing providence

b. Faith is in the Lord (in Him) “O LORD God of my salvation”

* + 1. Know that The Lord will take your case. 1,9,13,14
    2. Faith is obedience
       1. Before you find yourself separating or dying obey.

1. Tell the Lord Your Case
   1. I have cried day and night before thee: 2 Let my prayer come before thee: incline thine ear unto my cry;
      1. With Temperance, for His Spirit is Excellent

Nu 21:17 Then Israel sang this song, Spring up, O well; sing ye unto it:

If the well of salvation is in us, we should have a song! Spontaneous, flowing, like a river, like a well.

I. There was the march around Moab. A picture of progress, marching forth from place to place in a spirit of strong assurance. Now the people were ready for their final march right up to the border of the promised land. At last, they were on the verge of reaching their destination. As they marched along, the excitement of their hearts could be seen in a faster pace: the tempo of their steps increased as they marched day by day.

1.  The Israelites camped at Oboth (Numbers 21:10).

2.  The Israelites camped at Iye Abarim (Numbers 21:11).

3.  The Israelites camped at the Zered Valley (Numbers 21:12).

4.  The Israelites camped alongside the Arnon River (Numbers 21:13-15). A famous river that flowed into Amorite territory. The river was actually the border between Moab and the Amorite territory. A large number of significant battles had been fought in the area around the river (Numbers 21:14-15).

5.  The Israelites camped at the well Beer (Numbers 21:16-17). The people again were without water, but the Lord told them where they could dig a well for water. The gift of water led God's people to compose a song of joy, the Song of the Well.

6.  The Israelites camped at Mattanah (Numbers 21:18).

7.  The Israelites camped at Nahaliel (Numbers 21:19).

8.  The Israelites camped at Bamoth (Numbers 21:19).

9.  The Israelites camped in Moab in the valley below Pisgah peak, an excellent location to spy out the land of Canaan (Numbers 21:20).

Israel had been an unbelieving people, grumbling, a people who lacked assurance and confidence in the Lord. They just did not believe He had the power to carry them into the promised land. But this scene of Scripture is entirely different: it is a picture of a quick pace, an excitement to reach their destination. It is that of breaking camp, marching, stopping, and setting up camp; then again breaking camp, marching, stopping, and setting up camp; then again breaking camp, marching, stopping, and setting up camp; and on and on. The idea is that of a fast pace, of purpose and motivation, of enthusiasm and excitement. This has not been seen before, but now the people are rapidly approaching the promised land.

They seem to be trusting God more than ever before. God gives out His grace upon them, providing for them and meeting their need for water and all else.

The lesson is this: we must be diligent We need swift obedience in trusting and obeying God, in following the leadership of God as He leads us.

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city Rev. 22:14

But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul Deut. 4:29

Seek ye the Lord while he may be found, call ye upon him while he is near Isa 55:6

And ye shall seek me, and find me, when ye shall search for me with all your heart Jer 29:13

**II.** There was victory over Sihon, the king of the Amorites. This is a picture of God's protection when attacked by enemies (Genesis 15:16; Psalm 136:19). As the Israelites marched to the promised land, they came to the border of the Amorites. The land of the Amorites stood between them and the promised land. God's people had no choice: if they were going to continue their journey to the promised land, they had to pass through the land of the Amorites.

1.  The request of Israel for safe passage Num 21:22 Moses promised that the Israelites would not do any damage to the fields or crops or water as they marched through Amorite territory. He promised to stay strictly on the king's highway until they had passed completely through the territory.

2.  The surprise, hostile attack against Israel Num 21:23 King Sihon rejected the request of Israel for safe passage. Instead, the king and his officials mobilized their entire army and marched out against Israel. When the Amorites reached Jahaz, they attacked.

