

Part 3 – Trust Not In

In part 2 we learned, again, how deeply David was committed to our Heavenly Father. He *sincerely* trusted in Him with his *whole heart*, and *knew* that our Heavenly Father is the *only* one who can help us out of *any* trouble that comes our way. And he also urged those who were with him (who also had fled from Absalom's rebellion) to trust in God, and to pour out their heart to Him, in prayer... and then *trust* that His help *would* come – and it did, *as it always does* when we keep our faith *firm* in Him and His Word. David also pointed out the uselessness of trusting in people. Even if they have a lot of money or power, they are still nothing compared to our Heavenly Father. That's because He is the Creator of heaven and earth and everything in it, us included. So, He knows better (and is much more able) than anyone to help us out of any trouble that comes along. David also pointed out that no matter how much money or power we have, our life in the flesh is truly quite temporary; and all the power and wealth we have here cannot 'buy' our way to eternal life, let alone get us out of all troubles of this flesh life. And this is the thought we pick up with this great Psalm...

Psalms 62

10 Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them.

This is very sound advice. The word 'trust' here means *to hide for refuge, trust, be confident or sure* (#982). And the word 'oppression' means *injury, fraud, distress* or even *unjust gain* (#6233) and comes from a prime root that means *to press upon*, i.e. *oppress, defraud, violate, overflow* (#6231). And then the word 'vain' means *to be vain in act, word, or expectation*; specifically, *to lead astray* (#1891) while the word 'robbery' means more than just *robbery*. It also means *to plunder*: as in *things taken away by violence* (1498). Further, the word 'riches' means more than just *wealth*; it also means *a force*, whether of *men, means or other resources* – as well as an *army, virtue, valor, strength* (#2428).

So, David's pointing out how unwise it is to trust in oppression (of any sort) but specifically robbery, which can come in many forms. While this admonition was likely a rebuke against those who had risen up against him (trying to take his throne) it could have also been a reminder to those who were with him (who had remained loyal to David during Absalom's insurrection) not to be cruel to their own countrymen, once the Lord gave them the victory over Absalom and Israel's army that came against them. In past world wars we've seen the horrors that come from armies who are victorious. They often do *very* bad things because they feel it's their 'right' to take 'vengeance' for themselves. Rape, plunder and even murder have been common place for victorious armies since time began and this verse teaches us *not to be that way*, no matter what the circumstances. It's God's job to take vengeance, not ours (Deut 32:35, Ps 94:1, Rom 12:17-21). Moreover, through this entire Psalm, David has been teaching how important it is to trust in

God, as well as the vanity of trusting in men. And now he's warning about trusting in riches, especially that which is obtained from oppression or robbery. If we get things unjustly, we can be sure that they can (and likely will) be taken away from us, just as easily as they came (or even more so!). As the Proverbs so wisely warn...

4 Labour not to be rich: cease from thine own wisdom.

5 Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven.

Prov 23:4-5

While it's not bad to labor to get money, we shouldn't labor to be rich for the purpose of fulfilling our lusts. Because it is *lust that corrupts our inner man*. So, we shouldn't be working to fuel our lusts. However, it is very good to work to take care of yourself and family (2 Thess 3:10). But to try and work to be *extremely* rich is not wise simply because it will, eventually, corrupt our inner man. Just look at what happened to Absalom. He was probably pretty darn 'well off' being a son, of the king of Israel. But that wasn't good enough for him. And when he made a power grab for David's throne (his *own father's* throne), he also was grabbing for David's *wealth* as well. For David surely was not able to take all his riches with him as he fled. So, Absalom was not only out for the power David had, but *also his riches*. And yet, all those riches couldn't keep Absalom on the throne, any more than they could keep David on the throne! And David, by the way, did get those riches by *just* means; they *were* blessings from God. So, this goes to show us that – even if we do get our riches 'the right way' (by obeying God and working hard, instead of stealing or defrauding people) - **we should not trust in riches**. As David said back in Ps 20:7-8: *Some trust in chariots, and some in horses: but we will remember the name of the LORD our God*. Riches can't save us out of all troubles - maybe some (for a while, at least), but definitely *not all* of them, and not for the long run either. Therefore, it's *very* important to remember that we should **not** trust in riches **at all** (or ever), whether they are in ill-gotten riches or riches that have been gotten *legally*, given to us by God's blessing our hard work. While it's certainly *no shame* in being rich from God's blessings (after all, He gives us riches to enjoy when He knows we can handle it, and deserve it – 1 Tim 6:17), we must be *very* careful not to let ourselves trust in them. Paul makes this point *unmistakably* clear...

