Ps 108:1 <<A Song or Psalm of David.>> O God, my heart is fixed; I will sing and give praise, even with my glory.

2 Awake, psaltery and harp: I myself will awake early.

3 I will praise thee, O LORD, among the people: and I will sing praises unto thee among the nations.

4 For thy mercy is great above the heavens: and thy truth reacheth unto the clouds.

5 Be thou exalted, O God, above the heavens: and thy glory above all the earth;

6 That thy beloved may be delivered: save with thy right hand, and answer me.

7 God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth.

8 Gilead is mine; Manasseh is mine; Ephraim also is the strength of mine head; Judah is my lawgiver;

9 Moab is my washpot; over Edom will I cast out my shoe; over Philistia will I triumph.

10 Who will bring me into the strong city? who will lead me into Edom?

11 Wilt not thou, O God, who hast cast us off? and wilt not thou, O God, go forth with our hosts?

12 Give us help from trouble: for vain is the help of man.

13 Through God we shall do valiantly: for he it is that shall tread down our enemies.

5 Be thou exalted, O God, above the heavens: and thy glory above all the earth;

The [Lord](http://www.godrules.net/library/topics/topic1192.htm)'s [glory](http://www.godrules.net/library/topics/topic822.htm) shall be above all the [earth](http://www.godrules.net/library/topics/topic605.htm).

Manifest thy Glory in our time O Lord.

Send it in our time, we beseech thee, O [Lord](http://www.godrules.net/library/topics/topic1192.htm).

Show thyself in us.

Ps 57:1 Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast.

2 I will cry unto God most high; unto God that performeth all things for me.

3 He shall send from heaven, and save me from the reproach of him that would swallow me up. Selah. God shall send forth his mercy and his truth.

4 My soul is among lions: and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword.

Ps 57:5 Be thou exalted, O God, above the heavens; let thy glory be above all the earth.

6 They have prepared a net for my steps; my soul is bowed down: they have digged a pit before me, into the midst whereof they are fallen themselves. Selah.

Ps 108:1 O God, my heart is fixed; I will sing and give praise, even with my glory.

57:7 My heart is fixed, O God, my heart is fixed: I will sing and give praise.

108:2 Awake, psaltery and harp: I myself will awake early.

57:8 Awake up, my glory; awake, psaltery and harp: I myself will awake early.

Ps 108:3 I will praise thee, O LORD, among the people: and I will sing praises unto thee among the nations.

57:9 I will praise thee, O Lord, among the people: I will sing unto thee among the nations.

Ps 108:4 For thy mercy is great above the heavens: and thy truth reacheth unto the clouds.

57:10 For thy mercy is great unto the heavens, and thy truth unto the clouds.

Ps 108:5 Be thou exalted, O God, above the heavens: and thy glory above all the earth;

57:11 Be thou exalted, O God, above the heavens: let thy glory be above all the earth.

Ps 108:6 That thy beloved may be delivered: save with thy right hand, and answer me.

Ps 60:5 That thy beloved may be delivered; save with thy right hand, and hear me.

Ps 108:7 God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth.

60:6 God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth.

8 Gilead is mine; Manasseh is mine; Ephraim also is the strength of mine head; Judah is my lawgiver;

60:7 Gilead is mine, and Manasseh is mine; Ephraim also is the strength of mine head; Judah is my lawgiver;

Ps 108:9 Moab is my washpot; over Edom will I cast out my shoe; over Philistia will I triumph.

60:8 Moab is my washpot; over Edom will I cast out my shoe: Philistia, triumph thou because of me.

Ps 108:10 Who will bring me into the strong city? who will lead me into Edom?

60:9 Who will bring me into the strong city? who will lead me into Edom?

Ps 108:11 Wilt not thou, O God, who hast cast us off? and wilt not thou, O God, go forth with our hosts?

60:10 Wilt not thou, O God, which hadst cast us off? and thou, O God, which didst not go out with our armies?