3.  Despite the surprise attack, Israel was victorious Num 21:24-25 They routed the Amorite army and pursued them all over Amorite territory, conquering the entire nation. But they stopped at the Amorite border because of the fortifications. However, they did capture and occupy all the cities of the Amorites including the capital of Heshbon and its surrounding villages Num 21:25

4.   Victory over a celebrated king and army had been achieved Num 21:26-31

a.  Great victory is seen in the conquest of the city of Heshbon: it was the capital of the Amorites' king, Sihon Num 21:26

b.  The great victory is also seen in the defeat of the great king Sihon: he had conquered Moab, a conquest so great that it had been celebrated by ancient poets Num 21:27-31

king Sihon had been so powerful that he was able to conquer Moab. Therefore, the people of God must be even more powerful, for they had conquered the great king Sihon. The message was clear: Israel was the super-power of the area, stronger than either the Amorites or the Moabites.

5.  The victory was even extended to the major city of Jazer Num 21:32 Moses sent spies to Jazer and captured the towns surrounding it. He also drove out all the Amorite citizens of that area.

**III.** A clear picture of victory through the power of God. (21:33-35) **Og, King of Bashan**: there was the military victory over Og, the king of Bashan.

1.  king of Og marched his whole army out to attack Israel at Edrei (Num 21:33

2.  God gave His people strong assurance of victory (Numbers 21:34). Moses and the people were not to fear their enemy. Total and complete victory was assured. God's people were to use the same pattern as before: pursue and total conquest, just as they had done with Sihon, king of the Amorites. The whole nation of Bashan was to be conquered and the cities destroyed.

Nu 21:34 And the LORD said unto Moses, Fear him not: for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon. 35 So they smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land.

For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God" (1 John 5:4-5).

Isa 44:1 Yet now hear, O Jacob my servant; and Israel, whom I have chosen:

2 Thus saith the LORD that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen.3 For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring:

4 And they shall spring up as among the grass, as willows by the water courses.

Isa 45:8 Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the LORD have created it.

Getting people to pray is like trying to stir a stagnant sea.

God knows how to stir a stagnant sea with the Righteous judgment of His wrath.

Ps 88:7 Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves. Selah.

Ps 88:17 They came round about me daily like water; they compassed me about together.

I am shut up, and I cannot come forth. He was a prisoner in his room, and felt like a leper in the lepers camp, or a condemned criminal in his cell. His mind bound as with fetters of iron; he felt no liberty of hope, he could take no flights of joy. When God shuts friends out, and shuts in men to pine away alone, it is no wonder that they water their couch with tears.

Isa 51:1 Hearken to me, ye that follow after righteousness, ye that seek the LORD: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged.

2 Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him.

Ps 88:8 Thou hast put away mine acquaintance far from me; thou hast made me an abomination unto them: I am shut up, and I cannot come forth.This may describe us when despondency is chronic, when trouble is overwhelming, when sickness detains us at home, when we feel restrained in Christian labor, or hampered in prayer.

Job 3:23 Why is light given to a man whose way is hid, and whom God hath hedged in?

Sometimes God wants to show you only Him.

Job 19:8 ¶ He hath fenced up my way that I cannot pass, and he hath set darkness in my paths.

La 3:7 He hath hedged me about, that I cannot get out: he hath made my chain heavy.

Psalm 88 has been found to awaken men to a sense of their wretchedness, and shutting them up to the righteousness of God. That they be prepared to pray and appreciate and embrace the Gospel.

* We are not as ignorant as we think we are in prayer,

Have a request and pray and believe for the answer, not an endless question or complaint.

Have a direct appeal for the Will of God rather than any circumstance.

* but we sure do not pray as we aught.

Ro 8:26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

We find when life’s ship is overwhelmed with difficulty God still controls the winds.

Ps 148:8 Fire, and hail; snow, and vapour; stormy wind fulfilling his word:

Psalm 88:3 “For my soul is full of troubles”

I am satiated and nauseated with them. Like a vessel full to the brim with vinegar, my heart is filled up with adversity till it can hold no more.

* He had his house full of problems
* his hands full of sorrow;
* but, worse than that, he had his heart full of Trouble.
  + Trouble in the soul is the soul of trouble.
  + A little soul trouble is pitiful; what must it be to be full with it? And how much worse still to have your prayers return empty when your soul remains full of grief.

The tragic situation of the leper.

The tragic situation of the sinner.

The most tragic situation is not wanting to pray about it.

Christians may sometimes be subjected to the most unrelenting and terrible misfortunes in passing through this earthly life. It happened to Job; it happened to this psalmist; and it can happen to any child of God.

