

OUR ONLY HOPE FOR CHANGE

PSALM 36

Main point: Man's sinfulness is contrasted with God's lovingkindness, which is presented as the only hope for salvation.

Transgression speaks to the ungodly within his heart;
There is no fear of God before his eyes.
² For it flatters him in his *own* eyes
Concerning the discovery of his iniquity *and* the hatred of it.
³ The words of his mouth are wickedness and deceit;
He has ceased to be wise *and* to do good.
⁴ He plans wickedness upon his bed;
He sets himself on a path that is not good;
He does not despise evil.
⁵ Your lovingkindness, O LORD, extends to the heavens,
Your faithfulness *reaches* to the skies.
⁶ Your righteousness is like the mountains of God;
Your judgments are *like* a great deep.
O LORD, You preserve man and beast.
⁷ How precious is Your lovingkindness, O God!
And the children of men take refuge in the shadow of Your wings.
⁸ They drink their fill of the abundance of Your house;
And You give them to drink of the river of Your delights.
⁹ For with You is the fountain of life;
In Your light we see light.
¹⁰ O continue Your lovingkindness to those who know You,
And Your righteousness to the upright in heart.
¹¹ Let not the foot of pride come upon me,
And let not the hand of the wicked drive me away.
¹² There the doers of iniquity have fallen;
They have been thrust down and cannot rise.

INTRODUCTION:

The story is told by a missionary from Africa. One of the matriarchs of the village decided to visit their compound and noticed hanging on a tree what appeared to be an old wrinkled, face-painted woman with dark eyes, black lips, and a furrowed brow. She said to the missionary, who is that hideous creature! And the missionary hesitated to give her an answer. She asked again, "Who is this woman?" And the missionary explained to her in a soft, tender voice that what she was looking at was not a picture, but a mirror that he had hung on a tree. She was looking at herself. Her eyes darted back and forth, revealing the wheels turning inside her mind. Then she asked, "May I purchase this mirror from you?" Well, the missionary did not want to sell the only mirror he had, but he didn't want to be rude to his guest. After going back and forth, they agree on a price. When the matriarch received the mirror in her hands, she turned and "slammed" it on the ground into pieces, and said, "Never will anyone see such a sight again!"

The response of the African matriarch is an illustration of *what we are like by nature*.

As a forewarning, the first part of Psalm 36 is a difficult section. Not difficult to understand, but difficult to *swallow*. It's like holding a mirror up to our own faces. And if we are given light by the Holy Spirit to understand this text, *we will not like what we see*. But by His grace, we can also experience a desire to be changed by the only Savior of sinners, the Lord Jesus Christ. The tone of Psalm 36 that of a deeply felt message about *the sinfulness of man* side-by-side with *the supremacy of God*.

According to the superscription, this psalm was written "**for the choir director**" by David, who identifies himself as **a servant of the Lord**. A *servant of the Lord* was a designation given to prophets (*Is.13:1*) who spoke oracles or from deep burdens or conviction placed on their heart by God Himself. This is a word from God about *the nature of evil and evil persons*.

This psalm is somewhat of a hybrid psalm in that it combines *wisdom, creation, praise, and petition*. It sets before us a powerful contrast between *human wickedness at its most malevolent*, and *divine goodness in its many-sided fulness*. David, its writer, is menaced by the one and assured of victory by the other. Very few psalms cover so great a landscape in so few verses. Its basic structure is set before us in three parts.

- In part one, we find a description of **the character of man's sinfulness** in verses 1-4.
- In part two, we see a description of **the supremacy of God** in verses 5-9.
- And in part three, we discover **a prayer to experience the mercy of God** in verses 10-12.

Let's include the prayer in the description of God's supremacy consider this psalm under two headings: *man's sinfulness (vv.1-4)* and *God's supremacy (vv.5-12)*.

EXPOSITION:

A. MAN'S SINFULNESS (vv.1-4)

This psalm begins with a description of the character of the ungodly. It is a general description of *human depravity*. It goes straight to the source of man's problem—that is, his heart—and his rejection of God. Because of sin, sinners have no fear of God—which is the foundation of wisdom—making us unwise. Having dispensed with the fear of God, man has become a moral cripple in both speech and action (*v.4*). His life is characterized by pride and plotting. In bed at night, instead of reflecting on God's goodness, he devises new mischief for the morning. Instead of choosing the good path, he deliberately chooses the path that is not good, being totally blinded to the end of that path, which is destruction (*Prov.14:12*). The indictment is *comprehensive*—from his *heart*, to his *mouth*, to his *eyes*, to his *actions* and his *plans*. Not only is *the indictment comprehensive*, but *the spiral is progressive*. David sees four steps of the decline of the ungodly.