Ps 108:12 Give us help from trouble: for vain is the help of man.

60:11 Give us help from trouble: for vain is the help of man.

Ps 108:13 Through God we shall do valiantly: for he it is that shall tread down our enemies.

60:12 Through God we shall do valiantly: for he it is that shall tread down our enemies.

THE WARRIORS MORNING SONG to prepare the heart

JEHOVAH’S BANNER S.O.S. 2:4; Ps. 108:3

Self-Existent or Eternal; Jehovah, Jewish national name of God:--Jehovah, the Lord

The Covenant Keeping God Prov.30:4 Phil.2:11 Kurios - Supreme in Authority

Adonay Ps. 57:9

Sovereign, Controller, Divine Lord, Master, Owner

1. Ladder of Position
   1. Climb to praise His Love on the ladder of Position
      1. God calls His people to exchange their degraded condition for their position of rightful service Is.52:1,2

Isa 52:1 Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.2 Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.

* “Awake, awake”
  + responding by faith to God’s Word.
* “put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem”
  + putting on clothes with acting by faith
* “Shake thyself from the dust; arise, and sit down”
  + Stop your mourning – act only in faith
* “loose thyself from the bands of thy neck, O captive daughter of Zion”
  + Stop doing what you have been doing

John 11:39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.

**John 11:44** And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. **Jesus saith unto them, Loose him, and let him go.**

**II. The LORD will vindicate His name by delivering His people from bondage (52:3-6).**

**“The Triumph of the Suffering Servant” An Exposition of Isaiah 52:13—53:12**

Ps 108:13 Through God we shall do valiantly: for he it is that shall tread down our enemies.

Ps 60:12 Through God we shall do valiantly: for he it is that shall tread down our enemies.

Isa 63:3 I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

John 10:17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

1John 3:16 Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

Eph 2:4 But God, who is rich in mercy, for his great love wherewith he loved us,

Jude 1:21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

John 15:13 Greater love hath no man than this, that a man lay down his life for his friends.

1. Ladder of Prayer
   1. Climb to praise unto His Glory on the ladder of Prayer

Eph 1:12 That we should be to the praise of his glory, who first trusted in Christ.

14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

Lu 11:8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

Because of his importunity. That is, his daring, unyielding, bold persistence in asking for what he needed for a legitimate purpose.

**Priase unto God’s Glory**

1. Ladder of Power
   1. Climb to praise the glory of God’s Grace on the Ladder of Power

Eph 1:6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

John 1:17 For the law was given by Moses, but grace and truth came by Jesus Christ.

Ps 108:12 Give us help from trouble: for vain is the help of man.

13 Through God we shall do valiantly: for he it is that shall tread down our enemies.

2Co 6:1 We then, as workers together with him, beseech you also that ye receive not the grace of God in vain.

4 But in all things approving ourselves as the ministers of God,

in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;

6 By pureness, by knowledge, by longsuffering, by kindness, by the **Holy Ghost**, by love unfeigned,

7 By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,

8 By honour and dishonour, by evil report and good report: as deceivers, and yet true;

9 As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed;

10 As sorrowful, **yet alway rejoicing**; as poor, yet making many rich; as having nothing, and yet possessing all things.

"God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth."—Psalm 108:7.

Isa 65:24 And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.

Ps 108:6 ¶ That thy beloved may be delivered: save with thy right hand, and answer me.