3 If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

*5 Perverse disputings of men of corrupt minds, and destitute of the truth, **supposing that gain is godliness: from such withdraw thyself.***

*6 But **godliness with contentment is great gain.***

7 For we brought nothing into this world, and it is certain we can carry nothing out.

8 *And having food and raiment let us be therewith content.*

9 *But **they that will be rich** fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.*

10 *For **the love of money is the root of all evil**: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.*

11 *But thou, O man of God, **flee these things**; and follow after righteousness, godliness, faith, love, patience, meekness.*

12 *Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.*

1 Tim 6:3-12

So, Paul started off addressing those who were teaching contrary to God's Word. And he even points out that they did so to make more money ('preaching for profit'), which is why he said that they acted like 'gain was godliness' (vs 5). That's why Paul points out that 'godliness' (doing what's right from the heart) with contentment (being happy with what you have and not being covetousness, which is idolatry, Col 3:5) is 'great' gain. And Paul also makes the point that the Psalms so often do: we can't take any of the earthly riches (not even our flesh body) with us when we die... so why are people so obsessed with earthly riches, when they don't last forever? Simply because *most people are very short sighted*. They don't understand that it's better to work hard and learn to *discipline* your spending habits, than to get money by unjust means. And the reason that's so important is truly spiritual. When money is more important to us than our Heavenly Father, then that is truly *harmful to our soul*. Why? Because we'll do bad things (i.e. sin) just to get riches!... or fame, or power or prestige (etc.). That's why Paul points out we should be content with what we have. And if we want more, we should *work* for it, within the legal confines of God's Word (not working fraudulently or deceitfully, etc.).

But we have to be *very* careful about lusting (coveting) for things (anything) because, as Paul said in Col 3:5, **covetousness is idolatry**. Anytime we put *anything* as the 'object/desire of our heart' – other than God Himself – **then we are idol worshipers**. And this applies to *anything* – houses, money, entertainment, sex, power – the list goes on and on. **Nothing should be more important to us than loving and serving our Heavenly Father**. That's why Paul warns that those who 'will be rich' (vs 9 – which means they *want* to be rich) WILL fall into temptations, snares, foolish and hurtful lusts which *will* drown them in destruction and eventually perdition (spiritual death). In other words, the love of money brings many sorrows *because loving money means you don't love God*; and therefore, you'll do *anything* for money (or whatever your idol is). That means, you will sell (let go out of your heart and mind) God's Laws (His Truth, His Word) just so you can get your dirty idol(s)... which is truly to the harm of your own soul. Why? Because, when you are willing to do 'anything' go get your idols (fulfill your lusts) that's what'll cause you to stoop to doing evil. And that's why Paul says that the love of money (or any idol, for that matter) is the root of all evil. So, even if you have gotten money *legally* (by God's

blessings) we must be *careful* not to let it ‘go to our head’ – because *it will corrupt our heart* and *that’s* what separates us from God (Isa 59, Ps 66:18). Not only from physical blessings from God, but also from His love, protection and blessed peace of mind (etc.). As Jesus said...

*34 And when he had called the people unto him with his disciples also, he said unto them, **Whosoever will come after me, let him deny himself, and take up his cross, and follow me.***

*35 For whosoever will save his life shall lose it; but whosoever shall lose his life **for my sake and the gospel's, the same shall save it.***

*36 For **what shall it profit a man, if he shall gain the whole world, and lose his own soul?***

*37 Or **what shall a man give in exchange for his soul?***

*38 Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; **of him also shall the Son of man be ashamed**, when he cometh in the glory of his Father with the holy angels.*

Mark 8:34-38

What can there possibly be in this flesh life that is worth selling your soul for? That’s something we should all think long and hard about, but most people don’t. They get so consumed with the ‘things of this world’ (1 John 2:15-17) that they never take the time to think deeper, and consider what life is truly all about. As Paul so well said...