1. Step one—begins with a rejection of the fear of God (v.1)

When a fear of God is missing a person's life, a conceit of self-replaces it. To be **conceited** means to have *an exaggerated sense of self-importance*—a head so swollen by false victory that it makes one unfit for normal duty. Instead of looking outward and upward to God as He created us to be, sin turns a man inward on himself and blinds him with self-adoration. David does not exclude himself from this spiritual condition.

¹Transgression speaks to the ungodly within his heart; There is no fear of God before his eyes.

The words, "**within his heart**" has another reading of "*in my heart*." Every person comes into this world with this spiritual sickness (*Rom.5:12; 3:23*).

The word "**transgression**" (*peh shah*) means *rebellion*. The noun speaks of a deviation from the expressed will and desire of God. It is a stepping across the line. It is a revolt against and a rising up in clear defiance to God's authority. David uses a personification to show that the voice of rebellion

speaks to a man so that the voice man listens to is not some cult leader, but he is listening to himself and hearing what he wants to hear. Instead of listening to God's voice, the voice that the ungodly listen to is the voice of transgression in his own heart. Why does man listen to his own voice rather than God's voice?

The diagnosis—**there is no fear of God**, that is, *no reverence for God, no regard for His will*. Here is the first step on the downward spiral. When one *displaces God*, then one becomes the center of his or her universe and is, therefore, self-deceived. In other words, by nature, every sinner acts as if *there is no God*.

In Romans 3:10-18, Paul uses the Old Testament to build his case of indictment against the human race. Paul is not only like a courtroom lawyer, but he is also like a medical examiner, and he conducts a divine autopsy of the spiritually dead sinner. From A to Z, from top to bottom, from coast to coast, he shows us how sin has infected every area of our lives.

In verse 11—*the mind and heart*, in verse 12—*the will*, in verse 13—*the throat, the tongue, and the lips*. In verse 14—*the mouth*, in verses 15-17—*the feet*, and in verse 18—*the eyes*. The entirety of our human faculty, from man's *condition* to his *character*, to his *conversation*, to his *conduct* or choices, every part of us has been affected by sin. The Bible teaches total human depravity.

Now, human depravity does not mean that every sinner is as bad as they could be. But what it means is that sin's corrupting power is *total*. It has tainted and twisted every part of our humanity from the top of our heads to the bottoms of our feet! Every inch and ounce of our lives has become poisoned with the deadly venom of sin.

- **Isaiah 1:5-6**—Where will you be stricken again,
As you continue in *your* rebellion?
The whole head is sick
And the whole heart is faint.
⁶ From the sole of the foot even to the head
There is nothing sound in it,
Only bruises, welts and raw wounds,
Not pressed out or bandaged,
Nor softened with oil.

Again, total depravity does not mean that *every person is as evil as they could be in their lifestyle*. Hitler reached a greater expression of evil than an unconverted grandmother. However, total depravity means that *Adam's sin nature has been passed down to the entire human race*, and it has now radically corrupted *the mind, the heart, and the will*. **The mind** is unable to think properly about itself and God without divine aid. **The heart** loves what it should hate and hates what it should love. **The will** is in bondage—so that we don't do what we should but only as we desire.

The Puritans said that "the will is the handmaiden of the mind and the heart." In other words, wherever the heart and the mind are, the will follows. The will never operates independently of the mind and heart. The will is the tail wagging the dog. It follows. The will makes choices in harmony with the affections and the mind.

This is the starting place of recognizing our sinful condition. This is why Jesus said, "*men love darkness rather than light...*" (*John 3:19b*). This is why Isaiah said woe to those who "*call good evil and evil good.*"

(Is.5:20). This is why we see ourselves as self-righteous and make excuses for everything. What this means for us is that if we are to see ourselves properly, we need divine aid. The downward path continues with...