God has given direction, the important part of the duty of faith is to believe that you have what you ask in prayer. God has given you, by that most sure word of testimony, the clearest possible evidence, life in Christ already. If you are asking for some further assuring word, to soothe your fears to rest, turn to the Bible, for there is in it the very word you need. So, seek it out, for I may truly say God's revelation is in this blessed Book,—   
 Possibly, the very thing that you have been praying for so long, you may already have obtained; and God may not intend you to pray any longer about it, but may say to you, as he did to Moses

Ex 14:15 ¶ And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward:

Believe that you have the blessing for which you are asking, and go forward in that belief. The time for praying about it has passed; this is the time for grasping the blessing by faith, and using it to my praise and glory." So it seems to me, in our text, that David had prayed, and then suddenly recollected that he had already received the very thing for which he had asked. So he shakes himself from the dust, and cries, confidently and jubilantly, "God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth."  
I. GOD'S WORD IS THE FOUNDATION OF FAITH: "God hath spoken in his holiness." That is the solid basis on which faith builds.  
This is a very precious truth, even for the very childhood of Christian life: *"God hath spoken."* He has not merely put before us his works, which are difficult to read at times; but he has actually broken the eternal silence, and spoken to us in words that even a child can comprehend. Unbelieving men still say, as they did of old,

2Pe 3:4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

God is, there is a great gulf fixed between him and men; how can we know anything about him?

That great gulf will always be between you and God if you do not believe in the revelation that he has given you in his inspired Word. Until that terrible day comes, when he shall speak in wrath, and summon his guilty creatures to appear at his judgment bar, you will not hear his voice, except as it speaks to you in his Word.  
But "God hath spoken in his holiness;" and we ought to be thankful that He spake, in the garden of Eden, when Adam and Eve sinned against him.

Ge 3:14 ¶ And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: 15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

It was a message of hope to the world when God spake that great promise concerning his Son. Since then,

Heb 1:1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

We have record of this in His Precious Word; It is a message of mercy and love to us, we ought to rejoice that "God hath spoken."

If you are pleading with God for mercy; "God *hath* spoken" already, the answer to your petition is already recorded in his Word But "God *hath* spoken;" he hath broken the silence which would have been death to us; and, blessed be his name, he hath divinely spoken to us by him who is THE WORD OF GOD,—by God's great *logos*,—the only voice by which he could fully speak out his whole soul so that men might be able to comprehend him; and it is upon what God hath spoken unto us, by his Son, that we have to place our faith; so that, had he not spoken, we should not have had any foundation for our faith; but this is our joy, that "God hath spoken."

Heb 12:26 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. 27 And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

Ps 33:9 For he spake, and it was done; he commanded, and it stood fast.

His signature is on the cheque it is good. God's Word is far better than man's.   
 *What God hath spoken shall never be reversed.*

Nu 23:19 God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?

What he hath spoken in public, he does not reverse in private.

Isa 45:19 I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the LORD speak righteousness, I declare things that are right.

Mt 5:18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

not one syllable shall ever fail. Oh, how blessedly faith ought to rest on such a foundation as this!  


"God hath spoken *in his holiness."* Now, it sometimes happens that our greatest difficulty in believing a promise of God lies in his holiness.

* The promise of pardon to the soul that believeth in Jesus. We think of justice, How can God be just, and yet the Justifier of the ungodly?

Ro 4:5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

Ro 5:6 ¶ For when we were yet without strength, in due time Christ died for the ungodly.

We have, at times, had some idea of the perfect purity of God,—the purity of him in whose sight the heavens are not clean.

Job 4:18 Behold, he put no trust in his servants; and his angels he charged with folly:

We have trembled, sometimes, as though we were dissolved into nothingness, when we have thought of his spotless purity, and we have said,

Job 9:31 Yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me.

Ps 108:6 ¶ That thy beloved may be delivered: save with thy right hand, and answer me.

Mr 10:37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

Can he purpose to bring us to his own right hand in glory? Yes, he means to do that; his purity makes us wonder how it can be done. Now, the joy of David was that, when God spoke concerning that — Stem of Jesse's rod,

Isa 11:1 ¶ And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

—he spoke it "in his holiness," that is, in his whole-ness, with his whole perfectly pure nature. He knew all that David then was, and all that David would be; yet he saw it to be consistent with his infinite perfections to make, even with such a man, "

2Sa 23:5 Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow.

Ps 73:26 My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.

Ec 9:6 Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun.