There is the lesson of this psalm that no matter how discouraging and terrible one's lot in life may be, he should not fail to lay the matter before the Lord in prayer. God always answers the prayers of his saints, even if their specific requests must be denied, as in the case of Paul's "thorn in the flesh."

In prayerlessness recovery is delayed, and the trial lengthens out like an ever lengthening chain, my soul begins to faint and tire, and the burden to grow heavier.

This may describe us when negative things are happening, when trouble is overwhelming, when sickness detains us at home, when we feel restrained in Christian labor, or hampered in prayer.

Ps 88:8 Thou hast put away mine acquaintance far from me; thou hast made me an abomination unto them: I am shut up, and I cannot come forth.

Ps 88:18 Lover and friend hast thou put far from me, and mine acquaintance into darkness.

Job 19:13 He hath put my brethren far from me, and mine acquaintance are verily estranged from me.

Ps 31:11 I was a reproach among all mine enemies, but especially among my neighbours, and a fear to mine acquaintance: they that did see me without fled from me.

Ps 38:11 My lovers and my friends stand aloof from my sore; and my kinsmen stand afar off.

Lu 10:31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

Lu 10:32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

Lu 23:49 And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

Isa 53:4 ¶ Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

Mt 8:17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

1Pe 2:24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

I see an end to my sorrows.

2Sa 7:18 Then went king David in, and sat before the LORD, and he said, Who am I, O Lord GOD? and what is my house, that thou hast brought me hitherto?

19 And this was yet a small thing in thy sight, O Lord GOD; but thou hast spoken also of thy servant's house for a great while to come. And is this the manner of man, O Lord GOD? 20 And what can David say more unto thee? for thou, Lord GOD, knowest thy servant. 21 For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know them.

22 Wherefore thou art great, O LORD God: for there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears.

23 And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, from the nations and their gods?

24 For thou hast confirmed to thyself thy people Israel to be a people unto thee for ever: and thou, LORD, art become their God.

25 And now, O LORD God, the word that thou hast spoken concerning thy servant, and concerning his house, establish it for ever, and do as thou hast said.

26 And let thy name be magnified for ever, saying, The LORD of hosts is the God over Israel: and let the house of thy servant David be established before thee.

27 For thou, O LORD of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house: therefore hath thy servant found in his heart to pray this prayer unto thee. 28 And now, O Lord GOD, thou art that God, and thy words be true, and thou hast promised this goodness unto thy servant:

29 Therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord GOD, hast spoken it: and with thy blessing let the house of thy servant be blessed for ever.

2Sa 8:1 ¶ And after this it came to pass, that David smote the Philistines, and subdued them: and David took Methegammah out of the hand of the Philistines.

{Methegammah: or, the bridle of Ammah}

7 And David took the shields of gold that were on the servants of Hadad 10-11

1Ch 18:1 ¶ Now after this it came to pass, that David smote the Philistines, and subdued them, and took Gath and her towns out of the hand of the Philistines.

15 ¶ And David reigned over all Israel; and David executed judgment and justice unto all his people.

Ga 4:12 Brethren, I beseech you, be as I am; for I am as ye are: ye have not injured me at all.

13 Ye know how through infirmity of the flesh I preached the gospel unto you at the first.

14 And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus.

15 Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me.

16 Am I therefore become your enemy, because I tell you the truth?

17 They zealously affect you, but not well; yea, they would exclude you, that ye might affect them.

18 But it is good to be zealously affected always in a good thing, and not only when I am present with you.

19 My little children, of whom I travail in birth again until Christ be formed in you,

1.  Paul called them “Brethren” (Gal 4:12) He did not treat them as enemies, not even as antagonists. He did not murmur, gripe, complain, or even attack them; Paul sensed and expressed deep brotherly love for them as if he was only a servant.

2.  Paul said “I beseech you” that is, he was not commanding or instructing, but he was begging and pleading from the heart of a true servant of God.

3.  Paul begged them to be as he was, for he had become one of them. He had always loved and cared and shown affection for them, and he wanted them to do the same for him—not to abandon and turn against him and his ministry.