2. Step two—the inability to discover sin and hate it (v.2)

²For it flatters him in his *own* eyes
Concerning the discovery of his iniquity *and* the hatred of it.

The word "**for**" links verse 2 to verse 1 and provides the argument to prove the proposition made in verse 1. To "**flatter**" oneself means *to so become the center of one's existence that one is no longer able to detect or reject his iniquity or sin.*

How does this flattery look in man's life? Jonathan Edwards, in his majestic and comprehensive manner, writes of eight deceptions.

1. Some flatter themselves with *a secret hope that there is no such thing as another world.*
2. Some flatter themselves that *death is a great way off.*
3. Some flatter themselves that they lead *moral and orderly lives and therefore think that they shall not be damned.*
4. Some make *the advantages under which they live* an occasion of self-flattery.
5. Some flatter themselves with *their own intentions.*
6. There are some who flatter themselves that they *do, and have done, a great deal for their salvation.*
7. Some hope by their striving to obtain salvation for themselves.
8. Some sinners flatter themselves that *they are already converted.*

Now, this deception applies to those who readily admit that God exists! But what about those who reject thoughts of God entirely?

When God is rejected as the standard for determining what right and wrong, what is the result?

Answer: you lose the ability to detect or hate sin.

- Concerning the discovery of his iniquity *and* the hatred of it.

It is bad enough to recognize sin and be unable to reject it, but it is obviously much worse not even to be able to *detect* it as sin or be *repulsed* by it.

This is the problem with sinning, "just a bit." We cannot sin just a bit, because the little bit becomes a little bit more, and more, and more until in the end we cannot even distinguish right from wrong or understand the danger of the damage we are doing.

The 18th-century poet Alexander Pope captured it well when he wrote,

*Vice is a monster of so frightful mien
As, to be hated, needs but to be seen;
Yet, seen too oft, familiar with her face,
We first endure, then pity, then embrace.*

Endure—pity—then embrace. Is this not true of the sins that capture some of you right now? The pornography, the lying, the cheating, the backbiting. First, it was a problem, then it became an excuse, and now finally, it has become something you approve of wholeheartedly. Paul describes the end of this downward spiral like this in Romans 1:32,

- and although they know the ordinance of God, that those who practice such things are worthy of death, they not only do the same, but also give hearty approval to those who practice them.

Where are you when it comes to loving what God loves and hating what God hates? The progression downward starts with...

Step one—*the rejection of the fear of God.*

Step two—*the inability to discover or hate sin.*

3. Step three—the ceasing of speaking truth, being wise, or doing good (v.3)

³The words of his mouth are wickedness and deceit; He has ceased to be wise *and* to do good.

The mouth is simply a window into the heart. When the heart is corrupt, the tongue follows suit and the actions trail. Spurgeon said, "Wickedness and deceit are a pair of hell dogs that generally hunt together, and what one will not catch the other will; if wickedness cannot win by oppression, deceit will gain by chicanery."

The words of fallen man are described as "**wickedness**" (*aven*), which means *trouble* or sorrow, and the word "**deceit**" (*mirmah*) means a misleading falsehood. It is a word that was used to bait a hook so as to lure a fish in to bite it. It spoke of a luring of prey by deception and camouflage. We have all been the victim of it, and we all do it. We butter people up to get what we want.

There is an old saying, "What's down in the well comes up in the bucket." And what's down in the heart comes up through the mouth. When you hear a person say, "Oh, I can't believe I said that..." One could rightly say based upon this verse, "Are you kidding me? I can't believe you hadn't been saying more, knowing what's down in the heart. What's unbelievable is the amount of restraint you've shown."

Jesus said in,

- **Luke 6:45**, "For his mouth speaks from that which fills his heart."

In **Matthew 15**, Jesus had to labor to show His disciples this truth when He said,

- **Matthew 15:11**—*It is not what enters into the mouth that defiles the man, but what proceeds out of the mouth, this defiles the man.*"
- **Matthew 15:17-18**—Do you not understand that everything that goes into the mouth passes into the stomach, and is eliminated? ¹⁸ But the things that proceed out of the mouth come from the heart, and those defile the man.
- **Psalms 12:2**—They speak falsehood to one another; With flattering lips and with a double heart they speak.