2Pe 1:4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

Knowing all about our doubts and fears concerning our sinfulness and His own holiness. Without in the least marring his perfect purity, and justice, "God hath spoken in his holiness" to poor lost sinners, and said that he will save all of them who trust in Jesus Christ, his Son; and he has also "spoken in his holiness" to his poor imperfect children, and said that he would “cause you to walk in my statutes, and ye shall keep my judgments, and do them”

Eze 36:26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

28 And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

II. THE JOYFULNESS OF FAITH:

"God hath spoken in his holiness; I will rejoice."  
Are any of you heavy of heart just now? If so, I hope you will catch the spirit of David when he uttered these words. You ought to be glad that "God hath spoken in his holiness," and you must be glad if you feel and know that he has spoken to you. "God hath spoken: I will rejoice."  
Observe that this joy, which faith has, is *a joy in the very face that God, hath spoken.*

God hath spoken, and therefore our heart rejoices. Every divine promise, if it be rightly viewed by faith, will make the heart leap for joy. Suppose you do not understand your need for that particular promise just now, rejoice the same, for you will need it by-and-by.

If the promise is not made specially to you, yet it is made to somebody; therefore, rejoice that "God hath spoken" so as to meet the needs of somebody else's case.

What if the blessing be too high for you to reach at present? Nevertheless, rejoice that there are mercies stored up for future and more advanced stages of your spiritual growth.

And suppose the mercy is one that you long ago enjoyed; still be glad that you did enjoy it in years past, and so rejoice that "God hath spoken."

Oh, what hymns of praise there are in this blessed Book

The theme of our song, "God hath spoken"

Genesis ought to make us rejoice, and we will rejoice because we know how he made the worlds. Pass along through every page, and feast your eyes upon every line of every page, and say all the while, "'God hath spoken in his holiness; I will rejoice.' This shall be the subject of my joy all the day long; and, in the night watches, will I rejoice in his Word."  
You perceive, as I have said, that *this joy comes to the believer even before the promise is literally fulfilled to him.* It is the joy of faith. You have not yet had the promise fulfilled to your sight; but, seeing that it is fulfilled to your faith, begin to be glad about it. Praise the Lord for all the good things he has laid up in store for you

Glory to God for all the grace I have not yet tasted.