5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

*6 For **to be carnally minded is death; but to be spiritually minded is life and peace.***

7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

8 So then they that are in the flesh cannot please God.

*9 But ye are **not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you.** Now if any man have not the Spirit of Christ, he is none of his.*

10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

14 For as many as are led by the Spirit of God, they are the sons of God.

Rom 8:5-14

The only way we can live forever (obtain eternal life) is through faith in Jesus Christ. But what that means is that we stop living for (desiring/wanting) ‘things of this world’ (1 Pt 4:1-2). We

have to stop being (as Paul called it) *carnally* minded, which means lusting after things of this world. Col 3 also tells us to set our heart, and mind, upon God's Word (and the rewards that come from obeying God) *instead of* things of the world. And Jesus does too, in Matt 6:33, when He tells us that *if* we seek the kingdom of God (and His righteousness) *first and foremost* in our life, then He'll make sure we have what we need in life. So, our Heavenly Father will *always* take care of us, if we're truly striving to learn of, and obey, Him - *from the heart* (i.e. seeking the Kingdom of Heaven and His righteousness). And, as we continue to study God's Word, and grow mature in it, we will eventually be blessed by God. First and foremost, with peace of mind and help with our troubles - but most likely also with a few more earthly riches than we had before.

And keep in mind, being out of debt is being *much richer* than most all people. So, if you are totally out of debt and only have \$1 left, after paying for normal monthly things, then you've got *a lot more* than most anyone else. For, most people who have lavish homes, nice vehicles, expensive college degrees (etc.) are truly so far in debt that *they are slaves*. There's no way they can ever get out of debt and *they will live the rest of their lives being enslaved to the moneychangers*. So, even if it does not appear as though you have a lot, if you're out of debt and own your own home can car and *still* have money to feed your family... *then you truly are very blessed*. And if you are in debt, then strive hard to get out of it. Living in debt is living the life of a slave. While we might need to borrow to get some things (home, car or even an education) we should be *very* careful about getting into debt 'over our heads' (above what we are capable of ever paying back) when taking out debt. Think long term in life, not the short term. Do you really want to spend 30 years (or more) paying off debt? And, if you've already gotten yourself in the mess of a lot of debt then repent and make a plan to get out of it. Our Heavenly Father will bless your efforts to get out of debt (if you are since) but it takes determination and a lot of self-control to do so. So, stick with it and learn to manage your affairs well, if you want God's blessings (Ps 112:5).

Further, if we are blessed by God with earthly riches (more than we need just to take care of our self and family) then we shouldn't use that wealth to fulfil lusts of the flesh... because, remember - *we're supposed to be kicking lusts out of our heart and mind!* That's not to say you can't ever get anything you want, but make sure it's not replacing the place in your heart where your Heavenly Father ought to be. As Paul advised those who are rich in this world, but *not* with ill-gotten gain...

*17 Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, **but in the living God**, who giveth us richly all things to enjoy;*

18 That they do good, that they be rich in good works, ready to distribute, willing to communicate;

19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

1 Tim 6:17-19

So, if we are ‘rich in this world’ (from legitimate blessings of God, not ill-gotten gains) then there’s certainly *nothing* to apologize for. Enjoy it. After all, Paul says that God blesses us so that we can *enjoy* some of the carnal things in this world... *so long as we do so in obedience to Him*. Which means not to get the big head (pride/arrogance) and not to trust in riches, which truly is always a temptation to those who have a lot of money. In other words, those who are rich have to work *harder* to keep their trust in God firm, because it’s just too easy to trust in riches. And notice Paul also pointed out that those who are rich in earthly good should also be rich in good works *and* willing to help others who are *truly* in need [<https://t.me/BibleStudyDownload/292>]... however, that *doesn’t* apply to the lazy who are not willing to work or the foolish who waste what they have. So, David really gives us some wise advice here in verse 10 in this Psalms 62. We shouldn’t set our heart upon riches if we get them, and we’d better never work to get them through oppression or robbery, because that *will* sever our relationship with our Heavenly Father very quickly.