The word picture that Paul uses to make this case in Romans 3 is lifted from the Old Testament, which is Psalm 5:9, Psalm 140:3, and Psalm 10:7

- **Psalm 5:9**—There is nothing reliable in what they say;
Their inward part is destruction *itself*.
Their throat is an open grave;
They flatter with their tongue.

The picture is vivid and shocking! Graves are NOT left open. The reason they are sealed up is that if they were left open, the stench and wretchedness would be so *odious* and *foul* that it would drive people away. So, it is really an act of mercy to close the gravesite up. But here, Paul says that man's throat is like *an open sewer line*. It cannot be shut. Only conversion shuts a man's mouth, according to Martyn Lloyd-Jones. It reveals the foulness of the inner nature. The filth is tremendous. The throat is lower than the *lips* and the *tongue*, showing that it is coming up out of heart, through the throat, out of the mouth, launched by the tongue. It starts this way from the moment of our birth.

- **Psalm 10:7**—His mouth is full of curses and deceit and oppression;
Under his tongue is mischief and wickedness.
- **Psalm 140:3**—They sharpen their tongues as a serpent;
Poison of a viper is under their lips. *Selah*.

Stop and ponder this. A viper is a snake who hides its venom under its lips and jaws so that once the fangs are open and plunged into the skin, the poison is released and injected, and it spreads death.

Paul says that man's lips are like this. They inject death into other people. The tongue destroys people's *reputation*, *credibility*, and *success* to take advantage for themselves. This is why believers are called, yea commanded, to be "truth tellers" and encouraged to let "no unwholesome word" (*Eph.4:29*) come forth from our mouths, but to "speak the truth in love" (*Eph.4:15*).

Not only are the words arising out of a perverse character, but one that "**ceases to be wise.**" If "*the fear of the Lord is the beginning of wisdom*" (*Prov.9:10*), how can man be wise if he rejects God?

But David adds, "**and to do good.**" I hear someone saying, "Pastor, this is why I have problems believing the Bible, because I see many people who wouldn't call themselves Christian's doing good." But the reference to "doing good" here does not mean *in people's eyes*, but in God's eyes. There is relative goodness, and there is spiritual good. There is a good that is pleasing in the eyes of men and may, in fact, be helpful to others, but there is a good that satisfies and commends itself to God.

This is the downward path of fallen humanity.

Step one—it begins with *a rejection of the fear of God*.

Step two—it continues with *an inability to discovery and hate sin*.

Step three—it spirals further and spews out with a lack of *speaking the truth, acting wisely, and doing good*.

4. Step four—an inventing of evil (v.4)

⁴ He plans wickedness upon his bed;
He sets himself on a path that is not good;
He does not despise evil.

Now, at this stage of his or her fall, the ungodly person is not merely drifting into evil ways, but they are inventing ways to do it. The place of resting becomes the place of plotting. Set this man in contrast to the godly man in Psalm 1. What does the godly man do day and night? "*He meditates on His law, day and night*" (Ps.1:2). But the ungodly man "**plans**," that is, he deliberately, premeditatedly resolves to do his own thing and go his own way, because he or she has no fear of God, no discernment of or hatred toward sin, and no godly wisdom or ability to do what is right.

Again, Spurgeon suggests that "So far from having a contempt and abhorrence for evil, he even rejoices in it, and patronizes it. He never hates a wrong thing because it is wrong, but he meditates on it, defends it, and practices it."

What a picture of fallen man! No fear of God. No clear sight of hatred of sin. No consistent or divine truth on his lips or in his life, while going down, *he deliberately plans it, prefers it, and loves it.*

What ought our response be at this point, if we have been given grace by the Holy Spirit to understand? There is only one response—"Lord, save me from being such a person!"

B. GOD'S SUPREMACY (vv.5-12)

The change is so abrupt that some scholars believe that David actually blended two compositions together to make this one psalm. But oh, thank God for the sharp turn. Placed side by side with the vivid picture of man's rebellion and obstinate plans and plots in forgetfulness of God, the character of God provides a soothing relief. Dr. Lawson asserts, "this psalm not only exposes depraved man for who he is—*corrupt and condemned*, it also exalts God for who He is—full of love, righteousness, goodness, and wrath. Wise is the reader who puts man in his lowly place—falling short of God's glory—and who puts God in His lofty place—ruling over all."