* When you are ill, bless God for the health you will enjoy when you get well.
* When you are down-hearted, bless God for the joy that you will have when he shall again lift up the light of his countenance upon you.
  + There is an infinity of joy; "God hath spoken" to his servants of the great things that he will do for them for many years to come, and throughout eternity. He hath said, "I will never leave thee, nor forsake thee." He hath said, "Where I am, there shall also my servant be." Therefore, as "God hath spoken," though as yet my soul abideth in the land of darkness, and drought, and barrenness, yet, because he will fulfill his promise, my heart shall rejoice. David says, in the 11th verse of this Psalm, "O God, who hast cast us off;" yet here, though he is one of the cast-offs, he says, "God hath spoken in his holiness; I will rejoice."  
    Perhaps I am addressing a minister, whose public labors are apparently unsuccessful. My brother, you have been exceedingly grieved because your people have been like the children of Ephraim who "being armed, and carrying bows, turned back in the day of battle." Well now, you must not give way to discouragement, or fall into a dull and sad state of mind, but you must say, 'God hath spoken in his holiness;
  + I will rejoice.' Though I have not, as yet, seen any success attending my efforts, he has said, 'They that sow in tears shall reap in joy,' and I believe I shall do so, for I have often sowed in tears, and sowed the good seed of the kingdom with many tears and many prayers. Therefore, though I seem, at present, like one of the cast-offs, and little good has come of all that I have done, yet 'God hath spoken in his holiness;' and therein I will rejoice.'"  
    I may be speaking to a brother who is tried in another way. You, dear friend, have not enjoyed the means of grace as you used to do. You blame yourself for the change, and it is right and proper that you should do so. You have not now those happy experiences that you once had; neither do you enjoy such blessed visits from your Lord as you had a year or so ago. You know that the fault lies with you; still, remember that faith is never dependent upon feeling, and our confidence is never to rest upon our inward condition.
  + Our faith rests on the Rock not the shifting sand; now is the time to exercise faith, and say, "Though I am, as it were a cast-off and the Word of the Lord is not just now solacing my heart, yet 'God hath spoken,' and, sinner as I am, if I be not a saint, I trust to what God has said to believing sinners, and 'I will rejoice,' even though I seem to be only a cast-off."  
    Once more, notice that David, at the time he wrote this Psalm, had discovered *the vanity of human confidence.* He says, in the 12th verse, "Give us help from trouble: for vain is the help of man."
  + My best friend has proved to be a traitor; he that ate bread with me, hath lifted up his heel against me. Those, who said that they would never leave me, and who never did leave me while there was anything to be got out of me, are all gone. I said in my haste, 'All men are liars,' but 'God hath spoken in his holiness; I will rejoice.'
  + It is grand faith that can rejoice in God when friends go as the swallows fly away in the autumn, or drop off as the leaves fade when the summer comes to an end. That was the kind of faith that Habakkuk had when he sang, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation."
  + Mr. Ready-to-halt; crutch grabbing doubter, surely this will take Ready-to-halt's crutches away and enable him to run without weariness in the ways of the Lord.
  + Here are the wings of eagles for you, if you only know how to use them: "God hath spoken." What a mighty power your soul will have in prayer if you go to God, and say, "Do as thou hast said." What a sword this is to flash in the face of the foe: "God hath spoken." *"It is written"* is that which makes old Rome to tremble, and her seven hills to quake for fear. Get you a rejoicing grip of this great truth and the dwarf shall become a giant, the feeblest among us shall be as David, and the house of David shall be like the angel of the Lord.

III. THE Work OF FAITH:

"God hath spoken in his holiness: I will rejoice, I will divide Shechem, and mete out the valley of Succoth."

* + As God gives places I will go, and take possession of them." Some people's so-called faith is of this order—God has promised a great blessing; let us go,—and sleep." Their philosophy is,—God's promise will be sure to be fulfilled; therefore, let us eat and drink, and not trouble at all about the matter. The Lord will have his own people, and he will carry out his own purposes and decrees. They stand fast for ever, so the best thing for us is to do nothing at all. God says that there shall be a harvest; so there is no need for our sowing, and we can lie abed as late as we like." That is the kind of fatalism that many carry even into their Christianity; they make the eternal purposes and blessed promises of God to become reasons for inaction; but it is not so with any sane child of God. He girds up his loins, and says,

"God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth."  
Whenever you look into the Word of God, and read what

"God hath spoken" to you, *see that you appropriate it.*

He has promised you comfort, do not rest satisfied without that comfort.

He has promised you joy and peace in believing; never rest till you have that joy and peace. He has promised you complete sanctification, full deliverance from the power of evil, do not be satisfied till you are delivered from it all. Never say, "Ah, that is a constitutional sin; that is the result of my temperament." No,

He promised you the victory over your enemies, be not satisfied till God has planted your foot on their necks, and they are in subjection to you. Some Christian people are living, spiritually, on a penny a week, when their income might be ten thousand a day. You might live like kings, yet you are starving like paupers. Your faith might lay hold on God's exceeding great and precious promises, and so fill her mouth with good things; but, instead of doing so, you are quivering with the palsy of unbelief, and so not grasping what God has put within your reach.

There lies Succoth, but you do not mete it out.

There lies Shechem, but you do not divide it. Yet they are both of them yours by divine promise. Let your faith grip the promises, and believe in the promise-keeping God, she would never rest till she possessed all the blessings that are really hers! I think that every young Christian should say when he joins the church, "Now, I do not want to be merely an average Christian. I am nothing, and less than nothing, in myself; but, if there is any blessing to be had from God I will have it. If I can have a closer walk with God than others have, I will have it. If there is more of Christ's likeness to be had than others possess, I will have it. By God's grace,

'I will divide Shechem, and mete out the valley of Succoth.' If God has given me permission to take anything, why should I not have it?