Psalms 62

11 God hath spoken once; twice have I heard this; that power belongeth unto God.

David’s using a figure of speech (as in Job 33:14 and Ps 40:5) when he says that God has spoken ‘once and then twice, he heard it’. It simply means that *many times* God (#430 ‘Elohim, our Creator and Supreme God’) has said power belongs to Him. And the word ‘**power**’ here has several applications. It means ***strength in various applications - force, security, majesty, praise*** (#5797). It’s been translated as - boldness, loud, might, power, strength, strong. In other words, just as David is explained the vanity (worthlessness) of trusting in vain riches or wicked techniques (oppression, robbery, etc.) to get them, so too does it apply to power also. For as many well know, having a lot of money usually means you have a lot of power too. But that is truly not anything we can really count on (trust in) because our Heavenly Father is the Creator of all things in heaven and on earth (Rev 4:11). And He can do with us as He wants, just as a potter does the clay he is forming (Jer 18, Rom 9). God proved this with the Egyptians when He freed Israel. And again, with the Assyrian, the Babylonians and in many other various ways before and since then. The kings of those past nations had more power and money than anyone yet their empires still fell. Only our Heavenly Father has *full power* of *all* things and we should *not* forget that.

Jesus really summed up what David is saying in Matt 10:28 when He said: *fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell*. If we’re going to worry (or fear) anything/one it should be our Heavenly Father. Because, all that mankind can do to us is to harm our flesh body. But, our Heavenly Father can not only put our flesh body to death, but He also has the power to put our spiritual

body, soul and spirit to death... forever. Now, that won't happen – for anyone – until after the Millennium, at the Great White Throne Judgment (Rev 20). But you can still be cast into the really bad part of the heavenly/spiritual dimension when you die (i.e. 'hell') – where you won't be burn with a physical fire but with something much worse - a spiritual fire that torments your soul by making you *face the truth* you tried so very hard to avoid when you were in the flesh! Learn more in: **Sinners Are Not Tormented Forever** [<https://t.me/BibleStudyDownload/330>]. So, it's far better to 'fear' our Heavenly Father (fear to do evil and give Him the reverence/honor He truly deserves) than to fear (or revere) flesh man.

The bottom line is that our Heavenly Father has ultimate (and supreme) control over all that goes on in heaven and on earth. So, it's better to obey Him, even if you have to suffer at the hands of flesh man for doing so, than to disobey God and please flesh man (1 Pt 3:14-22) ... because mankind *won't* be judging you when Jesus Christ returns (2 Cor 5:10), nor on the Great White Throne Judgment (Rev 20). And there also won't be any flesh man (not even your Pastor) mediating between you and God Almighty at the day of Judgment – not the Judgment of Jesus Christ or the final judgment of the Great White Throne Judgement. The only mediator we have on 'Judgment Day' is Jesus Christ! But Jesus Christ is *only* the Advocate (1 John 2:1) for those who sincerely believe and follow (obey) Him. To reiterate: there is *no one else* who is the mediator for us, other than Jesus Christ (Gal 3:20, 1 Tim 2:5, Heb 8:6, 9:15, 12:24). And if you don't sincerely trust and obey Him, then you'll have no one to advocate for your behalf on judgement day (Mth 7:21-23). So, it behooves us to remember this verse, which tells us that all power belongs to God alone. He alone has all power over heaven and earth and has given that power to Jesus Christ (Mth 28:18). And Jesus Christ only gives power to those who faithfully trust and obey Him (Lk 10:19) ... if you claim it by faithfully obeying and believing in Him.

So again, the bottom line is that that Jesus Christ is the *only* way to obtain salvation and He has power over everyone in heaven and on earth. As Jesus said in John 14:6, He (only) is '*the way*' (to eternal life), the truth and the life. And no one can have access to the Father (God Almighty) but through Him. Which is why Acts 4:12 declares that there is no salvation through anyone other than Jesus Christ - *for there is none other name under heaven given among men, whereby we must be saved*.