4.  Paul assured them that what they had done had not injured him: he held no bitterness, anger, or malice against them.

The heart of a true servant is clearly seen in Gal. 4:12: love, affection, kindness, and care for a people who had become critics of the minister of God.

Believers must heed the appeal of the minister of God: Be as I am in affection and love—do not abandon and turn away from me.

1.  True ministers must be welcomed in their witness. The Galatians welcomed Paul when he first preached the gospel to them, and they responded to his message. They did not question his call to preach nor the message he preached. There was no criticism nor censoring of his person or preaching. Their arms were wide open and their hearts were receptive.

Paul was appealing for the same spirit of welcome and receptivity now. No other spirit should ever characterize God's people—not toward the minister of God—not toward any child of God.

2.  True ministers should be welcomed even in the infirmities and weaknesses of their flesh. Too often, this is not true. Churches and believers sometimes abandon and ignore the minister of God when he is stricken in body or spirit. When Paul first went to the Galatian churches, he was stricken with some infirmity.

* Though infirmities did not rule his life he had infirmities.

Ga 4:13 Ye know how through infirmity of the flesh I preached the gospel unto you at the first.

Ps. 88:4 I am counted with them that go down into the pit: I am as a man that hath no strength:

8 Thou hast put away mine acquaintance far from me; thou hast made me an abomination unto them: I am shut up, and I cannot come forth.

18 Lover and friend hast thou put far from me, and mine acquaintance into darkness.

No Strength

No Lover, Friend and Acquaintance

Ps 88:16 Thy fierce wrath goeth over me; thy terrors have cut me off.

John 3:36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

1Jo 5:10 ¶ He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

Mr 9:24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

Joh 9:38 And he said, Lord, I believe. And he worshipped him.

Joh 11:27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

Ex 32:11 And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?

De 9:7 ¶ Remember, and forget not, how thou provokedst the LORD thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD.

2Ch 24:18 And they left the house of the LORD God of their fathers, and served groves and idols: and wrath came upon Judah and Jerusalem for this their trespass.

2Ch 29:10 Now it is in mine heart to make a covenant with the LORD God of Israel, that his fierce wrath may turn away from us.

2Ch 30:8 Now be ye not stiffnecked, as your fathers were, but yield yourselves unto the LORD, and enter into his sanctuary, which he hath sanctified for ever: and serve the LORD your God, that the fierceness of his wrath may turn away from you.

2Ch 36:16 But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till there was no remedy.

Ezr 5:12 But after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house, and carried the people away into Babylon.

Ezr 7:23 Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons?

Ezr 8:22 For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him.

Ezr 10:14 Let now our rulers of all the congregation stand, and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God for this matter be turned from us.

Job 20:23 ¶ When he is about to fill his belly, God shall cast the fury of his wrath upon him, and shall rain it upon him while he is eating.

Job 32:2 Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified himself rather than God.

Ps 59:13 Consume them in wrath, consume them, that they may not be: and let them know that God ruleth in Jacob unto the ends of the earth. Selah.

Ps 78:31 The wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel.

Jer 10:10 But the LORD is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

Eze 22:31 Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord GOD.

Joh 3:36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

Ro 1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

Ro 2:5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

Ro 9:22 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:

Ro 13:4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

Eph 5:6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

Col 3:6 For which things' sake the wrath of God cometh on the children of disobedience:

Jas 1:20 For the wrath of man worketh not the righteousness of God.

Re 14:10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: 19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.

Re 15:1 ¶ And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God. 7 And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

Re 16:1 ¶ And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth. 19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.Re 19:15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

God cares for you, I care for you

**1Pe 5:7 Casting all your care upon him; for he careth for you. 8 ¶ Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:**

1. One of the most important duties of the believer.
   1. The believer must be vigilant in this duty
      1. Or his life and testimony for Christ will be devoured and destroyed.
      2. What is the duty?
         1. Vigilance (very watchful)
         2. And resistance against the devil.
            1. The believer must constantly watch for and resist the devil.

* How can we stand against the attacks and temptations of the devil?
* There is only one way:
  + we must be sober and be vigilant.

1.  First, be sober (*nēpsate*) The word means...

•  not to become intoxicated with drugs or alcohol of any kind.