Here are the gates of the palace of prayer always open to you, and the doors of communion never shut against you, and Jesus, the great King of kings, not only inviting you to come unto him, but even urging you to abide in him, and never to depart from him,—yet, alas! you do not have fellowship with Christ by the month together. Be no longer like the starveling professors that, now and then, taste a little of the heavenly manna; but, generally, live on the leeks, and the garlic, and the onions of Egypt.  
So, if we have faith in God, we ought to take possession of all that is ours, and, further, *we ought to know what we really do possess.* It is delightful to see David here mentioning his various possessions:

"I will divide Shechem, and mete out the valley of Succoth. Gilead is mine; Manasseh is mine, Ephraim also is the strength of mine head; Judah is my lawgiver, Moab is my washpot; over Edom will I cast out my shoe; over Philistia will I triumph. Who will bring me into the strong city who will lead me into Edom?

"Perhaps you say, "That is very uninteresting; I do not understand it." No, but David did. He had seen Shechem, and he knew that it was a place worth possessing; and Gilead, and Manasseh, and all the other places interested him, if they do not interest you. And when a child of God looks over his spiritual treasures, and mentions them one by one, he takes an interest even in the very mention of them. The Bible is a dull book to a person who has no part or lot in it. There is no drier reading, in all the world, than the reading of a will in which one has no interest; but there is nothing that would interest you more than listening to the will of your old uncle, in which he had left you a large fortune. You would lean forward, and you would put your hand to your ear lest you should lose any of it, and you would think that you had never heard a more eloquent discourse than that, and when a man gets to know what "God hath spoken," what he hath written for him in this blessed Book, which contains his will, every word is music to him, and he is ready to pick out some of the choicest words, and say, "Regeneration is mine; justification is mine; adoption is mine; sanctification is mine; union to Christ is mine; resurrection is mine; eternal life is mine; yea, all things are mine;" and he would dwell upon each one with a holy unction, at least to his own soul.  
Then, if you know what God has given you, *mind that you use it all.* What does David say? "Moab is my washpot; over Edom will I cast out my shoe."

As an Oriental, who is weary, throws his sandals to one servant, and then puts his foot out, that another servant may lave it with flowing water, so David says, "I will use Moab and Edom as my servitors." Now, Christian man, if you have true faith, and mean to do real business with God, and for him, say to yourself, "I have this, and that, and the other blessing, and I am going to use them all for his glory. Then I also have sanctification given me in Christ; so I will use that, and seek to be a true saint, that my life may be a blameless, holy, gracious, Christ-like life. By God's grace, I will not have even one unused privilege.  
 "God has given me Edom; then I will have it. There is that strong city of Petra, the rock city. It is like an eagle's nest upon a crag; who is the bold man that can capture it, and take the spoil? The fierce sons of Edom, in the defile, will be sure to slay the first men who dare to march into that rocky chasm."

"Who will bring me into the strong city?" "who will lead me into Edom?"

The spirit of of conquest is in his soul; and then he adds, "Wilt not thou, O God, go forth with our hosts?" "Since thou hast spoken as thou hast done, thou wilt surely lead us to victory." In like manner, every man, who has faith in God's Word, ought to be a man of readiness. I wonder, brothers and sisters, how many of you have any readiness for God in view just now,—storming some rocky sin, some Petra-like evil in your soul, that seems almost impregnable. You know that your Savior's name is "Jesus, for he shall save his people from their sins." Then, in the strength of that name, go up, and smite your bosom sin, and your constitutional sin; and never rest till you have driven your dagger through every evil that lurks within your soul.  
Then think what room for readiness you have among your fellowmen. "The earth is the Lord's, and the fullness thereof;" yet vast multitudes of mankind still sit in darkness, and in the shadow of death. Have any of you initiative enough to go up against the strong cities that are still in rebellion against the Lord Jesus Christ? Can any of you go, and look after those who walk the streets, and seek to bring them to Christ? That would be conquering Edom itself. Have any of you readiness enough to go down into the slums and dens, to seek out the poorest and the vilest of the people? Have you confidence enough to believe that the Lord Jesus Christ can give you that Petra-like city, that dark spot where thieves congregate, where blasphemy is the current language, and where profanity seems even to pollute the very air? Have you "pluck" enough to undertake such an enterprise as that? Is there manliness enough in any one of you to attempt it? Then, having asked the question, "Who will lead me into Edom?" do not forget to pray, "Wilt not thou, O God?

Thou hast spoken; wilt thou not also act, through thy people, so that all flesh may see the salvation of God?" Let each child of God say, "O my Father, I believe that, weak and feeble as I am, my weakness and feebleness need be no hindrance to me if I go to thy service in thy strength!

'Thou hast spoken in thy holiness; I will rejoice;' and, in thy name, I will conquer the foe, and gather the spoil for thee." "Through God, we shall do valiantly: for he it is that shall tread down our enemies." Therefore, if ye believe in God, haste to the spoil of his enemies; quit you like men; be strong! If you really are linked with omnipotence, prove it. Do not just talk about it, but let your deeds show that the Lord of hosts is with you, and that the God of Jacob is your refuge. If, indeed, the Lord's arm be with you, smite as the Lord would smite. If, indeed, he speaks through you, speak as he would speak. Be strong, and very courageous, and press forward; in the name of God, set up your banners; and who knoweth whether even this feeble message of mine, in rousing you to action upon the basis of confidence in the Word of God, may not cast down some stronghold of the enemy, and make the walls of some mighty Jericho to fall flat to the ground? The Lord grant it for his name's sake! Amen.

PSALM 57:7-11; AND 108.

108 Psalm 60: 57:7-11;—so that, sometimes, we begin with prayer, and pray ourselves up into praise, and, at other times, we begin with praise, and find in it the strength we need to aid us in prayer.  
Psalm 57:7. *My heart is fixed, O God, my heart is fixed: I will sing and give praise.*  
Let the lions open their cruel mouths, and roar, and let wicked men, "whose teeth are spears and arrows, and their tongue a sharp sword, do their worst against me; let my every footstep be among the nets and pits that they have set and dug to catch me; even in the midst of danger, 'my heart is fixed, O God, my heart is fixed: I still sing and give praise.'"  
8. *Awake up, my glory; awake, psaltery and harp: I myself will awake early.*  
"I will awake the dawn,"—Hebrew has it;—"I will wake up the morning and chide it for being so long in opening its eyes to look upon God's works. David did this, notwithstanding all the trials of his surrounding circumstances. He calls on his "glory"— he calls upon his highest powers to awake to praise his God. Then he takes his psaltery and harp,—strange companions for a man whose soul is among lions but saints know how to evoke sweetest music even when their enemies are fighting fiercely against them;—and he sings,—  
9-11. *I will praise thee, O lord, among the people: I will sing unto the among the nations. For thy mercy is great unto the heavens, and thy truth unto the clouds. Be thou exalted, O God, above the heavens: let thy glory be above all the earth.*  
God's mercy is "great unto the heavens"? reaches above the heavens; God's truth, you follow it and follow it for it ascends above the clouds. Wait on the Lord in His appointed time He will teach you more of his will.  
Psalm 108:1-5. *O God, my heart is fixed; I will sing and give praise, even with my glory. Awake, psaltery and harp: I myself will awake early. I will praise thee, O LORD, among the people: and I will sing praises unto thee among the nations for thy mercy is great above the heavens: and thy truth reacheth unto the clouds. Be thou exalted, O God, above the heavens: and thy glory above all the earth;*  
We begin with praise,—praise in a very joyous, confident spirit.