Psalms 62

12 Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work.*

After David pointed out that God Almighty (the Supreme God who is our Creator, #430 'Elohim) has *all* power over heaven and earth (which we know He's now given to Jesus Christ, as Mth 28:18 states), he now states that 'mercy' also belongs to Him alone. However, notice that David didn't use the normal term for 'God' (#430 'Elohim) that is so often used in the Psalms. Instead,

here he uses the “Lord”. Now, if you look this up in the *Strong’s Concordance*, you’ll see it shows to be ‘Adonay (#136) which simply means ‘Lord’. However, the *Companion Bible* points out that this is one of 134 times that the name *Yehovah* (#3068) was changed to ‘Adonay (#136) by the ancient ‘custodians’ (Sopherim) out of mistaken reverence for God’s Sacred Name. You can learn more about this is the 32nd appendix in the *Companion Bible*. So, David switches from using God’s ‘title’ of Elohim (#430), which means our Creator and the Supreme God, to using *Yehovah* (#3068) which means (the) *self-Existent* or *Eternal*. While ‘Elohim is God as the Creator of all things, *Yehovah* is *the same God in covenant relation* to those whom He has created.

And David uses God’s Sacred, ‘covenant’ name (*Yehovah*, #3068) here (instead of #430 ‘Elohim) because God only gives mercy to those who are a ‘covenant’ with Him. This means those who are *truly* seeking Him – those who love, trust and sincerely try to obey Him. So, David’s saying that ‘mercy’ belongs to the Lord (YHVH) because He alone is the Supreme Judge of all that’s in heaven and earth. Mercy means *kindness* (#2617) because it’s not giving us what we truly do deserve; or not giving us all of the punishment we truly deserve. So, that’s why David says that mercy belongs to God; it’s because our Heavenly Father is the Supreme Judge. As the Lord (YHVH) Himself pointed out in Ex 33:19: *I will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy*. And earlier He explained what dictates His grace (getting what we don’t deserve) and mercy (not getting what we do deserve)...

4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

*5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, **visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;***

6 And shewing mercy unto thousands of them that love me, and keep my commandments.

Ex 20:4-6

If we hate Him (willingly sin *habitually*, i.e. rebel against Him) then He *will* ‘visit’ our sins, which means punish us according to our sins - and that will go on for as many generations that chose to hate Him. But to those who love and keep His commandments (strive hard to learn His Word and obey it from the heart) He shows mercy to as many generations that do so. In other words, our Heavenly Father gives us what we deserve *according to how we respond to Him*. Prov 1:22-33 explains this rather well too. If we repent when He chastises us, He’ll show us mercy and give us truth to help us change from our wicked ways. But, if we harden our heart to Him, then He’ll punish us the way we *really* deserve.

And while earthly rulers are *supposed* to be judging righteously for Him (as Rom 13 points out), they many times do not... quite obviously. But, when Jesus Christ returns to the earth, He will

judge everyone in heaven and on earth. As Jesus said in John 5:27, God Almighty has already given Jesus Christ authority to execute judgment. And, in vs 30 of that same chapter, Jesus pointed out that His judgment *is just* (righteous) because He doesn't seek His own will, but the Father's will. He reiterated this in John 8:15 when He said He doesn't just 'after the flesh' like most of mankind does, which is *with partiality*. Jesus (nor the Father) judges according to appearance but with *righteous* judgment (John 7:24). In other words, God and Jesus Christ do **not** judge with partiality; they are **not** respecter of persons (Deut 1:17, Acts 10:34, Rom 2:11, 1 Pt 1:17, John 12:46-48, Col 3:24-25). And why that is, is because they both judge according to God's Word, and His Laws in it (John 12:48). And part of God's Laws is indeed to '*renderest to every man according to his work*'. The word '**renderest**' here means several things: **to be safe** (in mind, body or estate); figuratively, **to be** (causatively, make) **completed**; by implication, **to be friendly**; by extension, **to reciprocate** (in various applications) (#7999). So, every man (or woman) will be reciprocated according to his (or her) works. This is why David said...