•  to be sober in mind and behavior; to be controlled in all things; not given over to indulgence, license, or extravagance. It is the opposite of indulgence in anything such as eating, drinking, and recreation. It means to live a sober, solid, controlled, and strong life.

The believer has to be sober as he watches for the attacks of the devil. If he is not sober, he will not be alert enough to conquer the attacks and the temptations of the devil. The believer will be overcome and led into sin and destruction. And no believer can be alert enough to stand up against the devil if he indulges and gratifies his flesh.

The believer is to live a sober and controlled life. He is to stay alert to the devil and his temptations at all times. He must be alert enough to see the temptations and attacks coming and have a mind and spirit strong enough to stand against the temptations and attacks.

Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation 1 Thes 5:6-8

Even so must their wives be grave, not slanderers, sober, faithful in all things

1 Tim. 3:11

For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:11-13).

Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ" 1 Pe 1:13

But the end of all things is at hand: be ye therefore sober, and watch unto prayer 1 Pe 4:7

2.  How do we stand against the devil? Second, be vigilant (*grēgorēsate*[PWS: 4221](http://www.crossbooks.com/book.asp?pub=0&book=748&tocpath=V\#4221: Vigilant)). The word means to be watchful and awake. It has the idea of being constantly aroused and on the lookout; to always be aroused, awake, and watching for the devil and his attacks. Again, if a person's mind and body are dull, flabby, and weak from drink, drugs, overeating, slothfulness, and indulgence in sleep, recreation, pleasure, or in anything else—that person cannot be watching and waiting; he cannot be constantly aroused to look for the devil's temptations and attacks.

The believer must be sober and serious about the devil; he must be vigilant in looking for the devil's temptations and attacks. It is the only conceivable way the believer can conquer and overcome in this life; it is the only way he can keep his life and testimony from being destroyed by the devil.

Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak" (Matthew 26:41).

Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them" (Luke 12:37).

Wherefore let him that thinketh he standeth take heed lest he fall" (1 Cor. 10:12).

Watch ye, stand fast in the faith, quit you like men, be strong" ([1 Cor. 16:13](http://www.crossbooks.com/verse.asp?ref=1Co+16%3A13)).

Continue in prayer, and watch in the same with thanksgiving" ([Col. 4:2](http://www.crossbooks.com/verse.asp?ref=Col+4%3A2)).

Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober" ([1 Thes. 5:5-6](http://www.crossbooks.com/verse.asp?ref=1Th+5%3A5-6)).

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" ([1 Peter 5:8](http://www.crossbooks.com/verse.asp?ref=1Pe+5%3A8)).

Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame" ([Rev. 16:15](http://www.crossbooks.com/verse.asp?ref=Rev+16%3A15)).

**2.** ([5:8](http://www.crossbooks.com/verse.asp?ref=1Pe+5%3A8)) **Satan**: Why should we stand against the attacks and temptations of the devil? There is one strong reason: he is our adversary, a roaring lion who seeks all whom he can devour. Note three points.

1.  The devil is our "adversary" (*antidikos*) The Greek word means a legal opponent such as an opponent in a lawsuit. It also means a common day-to-day opponent like a neighbor who opposes and stands as an enemy against us. The picture is that of the devil opposing us in every conceivable way.

⇒  It is the picture of Satan standing in a law court, standing as an adversary in the court of God and accusing us before God.

⇒  It is the picture of Satan standing here on earth, standing against us and doing all he can to trip us up and to defeat and destroy us.

2.  The word "devil" (*diabolos*) itself means slanderer or false accuser. The devil is a malicious enemy who accuses us before God and makes false charges against us. Scripture teaches that Satan is constantly bringing up our sins and transgressions before God, that he is constantly reminding God of our disobedience.

I Pe 5:9 Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

Ps 34:19 Many are the afflictions of the righteous: but the LORD delivereth him out of them all.

John 16:33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

Pr 24:16 For a just man falleth seven times, and riseth up again: but the wicked shall fall into mischief.

Job 5:19 He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee.

Ps 91:10 There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

Pr 12:21 ¶ There shall no evil happen to the just: but the wicked shall be filled with mischief.

1Pe 3:13 And who is he that will harm you, if ye be followers of that which is good? 14 But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled;15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: