

Get into the Book

Psalm 119:11, *"Thy word have I hid in mine heart, that I might not sin against thee."*

Solomon learned from his father the necessity of getting into the book, the word of God (Pro. 2:1-4). He had learned, as did David, that *"out of his mouth cometh knowledge and understanding."* In our text the Psalmists clearly emphasizes the promise of the protection and provision of God's word against sin. God gave Joshua the formula for his success, (Joshua 1:8). Jeremiah found God's word to be *"the joy and rejoicing of mine heart."* (Jer. 15:16). We will certainly *"err, not knowing the scriptures"* (Mat. 22:29). We are promised comfort and preservation in affliction if the word of God is our *"delight"* (Psalm 119:92). And Paul reminds us that all those Old Testament stories are *"written for our learning, that we through patience and comfort of the scriptures might have hope."* We need to get into the book and find...

I. Digestion (Psalm 119:15)

- Spurgeon; "There are times when solitude is better than society, and silence is wiser than speech. We should be better Christians if we were more alone, waiting upon God, and gathering through meditation on His Word spiritual strength for labour in His service. We ought to muse upon the things of God, because we thus get the real nutriment out of them. Truth is something like the cluster of the vine: if we would have juice from it, we must bruise it; we must press and squeeze it many times. The bruiser's feet must come down joyfully upon the bunches, or else the juice will not flow; and they must well tread the grapes, or else much of the precious liquid will be wasted. So we must, by meditation, tread the clusters of truth, if we would get the juice of consolation therefrom. Our bodies are not supported by merely taking food into the mouth, but the process which really supplies the muscle, and the nerve, and the sinew, and the bone, is the process of digestion. It is by digestion that the outward food becomes assimilated with the inner life. Our souls are not nourished merely by listening awhile to this, and then to that, and then to the other

part of divine truth. Hearing, reading, marking, and learning, all require inwardly digesting to complete their usefulness, and the inward digesting of the truth lies for the most part in meditating upon it. Why is it that some Christians, although they hear many sermons, make but slow advances in the divine life? Because they neglect their closets, and do not thoughtfully meditate on God's Word. They love the wheat, but they do not grind it; they would have the corn, but they will not go forth into the fields to gather it; the fruit hangs upon the tree, but they will not pluck it; the water flows at their feet, but they will not stoop to drink it. From such folly deliver us, O Lord, and be this our resolve today, "I will meditate in Thy precepts."

- A. Convincing me of provisions and protection
1. From the "*most high God, the possessor of heaven and earth*" (Gen. 14:22); not all sources of income should be received. (Especially those prohibited by God's direct word, I Ki. 13:8-24). We do not need to be nourished or fed from the world or from those things God has cursed. Our eyes need to be opened to see God's hand, (II Kings 6:15-17). God's provisions are miraculous
 2. God planned Israel, called Israel, promised Israel; then provided for Israel; Neh. 9:15 "*And gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst, and promisedst them that they should go in to possess the land which thou hadst sworn to give them.*" (The battle is the Lord's, I Sam. 17:47, his victories are almost always unconventional; to teach us.)
- B. Convincing me of purpose and power
1. God is in control and his will is sovereign and cannot be denied or modified by man (Dan. 4:34-35; Num. 23:8, "*How shall I curse, who God hath not cursed? Or how shall I defy, whom the LORD had not defied?*"). The things that are an "*abomination*" to God ought to be detested, or loathed (Deu. 7:26).

2. If God be for me who can be against me? The question left for us is this; “is God for us?” Why am I suffering affliction if God is for me?

II. Dissection – it cuts to the quick (Heb. 4:12)

- A. Convicting me of exaggeration and stagnation
 1. The voice of unbelief uses words to exaggerate the size of our problem and minimize our abilities and strengths. Numbers 13:33; they are giants, we are as grasshoppers. The odds are impossible and it is obvious. They had the faith to leave Egypt but not enough faith to enter Canaan and the promised rest; (Deut. 1:6-8, 19-21, 26-31). The word of God should convict us of sin, but also convince us to repent, to have a voice of faith, not of unbelief.
 2. The voice of faith (represented by Joshua and Caleb) sees the enemy as “*bread for us*” (Numbers 14:9); they see their enemy’s defense as “*departed from them*” or melted away. Rahab, a former enemy of Israel, spoke of how their “*hearts did melt*” (Joshua 2:11) when they had heard of God’s power and protection over Israel. We need to get up and get going by faith! We’ve “*dwelt long enough in this mount.*” Get into the work of the Lord and get focused on him.
- B. Convicting me of confusion and fear
 1. Can we identify with Saul and all Israel, (1 Samuel 17:11). Or, can we identify with David, even in the face of family that mocked him, and say “*Is there not a cause?*” (Perfect love casts out fear, 1 John 4:8)
 2. It is good for us to recognize our faults and failures (Psalm 44:15) and also our faith (Psalm 44:17-26) and the hope that sustains us in and during our affliction, (“joy cometh in the morning.” Psa. 30:5)

III. Dedication (II Cor. 11:27, II Tim. 2:10)

- A. Attracting me to a godly life not just a good life
 - 1. We shouldn't make decisions of dedication based only upon what we see. Lot lifted up his eyes instead of lifting up his heart unto the Lord, (Gen. 13:8-12). He got caught by the lust of his eyes and lost the sense of the value of his own soul and the souls of his family, (Gen. 14:11-12).
 - 2. After rescuing Lot Abraham was focused on God by the actions of Melchizedek, king of Salem, priest of the most high God, (Gen 14:17-23). He did not seek the riches of men or to be enriched by man. He recognized that God had given him that victory. What is our source of security; the most high God or our self-reliant way of thinking and acting, (Gen. 12:11-13). Abraham learned to see God as his security.
- B. Attracting me to the spiritual not the temporal
 - 1. Israel saw and was impressed with the external, (I Sam. 16:7) God looks on the heart. God's view is superior (an exclusive view – God alone sees all and knows all).
 - 2. Abraham saw the problem of living in Egypt and left for "*Bethel, unto the place where his tent had been at the beginning.*" (Gen. 13:3). He returned to his divine pilgrimage and called upon the Lord. He made a public commitment in the presence of others. He dedicated himself
- C. Attracting me to duty and not just the delight
 - 1. David danced before the Lord but found his displeasure because he "*sought him not after the due order.*" (I Chro. 15:13, 13:7-11).
 - 2. Paul suffered for the sake of the elect and God's kingdom, (II Cor 11:27, II Timothy 2:10).