David exalts four attributes of God. He provides concrete examples in nature to capture our attention. His *love—to the heavens*, His *faithfulness—to the skies*, His *righteousness—like the mighty mountains*, His *judgments—like the great deep*. But if those pictures are too distant and impersonal for you, David depicts Yahweh as One whose giant wingspan creates a vast protective sphere in acts of salvation and protection for both humans and animals (vv.6b-8). And what David wants us to know is that everyone and everything under His wings receives light and sustenance. What a good, good Father!

1. God is loving (v.5)

⁵ Your lovingkindness, O LORD, extends to the heavens,
Your faithfulness reaches to the skies.

The *hesed* or "**lovingkindness**" of God appears once again, and we are reminded that it is arguably the most treasured attribute of God in the entire Old Testament. Maclaren describes it as "active love communicating itself to creatures that are inferior, and that might have expected something else to befall them." Poetically David braids "**faithfulness**" with it because it describes the unchanging

covenant love that obligates God to discharge His promises to those who belong to Him. It begins the list in verse 5 and ends the list in verse 10. Notice that David describes God's committed, loyal, faithful, tenacious, stork-like love as that which "**extends to the heavens...reaches to the skies.**" In other words, *God's lovingkindness has no boundaries or limits.*

Now, what does this mean for us? Dr. Sinclair Ferguson is my favorite pastor-theologian. MacArthur is my favorite expositor. Lawson is my favorite evangelist. But Ferguson combines the skills of a scholar with the heart of a pastor and stands apart as one of the most faithful and effective servants in the kingdom of Christ today. He once said, "Love is not maximum emotion. Love is maximum commitment." Think about it. Ferguson turns the dimmer switch to the highest point so that we see where we stand.

"Yes, people will tell us they believe in a 'God of love.' But they are self-deceived, and their lives reveal it. They neither love Him with the heart, soul, mind, and strength in return, nor do they worship Him with zeal and energy. The truth is that their mantra 'My God is a God of love' is a smokescreen, a phantom of their imagination. Underneath it all is a deep mistrust of God—otherwise, why not yield the whole life in joyful abandon to whatever He says or asks?"

Now the truth is out about you and me, but it is also out about God's love in Christ. How far will God's love go?

- **Romans 5:8**—But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.
- **John 3:16**—For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.
- **1 John 4:10**—In this is love, not that we loved God, but that He loved us and sent His Son *to be* the propitiation for our sins.

*The love of God is greater far
Than tongue or pen can ever tell
It goes beyond the highest star
And reaches to the lowest hell
The guilty pair, bowed down with care
God gave His Son to win¹*

2. God is righteous. (v.6a)

⁶Your righteousness is like the mountains of God;
Your judgments are *like* a great deep.

We are told two things about **God's righteousness**. First, it is *immovable* (v.6a)—**like the mountains** but firmer—lofty and sublime, and second, it is *incomprehensible* (v.6b)—**like a great deep**. Unfathomable. Again, notice how judgments are a synonymous parallelism to righteousness. **But what does it mean that God is righteous?** Righteousness means *conformity to a standard*. It is drawn from the marketplace in Bible times. For example, a woman would go into the marketplace to purchase a measure of grain. Upon approaching the merchant and making the request, he would

¹ Frederick M. Lehman, *The Love of God*

push forward his scales. On one side of the scale, he would pour out what he believed was a measure of grain. He would have them take a one measure stone and place it on the other side of the scales. As the scales balanced, he would see whether he need to pour a little more on or take a little off, until the scales were *righteous*. In perfect conformity—so that what was on one side equaled what was on the other side. That is what righteousness means.

Now, the measure on God's side is the perfect holiness of God—which is God's transcendent nature and His moral perfection. His pure, flawless, blameless, holy character. On the other side of the scale is our lives. What is required is that we be brought into conformity to the standard—and when our lives are weighed in the balances, "*all have sinned and fall short of the glory of God*" (Rom.3:23).

God's righteousness is what God possesses.

- **Exodus 9:27**—the LORD is the righteous one,
- **Psalm 7:11**—God is a righteous judge,

God's righteousness is what God demands. He doesn't demand *being close to the standard or being better than someone else*. He doesn't grade on the curve. He doesn't look the other way. He doesn't sweep sin under the carpet. Jesus said in the Sermon on the Mount, "*You are to be perfect, as your heavenly Father is perfect*" (Matt.5:48). And what God demands, every man falls short of—both Jew and Gentile, religious or non-righteous—so that "*every mouth may be closed and all the world may become accountable to God*" (Rom.3:19). And the penalty of falling short of God's standard is condemnation. Hell. Every sin will receive a just penalty from a holy God. God's righteousness is like the mountains but firmer.