6-9. *That thy beloved may be delivered: save with thy right hand, and answer me. God hath spoken in his holiness, I will rejoice, I will divide Shechem, and mete out the valley of Succoth. Gilead is mine; Manasseh is mine; Ephraim also is the strength of mine head; Judah is my law-giver; Moab is my washpot; over Edom will I cast out my shoe; over Philistia will I triumph.*  
David is claiming the kingdom which God promised to him by the mouth of Samuel the prophet;—looking first upon the kingdom itself, and then upon the surrounding territories, and laying hold upon them all as his own because God had given them to him.  
10. *Who will bring me into the strong city? who will lead me into Edom?*  
In the spirit of a truly courageous leader, he means to fight with that ancient foe of Israel; and wisely appeals to God to lead his army:—

**I. The revelation of the glory of the Lord uncovers sinfulness.**

**II. The acknowledgment of sinfulness brings forgiveness.**

**III. The removal of sin inspires obedience to God’s call.**

#### I. Revelation: The revelation of the glory of the Lord uncovers sinfulness (Is.6:1-5)

##### *A. The Lord reveals His glory (*Is.6:*1-4).*

Ps 108:5 Be thou exalted, O God, above the heavens: and thy glory above all the earth;

Isa 6:1 In the year that king Uzziah died I saw also the Lord <'Adonay> sitting upon a throne, high and lifted up, and his train filled the temple.

Isa 6:3 And one cried unto another, and said, Holy, holy, holy,

is the LORD <Y@hovah>of hosts: the whole earth is full of his glory.

##### *B. The vision convicts God’s servant of sin (5).*

#### II. Sanctification: The acknowledgment of sinfulness brings complete forgiveness (6:6,7).

#### III. Dedication: The removal of sin enables obedience to the call of God (6:8).

#### IV. Inspiration: Obedience to God’s call will proclaim the Word of God (6:9-13).

Isaiah was thus commissioned to go and preach the Word of the LORD to the nation, a complete message that would not overlook sin, hardness of heart, judgment and sorrow, but a message that would hold out the hope of glory. And before the prophet could preach this, he had to experience it.

***The* *revelation* *of* *the* *Lord* *in* *glory* *transforms* *the* *lives* *of* *God’s* *servants* *and* *inspires* *them* *for* *service*.**

**Eph 5:10 Proving what is acceptable unto the Lord.**

**The shadow of the cross did not quench the spirit of praise in Christ.**

**The shadow of the cross did not quench the spirit of Prayer in Christ**

**The shadow of the cross did not quench the Sword of the Spirit**

**The shadow of the cross did not quench His Spirit**

**Lu 23:46 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.**

**Ro 5:6 ¶ For when we were yet without strength, in due time Christ died for the ungodly.**

**Ps 108:7 God hath spoken in his holiness; I will rejoice**

**Music Speaks (affects you) thinking, body pattern**

**Gen. 22 A heavy heart**

**Jonah 1 A storm is coming**

**Jas 3:13 Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.**

**14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.**

**15 This wisdom descendeth not from above, but is earthly, sensual, devilish.**

**ko'-desh**

**a sacred place or thing; rarely abstract, sanctity:--consecrated (thing), dedicated (thing), hallowed (thing), holiness, (most) holy (day, portion, thing), saint, sanctuary. Blessed style grace**

**Grace note and style**

**They change the texture, meaning and value of music.**

**80% of the stimuli that enters our brain comes through your ears**

Ex 15:2 The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him.

Ps 118:14 The LORD is my strength and song, and is become my salvation.

Isa 12:2 Behold, God is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song; he also is become my salvation.

Mt 26:30 And when they had sung an hymn, they went out into the mount of Olives.

Mr 14:26 And when they had sung an hymn, they went out into the mount of Olives. {hymn: or, psalm}

Ro 10:17 So then faith cometh by hearing, and hearing by the word of God.

Mr 4:24 And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.

Lu 8:18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

1Co 3:10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.