24 Therefore hath the LORD recompensed me according to my righteousness, according to the cleanness of my hands in his eyesight.

25 With the merciful thou wilt shew thyself merciful; with an upright man thou wilt shew thyself upright;

26 With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself froward.

27 For thou wilt save the afflicted people; but wilt bring down high looks.

Ps 18:24-27

So, our Heavenly Father not only judges us according to how we've treated Him but also how we treat *other* people. As Jesus said...

1 Judge not, that ye be not judged.

2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Matt 7:1-5

Jesus was not telling us we cannot *ever* judge but that we should do so *without partiality* and in accordance to God's Word. We should be good judges of character and, if in the position of a judge make sure to judge according to the law. But, we've also got to learn how to judge situations we're in, in life, and we should strive to do so *without* hypocrisy. That's why Jesus

says to clean the beam (sins) out of your own eye so you can *help* (not berate) your fellow mankind get their sins out too. This phrase in Ps 62:12 - *for thou renderest to every man according to his work* – is spoken of (or quoted from) in several places in the New Testament (Rom 2:6, 1 Cor 3:8, 2 Tim 4:14, Rev 2:23, 20:12-13 and 22:13). And Jesus Himself quoted it nearly word for word, in Matt 16:27, when He said: *For the Son of man [meaning, Jesus Christ] shall come in the glory of his Father with his angels; and then he shall reward every man according to his works*. And this FACT – that Jesus Christ *will* reward us for our works - is what should cause us so strive to learn of Him *and* obey Him, *wholeheartedly*, as it is written...

9 Wherefore we labour, that, whether present or absent, we may be accepted of him.

*10 For **we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.***

2 Cor 5:9-10

And Peter also spoke of this...

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;

14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance;

15 But as he which hath called you is holy, so be ye holy in all manner of conversation;

16 Because it is written, Be ye holy; for I am holy.

*17 And if ye call on the Father, **who without respect of persons judgeth according to every man's work**, pass the time of your sojourning here in fear:*

18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

1 Peter 1:13-19

And, in his letter to the Colossians, Paul said...

24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

*25 But he that doeth wrong shall receive for the wrong which he hath done: and **there is no respect of persons**.*

Col 3:24-25

So, if we are not in a 'covenant' relationship with God – through faithfully serving Jesus Christ – we won't be able to secure mercy from God's wrath, that will inevitably come upon all the wicked ones who sin without regard for God or man. As Paul warns us...

30 For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

31 It is a fearful thing to fall into the hands of the living God.

Heb 10:30-31

So, because our Heavenly Father is the Supreme God over all of heaven – and because His Son Jesus Christ will judge all people in heaven and on earth when He returns as King of kings and Lord of lords, it behooves us to sincerely seek Him (study His Word) and strive to obey Him (His Word and Holy Spirit) *wholeheartedly*. For, even if it seems like the wicked ‘get away’ with their sins now, *they truly do not*. They’re only laying up wrath from God, for themselves, and they *will* be *greatly* ashamed and disappointed – either when they die or when Jesus Christ returns. But we who remain faithful to trust and obey Him will find mercy and grace when Jesus Christ returns. As always, if we don’t forsake the Lord (YHVH) then He’ll never forsake us. So, let’s close this precious Psalm with the timely reminder of what we should truly live for...

1 Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;

*2 That he **no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God**.*

1 Peter 4:1-2

*16 This I say then, **Walk in the Spirit, and ye shall not fulfil the lust of the flesh**.*

17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

18 But if ye be led of the Spirit, ye are not under the law.

*19 Now **the works of the flesh are manifest**, which are these; Adultery, fornication, uncleanness, lasciviousness,*

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

*22 **But the fruit of the Spirit is** love, joy, peace, longsuffering, gentleness, goodness, faith,*

23 Meekness, temperance: against such there is no law.

*24 And **they that are Christ's have crucified the flesh with the affections and** lusts.*

25 If we live in the Spirit, let us also walk in the Spirit.

26 Let us not be desirous of vain glory, provoking one another, envying one another.

Gal 5:16-26

AMEN.