God's righteousness is what we do not have. You may be thinking, I am not as bad as...and you fill in the blank. But here is what God's Word says through Isaiah,

- **Isaiah 64:6**—For all of us have become like one who is unclean,
And all our righteous deeds are like a filthy garment;

The best we have to bring to the table is offensive in the sight of a holy, perfect, righteous God.

God's righteousness is what He Himself provides. God provides what He demands.

- But now apart from the Law *the* righteousness of God has been manifested, being witnessed by the Law and the Prophets, ²² even *the* righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction;

When we believe in Jesus Christ, the righteousness that God demands of us and we cannot provide, He credits to our account. He deposits to our account. He declares it of us as a judge declares a criminal acquitted of all charges. How? By overlooking our sin? No! By finding a loophole in the law? There is none. The way that God provides for us what we cannot provide, is by sending His Son to keep a law that we have broken, to keep a standard that we fall short of, and then to pay the price that we owe by dying as a substitute for our sins. It required the perfect life of the Son and the sacrificial death of Christ to provide the righteousness we need.

- **2 Corinthians 5:21**—He made Him who knew no sin *to be* sin on our behalf, so that we might become the righteousness of God in Him.

- **Roman 5:9-10**—Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him. ¹⁰ For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.

And the way God's righteousness becomes ours is by grace alone, through faith alone, in Christ alone.

- **Romans 4:4-5**—Now to the one who works, his wage is not credited as a favor, but as what is due. ⁵ But to the one who does not work, but believes in Him who justifies the ungodly, his faith is credited as righteousness,

3. God is good. (vv.6b-10)

O LORD, You preserve man and beast.

⁷ How precious is Your lovingkindness, O God!

And the children of men take refuge in the shadow of Your wings.

⁸ They drink their fill of the abundance of Your house;

And You give them to drink of the river of Your delights.

⁹ For with You is the fountain of life;

In Your light we see light.

¹⁰ O continue Your lovingkindness to those who know You,

And Your righteousness to the upright in heart.

Think of all the millions of creatures, on land and sea, birds and fish, beast and insect. On every continent, in every corner of the globe, all creatures owe their existence to God. The saved and the unsaved, the poor and the rich, the feeble and the strong—His mercy is over all His works. His love swings down to include the lowest creature, and His goodness stretches broadly to include man and beast, but do not think it will continue.

Those who continue to feast on the Lord's abundant goodness and drink from God's river of delights are those who know Him. To those who turn from their sin and come to the One who said, "*I am the Light of the world; he who follow Me will not walk in the darkness, but will have the Light of life*" (John 8:12). And what is that life? It is eternal life—and Jesus said, "*This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent*" (John 17:3).

4. God is vengeful. (vv.11-12)

¹¹ Let not the foot of pride come upon me,

And let not the hand of the wicked drive me away.

¹² There the doers of iniquity have fallen;

They have been thrust down and cannot rise.

David ends this psalm with a plea for mercy. It gives us the final application of this psalm. "*The foot of pride...the hand of the wicked...the doers of iniquity,*" David declares, will "**fall**" and be "**thrust down and cannot rise.**" It speaks of the vengeance of God, and when it comes, it punishes the proud and eliminates the evildoer. David prays, Lord, deliver me from being judged along with the wicked. David is given eyes to see ahead, by faith, that those who refuse to repent and believe shall fall and be cast down and shall never be able to rise again. Mercy is found under the wings of Christ.

He said of Jerusalem, "*O Jerusalem, Jerusalem, the city that kills the prophets and stones those sent to her! How often I wanted to gather your children together, just as a hen gathers her brood under her wings, and you would not have it!*" (Luke 13:34).

Many missed that great blessing in Jesus' day and perished. Many miss it today. Do not be one of them. Come to Christ NOW. The rivers of delight will never be cut off to those who trust God's ocean of love and grace.

CONCLUSION:

- What would God have you do?
- How would He have you do it?
- Why would He have you to do it this way?

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